Union Buddha Sāsana Council Press, Yegu, Rangoon, Union of Burma.
The Maha Pasana Guha (The Great Sacred Cave) wherein the Chattha Sangayana Proceedings are being held
The Hostels in which the 2,500 Chattha Sangayana Sangiti-Karaka Mahatheras and Theras are accommodated
Some of the two hundred thousand pilgrims who gathered in the rain outside the Great Cave to listen to the broadcasts of the first day's Opening Proceedings.
The fortunate few who obtained passes to witness the opening proceedings inside the Great Cave, entering it from the Southern Entrance.
A section of the pilgrims who could not go inside the Great Cave, but took shelter in the rest houses around it to listen to the broadcasts of the Chaṭṭha Sanghayana Opening Proceedings.
Hon'ble U Win, Minister for Religious Affairs welcoming the Dignitaries and Foreign Guests at the Eastern Entrance of the Great Sacred Cave
The Honourable Prime Minister of the Union of Burma and Mrs. Nu entering the Great Sacred Cave
Receiving the distinguished guests at an entrance of the Great Cave, Hon’ble U Win is seen welcoming one of the distinguished visitors, Madame Vijayalakshmi Pandit.
H.E. Agga Mahā Thiri Thudamma, Agga Mahā Thray Sithu Dr. Ba U paying his deepest respects to the Sangīti-kāraka Bhikkhus while entering the Glorious Cave
Prime Minister U Nu, Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council, and Agga Mahā Thray Sithu U Thein Maung, Chief justice of the Union and Vice-President of the Union Buddha Sāsana Council, paying their deep respects to the venerable Mahātheras.
Madame Vijayalakshmi Pandit and some of the prominent ladies of Burma and abroad
Some of the prominent ladies of Burma and abroad occupying seats on the right wing of the Assembly Hall.
Buddhist nuns of Burma, Cambodia, Nepal, Thailand, Vietnam, and other lay devotees at the Opening Ceremonies of the Chaṭṭha Sangāyanā
Some Sangiti-kāraka Mahātheras occupying seats on the dais on both flanks of the middle of the Assembly Hall; on the floor are some lay devotees both from Burma and abroad
A section of the Theras and Mahātheras occupying seats on the dais marked (A) (in Burmese, Ka-gyi)
Some of the Agga Mahā Paṇḍita Mahatheras occupying seats of honour on the highest level of the balcony on the northern flank of the Assembly Hall
The Venerable Bhaddanta Nāga-
vamsa (Bāgayā Sayadaw),
Honorary Secretary of the
Bhāranīthāraka Sabhā (Supreme
Sangha Council), speaking in
Pāli and Burmese, acted as the
Master of the ceremony and
announced the opening of the
Chaṭṭha Sangāyanā at twelve and
a half minutes past noon, on the
Full moon of Kason 1316
Burmese Era (2498 B.E.)
(Signal by ten strokes of gongs)
Ven. Bhaddanta Visuddha, Joint-Secretary of the Bhāranīthāraka Sabhā (Supreme Sangha Council) requesting the 90 years old Venerable Ma-ngay Sayadaw, Bhaddanta Vaṇṇa Mahāthera to act as the temporary Sanghanīyaka of the Congregation and to propose to the Sangāyana the name of the Venerable Abhi Dhaṭṭha Mahā Ratṭha Guru Bhaddanta Revatā, Nyaungyan Sayadaw as the Presiding Mahāthera of the Sangāyana.
The Sangiti-kāraka Bhikkhus occupying seats inside the Great Cave
The Bhikkhus and the lay devotees showing their deep veneration when the elected Sanghanäyaka accompanied by the Venerable Hanthawaddy Sayadaw and the Venerable Bāgayā Sayadaw, assumed his seat on the special dais known as Therāsana.
The Venerable Nyaungyan Sayadaw occupying his seat on the Therāsana
Ven’ble Bhaddanta Pandita (Anisakhan Sayadaw) reading the Thuti Vedalla Gathas, (verses in praise of the Chattha Sangayana)
VERSES OF ADORATION READ BY THE VENERABLE ANISAKHAN SAYADAW
(Transcribed into English by U Hla Maung, B.A.)

1. Therâkamsvâsabhâ Maramma
rajere saraja râjite;
saddhamathitiyâ Chaṭṭha
Sangitiyâthapâdake.

Most respectfully, Bhante. In order that the Buddha Sûsana may endure for another 2,500 years in our democratic country of the Union of Burma, which is noted all over the world as a country where the rays of the 84,000 Units of Dharma are still shining brightly, the virtuous Mahâttheras from all Theravâdin countries, who are also well versed in the Tipiâka, have, in cooperation, in collaboration, and in harmony accomplished all the preliminaries for the recension of the Pâli Texts, the essentials of Buddhism, and their Burmese translations, to be recited at this Great International Sixth Buddhist Council.

2. Kassapâdyânupekhañhantâ
divâ sâsanaupaddavam;
yathâ sangiti kiccehi
jotesu mani vattitã.

Just as the Elders of former days, Arahant Kassapa, Arahant Yasa, and Arahant Moggallanaputta Tissa of India, Arahant Rakkhita of Ceylon, and the learned Mahâttheras of Mandalay, full of energy, treating the recension of the Texts as a matter of vital importance, had the Texts arranged, classified and recited whenever they saw dangers arising against the Buddha Sûsana; and with the ardent support of the then Rulers had convened the five previous Sangâyanâs at the Fourth of which the Texts were reduced to writing, and in the Fifth of which they were inscribed on marble slabs; we, the spiritual descendants of Arahant Kassapa, who had set an example to us by his leadership in the holding of the First Great Council, having decided that it is meet and proper for us to uplift the Sûsana zealously by revising the Texts comprising the five Nikâyas of the Tipiâka (and as all the preliminary preparations for the holding of the Chaṭṭha Sangâyanâ with finance and manpower at its command have been made by the Union Buddha Sûsana Council coupled with the generous support of the public) have, without regard of praise or blame, striven our best to accomplish all the preparations for the holding of this Sangâyanâ and will now be able to honour the Buddha Sûsana (which has been showing signs of fading), in such a way that its lustre will become brighter and brighter for another 2,500 years.

3. Tathâva Sûsana hâya
mânam nopyanudassino;
samuju-tema tam buddha
samtityupathambhitã.

Most respectfully, Bhante. As it is now a felicitous and opportune time for your venerable selves to commence the Proceedings of this epoch-making Chaṭṭha Sangâyanâ, therefore let us, the Theravâdin Sangiti-kâraka Bhikkhus from Burma and abroad, commence the Opening Proceedings of the Chaṭṭha Sangâyanâ at this Mahâ Pâsâja Guhâ (the Glorious Great Cave) on this Visâkha Day of 2498 B.E. at 12 and a half minutes past noon.

4. Abbhâgatosi no Chaṭṭha
Sangiti samaya twayam;
tasmâ nimmita pâsâja
guhâya vivarâdim.</ref>
VERSES OFadoration by Patamagyaw Dhammadaripya U Saing Gyaw, 
Executive Officer of the Union Buddha Sasana Council

1. Nekappabhāsurañjita
Sabbarañanasañjite
Nekagandhappavāyita
Gandhamādanapabbate
Ahosiṃsamitipubbe
Pāsāṇagahapabbate.

As there had been an assembly of Silent Buddhas in days of yore on the Gandhamādana Mountain which abounded with seven kinds of precious jewels and fragrant flora, 2,500 Sangīti-kāraka Bhikkhus have now assembled to celebrate the Opening Ceremony of the Chaṭṭha Sangāyanā to be held at the Mahā Pāsāṇa Guhā (Great Sacred Cave)—a massive rock structure which may be compared to the Gandhamādana Mountain.

2. Chaṭṭha—saṅgitiadico
Udayanto mahītalam
Sāsanassa ca lokassa
Cīram tiṭṭhim sukhāvaham.

Just as the Sun with its radiant lustre rises at the eastern horizon, the Chaṭṭha Sangāyanā where the revised Texts are to be recited has appeared. May the Buddha Sasana endure for another 2,500 years and enable the worldlings to attain the Happy Course of Existence and finally Nibbāna.

3. Mayaṅca dhammadaracca
Rājā no sukha medhagā
Sabbaraṭṭha jayapattā
Sabbaiccasu pūrayā
Ahosi saṅgiti mahā
Sabbaloka parāyanā.

May the people of the Union of Burma, all lay devotees and the Government of the Union of Burma who are acting as righteous Promoters of the Buddha Sasana be endowed with all kinds of Blessings and be undisturbed by internal troubles and foreign aggression. The Chaṭṭha Sangāyanā is indeed the Refuge of men, Devas and Brahmas, because the Tipiṭaka is eminently precious, the Sacred Cave is also magnificent, and the number of Sangīti-kāraka Bhikkhus is also very great. The cetanā originated from the preparations for the holding of this Chaṭṭha Sangāyanā is really incomparable.
Wunna Kyaw Htin U Saing Gyaw, Executive Officer of the Union Buddha Sāsana Council, reading the Thuti-Vedalla Gathas (verses in praise of the Chattha Sangayana)
Hon’ble U Win, Minister for Religious Affairs and National Planning, reading an address of adoration
May the Buddha-Dhamma remain for long.

Venerable Bhante, Ladies and Gentlemen,

The most Exalted, the Purified, the Omniscient, the Perfected, the Supremely Enlightened Buddha, after preaching various Discourses on the Dhamma during His Teaching of 45 years and on the verge of His Mahā-parinibbāna declared: “The Dhamma and Discipline, Ānanda, which I have taught and enjoined upon you is to be your teacher when I am gone”. The Dhamma taught by Him comprises three by way of Pitakas, five by way of Nikayas, and eighty-four thousand by way of Units of Dharma.

Immediately after the Mahā-parinibbāna of the Omniscient Buddha, owing to the objectionable and heretic views advanced by one Subuddha, who had joined the Order in his old age, the five hundred Arhants under the leadership of the Venerable Mahā Kassapa and with the support of King Ajatasatru held the First Great Council in Rājagaha to recite, classify and arrange all the Teachings of the Buddha.

A century after the Mahā-parinibbāna of the Exalted One, the Vajjhuttaka bhikkhus of Vesāli promulgated ten materialistic points. This amounted to a relaxing of the Rules, and the seven hundred Arhants under the leadership of the Venerable Yasa and with the support of King Kāśokaka held the Second Great Council to recite, classify and arrange all the Teachings of the Buddha. Two hundred and thirty-five years after the Buddha’s Mahā-parinibbāna, in order to purge the Sāsana of materialist elements introduced by a large body of heretics, the one thousand Arhants under the leadership of the Venerable Elder Moggali-putta Tissa and with the support of Emperor Asoka held the Third Great Council to recite, classify and arrange all the Teachings of the Buddha.

In Ceylon, about four hundred and fifty years after the Mahā-parinibbāna of the Buddha, their great culture being threatened by the growing world materialism and the decline of mankind with wars and famine, five hundred Arhants under the leadership of the Venerable Mahāthera Rakkhita and with the support of King Vuttagamani held the Fourth Great Buddhist Council in the village of Ma-la-ya to recite all the Teachings of the Buddha. Also finding that the people became less righteous and were unable to commit the Texts to memory they wrote all the Texts on palm leaves.

In our country of the Union of Burma, the Fifth Great Council was held at Mandalay in 2415 B.E. by 2,400 learned Mahātheras under the leadership of the Venerable Mahāthera Jāgarabhivamsa and with the generous support of King Mindon. At this Great Council the bhikkhus recited the revised Tipitaka and the Texts were recorded on marble slabs, so that the Teachings of the Buddha may remain for a great length of time. From the methods adopted in the holding of the Five previous Sangāyānas it is abundantly clear that the Sangha and the Dāyakas who supported them were interdependent. The one could not remain without the other.

In conformity with the Buddha’s declaration: “The Sangha and the Laity are interdependent” we the People and the Government of the democratic country of the Union of Burma had a great desire to promote the Buddha’s Sāsana which had been eclipsed for about a hundred years when Burma fell under foreign domination. After repeatedly consulting the learned Mahātheras of the Union of Burma we decided to hold the Chaṭṭha Sangāyāna, so
that the Buddhas Sāsana may remain for another 2,500 years, and thenceforth preparations for the holding of this Sangayana have been made. The magnificently and spaciously constructed Cave in which we all assemble today, though it has been so marvellously constructed by able engineers within a short space of 14 months, has an outside appearance of a rock cave.

Besides, the Four Hostels by the names of Jambudipa, Aparagoyâna, Pubba-videha and Uttara-kuRu, and the refectory have also been constructed to the admiration of many. In fact, all the preliminary works for the holding of the Chattha Sangayana have been completed.

On this Visakha Day of 2498 B.E. at this Mahâ Pâsâya Guhâ, the Venerable Mahâtheras of the Union of Burma in co-operation and collaboration with the Mahâtheras of the other Theravadin countries—Ceylon, Thailand, Cambodia, Laos are to commence the proceedings of the Chattha Sangayana where they are to recite all the Teachings of the Buddha.

This Address of Praise is therefore read in order that the people of the Union of Burma, with honoured and distinguished guests who assembled here today, may rejoice at our wholesome actions and share merits with all sentient beings.
His Excellency Agga Maha Thiri Thudhamma Dr. Ba U, President of the Union of Burma, delivering an address of veneration accepting the role of the Dayaka of the Sangāyanā on behalf of the Theravādin Countries
ADDRESS OF VENERATION. DELIVERED BY HIS EXCELLENCY, AGGA MAHĀ THIRI THUDHAMMA DR. BA U, PRESIDENT OF THE UNION OF BURMA

To

All Sangti-kāraka Mahātheras and Theras.

Bhante,

In the world, it has been the practice of all civilised and conscientious people to resort to a thing called Sarana (Refuge) in which they put the whole hope of evading all kinds of suffering in their present as well as future births, or to overcome such suffering as may threaten them in their adverse circumstances. In so doing, some resort for refuge to hills, woods, groves and trees according to their own idiosyncrasies. Practically speaking, these hills, woods, etc. have no power whatsoever to protect them from their impending evils, and such refuge in them cannot be called the supreme refuge.

Bhante, we find that the real or supreme Sarana is Ti-sarana (Threefold Refuge), namely, the Buddha, the Dhamma and the Sangha. One who seeks refuge in the Threefold Refuge is called the faithful adherent of the Buddha. The Threefold Refuge and the one who seeks refuge in it are interdependent. The following passages from the Dhammapada will clarify this:

Stanza 189.

"Netam kho saranaṃ khemam netam saranaṃ uttamaṃ
netam saranaṃ āgamaṃ sabbadukkhaṃ pamuccati.

Such is no secure refuge; nor is it the supreme refuge; nor having come to this refuge is one freed from all suffering.

Stanza 190.

"Yo ca Buddhaṃ ca Dhammaṇī ca
Sanghaṃ ca saraṇaṃ gato
cattāri ariyassaccāni
sammappāññāya passati.

He who seeks refuge in the Buddha, in the Dhamma, in the Sangha, and with the right understanding, sees the Four Noble Truths."

Judging from the above Declarations of the Buddha to the effect that these three kinds of Refuges can lead on to Emancipation, it is abundantly clear that the Saranaṅgata (Devas and men who take refuge in Ti-sarana) put their whole hope in the Buddha, the Dhamma and the Sangha.

For instance, the paddy plants which are very advantageous to the people do not grow of themselves, they must be carefully cultivated and looked after by the people. On the contrary it will be seen that grass which can be of no great benefit to mankind grows without being cultivated or looked after by the people. In the same way, Ti-sarana which can be of much benefit to both Devas and men can only remain long, provided they are properly preserved by the people who are the adherents of Buddhism. If, owing to some unforeseen trouble, the Dāyakas meet with adversity, Ti-sarana will also lose its lustre according to time and circumstances. It is therefore natural that when the Dāyakas are in power, Ti-sarana will shine bright according to new circumstances.

When Burma was under foreign domination for a good number of years, the Dāyakas who are the inhabitants of the Union of Burma had no opportunity to honour the Three Jewels as much as they wished. Now, Burma having obtained her Independence, her people, becoming more powerful, have considered that it is an opportune time for them to honour their much respected Triple Gem. Accordingly, they have performed the following wholesome deeds:

(1) In the sphere of the Gem of the Buddha, they have repaired and reconstructed many old and ruined pagodas; and have recently constructed the Kabā-Aye (World Peace) Pagoda.

(2) In the sphere of the Gem of the Sangha, they have appointed Mahā Nāyaka and Ovādācariya Mahātheras in many towns and villages of Burma. The Union Buddha Sāsana Council has separately appointed the Councils of Nāyaka and Ovādācariya Mahātheras. Also the titles of "Agga Mahā Paṇḍita" and "Abhi Dhaja Mahā Raṭṭha Guru" are being bestowed on the deserving Mahātheras.

Bhante, as regards the Gem of the Dhamma, I most respectfully venture to say:

In the Discourse of the "Ten Qualities of an Upasakā," the Buddha declared, "Dhamma vipateyyo (The Dhamma should be given precedence)." In the concluding passage of Aṭṭhasālinī Aṭṭhakathā there appears the following:

"Cīram tiṭṭhatu saddhammo dhamme hontu sagāravā sabbe pi sattā."

"May the Buddha-Dhamma remain for long.
May the people revere the Buddha Dhamma."

In the above earnest wishes, only the Dhamma is mentioned and not the Buddha nor the Sangha. Therefore, it is clear that the reason why the Dhamma is given precedence is that the rise and decline of the other two depends on the Dhamma. Thus the wise kings of old caused the Text to be revised in order that the Buddha's Sāsana may continue for long. We, the Government and the people of the Union of Burma also, following the procedures of those Buddhist kings of old, have striven our best to hold the Chaṭṭha Sangāyanā in the Mahā Pāsāna Guha (The Great Cave) which has been so beautifully and magnificently constructed, and which is in no way inferior to the costly temporary structures constructed by King Ajātasattu at the time of the First Great Council.

In conclusion, I most respectfully beg to say that it is now an opportune time for me to declare that this Chaṭṭha Sangāyanā Ceremony be commenced.
AN ADDRESS OF VENERATION DELIVERED BY THADO THIRI THUDHAMMA
SIR U THWIN

To

All Mahātheras from all Theravādin countries, some of whom are Sangha-rājas, Sangha Nāyakas and all of whom are highly virtuous and well versed in the Tipiṭaka.

Bhante,

May I most respectfully say that I am very greatly joyous to have an opportunity to pay my deep veneration to the Mahātheras who came to Rangoon to attend the Opening Ceremonies of the Chaṭṭha Sanghāyana, and who are keeping in mind the following three predominant points:

(1) To preserve the extant Dhamma,
(2) To aid the Buddha's Sāsana to endure for long, and
(3) To propagate the Teachings of the Buddha abroad.

The Union Buddha Sāsana Council is an organisation established under Act of Parliament of the democratic country of the Union of Burma headed by the President of the Union.

Under the provisions contained in Section 10 of the Sāsana Act, the Union Buddha Sāsana Council is functioning both in the Union of Burma and abroad for the purpose of propagating the Dhamma. If I may be permitted to mention some of its activities, I most respectfully inform that it is holding the Tipiṭaka-dhara Selection Examination every year, which examination is the highest and hardest in the sphere of the Dhamma, and as the result of holding such examinations, Tipiṭaka-dhāras, Vinaya-dhāras, Samyutta Bhāṇakas and Anguttara Bhāṇakas have already appeared.

Bhante, for the lay devotees too, Abhidhamma Examinations are held annually at 165 centres in the Union and the number of passes last year, 1315 Burmese Era, was 13,777. Also, Examinations on Buddhist literature are annually held in the prisons of the Union of Burma for the purpose of improving the moral character of those citizens who have erred and been sent to prison.

Bhante, for the promotion of the Patipatti Sāsana (Sphere of the practice of the Dhamma), the Union Buddha Sāsana Council is subsidising Meditation Centres in all parts of the Union. For the founding of new Meditation Centres in those places where there are none, the Bhikkhus capable of becoming Kammaṭṭhāṇa Teachers are trained as such at Rangoon at the expense of the Council.

Bhante, for the purpose of propagating the Dhamma abroad, the Dhamma-dūta College has been opened separately. The Sāsana Council is also subsidising Missionary workers either directly or through the Hill Tracts Missions Organisation. The Union Buddha Sāsana Council is also supporting Bhikkhu scholars from Ceylon, Thailand, Laos and Cambodia and also nuns from Nepal and Cambodia, to enable them to prosecute their Buddhistic studies and practise meditation in this country.

Bhante, at the Conference of the Sangha held in 1952 in the presence of the Agga Mahā Paḍīta, Union Ovādāśariya Mahātheras and Union Vinaya-dhara Mahātheras, the following resolutions were passed:

(1) There being plenty of mis-spellings and omissions by the scribes in repeatedly copying the five Nikāyas and the Teachings of the Buddha, it is expedient to hold the Sixth Great Buddhist Council for the purpose of purifying the Texts, scrutinising, editing, re-editing, arranging and reciting all the Teachings of the Buddha.

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

(3) In order to enable the Union of Burma in co-operation and collaboration with other Theravādin countries, to promote the Buddha Sāsana, it is expedient to hold the Sixth Great Buddhist Council.

Bhante, from that time onward, the Union Buddha Sāsana Council has been supporting the Bhikkhus with the four necessities. The
Thado Thiri Thudhamma
Sir U Thwin, President of the Union Buddha Sāsana Council delivering an address of veneration, accepting full responsibility to support the Bhikkhus with the four requisites
ADDRESS OF SIR U THWIN (continued)

Council also looks to the convenience and comfort of all Bhikkhus who take part in the preparations for the holding of the Chaitha Sangyanâ.

Bhante, the texts have been edited by 116 Editing Groups all over the Union, by collaboration with the Ceylon, Thai, Cambodian and London editions of the Tipitaka and also with the Mandalay Inscriptions. The Texts thus edited have been re-edited and scrutinised by the Text Re-editing Groups of all Theravadin countries. The Council is supporting all these Theras and Mahatheras with the four requisites and also looking to their personal comfort and convenience.

Bhante, the time for the preparations for the holding of the Chaitha Sangyanâ was very short; but owing to a contribution of many lakhs of kyats by the Government of the Union of Burma in addition to their valuable help and advice and the cooperation of the whole populace by offering their voluntary services and also contributing towards the holding of the Chaitha Sangyanâ, this Great Sacred Cave and the multi-roomed buildings such as Hostels, the Refectory, the Sanatorium and the Sima were able to be constructed within a space of one year and two months.

Bhante, during the two years in which the Chaitha Sangyanâ will have its sessions, we the members of the Union Buddha Sâsana Council in conjunction with the Union Government will undertake to support the venerable bhikkhus with the four necessary requisites.

Bhante, in conclusion, I most respectfully beg to say that while we Dasyakas for our part are undertaking to support you with the four requisites at an immense expense till the end of the Five Sessions of the Chaitha Sangyanâ, you for your part will maintain the prestige of the Bhikkhus and work throughout all the Five Sessions of the Chaitha Sangyanâ co-operatively and in collaboration.
His Holiness Phra Bimaladharma, Ecclesiastical Minister for Sangha Administration of Thailand, reading the Message from His Holiness Somdet Phra Vajiravannavongs, Supreme Patriarch of Thailand. (photograph of H. H. Phra Bimaladharma is inset)
Message from His Holiness Somdet Phra Vajirayannavongs, Supreme Patriarch of Thailand

Today being the Visakha Day all the Buddhists will pay their deepest veneration in commemoration of the Supreme Buddha's Mahaparinibbana. In Burma also the First Session of the Chaitha Sangayan will commence on this day. We, here in Thailand were also joyous to hear about the holding of this Sangayan, when we heard about it from the Burma Buddhist Sasan Mission that visited us recently. We sent a delegation of Bhikkhus and lay devotees to this Sangayan and trust that they will be before you now.

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

It is true, because the Buddha also declared: "Ananda, by practising the Dhamma, one listens to my words and pays homage to me". For those like us who come after also He declared: "Live according to the Dhamma and practice it."

We rejoice to hear that the Texts are being revised in the Union of Burma by holding the Chaitha Sangayan.

May the Chaitha Sangayan meet with success by the power of the Triple Gem and also the power of our accumulated kusala (wholesome volitional actions) of the past existences!

May the Dhamma, the Tipitaka which leads people to absolute Peace, shine for ever!

This message is declared on the Visakha Day of 2498 B.E. (17th May 1954) by Somdet Phra Vajirayannavongs, Supreme Patriarch of Thailand.
From
Laṅkā Uttaritara Sabha (Supreme Executive Council of Ceylon)

To
The Presiding Mahāthera, the Sangiti-kāraka Mahātheras and the Lay Devotees of the Union of Burma.

Venerable Bhante,

Every student of history knows that there had been strong spiritual relations between your country of the Union of Burma, which may be compared to the “Granary” of South-East Asia and our country of Ceylon which is called the Dhamma-dīpa or the island of the Dhamma. The priceless treasure owned by both these countries is the Buddha-Dhamma which can put an end to all kinds of suffering, can refute the views advanced by micchādiṭhis, and can bestow absolute Peace and Happiness on mankind.

It was for this reason that the wise and pious kings and courtiers of olden days of both our country and yours had preserved the Buddha-Dhamma.

We are very joyous to see that you have been able to hold such a Sangāyanā for the purpose of promoting the Sāsana, despite the calamities of the past two World Wars. In this connection we should like to inform you that the Supreme Executive Council of Ceylon, at a great expenditure, is helping you with all your requirements in connection with the preparations for the holding of the Chaṭṭha Sangāyanā.

To take active part in the preparations for the holding of the Great Council, we sent two missions to your country and we are glad to hear the arrangements made by you for the Great Council.

But we should like to say to you one more thing. It is clearly evident that the Tipiṭaka was written on palm leaves at the Fourth Great Council held by the Purified Arahants at Āloka Cave during the reign of King Vaṭṭagāmaṇi Abhaya of Ceylon. Since that time copies of the Tipiṭaka were made by different scribes and these copies are still to be found in the various vihāras in Ceylon. The Pāli wording found in these manuscripts should be accepted as the ones written by the Arahants of old and preserved by the Mahātheras of Mahāvihāra (who are the spiritual descendants of those Arahants). We do not mean to say that there cannot be errors and omissions due to repeatedly copying by unskilful scribes. It cannot be denied that the various editions of the Tipiṭaka now existing in countries like Burma, etc. were copied from the Ceylonese edition. In olden days, foreigners who were acquainted with Sinhalese characters copied the Pāli scripts word by word in their own vernacular. In so doing there might be some difference in spelling. The sound or word “khappa” found in the Burmese edition of the Pāli Books is an example. In Sinhalese characters it is written as “bappa”, and it should be taken as correct. This word is akin to Sanskrit word “bāppā”. In Pāli this kind of word is not prominent. Besides, such kinds of broken Pāli words are found in the Burmese Books. All Pāli grammarians know that some of the grammarians have written about these points in order to get correct Pāli wordings.

Bhante, we respectfully request that in such matter you would adopt the best methods in revising the Text so that the Pāli wordings will be in consonance with the word of the Buddha.

Bhante, it is not that we do not realise the difficult task of revising the Canon Books. People except those Arahants endowed with Analytical Knowledge will be liable to make such mistakes. So, even if there be any inadvertent error or omission in your revised Text, wise men will never belittle such a gigantic work as yours.

Bhante, we are arranging to send a mission comprising many learned Bhikkhus and lay devotees to attend the Chaṭṭha Sangāyanā which will commence on the Visākhā Day. We intend to depute a large number of lay devotees to attend the Great Council, but we regret to say that many cannot attend it as they cannot get a steam-ship in time.

Bhante, in conclusion, we may be allowed to send the following good-wishes:—

May the pleasant country of the Union of Burma prosper and may it be filled with the Buddha’s disciples who are learned and have faith (saddhā).

May all foreign intrusion disappear from your country.

May this Chaṭṭha Sangāyanā, which is your excellent work come to a successful end without a hitch.
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GOOD WISHES
HONOUR TO THE OMNISCIENT BUDDHA

Most respectfully, Bhante,

We most respectfully beg to offer our sincerest good wishes, after paying our deepest respects to all the Sangtiikāraka Bhikkhus who are participating in the Chaṭṭha Sangāyana Proceedings held at the Glorious Sacred Cave near the Kabā-Āye (World Peace) Pagoda, Rangoon, on the Full moon of Kason 2498 Buddhist Era.

(1) The Universal Buddha attained Omniscience at the foot of the Bodhi Tree, after defeating all of Māra’s armies.

(2) May this Chaṭṭha Sangāyana be crowned with success for the benefit of mankind, owing to the great power of this Truth.

(3) In the eighth week after becoming the Omniscient Budd’ha who had also overcome the Five Principles of Destruction, He delivered His First Sermon at Isipatana, Sarnath.

(4) May this Chaṭṭha Sangāyana be crowned with success for the benefit of mankind, owing to the great power of this Truth.

(5) At one time He attained the Full Extinction of Defilements (kilesa-nibbāna), and at another He attained the Full Extinction of the Groups of Existence (khandhanibbāna). During His lifetime, He preached the Dhamma to millions and millions of beings.

(6) May this Chaṭṭha Sangāyana be crowned with success, owing to the great power of this Truth.

(7) Wise people like Upatissa (later Arahant Sāriputta) and others, whose vast knowledge and understanding of the Dhamma may be compared to an ocean, had become the ardent disciples of the Omniscient Buddha.

(8) May this Chaṭṭha Sangāyana be crowned with success for the benefit of mankind, owing to the great power of this Truth.

(9) People like Pippali and others who were endowed with great beauty and power and who had great retinues had also become the ardent disciples of the Omniscient Buddha.

(10) May this Chaṭṭha Sangāyana be crowned with success for the benefit of mankind, owing to the great power of this Truth.

(11) Many Brahmins, the Sakka who possesses a great army of Devaṣa, many powerful kings and many courtiers had taken refuge in the Buddha.

(12) May this Chaṭṭha Sangāyana be crowned with success for the benefit of mankind, owing to the great power of this Truth.

(13) The Omniscient Buddha—the Victor of the Five Principles of Destruction—had a great Compassion for all beings, be he a king, a man of low class, one who honoured Him, or one who blamed Him. (There was no differentiation of caste or creed).

(14) May this Chaṭṭha Sangāyana be crowned with success for the benefit of mankind, owing to the great power of this Truth.

We hereby send our good wishes to this Chaṭṭha Sangāyana as outlined above.

(1) Vimalajoti Mahāthera, Mahā Nāyaka of the Amarapura Sirisaddhamma Nikāya, Balamgoda.

(2) Medhānanda Mahāthera, Anu Nāyaka of the Amarapura Sirisaddhama Nikāya.

(3) Ānanda Metteyya Mahāthera, Padhāna Nāyaka of Amarapura Sirisaddhama Nikāya.

(4) Dhamma Ratana Mahāthera, Anu-viṣajaka Nāyaka of the above Nikāya.

(5) Siri Nārada Mahāthera, Honorary Secretary of the above Nikāya.
MESSAGE FROM THE KALYĀNĪ SIMĀ MAHĀTHERAS OF CEYLON

Honour To The Omniscient Buddha

1. Just as Māra had but to meet with an ignominious defeat, when he could not harm the Omniscient Buddha in any way, owing to the Buddha's great Mettā for him, so there will have to be a great success in the sphere of "Right Understanding"—the word of the Buddha, and a decline in the sphere of meccāditthikas.

2. May the Great Council now being held at Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Understanding".

3. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Intention".

4. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Speech".

5. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Bodily Action".

6. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Livelihood".

7. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Effort".

8. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Mindfulness".

9. May the Great Council now being held at the Mahā Pāsāna Guhā in Burma be crowned with success as a Theravādin activity, owing to the great power of "Right Concentration".

10. The above are the earnest wishes of the Mahātheras of Kalyānī Vamsa Nikāya of Ceylon, and may it be known to all Sanghīt-kāraka Mahātheras present at the Chaṭṭha Sangāyanā.
MESSAGE FROM RĀMAṆṆA NIKĀYA OF CEYLON

It is the earnest wish of all the Theras belonging to RāmaṆa Nikāya of Ceylon that the Chaṭṭha Sangāyana which is held by the joint efforts of all participants be crowned with success.

As for our part, as soon as we heard about the Chaṭṭha Sangāyana, we did all the needful for the preparations for the holding of this Sangāyana.

The Buddha declared: “The Dhamma and Discipline, Ānanda, which I have taught and enjoined upon you is to be your teacher when I am gone.” In revising the Texts—the Vinaya, the Suttas and the Abhidhamma, so that the Buddha’s Sāsana may remain for long, we have striven our best in editing the Texts entrusted to us, and we shall always be at the service of the Sāsana in future.

The world’s populace is now oppressed with strife, dissatisfaction, dangers of aggression (due to lobha, dosa and moha). The holding of the Chaṭṭha Sangāyana in Burma is to quell these flames and bring peace and prosperity to the people of the world, through the propagation of the Buddha-Dhamma.

We the Theras of RāmaṆa Nikāya of Ceylon earnestly wish that all the Mahātheras participating in the holding of this Great Council be free from all kinds of danger owing to the great power of the Triple Gem.

RAMANNA NIKAYA OF CEYLON.

On the Full moon of Visākhā, 2497 B.E.
MESSAGE FROM H.E. DR. RAJENDRA PRASAD, PRESIDENT OF INDIA
(Read by Mr. K. K. Chettur, Indian Ambassador to Burma)

"In sending my reverential greetings to the Chaitya Sangayana which is being inaugurated in Rangoon on the Visakha Purnima, my thought naturally goes back to similar Councils which have been held during nearly 2,500 years since the Parinibbana of the Buddha. The first three of these great and historic gatherings were held respectively at Rajagriha, Vaishali and Pataliputra, the three places famous in Buddhist history and sanctified by the repeated tread on their soils of the Great Teacher. The other two were held in Ceylon and Burma respectively, which received His teaching and have till today kept it alive in their own life and culture. It is a great idea to have the original texts revised and re-edited and brought out not only in their original form in Burmese script with Burmese translation but also the original texts with translations in the Hindi and English languages and scripts.

The programme of establishing a great Buddhist University which will serve as a centre for radiation light as a sequel to this great gathering will help not only to re-enliven and revive the teaching of the Master, but will also emphasise the great need in modern times for the spiritual and moral well-being of mankind, which can be attained not only by satisfying his material needs and requirements in however abundant a measure that may be possible, but kindling in him that spiritual and moral light which alone can solve the problems born of greed, hatred and delusion which are at the root of all the conflicts that threaten to involve mankind in destruction.

Let us hope that it will succeed in not only reviving interest in Buddhism in countries where the religion of the Buddha is not followed today, but also in reinforcing and strengthening faith in the lives of those who are fortunate enough even today to follow that faith. May this great gathering once again bring the message of peace and goodwill to distracted mankind."
Message from His Excellency Dr. Rajendra Prasad, President of India, (Read by H.E. Mr. K. K. Chettur, Indian Ambassador to Burma).
Miss Wimala Devi reading the Message from His Majesty The King of Nepal
MESSAGE FROM HIS MAJESTY THE KING OF NEPAL

History tells us that Lord Buddha was born in Nepal. It is also known to everybody what he has done for the good of humanity. After the Mahaparinibbana of Lord Buddha his true devotees, with the help of Raja Ajatasatru, performed the holy Sangayana at Raj-Greeha with the object of making Dhamma permanent. Since then four more Sangayanas were performed at great intervals by eminent personages like Kalashuka, Emperor Dharmashoka, Raja Wattagamini in Ceylon and Raja Mendu in Burma.

Now it is a matter of pleasure to learn that your President and Prime Minister, true devotees of Lord Buddha, have undertaken to perform the Chaitha Sangayana in Burma. It is my firm belief that this Sangayana will bring on this earth the holy lights of Bhagavan Buddha to drive away the darkness of ignorance. This Sangayana, specially at the present time, will contribute greatly towards world peace, for among the sublime teachings of Lord Buddha, stand out prominently love, non-violence and peace.

We have great pleasure in sending Bhikku Aniranta to represent Nepal—the birthplace of Lord Buddha—in order to co-operate and take part in this holy and great performance. The Government and the people of Nepal are grateful to all of you for your kind invitation to Dharmodaya Sabha. I am sure this will strengthen the tie of friendship already existing between our countries. It gives me pleasure to send our good wishes for every success to the performance.

I am very happy to let all of you know on this auspicious occasion that my Government are intending to invite a World Buddhist Conference on the occasion of Buddha Sambat 2500.

TIRUBHAN BIRA BIKRAM SHAH DEVA,
KING OF NEPAL.

April 21st 1954.

His Majesty The King of Nepal
Message from His Majesty The King of Thailand (Read by Gen. Kharb Kunjara)
PHRA BIMALADHARMA, ECCLESIASTICAL MINISTER FOR SANGHA ADMINISTRATION, WAT MAHĀDHĀTU BANGKOK, THAILAND,

Sammodañiya Kathā (Congratulatory Message) delivered by Phra Bimaladharma, Ecclesiastical Minister for Sangha Administration of Thailand and Leader of the Buddhist Mission from Thailand, delivered on the auspicious occasion of the inauguration of the Chaṭṭha Sangāyāna in the Sacred Cave at the Sirimaṅgalā Hill, Rangoon, Burma, on the 17th of May, 2497 B.E.

REVEREND BRETHREN AND DEVOTED UPASAKAS AND UPASIKAS,

It is my greatest joy to note that we, disciples of the Lord Buddha, although living in different lands, have, nevertheless, the opportunity to join in forming this Great Council in order to show our deep devotion to support and strengthen the Dhamma of the Lord at this Holy Site which is indeed a most auspicious sign for all the Buddhists and indirectly for all sentient beings. Because the Teachings of the Buddha constitute the Absolute Truth and are therefore immutable and ever-lasting. By helping to support and strengthen Saccā Dhamma to spread all over the world until it has penetrated into the very hearts of leaders and men and has changed their minds—Only then will mankind attain lasting peace and happiness.

The fact that we, 2,500 brethren have been able to join in performing such highly meritorious works on this occasion and in the future, is entirely due to the whole-hearted support of the governments and the peoples of our countries. May I, therefore, appeal to all the holy members of the Sangha as well as those who are assembled here to make a solemn vow that the Sixth Great Sangāyāna in Burma may be crowned with success, and that it may prove a driving force for all the governments and their peoples to attain the Sublime Truth, and may the Buddha Dhamma soon spread and reach the hearts of all mankind. Irrespective of class, creed or nationality.

May all beings be happy!

SIRIMANGALA HILL,
RANGOON, BURMA.

Full Moon Day of May 17, 2497 B.E.

(Next, Ven’ble B.Piyaratna Nāyaka Thera, D.Litt., Principal of Vidyyadaya Parivena, Ceylon, delivered an address of veneration.)
MESSAGE FROM HIS MAJESTY THE KING OF THAILAND TO HIS EXCELLENCY THE PRESIDENT OF THE UNION OF BURMA.

On the auspicious occasion of the opening of the First Session of the Sangāyanā on this Visākhā Day I form my good wishes for the success of the work to be undertaken and pray that the deeds performed on this occasion will yield fruitful and meritorious result to the Buddhist world in fulfilment of the wish of the Government and the people of the Union of Burma.

(M. R.) BHUMIPOL R,

His Majesty King Bhumibol Adulyadej, Upholder of the Buddhist Faith in Thailand.
Chef de l'Ordre Mahanikay
Wat Ummalom Phnom-Penh.

A BRIEF MESSAGE FROM THE
SANGHARAJA OF CAMBODIA

I pay my deep respects to all the Mahatheras assembled here.

Allow me to read this short Message.

We the Cambodian Delegation comprising 10 Bhikkhus, 3 Upasakas and 5 Upasikas, making 18 in all are present at this gathering sent by His Majesty the King of Cambodia and I am the leader. The Ven. Dhammaramo is also with us. The remaining 16 people—8 Bhikkhus, 3 Upasakas and 5 Upasikas came to this place as they are eager to work for the Chaṭṭha Sangayana.

In commemoration of the Opening Ceremony of the Chaṭṭha Sangayana today I hereby present to the Great Council a Buddha Image made from wood of Cambodia.

This in brief is my Message. The Cambodian Bhikkhu, Bhikkhu Vira-Dhammavaro will read out a fully descriptive Message in English. May I be permitted to conclude this Message with the words "Sādhu", "Sādhu".

Mettā Cittena,
SAMDACH PREAH MAHA
SUMEDHĀDHIPATI C.N.
JOTANNANO.

His Holiness Samdach Preah Mahā Sumedhādhipati C. N. Jotānāno, Agga Mahā Pañjita, Sangharajā of Cambodia.
REPLY TO MESSAGES AND ADDRESSES BY VENERABLE BHAD-DANTA INDHASAŚAHA, AGGA MAHĀ PANDITA

VENERABLE BHANTE,

May I be permitted to say a few words of reply.

There are many countries which are cordial and have diplomatic, economic and spiritual relations with our country of Burma. Firstly, we respectfully and warmly welcome those Sangharājas and Sangha Nāyakas who are attending this Great Buddhist Council. We are also in receipt of the various kinds of gifts brought to us by them, and we tender our heart-felt thanks to them for these.

A Supreme Buddha very seldom rises in the world for the benefit of all sentient beings. The Suttas, the Vinaya and the Abhidhamma taught by Him are not meant for a particular country nor one nation. In fact, He taught the Dhamma for the benefit of the whole Universe so that all beings might quell their Lohba, Dosa and Moha.

There can be no doubt about the fact that there is nothing else except the Buddha-Dhamma in which people who are threatened with aggressions and danger of war, can take refuge.

Thus in the interest of the whole world it is fit and proper to edit, re-edit and scrutinise the Text in which errors and omissions have crept inadvertently through length of time.

We hereby express our sincere thanks to those Sangharājas, Sangha Nāyakas and Heads of States for the amount of help they have been giving and are continuing to give us.

Although we may be of different nationalities, yet in the matter of the Buddha-Dhamma, we are but brothers and sisters of the same family—the Great Brotherhood of Buddhists.

This Chaṭṭha Sangāyanā does not only strengthen the bondage of Mettā existing among us, but also tends to foster our "Viriya" either in honouring the Buddha’s Sāsanā or promoting it.

In conclusion we earnestly wish that we all be united more than before as milk blends well with water, and that our common and supreme objective be to promote the Buddha Sāsanā as far as practicable.
THE PRESIDENTIAL ADDRESS DELIVERED BY ABHI DHAJA MAHA RATTHA GURU NYAUNGYAN SAYADAW, PRESIDING MAHATHERA OF THE CHATTHA SANGAYANÁ AT THE OPENING CEREMONY

BHANTE,

May happiness be with you all!

It is a very great pleasure to have an opportunity to welcome you and to deliver the Presidential address on this auspicious occasion—the Opening Ceremony of the Chattha Sangayana.

This Great Buddhist Council is the one where you are to recite collectively the Pali Texts which comprise 84,000 Units of Dhamma or 9 Predominant Ingredients, which have been arranged as if the nine precious stones have been strung together, and which have been re-edited and scrutinised.

In the history of Buddhism in the World this Great Council is the Sixth of its kind, the First to the Fifth Great Councils being held at Ràjagaha, Vesàli, Pàtaliputta, Ceylon and Mandalay in Burma.

Thus the Tipitaka you are to recite at this Sangayana is, in fact, the International Theravadin Tipitaka.

This Chattha Sangayana is being held by 2,500 Sangitikàraka Bhikshus led by the Chattha Sangayana Ovàdàcāriya Sangha Nàyaka Council formed from among the Mahatheras of all Theravadin countries who have elected 25 Bhavānīthāraka Mahatheras all of whom are being supported with the four requisites by the Union Buddha Sàsana Council on behalf of the Government of the Union of Burma.

Once the Supreme Buddha was residing with 1,250 monks at a certain monastery. At that time King Ajàtasattu approached Him to pay his deep respects to Him. He did not hear either a sound of footfall, a sound of coughing of any other kind of sound, and the whole place was dead silent. Then the king thought to himself, “What a lovely thing it would be if my son Udaya-baddha be as tranquil as this”. Bhante, all of you who assemble here today, being the spiritual successors of Arahant Mahà Kassapa and other Arahants of that time, should follow this practice of quietude.

I firmly believe that you Upàsakas and Upàsikas from both Burma and abroad in paying your deep respects to the Sangiti-kàraka Mahatheras, will remember the exclamation of King Ajàtasattu and rejoice more at the proceedings of the Chattha Sangayana.

The reason why we can ably hold this Great Buddhist Council is due to our obtaining the five dullabhàs (Rare Opportunities) owing to the accumulated kusala of our past existences. They are:-

1. Manumattabhàva (To have become a man);
2. Saddhàsampatti (To have faith in the Truth);
3. Pabbajjita-bhàva (To attain monkhood);
4. Saddhamma-savana (To hear the Buddha-Dhamma);
5. Buddhappàdanavanà (To encounter the Buddha’s Sàsana).

According to the present circumstances I may say that Burma’s Independence and the favourable world situation help much to the holding of this Sangayana.

Bhante, let us now, in a body, recite the Buddha-Dhamma which can not only bestow peace and liberty upon peoples of the world, but can also lead them to Nibbàna by their dispelling lobha (Greed), dosa (Hatred) and moha (Delusion).

BHADDANTA REVATA,
ABHI DHAJA MAHA RATTHA GURU NYAUNG-YAN SAYADAW,
Presiding Mahathera of the Chattha Sangayana.

Evening Session

At 3-30 p.m., Ven’ble Bhaddanta Nàgavamsa announced both in Páli and Burmese the commencement of the Proceedings of the Evening Session. This was followed by ten strokes of gongs. The Sanghanàyaka then proposed to the Sangha Council the names of the Ven. Agga Mahañandita Bhaddanta Javana (Packoku Sayadaw) and the Ven. Tipitakadhara Dhamma-bhàndagàrika Bhaddanta Vicittarasàra to serve as Puchhaka (Questioner) and the Visàjjaka (Replier) respectively, with regard to the first Pàràjika of the Vinaya Piṭaka. The Puchhaka and the Visàjjaka assumed their seats on the special dais.

The questioning and the answering on the first Pàràjika was then made by the Puchhaka and the Visàjjaka respectively. At the conclusion of this, the Sangiti-kàraka Bhikkhus acclaimed “Sàdhu”, “Sàdhu”. This was followed by the blowing of conchs and striking of gongs.

After that the entire Sangha Council recited the Pàràjika Vehàjakanda, beginning with Tena samaya and ending with the second paragraph. At the conclusion of this recitation by the Sangiti-kàraka Bhikkhus, the Proceedings for the first day of the Inauguration Ceremony of the Sixth Buddhist Council were brought to a close, when the Ven. Bhaddanta Nàgavamsa announced both in Páli and Burmese that the day’s proceedings had come to an end, followed by a signal of ten strokes of gongs.
The Hon'ble U Nu, Prime Minister of the Union of Burma, delivering an address of veneration with regard to the propagation and the maintenance of Buddha Sāsana
Ciram titthatu sadhammo
dhamme hontu sagāravā.

May the doctrine of the good which comprises three parts pariyyatti (learning), pariyyatti (practice) and pativedha (insight) last for a long time. May all be respectful and reverential towards the doctrine which teaches right living.

Venerable Bhikkhus who are present and taking part in this Sixth Buddhist Council, who are virtuous, fond of discipline, well versed in the sacred scriptures, and devoted to religious practices, and who belong to the noble lineage of holy arahats, led by Venerable Mahā Kassapa, Upāli, Ananda and Anuruddha—may I address you, Reverend Sirs, with the greatest respect and salutation, as follows:—

Venerable Siris, now that I am so fortunate as to have this opportunity of meeting and greeting with deferential words of welcome, monks who have come to this great assembly of the Sixth Buddhist Council from all parts of the Union of Burma and other Theravāda countries in other quarters of the world, and of meeting and greeting, with cordial words of welcome, those of you who are distinguished personages, and are supporters of the Buddhist faith, as well as other special guests who have come to promote the functioning of the Sixth Buddhist Council, precisely at a moment when we are, at the 2,500 years stage after the promulgation of the Buddhist Doctrine by the Buddha, it is indeed a most auspicious and priceless moment never to be forgotten in life.

The Buddha attained to Omniscience only after he had acquired the merit of the 10 perfections, 5 great sacrifices and 3 modes of conduct through 4 asanakahya and 100,000 kappas. “The doctrine of the good” discovered and promulgated by the Omniscient Buddha consists of three parts:—

(1) Pariyyatti Sāsana.
(2) Pativedha Sāsana.
(3) Pariyyatti Sāsana.

Of these three parts, Pariyyatti Sāsana stands for the sacred scriptures which have to be learnt by heart, namely the five Nikāyas which are for recital now. Pativedha Sāsana denotes the rules of moral conduct, such as the three refuges and five precepts, etc., which have to be practiced in order to attain arhatadhana (the fruition of holiness). Pariyyatti Sāsana means the path to and the fruition of holiness leading to the bliss of nibbāna, which one realizes and enjoys through one’s own efforts. Pariyyatti Sāsana is the fundamental basis of the other two, Pativedha Sāsana and Pariyyatti Sāsana. For example Pariyyatti Sāsana, which points out the rules of moral conduct is like a guide chart to a treasure trove. Pativedha Sāsana, by which one has to practice the rules set by Pariyyatti Sāsana stands for the energy required to dig up that treasure. Pativedha Sāsana resembles the buried treasure of gold which one utilises and enjoys on discovery. This simile illustrates that without the guide chart no digging can be made, and without any digging the valuable pot of gold cannot be unearthed. In like manner, without the Pariyyatti Sāsana which sets out the code of moral behaviour, there can be no Pativedha Sāsana which represents the energy required for the labour of digging. Again, without Pativedha Sāsana, the digging, there cannot be Pativedha Sāsana, use and enjoyment.

Therefore, Venerable Siris, Pariyyatti Sāsana is the main basis. When Pariyyatti Sāsana disappears, Pativedha Sāsana and Pativedha Sāsana will also disappear; men will have no more spiritual light for their guidance and the whole world, the universe will undoubtedly be thrown into a state of pitch darkness complete and everlasting, in keeping with the saying “Andhi bhuto ayam loko.”

It was the disciples, Venerables Kassapa, Upāli, Ananda, Anuruddha and other arahats who, during the life-time of the Buddha, learnt by heart and preserved intact the text of the five Nikāyas of the Piṭaka which can furnish spiritual light. The Dhamma, however, had not yet been classified then into well-defined divisions such as Sutta, Vinaya and Abhidhamma; as we now have it. It was simply a collection of discourses delivered by the Buddha, during the 45 years of his mission, in the various places visited by him, to suit the temperament of the audience of men, devas and brahmas.

When the First Buddhist Council was held, Araha Mahā Kassapa, Upāli, Ānanda, Anuruddha and others who participated in it classified the various utterances of the Buddha into different divisions, as follows:—

This lot is the Dhamma section, that is, the Vinaya section; these are the first, second and third utterances of the Buddha; these discourses are the Vinaya Piṭaka; these are the Sutta Piṭaka, and these are the Abhidhamma Piṭaka; and again this lot of the Sutta Piṭaka is the Dīgha Nikāya this the Majjhima Nikāya, this the Samyutta Nikāya, this the Anguttara Nikāya and this the Khuddaka Nikāya respectively. They made this classification of the discourses into several lots and recited them collectively at the First Buddhist Council, just in the same way as flowers were strung together and formed into garlands so that none might be scattered and lost.

On the same lines as the First Buddhist Council was held by Mahā Kassapa and other Araha, the Second, Third, Fourth and Fifth Buddhist Councils were also held by Araha Mahā Yasa, Mahā Mogalliputtatissa, Mahādhammarakkhita, Nyeypadhamma and Jāgara, and other mahātheras and monks who are their successors in the holy fraternity of the Bhikkhu Sangha.

The primary object of holding a Buddhist Council is to purify the religious system of its impurities by suppressing shameless immoral monks and dispelling wrong views, as well as to fix the text of the discourses of the Buddha’s discourses as uttered by him, without any error whatsoever in word or character, so that they may last through 5,000 years of the era. Thus the holding of five Buddhist Councils during 2,500 years of the Sāsana era means that the religious system was cleansed of its impurities five times.

May I be permitted in this connexion to touch briefly upon the history of Buddhism in Burma. Buddhism flourishes in Burma not only now but has ever since the days of the Buddha’s life-time. While the Buddha was seated at the foot of the līnī (buckannah latifolia) tree in the eighth week after he had become fully Enlightened, on Wednesday the full moon day of Kason in the year 103 of Maha Sakara era and had remained for fully seven weeks or 49 days near the Bodhi tree, the two brothers Tapussa and Bhallika from Asitancana town, a suburb of Ukkalapa in Rammanna province of Lower Burma, who were coming with a caravan of 500 carts were directed by a (devi) spirit, who had been their mother in the fifth previous existence, to go to the Buddha who had obtained Omniscience in the world of men, devas and brahmas. Accordingly, they approached the Buddha, offered him honey cakes and professed their faith in Buddhism by reciting that they took refuge in the Buddha and the Dhamma, instead of the three refuges as the Brotherhood of monks or Sangha had not yet been constituted. When they requested the Buddha for a relic as an object of permanent worship and veneration, the Buddha gave them eight of His hairs which they brought to their native village of Asitancana, a suburb of Ukkalapa, where they arrived on the fifth waxing day of the month of Wagonn. They then enshrined these eight sacred hairs of the Buddha in a pagoda which was built after their return, and this is no other than the Sacred Shwedagon Pagoda which we see and venerate nowadays. This shows that Buddhism first arrived in Burma 3 months and 5 days after Gotama Buddha had obtained Enlightenment.
In the eighth year of his mission the Buddha visited Thaton in Ramañña Món Province accompanied by a following of 20,000 arahats in compliance with the invitation made by the arahat Gavaṃpati. He sojourned in the decorated pavilion there and delivered sermons on the dhamma to King Siharaja and his subjects who placed themselves under the protection of the three refuges. The Buddha then gave six of His sacred hairs to the six hermits who came and paid Him homage on that occasion. This is the second time that Buddhism came to Burma.

About 20 years after the Buddha's first attainment of Supreme Wisdom, Cula-passā and Maññapassa, two brothers of Vanijjagama Village in Aparanta Province of Upper Burma built a very costly monastery of red sandalwood and presented it to Him. The Buddha visited it on their invitation and haltered at the monastery for a full week and delivered the Dhamma to the men, devas and brahmas assembled there; and they reached the four stages of the Path viz., Ātākhutti, Samādhi, Āvāsaka and Āṭāna (the first stage), Sakadagami (the second stage), Anagamī (the third stage) and Arahatta (the fourth stage).

In spite of the fact that the Buddhist religion was thus introduced into Burma on three different occasions and it flourished at the time of the Buddha's visit when there were numerous converts to Buddhism, yet it did not remain constant because there was not a permanent Sangha as the guardians of the faith. During the period of 235 years after the demise of the Buddha it faded out at times and, at other times, shone forth with brilliance.

After the Third Buddhist Council had been held, Arahath Mahāmoggaliputta-tissa Mahāthera considered in what places Buddhism would flourish and remain firm in future. He saw with prescience that it would take a stand and spread in countries lying outside Māgāmagana (India) and pointed out nine countries or regions for missionary purposes. Nine Arahats, mahātheras who were of outstanding ability, were selected as heads of missions for those nine regions, with at least four other Arahats for each group to make up a chapter of at least five monks for each region so as to be able to perform ordination ceremonies, as and when necessary. He then allotted the nine regions to the nine leaders, one for each, with this exhortation: "Go ye, O Bhikkhus and proclaim the glorious Doctrine in the regions assigned to you, for the welfare of many."

Of those nine regions to which missionaries were sent, three regions, Aparanta, Yanaka and Suvannabhumi were provinces included in Burma. Yanakadhammarakkhita mahāthera visited Aparanta province, one of these three provinces, and preached the Aparanta Buddhakaya Sutta, with the result that 70,000 of the inhabitants were converted to Buddhism. 1,000 men from the ruling class were ordained as Bhikkhus and 6,000 women admitted to the Order as Bhikkhunis.

Mahārakkhita mahāthera proceeded to Yanaka Province and delivered discourses on Kalakarama Sutta, in consequence of which 170,000 beings reached the path of knowledge and fruition stage realization and became arahats. 10,000 persons were admitted to the Holy Order.

When Sona and Uttara mahāthearas went to Suvannabhumi and expounded the Brahmanalaya Sutta there, the audience present was established in the three refuges and observed the moral precepts. 60,000 beings were converted, 3,500 men ordained as Bhikkhus and 1,500 women admitted to the Order as Bhikkhunis.

Although there are the three Pijata scriptures comprising the five Nikayas representing the discourses delivered by the Buddha during the 45 years of his Teaching, the three Suttas mentioned above, Aṅgikabhūpama sutta, Kalakarama sutta and Brahmanalaya sutta, should find a permanent place in the archives of the history of Burma, as they are the suttas originally delivered in the places where Buddhism first arrived and took firm root before spreading. They have, therefore, been of the greatest spiritual benefit to Burma.

Three of the nine provinces to which Buddhist missionaries were sent were parts of this country. The Light of the Buddha-Dhamma has constantly shone with full brilliance over here, ever since the holding of the Third Buddhist Council and the end of the Third to the beginning of the Fifth Buddhist Council. We have had, on the side of monks, eminent saints and scholars chosen as leaders of the Bhikkhu Sangha, who have been wielding the Tipitaka scriptures, for example mahātheras Maha-kassapa who presided at the First Buddhist Council, Mahāmoggaliputta-tissa who presided at the Third Buddhist Council, and Nyeayadhama and Jagara who presided at the Fifth Buddhist Council and their successive disciples who gave the necessary material and spiritual assistance. When we examine the case of the laity we find noble monarchs like Ajatasattu and Asoka of India and Mindon and others of Burma and Arakan, who gave such material and spiritual assistance as they could and promoted the cause of Buddhism. Because monks and laymen have thus discharged the responsibility that fell to their lot efficiently and well, Buddhism has remained intact up to the date of holding the Fifth Buddhist Council.

After the Fifth Buddhist Council, when we came to the year 1247 B.E. (1885 C.E.) there was not a Burmese King reigning over Burma. But the British Government held Pali scripture examinations every year since 1257 B.E. (1895 C.E.). Mahātheras and monks well-versed in the Pali scriptures taught them successively from year to year; and the inhabitants of Burma consisting of the Burman, Môn, Shan, Chin, Kachin, Karen, Arakanese and Kayah, gave as much assistance as they could with the four necessities of a Bhikkhu's daily life. For these reasons Buddhism stood its ground firmly in Burma until the day she won Independence.

Nevertheless, on account of the fact that Burma was without a Sasanadâyaka King (Promoter of the Faith) for a period of 68 years, the religion became gradually bespattered with stains and blemishes in the form of shameless immoral monks and heretical persons, with the result that it lost its lustre and did not shine as brightly as it should. Thereupon, Mahātheras and monks on the one hand, and the Union Government of Burma and the people of Burma, who are the promoters of the religion, on the other, considered how best to remove those stains and blemishes and make it shine throughout the world. We found that it was necessary to undertake two measures, (1) Purification of blemishes and stains and (2) Extension of support. Today is a democratic age when administration in Burma has to be carried on by legal means and not by absolute authority and we had to frame and pass the following

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five Acts to give effect to those two measures:

2. Ecclesiastical Courts Provisional Act.
3. Pāli University and Dhammācariya Act.
5. Buddha Sāsana Council Act

Of these five Acts, Ecclesiastical Courts Act and Ecclesiastical Courts Provisional Act provide for the establishment of ecclesiastical courts throughout the Union and for the decision, in accordance with the Rules of the Order of all disputes in religious matters; they also provide for measures for the removal of stains and blemishes, in the form of shameless immoral monks and heretical persons.

Pāli University and Dhammācariya Act and Pāli Education Board Act are enactments which provide for the holding of Pāli Patamabyan examinations and establishing Pāli Colleges in the whole of Burma for conducting examinations by the Dhammācariya (Pāli Lecturer) standard with a view to produce religious teachers well versed in the scriptures.

Buddha Sāsana Council Act is an enactment which gives necessary powers to the Sāsana Council to do certain acts on behalf of the Government and the people of the Union, in all religious matters according to the circumstances of the case. We are, at present, giving effect to those two measures of removing impurities and blemishes and of giving the necessary assistance and support by means of those five Acts.

Pāli Piṭaka Scriptures which form the main basis of Pariyatti Sāsana (learning), are especially of the greatest importance. Wrong words or characters appearing in the Scriptures lead to wrong translation, which leads to wrong interpretation, which again leads to wrong practice; and wrong practice prevents realization of the path of knowledge or fruition of holiness and the bliss of Nibbāna. It is therefore important that the words and characters in the Piṭaka Scriptures should be absolutely correct.

And in this matter, we have Mahaṭheras and monks still alive who are descended from the Arahats, Mahakassapa, President of the First Buddhist Council, and Upali, Ananda, Anuruddha and others, highly proficient in the Pāli Piṭaka Scriptures, and virtuous and fond of discipline, as well as Dhammācariya monks who are graduates from the Pāli Colleges. It is not, therefore, a difficult matter to see that the words and characters in the Scriptures are thoroughly correct.

The Union Buddha Sāsana Council has, on behalf of the Government and the people of Burma, constituted 48 groups of Pāli Editors and 116 boards of Revisers selected from amongst Mahaṭheras and monks of other Theravāda Buddhist countries who are highly proficient in the Pāli Scriptures. The scriptures were put into five main divisions and the words and characters in them have been edited and revised in comparison with the various editions of the Pāli Texts of the Scriptures from Theravāda countries and also with commentaries, sub-commentaries, grammars and dictionaries of all sorts and this work has been finished. A good and correct text of the Vinaya Piṭaka acceptable to the monks of Burma and other Theravadin countries was produced and its printing has been completed. The printing of the Sutta Piṭaka and the Abhidhamma Piṭaka will be taken in hand in continuation in a regular series.

It is now time for a righteous decision to be taken and a collective recital made of this good and correct text of the Pāli Piṭaka Scriptures which has been edited and revised again and again by 2,500 wise monks present at the great assembly of the Sixth Buddhist Council, who are virtuous and fond of discipline, well versed in the Scriptures and devoted to religious practices, in the same fashion as was done at the First Buddhist Council by 500 Arahats led by Venerable Mahā-kassapa, Upāli, Ananda, Anuruddha and others. In making preparations for the First Buddhist Council, King Ajatasattu, Supporter of the Sāsana addressed the Arahat mahātheras, headed by Mahakassapa thus: (Sādhu bhante visatthar-karothe mayam añacakkam tumhākam dhammacakkam) “Venerable Sirs, please give a righteous decision with regard to the doctrine without any fear or hesitancy, while I on my part will protect you with temporal power.”

Following that precedent, I shall address the Venerable abbots and monks now present at the holding of the Sixth Buddhist Council, on behalf of the Union Government and the people of Burma, headed by the Buddha Sāsana Council and composed of various nationalities, such as the Burman, Môn, Shan, Chin, Kachin, Karen, Arakanese and Kayah in this manner.

“Venerable Sirs, please give a righteous decision with regard to the good and correct form of Piṭaka Scriptures, while the Union Government will protect you with legal authority. May I most respectfully request you, Venerable Sirs, who are virtuous, fond of discipline, well versed in the sacred scriptures and devoted to righteous practices, and who belong to the noble lineage of holy Arahats, to give a recital of the Scriptures without any fear or hesitancy.”
MESSAGE FROM THE RT. HON'BLE SIR JOHN KOTELAWALA, PRIME MINISTER OF SRI LAŃKĀ.

On behalf of the people of Sir Lańkā it is my great privilege and pleasure to convey to the august Assembly gathered for the purpose of the Chaśṭa Sangāyânā, greetings and heartiest good wishes for the successful conclusion of their noble enterprise. From time immemorial the two lands of Burma and Sri Lańkā have been linked together by the golden strands of friendship. The deep piety, devotion and courage with which you have undertaken this great venture fill us therefore with pride and inspiration. Both our lands have newly won their freedom from foreign bondage; we are the heirs of a common culture and in the tasks that face us there is a wide community of interest as was shown at the recent conference of the Prime Ministers of South East Asia where we had the honour and pleasure of welcoming your Prime Minister U Nu and his colleagues. In the promotion of human welfare there can be no guidance greater than the Dhamma which the Sakyaśāmi preached 25 centuries ago. Its influence has permeated the vast Continent of Asia and given happiness and contentment to millions of mankind throughout the ages. Your Great Recital is being inaugurated under most happy auspices on the Anniversary of the Birth and Enlightenment of the Blessed One. Its aim is to make his message known throughout the world, so that its benign influence may promote Peace and Happiness for all Humanity. May this sublime purpose attain completer fruition!

J. L. Kotelawala,
Prime Minister of Sri Lańkā
Message from the Rt. Hon’ble Sir John Kotelawala, Prime Minister of Sri Lanka. (Read by the Hon’ble Dr. C. W. A. Kanangara, Minister of Local Government, Ceylon.)
MESSAGE FROM THE HON'BLE
SHRI JAWAHARLAL NEHRU, PRIME
MINISTER OF INDIA

(Read by Her Excellency Mrs. Vijaya Lokshmi Pandit)

About a year ago or more, the Prime Minister of Burma told me that a Great Council or Synod of Buddhism was being organized and would be held in Rangoon. My mind went back to the previous Councils in the history of Buddhism from the days of the First Council which was called by King Ajatasatru of Magadha at Rajagaha, to that held in Mandalay in 1871. These Councils were landmarks in the history of Buddhism.

And now I welcome the holding of the Sixth Council of this Great Religion. It is inaugurated on a day of great historical significance—the 2,500th anniversary of the Buddha. The full moon which shone with all its brightness on the day of the birth of the Buddha, on his attainment of enlightenment and on his Parinibbana, will be shining again on this auspicious day after two and half millenia of human history.

This World Council will consider the doctrines and tenets of Buddhism and will perhaps codify them afresh for those of the Buddhist faith. But the Buddha has been something greater than all doctrine and dogma, and his eternal message has thrilled humanity through the ages. Perhaps at no time in the past history was his message of peace more needed for a suffering and distracted humanity than it is today. May this Great Council spread anew this great message of peace and being a measure of solace to our generation.

I pay my homage to the memory of the Buddha and send my respectful greetings to the Great Council at Rangoon which is meeting on an auspicious anniversary at a time of great need for the world.

(Sd.) JAWAHARLAL NEHRU.

NEW DELHI, May 13, 1954.
Her Excellency Mrs. Vijaya Lakshmi Pandit reading the Message from the Hon’ble Sri Jawaharlal Nehru, Prime Minister of India.
MESSAGE OF MR. SHIGERU YOSHIDA,
PRIME MINISTER OF JAPAN, ON
THE OCCASION OF THE SIXTH
BUDDHIST COUNCIL

With the 2,500th Anniversary of the
Buddha’s Mahāparinibbāna approaching in
two years hence, Burma is embarking today
upon the historical undertaking of the
Chaṭṭha Sangāyana. The Government and
the people of Burma are to devote the
national effort for two years from now on to
the revision and publication of sacred Bud-
dhist texts as a task dedicated to the cause
of world peace. On behalf of a nation
linked with Burma by Buddha-Śāsana, I send
you our hearty congratulations.

It is most gratifying that Japanese Buddhist
representatives have been invited to partici-
pate in today’s celebration of the inaugura-
tion of the great and holy enterprise of
epoch-making significance in the history of
Buddhism. This is a rare opportunity for
the peoples of Japan and Burma to strengthen
their ties of friendship and mutual under-
standing through common faith.

I send you the best wishes of the Japanese
people for the success of the Chaṭṭha
Sangāyana. May the spirit of Buddha-
Śāsana spread over the earth to promote
universal peace and harmony.

Mr. Shigeru Yoshida, Prime Minister of Japan

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Ven’ble Bhikkhu Amirananda reading the Message from the Hon’ble Shri M. P. Koirala, Prime Minister of Nepal.
(Photograph inset)
MESSAGE FROM THE HON’BLE SHRI M. P. KOIRALA, PRIME MINISTER, NEPAL

I feel it a proud privilege to send this message on the occasion of the Mahā-sangāyana. It is really laudable of the Government of Burma to have organized the holy celebration in your land.

Long before, the Sangāyana was celebrated under the good auspices of Samrat Kalashoka and Dharmashoka respectively and later the same was also celebrated after many centuries at Rajgriha.

Later the disciples of Lord Buddha from Bharatavarsha took the torch of Light to Ceylon and eventually the King Vattagamini called another Sangāyana there. In your own country, King Mindon organised another Sangāyana a century ago and now under the patronage of your wise President and Prime Minister, this holy function is going to take place. It is a matter of pride not only for your country but for all Asians.

We Nepalese aptly feel proud of being compatriots of Lord Buddha and it is also most gratifying to see that His gospel of forbearance, tolerance, peace and non-violence is being not only preserved by your efforts but the same is being propounded in this present world, when the dark forces of evil are trying to tear asunder the very existence of mankind.

It is a proud heritage of all we Asians that we place the power of spirit over matter.

The so-called civilised nations of today are vying with each other to discover such deadly weapons as to how soon they can annihilate humanity. I feel, all we Asians should rise together to resist and withstand this evil force of materialism.

I believe this Sangāyana which is being performed on your soil will revive with full vigour that heavenly light which was kindled by our Lord Buddha more than two thousand years ago.

The Dharmodaya Sabha of our country has decided to call the 4th World Fellowship of Buddhist Conference in Nepal on the occasion of the 25 hundredth birthday anniversary of Lord Buddha in his own place.

The Government of Nepal have also decided to give all possible help for the same.

I extend to you all my good wishes on this sacred occasion and invite you through this that all venerable disciples of our Lord Buddha grace that big event which we contemplate to celebrate.

M. P. KOIRALA,
PRIME MINISTER, NEPAL.

Dated, April 22nd, 1954.

MESSAGE FROM THE CHIEF EXECUTIVE OF THE GOVERNMENT OF THE RYUKYU ISLANDS

(Letter to International Buddhism Conference May 1954)

LADIES AND GENTLEMEN,

It is my greatest honour to make a speech on this occasion that International Buddhism Conference is held.

It has passed two thousand five hundred years since the Buddha came into the world, and Buddhism has been contributing greatly to the development of mental culture of the human beings in our long history.

I pay my best respects to the conference where representatives from every country meet in this Buddhistic country Burma, not only studying the Buddha’s doctrine expecting its development but also to contribute to the promotion of friendship among thousands of Buddhists in the world.

I hereby, on behalf of the Ryukyuan people, bless the success of this conference and at the same time I pray for all the excellent representatives' happiness. I thank you.

SHINHEI HIGA,
Chief Executive,
Government of the Ryukyu Islands.
Mr. Ishin Tahara, President, Okinawa Buddhist Association reading the Message from the Hon'ble Shuhei Higa, Chief Executive, Government of the Ryukyu Islands.
MESSAGE FROM FIELD-Marshal P. Pibulsonggram, President of the Council of Ministers of Thailand to the Buddhist Community in Burma

On the auspicious occasion of the inaugural ceremonies of the Sangayana under the joint efforts of the Buddhist community in Burma, may I extend, on behalf of the Buddhists in Thailand, felicitations and good wishes for this great Sāsana undertaking.

Our Lord Buddha delivered a sermon prior to His Mahāparinibbāna that the Dhamma He had preached should be looked upon by His followers after His death as the personification of their Great Teacher. With deep reverence, they study and follow the Dhamma as compiled in the Tipiṭaka. The Sangayana of the Tipiṭaka is, therefore, a great Sāsana undertaking, for it is an effort to preserve the Dhamma.

Through grace of the Triple Gem, may the Sangayana accomplish its aims in every way. Also I take this opportunity to tender my good wishes for the welfare and happiness of all those present at the Sessions. May they be strong in body and mind in order to be well accomplished in their respective tasks.
MESSAGE FROM HER MAJESTY'S GOVERNMENT TO THE GOVERNMENT OF THE UNION OF BURMA ON THE OCCASION OF THE INAUGURATION OF THE SIXTH BUDDHIST COUNCIL

On the occasion of the inauguration of the Sixth Buddhist Synod, Her Majesty's Government in the United Kingdom offer their felicitations to the Government of the Union of Burma on the holding of this great Council of Theravādin Buddhist countries and express their sincere good wishes for the success of the Synod in its work for the wider understanding of Buddhism. They feel confident that the work of this great assembly will strengthen the cultural links between the participating countries and foster goodwill among people.
Agga Mahā Thray Sithu U Thein Maung, Chief Justice of the Union and Vice-President of the Union Buddha Sāsana Council delivering an address of veneration with regard to the propagation and the maintenance of the Buddha Sāsana.
ADDRESS OF VENERATION DELIVERED BY AGGA MAHĀ THRAY SITHU U THEIN MAUNG, VICE-PRESIDENT OF THE UNION BUDDHA SĀSANA COUNCIL, IN REGARD TO THE WORKS AND PROJECTS OF THE UNION BUDDHA SĀSANA COUNCIL FOR THE PROGRESS OF THE BUDDHA'S SĀSANA

MOST RESPECTFULLY BHANTE,

With the permission of the presiding Mahāthēra I most respectfully inform that the Union Buddha Sāsana Council has proposed besides the Recital of the revised Tipiṭaka at the present Sangāyana, to revise all the relevant Commentaries and Sub-commentaries, and to publish them after obtaining the approval of the responsible learned Mahātheras. Accordingly, some of the Text Editing Groups have already edited some of the Aṭṭhakathās and Tīkās, and the remaining ones will be edited by the other Text Editing Groups. After the re-editing and the scrutiny of the Text, the Mahātheras working on the Text Re-editing Groups will re-edit and scrutinise these Commentaries and Sub-commentaries.

The Union Buddha Sāsana Council has also a proposal to publish the Burmese Translations of the Tipiṭaka. The Burmese Translations Bureau comprising Dhammācariyas (Graduates in the Pāli Lecturership Examinations) and headed by Dr. U Lin, Agga Mahā Pandita, D.Litt. have translated the whole of the Tipiṭaka. These translations are being examined by the Words Selecting Committee and also re-edited and scrutinised by the Burmese Translations Re-editing Groups. Finally, they will have to obtain the approval of the responsible learned Mahātheras before publication.

The Union Buddha Sāsana Council is also arranging to publish a fully descriptive treatise on the “Life of the Buddha” (Buddhavamsa), which treatise will be more descriptive than the “Jinaṭṭha-pākāsaṇani” and the “Tathāgata-udāna-dīpāṇi”. This treatise will be published in Burmese, and as such a group of learned persons headed by Dr. U Lin, Agga Mahā Pandita is preparing for this, and when completed it will be scrutinised by the responsible learned Mahātheras before publication.

Not only that. The Union Buddha Sāsana Council has a proposal to bring out a Burmese edition of Pāli Concordance which will refer to the whole of the Tipiṭaka or Five Nikāyas. The Pāli editors are now compiling the materials for the same.

It is also projected to publish the following books in Burmese after the publication of the “Life of the Buddha”:

(1) Essence of the Teachings of the Buddha
(2) Biographies of Arahants Mahā Skhiputta, Mahā Moggallāna and Mahā Kassapa

The Union Buddha Sāsana Council intends that, after the conclusion of the present Chāṭṭha Sangāyana, all these buildings now used for the Sangāyana will be used for the propagation of the Buddha-Dhamma. At that time, this place where the Great Council is now being held will become a centre for Advanced Buddhist studies, not only for the Union of Burma, but also for all Theravādin countries, and the Union Buddha Sāsana Council expects that this place will become a very important International centre—a centre which will be world-renowned in advanced Buddhist studies and also a pride to all Theravādin countries.

By judging the amount of help given by all Theravādin countries in the preparations for the holding of this Great Buddhist Council, the participation of all Theravādin countries in this Sangāyana, the sending of delegates from all Buddhist countries and the sending of messages and congratulatory letters from even the non-Buddhist countries, the Union Buddha Sāsana Council believes that this Chāṭṭha Sangāyana must come to a successful conclusion, that the projects of the Sāsana Council must be accomplished and that in future this place must become a Research Buddhist Centre which will be the pride of all Theravādin countries.
In addition to the above, the Sāsana Council has also embarked on projects for the promotion of the Buddha-Dhamma both in the Union of Burma and abroad. Even now the Sāsana Council is carrying out propagation work in Assam and also in the Hill Tracts Region of Burma, where the All-Burma Buddhist Association and the Burma Hill Tracts Missions Organisation have commenced work. With a view to sending out Buddhist Missionaries to foreign countries, the Dhammadāta College has been opened at the Kabā-Aye (World Peace) Pagoda. There, those who have passed the Lectureship Examinations in Pāli are trained, in English and Hindi by competent teachers. Besides, the Sāsana Council is giving the necessary help to the Buddhist Organisations and Libraries in foreign countries, also helping those foreigners who desire to come to Rangoon and practise Vipassanā here, and also publishing periodicals, such as "The Light of the Dhamma" and "The Sangāyana Monthly" for the propagation of the Buddha-Dhamma. Recently, under the auspices of the Sāsana Council, the Venerable U Thittara went to Australia to propagate the Teaching of the Buddha there.

Arrangements have also been made to have informal meetings with the delegates from Nepal and India to discuss matters relating to the promotion of the Buddha’s Sāsana.

In brief, the Sāsana Council believes that the result of the holding of the Chāṭṭha Sangāyana will be to obtain more co-operation and collaboration of all Theravadīn countries and that they will be able to strive best for the progress of the Buddha’s Teachings.

In conclusion, I most respectfully and humbly request that all the venerable Mahātheras and Theras present here will send their Mettā to all sentient beings and that they will help us in every way.

Ven. Bhaddanta Ānanda Maitreya of Ceylon
SPEECH DELIVERED BY VEN'BLE A. ANANDA MAITREYA TERO, CEYLON

VEN. MAHATHERAS, BROTHERS AND SISTERS,

We are happy that we have happened to be present at this grand ceremony of historic importance. This, as it is known, is the Sixth Convocation. According to the history of Buddha-Sasana, there were Five Great Convocations previous to the present Council, held by Mahatheras. Of these, the First Council was held at Rajagaha three months after the Parinibbana of the Lord Buddha and there were 500 great Arhats assembled for the strength of the Dhamma. The Second Council was held at Vesali by 700 Arhats, and the Third One at Patthaliputta by 1,000 Arhats in 228 B.E.

The Fourth Council was held at Alokhivhara in Matala District in Ceylon by 500 Mahatheras, and immediately after that Council the whole Buddhist Canon was committed to writing. This took place during the reign of King Vattagamini-Ahaya (about 522 B.E.).

Then a long time after, during the reign of that pious and righteous king, Mindon Min by name, in the year 2414 B.E., the Fifth Great Council was held at Mandalay by 2,400 learned Mahatheras at which the whole Tipitaka Text was inscribed on 729 marble slabs.

It seems that all the former convocations were held by the Theras of the same country where each of them was held. As for this Sixth Sangayana, however, the 2,500 Mahatheras are assembled not only from Burma but also from various other countries as Siam, Cambodia, Laos, Vietnam, India, Pakistan, Nepal and Ceylon, which is a very important event worthy of regard.

With regard to this Sangayana, there is another point, important and of much value, that deserves attention. It is a fact, well known to all of us, that there are seven great wonders still to be seen in the world. But in connection with this Sangayana, a greater wonder appeared surpassing and excelling all of them in its importance, in its strength and simple beauty. See this marvellous building, a creation of wonderful workmanship. It is not a mere cave as it appears to your ordinary eye. This is something more. This is also a symbol that represents the strength of the Dhamma, the dauntless energy and the ardent love for Buddhism, of Burmese people.

The third point I see, in connection with this Sangayana, is this. Unlike other nations that have gotten self-government, the people of Burma, immediately after they got Independence, made up their mind to restore Buddha-Sasana, the mother of their great Burmese culture. In fact, the matter of fact, they are worthy of admiration of other nations for their insight into this matter, for the whole progress of Burmese nation is due only to /Buddhism, and the decline of Buddhism is the downfall of Burmese nation. And further, it is the very Buddha-Dhamma that has given them the courage and preserving energy to stand unhesitatingly and unmoved even in the time of war, facing bravely and enduring all sorts of troubles and tribulations with a heroic vigour. So, they are quite right that they have determined, immediately after they got Independence, to enhance the Sasana and bring it back to its pristine purity; as a consequence of which, this Sangayana has come to pass. Thus doing their duty to their religion, and thereby to their culture as well, the Burmese people have set an example to other nations.

Last of all, there is one more fact that I cannot neglect mentioning here. You know, I think, that our Sangayana consists of three divisions, namely Pariyatti, Patipatti and Pativeda. The first two of these are still to be found in a somewhat satisfactory condition in other Theravadin countries, whereas with regard to the third division they lack it. But here in Burma, I believe and boldly express my personal view, there are not only Pariyatti and Patipatti in a perfect condition, but also Pativedha Sasana too is still existing and so, I believe, there are Ariya-puggalas still in this country. Thus, in this aspect too, Burma excels all other countries, and it is no wonder that people of such a country are extremely pious and so inclined to their religion that they are ready at any moment to sacrifice their health, wealth and even their life for the sake of their religion. So, rightly it has become a proverbial saying: “If you want to see the ardent love for Buddha-Sasana and earnestly put to practice, go to Burma and see.”

May this Sixth Sangayana be successful in all its aspects, and may Burma the earnest protector of Buddhism, prosper in every way by the power of the Triple Gem!
NAMO BUDDHAYA

MESSAGE OF GOODWILL

I convey a message of goodwill and appreciation from the thirty thousand Buddhists of Tripura, a State which lies on the North East frontier of the Indian Republic, to the Buddhist representatives of different countries and through them to the Buddhist Brotherhood of the World.

They congratulate the generous people of Burma and particularly the Buddha Sāsana Council, for their patronage and efforts in organising this Sixth Great Buddhist Council and express their hearty thankfulness to them for making their benevolent arrangements for sending their representatives to attend the Chaṭṭha Sanghyānaṁ.

They heartily wish and believe that this Great Buddhist Council shall attain unprecedented success and that the light of the Lord Buddha, diffused evermore through his channel, shall send Love and Peace home to every citizen of this confused and troubled world.

Though a microscopic minority, the Buddhists of Tripura, about eighteen thousand Tribal Chakmas, about ten thousand Mags of Arakanese origin and about two thousands Baruas (Bengal Buddhists), poor, backward and illiterate as they are, feel proud that they still carry the colours of the Lord in the Buddha-land, India, and they cherish a great hope for their help and advancement from the Buddha Sāsana Council and from the benevolent people of Burma.

The Buddhists of Tripura, with all their humbleness and infirmities, pledge to place their humble services to the World Buddhist Organisations for the Advancement of learning of the Teachings of Lord Buddha so that real peace may reign over Humanity and over all life.

"Subbe Satta Sukhita Bhavantu"

BHikkhu Aryanmitra,
President, All-Tripura State Buddhist Association, Agartala, Tripura, (India).
Ven’ble Dipankara-Srijan Thera, President of Buddhist Association, Chittagong and other members of the Delegation from Chittagong
ADDRESS OF VENERATION ON THE OCCASION OF THE OPENING CEREMONY OF THE SIXTH SANGHYANÅ ON THE 18th MAY 1954, AT RANGOON, BY VEN. DIPANKAR SRIJNAN, MAHÅTHERA, PAKISTAN STATE DELEGATE; PRESIDENT, BUDDHIST ASSOCIATION AND PRESIDING BHIKHU BUDDHIST MONASTERY, CHITTAGONG

RIGHT HONOURABLE PRESIDENT, MOST RESPECTABLE ORDER OF MONKS, BROTHERS AND SISTERS:

I, on behalf of the Buddhists of East Pakistan, have the pleasure to greet you on this august occasion of the opening ceremony of the Sixth Sanghayana and to convey the heartiest message of love and goodwill of the Pakistani Buddhists to you all and through you the Buddhist countries you represent and the world at large and also for the success of your noblest mission of compiling and re-editing and reviewing the entire Piṭa Canon in different characters and translating them in different languages and publishing a concise Tipitaka and we feel ourselves constrained to give vent to our feelings of heartfelt gratitude to the Union Buddha Sāsana Council who have organised this Sanghayana as well as to the Burmese Buddhists, the untrained supporters of this noble mission.

The necessity to propagate the Saddhama to purify the human mind of internal impurities and evil dispositions, to preach the doctrines of Metta, Karuṇa, Muditā and Upākāśā to emphasise the practice of Ahimsā and universal love as enjoined by the Saddhama especially at this critical juncture of human civilisation and the fast approaching world catastrophe, when rivalry and malice, lust and hatred, love of power and supremacy are so rampant amongst the people of all countries of the world and consequently when the third world war is knocking at the door, can hardly be overestimated. And it is the bounden duty of the Buddhist Brotherhood to come forward with the Buddha’s unfailing prescription of all inner ills and to save the suffering humanity and the sorrowing world and to restore the peace, harmony and happiness of mankind in particular and of all beings in general. Let us, therefore, O! Brothers, actively co-operate in the deliberations of this Sanghayana and labour hard for the fulfilment of the aims and achievement of the success of this Sanghayana and in obedience to the injunction of the Lord Buddha “Caratha...” travel to the four corners of the earth to preach the Saddhama to the ignorant and suffering humanity at large and to serve as emissaries of universal love, peace and goodwill to the North and South and to the East and West.

Revered upholders of the cause of the Saddhama, we all know that the holding of such councils, though few and far between, were not unknown to the Buddhist world of yore. Thanks to the members of the Union Buddha Sāsana Council, who have organised this Sixth Council of its kind, wherein we have been invited to participate as delegates from the neighbouring friendly State of Pakistan, we feel ourselves constrained to give vent to our sincerest felicitations at the honour shown to us and through us to our State in offering us an opportunity to take part in the cause of the Saddhama.

Brothers in Faith! We the Pakistani Buddhists claim to be the proud possessors of that great cultural heritage of historic Buddhist-India, the modern sub-continent of Indo-Pakistan. Today we are reminded of a glorious past when a happy relationship was with you well over two thousand years ago, with the carrying of the sacred teachings of the Tathagata in this golden land of Burma by the holy savants, Sona and Uttar of our great sub-continent. It is indeed really encouraging to note that this invaluable gift of love and fraternity and truth and purity received a nourishing care in the hands of your glorious ancestors and has in time passed on to whom are worthy posterity and met with equal grace and devotion. Although religious persecution, forcible conversion, slow but gradual assimilation of Buddhism in heretical religions, ignorance and inactivity of the remnants of the shattered Bhikkhu Sangha and other political and social circumstances might be added to the causes of the decline and fall of Buddhism in the land of its birth, yet it is to the credit of our noble ancestors that they could keep the flickering light of Buddhism burning in a remote corner of the sub-continent of Indo-Pakistan, viz., Chittagong, however small in number they might be. Having had to live rather scattered and fallen into ignorance as they did, they fell victims to many superstitious rites and practices accompanied with slackness in the observance of the Vinaya rules which were practically goading them to the verge of merging with heretical religions. It was at this critical juncture of the very existence of Indo-Pak Buddhists we remember with gratitude and love that your noble ancestors paid us back in our own coin when the Great Sangharaj Sāramitta Mahātherā of Arakan, Burma, went to Chittagong and re-established the faithful by reforming the monks and laymen. To reform the Bhikkhus who had strayed from the Path, he granted them fresh ordination according to the Rules of the Buddhist Codex and the original Theravāda Buddhism was thus re-established in its pristine purity in East Pakistan.

Amongst the distinguished Buddhist monks and the laity the activities of the following religious and social workers, viz., late Ven. Sangharaj Punnakārī Dhammakkhi, one of the organizers of the Rāmaṇa Sect of Ceylon; his disciple late Ven. Panmahātissa Mahātherā, originator of the Chittagong Buddhist Association of Rangoon; another disciple late Ven. Kripanama Mahātherā, the Founder-President of the Bengal Buddhist Association of Calcutta; late Ven. Aggamaññapīti U. Dhammacāranab, Mahātherā, President of the Buddhist Association of Chittagong; Ven. Pahāloluca Mahātherā, the Ovādisacciyä and Ganthasobhakā of this Sanghayana; late Babu Krishna Chandra Chowdhury, Founder-Secretary of the Buddhist Association of Chittagong; late Dr. Bhagirath Baruah and countless others who are worth mentioning, as they devoted their entire energy and endeavours for the social and moral uplift of the Buddhists of Indo-Pakistan.

We, the Buddhists of Pakistan have always offered our unstinted support and allegiance to the existing Government of the State. Government of Pakistan have generously contributed to the completion of the Buddhist Monastery at Chittagong by sanctioning a donation of Rs. 10,000 and have agreed to bear all the expenses of bringing the Sacred Relics of Arahata Sāriputta and Mahāmoggallana to give an opportunity to the Buddhists of East Pakistan to pay homage to and worship the Sacred Relics, as a mark of respect for the religion and culture of the Buddhists of East Pakistan. They have also sanctioned an annual grant of Rs. 10,000 for the educational advancement of the community both monastic and academic.

The National Government of Pakistan have been looking upon this microscopically minor community with sympathy and generosity and have given assurance and guarantee to protect life, property, religion and culture of the Buddhists of the State.

It is well nigh a century since we have established religious and cultural connections with Theravāda countries like Burma, Ceylon and Siam (Thailand). The Sangharaj Sect of Bhikkhus of Chittagong has been named after its illustrious reformer, the Sangharaja Sāramitta of Burma. On many important religious functions and ceremonies such as the establishment of Bhikkhu-Sima, foundation of temples and monasteries, etc., we invited monks from Burma and Ceylon. His Majesty the King of Siam has encouraged and enhanced the tie of friendship by making a noble gift of the Tipitaka in Siamese script to the Chittamani Library of the Chittagong Buddhist Monastery. In pre-war times this relationship was so close that monks and scholars from other countries enjoyed all possible facilities for visiting each other’s land and engaging themselves in studies under the guidance of suitable teachers. Now that peace has been established after the devastations of the last great war, it is only meet and proper that the ban on those facilities be withdrawn especially for monks. Such cultural intercourses should be encouraged by establishment of suitable stipends and scholarships by agreement with the Bhikkhu-sanga and Governments of the respective countries.

I beg to conclude here and greet you all once more with love and best wishes and I offer my hearty thanks to the members of the Union Buddha Sāsana Council for kindly allowing us an opportunity of participating in this meeting and to the Government of the Union of Burma for the best hospitality rendered to us by way of making provision for us during our short stay here.

In the last I accord my heartfelt thanks to the Government of Pakistan on behalf of the Buddhists of East Bengal for kindly providing us with every facility for attending this meeting as delegates of the State of Pakistan.

“Sabbe Satta Sukhita Hontu”

DIPANKAR SRIJNAN MAHÅTHERA.

18-5-54.
women of Magadha, the land that had witnessed the first three Sangitaks after the Mahā-parinibbāna of the Buddha. As a token of devotion to the Dhamma and high regards for Burma, I have brought an ancient rare seal from Nalanda unearthed from the vicinity of the Sāriputta Chetiya, that had been erected on the chamber of Nalanda in which the Arahat Sāriputta was born and also got his Parinibbāna. This seal bears the words “Ye dhammā hetupabbhāvena tesam heti Tatāhātā abha, tesam ca ya nirodha evaṃ vaddi Mahāsāmāno ti.” By the grace of these words of the Buddha may the Chattha Sangāyana be glorious and obtain success in the noble ideals with which it has been convened by Burma, with best co-operation of the Buddhist world.

Most unfortunate days fell on India, and she lost the Dhamma completely. Now, how very significant it is that Burma is going to pay back the spiritual obligation to India by holding the Chattha Sangāyana and undertaking to send India the Pāli Tipiṭaka in Deva-nagari characters. The Buddha has said “Dhamma dānam sabbā dānam jīvāti.” This Dhamma dānam by Burma to India will be high and sublime. History will record it in gold.

This Sangāyana will mark the ascending point of the revolving wheel of the Dhamma. It is uniquely great in importance and grandeur inasmuch as it has been participated in by the members of the Sangha from the entire Buddhist world. This Sangāyana will command the universal acceptance and sanction and once more on behalf of Nalanda I offer best regards and Mettā.

Yours in the Dhamma,

BHikkhu Jinananda,
Professor of Pāli and Buddhology,
Pāli Institute, Nalanda, Patna.
Ven. Nyanaponika reading the Message from Ven. Nyanatiloka Mahāthera
MESSAGE OF THE VEN. NYANATILOKA MAHĀTHERA
(Read by Ven. Nyanaponika Thera)

With permission of the Mahā Sangha, The Ven. Nyanatiloka Mahāthera regrets it very much that a throat ailment prevents him from addressing the Mahā Sangha directly. He has requested me to read his message on his behalf. The Mahāthera says:

"We are very happy to be present at an event of such great importance for the Sāsana as the Chattha Sangāyana, and we are full of admiration for the faith, courage and sacrifice that has gone into its realization. We have all reason to be grateful to the Sangha, the Government and the laity of the Union of Burma, for making all this possible.

The Sangāyana has the task to preserve the purity of our traditional texts containing the words of the Enlightened One. It is a very important task, indeed, to see to it that the reliability of our traditional texts inspires confidence in those who study them, and that the texts give no chance for distortions, additions and misinterpretations. There may be so-called "modern minds" who may think that this amounts just to a cult of mere words. But they forget that we are dealing here with the clear, unambiguous words of an Enlightened One, deserving to be protected in their purity as a contrast to the mass of ambiguous verbiage and theories that confuse and mislead modern man today. Only the pure Dhamma that retains the precious flavour of Enlightenment, will be a reliable guide to wise understanding and noble action. In an unambiguous teaching (ekamsīka-dīsana), the purity of understanding is based on the purity of the wording. It is, therefore, my heartfelt wish that this important task of the Chattha Sangāyana may be completed successfully, and bestow its blessings on those who perform it, and help in performing it.

I have no doubt that these will also be the wishes of the Buddhists of Germany, the country of my birth, and that all German-speaking Buddhists, in Germany itself, in Austria and Switzerland, will also join me in my homage to the Mahā Sangha assembled here, and in the joy that fills us in this happy hour.

It was my good Kamma to become the first German Buddhist monk, having been ordained here, in Burma, 50 years ago. I believe that it is not without meaning and consequence that this is the first Sangāyana in which Western Bhikkhus take part. This fact fills me with hope and confidence that the "cetussā-sangha"; the Sangha of the four quarters of the world, will extend also to the West and take firm roots there. I am happy to tell you that enthusiastic and devoted Buddhists of Ceylon have formed a "Lanka Dhammaduta Society", with the intention to send, before Vesak 2500, a mission to Germany, and to establish the Sangha there. It is hoped that the year 2500 will see the first Upasampada on German soil. The realization of these plans will be a notable contribution to the hopes we cherish for the year 2500, regarding the spreading of the Sāsana. May I beg the Mahā Sangha for its blessings to that Sāsana work in my home country, Germany.

May this Chattha Sangāyana prove to be the Aruna, the morning dawn, for a new sunrise of the Sāsana! May the sun of the Saddhamma spread the warm rays of Mettā over a world so full of hate: may it spread the clear light of wisdom over a world so full of confusion and ignorance! May all these efforts and achievements of which we are and will be witnesses, convince the world that selfless devotion can be strong enough to conquer all obstacles and finally save the world from the self-destruction threatening it now.

May the Sāsana endure long and bring its message of peace to the whole world!
SPEECH BY VEN. NĀGA THERA,
HEAD, VIETNAM DELEGATION.

Vén’ble Sirs, Brothers and Sisters,

On behalf of the Vietnamese Theravāda delegation, we respectfully worship the Mahā Sangha and pay our warmest greetings to all brothers and sisters coming from far and near in the whole world.

We also do not forget the gratitude of the Burmese Government and the Union Buddha Sāsana Council who have given us an opportunity to participate in this solemn and historical ceremony.

Vén. Sirs, Brothers and Sisters,

While there is in Vietnam a cruel and ceaseless war, we have to exert with much difficulties to get the authorities from our Government to come here, if without the help of the Burmese Government and Union Buddha Sāsana Council.

As for Theravāda Buddhism in Vietnam, we are very small and poor party but we are with faithful heart. We are more than one thousand disciples and there are only four Theravāda Temples is Saigon, but we are hoping that one day, in future, Vietnam shall be a perfect Theravādin country. By the grateful helping of the Cambodian Mahāthera, His Eminence the Sangharāja who is present here, in order to show the connection of Buddhism between mankind and races everywhere in the whole world.

In the middle of the happy atmosphere, we are very glad to sow a little seed in the Buddha Sāsana, however small, we with respect, offer one thousand rupees and one Vietnamese art to the Union Buddha Sāsana Council for the purpose of Chaṭṭha Sangāyāna. We are also hoping that, by the blessings of the Triple Gem, the Chaṭṭha Sangāyāna shall bring the happiness and peace to mankind.

All Burmese Buddhist virtues thus should be written in the golden book of Buddhism.

Not only this high honour but also the Nibbāna bliss we attain by performing our duty in this noble affair.

May all beings be happy! Thanking you.
မိမိတို့၏ အရေးကြီးသော အခြေခံပြုလုပ်မှုများကို လုပ်ဆောင်ရာ များကို အလွန် မျိုးစံချက်များကို အဖြစ် များစွာ ရွေးချယ်ပေးသည်။

"ကြားနေစဉ်" အထိန်းထုတ်မှုများကို များစွာ ရွေးချယ်ပေးသည်။

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THE TRANSLATION OF THE PĀLI SPEECH

By

THE VENERABLE KIRIWATTDUVE SIRI PANNASARA NAYAKA THERA

PRINCIPAL OF THE VIDYALANKARA PIRIVENA, KELIYANILLA, CEYLON AT THE

DHAMMA SANGAYANĀ

HELD IN BURMA ON THE 17TH OF MAY 2497 B.E. (1954 C.E.)

It is indeed auspicious, friends, that we, all followers of the Enlightened One, of different nationalities and of different colours, assemble here, see one another, and discuss and rehearse the Dhamma together.

It is well known to all those who are conversant with the affairs of the world that in this atomic age the different peoples all over the world are living in great misery and in fear of war and death as though in Satthanaññā aeh in which people, mistaking one another for animals, annihilate one another, or as though in Samvattha aeh in which let alone human beings the whole world itself meets with destruction.

We, the followers of the Sakyamuni Buddha, fervently believe that there is no other remedy than the message of the Enlightened One, perfect and pure, with its Doctrines of peace, non-violence, soullessness and self-control, if this great danger is to be averted and eradicated.

Therefore it is meet and proper that there are all such undertakings as will enable all the peoples in the world to seek refuge in Him, will help all Buddhists themselves to learn the Dhamma and live accordingly, and will lead to the stabilization of the Buddha Sāsana.

The Perfect One, the knower of the worlds' has made the following observations on this point: “Therefore, Cunda, let all assemble together and rehearse the Dhamma, which I have realised and expounded, meaning by meaning and letter by letter, without arguing about it, so that the Sāsana is well-established for long, for the good of the many, for the well-being of the many, out of compassion for the world, and for the benefit, well-being and happiness of gods and men.”

It is permitted and assented to by the Perfect One that any one may expound the Dhamma, with its spirit and letter, for the stabilization of the Sāsana, for the benefit, well-being and happiness of the many and out of compassion for the world, but not without its spirit and letter.

For this reason, the Bhikkhus of the past, well versed in etymology and in the Doctrine, assembled together and carried on such discussions as the following: “Bhikkhus, there are these and those letters for this meaning. Which of them are the most appropriate? There is also this meaning or that for these letters. Which if them is the most appropriate? It also opportune, timely and approved of by the Tathāgata, that there should also be such discussions and councils now.

There are to be found here and there in the Tipiṭaka texts not only many words but also many passages which are devoid of their meaning, let alone those devoid of their letters. For example, such readings in the Sunakkhattha Sutta of Mahāpihāna Nikāya as “api nu tassa purissassa tasmin vante puna bhottu kamyaya asa? No hetu bhante...adum hi bhante vanto paṭikkulissattā...” and “Asappāyam cakkheṇa rūpaṃ anuyunjeyya....asappāyam manasā dhahamman anuyunjeyya...asappāyam cakkheṇa rūpaṃ anuyuntassā...asappāyam manasā dhahamman anuyuntassā rūpaṃ citam anuddhamseyya...Sā gāṇuddhamstena cittena maraṇaṃ vi nigačcheyya” are incorrectly given as “Tasmin bhante”, “Tasmin bhante.” “Adum hi bhante bhattam,” “Adum hi bhante vattam,” “Asappāyam cakkheṇa rūpaṃ anuyunjeyya” “Asappāyam cakkheṇa rūpaṃ anuyuntassā,” and “So rāgānuddhamstena cittena maraṇaṃ vi nigačcheyya.” in the texts which are said to have been edited, re-edited and printed in Thailand, Burma, England or Ceylon.

With this reason in view, we, the Bhikkhus representing the three sects of Ceylon, competent in the task, and led by Mahāpihāna, and Anunāyaka Theras, assembled at the Vidyalanka Pirivena in the year of two thousand four hundred and ninety-three of the Lord’s Parinibbāna, which roughly corresponds with the year of one thousand nine hundred and fifty of the Christian Era, on the fifteenth day of August, and inaugurated a Dhamma Sangayana.

It took us as long as three years and six months to complete the first stage of this Dhamma Sangayana, in which we rehearsed every letter, every word and every sentence of the Buddha Vacana, compared the different texts, local and foreign, modern and ancient, and arranged together and examined the different variations in readings.

In the second stage which is now in progress, we are rehearsing, discussing and comparing the Buddha Vacana, paragraph by paragraph, sentence by sentence and meaning by meaning.

The third stage of this Dhamma Sangayana will follow, it is hoped, at the close of the Lent this year. This will be known as Pannasarita Sangiti or Pannasarita Saññāya and will rehearse, consider and examine carefully the whole of the Tipiṭaka, according to etymology, tradition and usage, before an assembly of Bhikkhus over five hundred in number.

It is, therefore, a matter of great rejoicing for us, of the Vidyalaṅkāra Pirivena, that on this Vaisakha Fullmoon day, the Bhikkhus of Burma too, who are shouldering the responsibilities of the Sāsana, well accomplished in the Scriptures, well versed in etymology, confident, able and competent and led by the Venerable Sangharṣa, the Venerable Aggālāpatī and other Venerable Mahātheras, are inaugurating this Dhamma Sangayana, with the full co-operation of the Prime Minister, the other leaders of the State and the other Dāyakas who are devoted and wise.

Noble indeed, friends, this is an inauguration! Great indeed, is this inauguration. This will give no doubt lead to the stabilization of the Sāsana for long. This will lead to the benefit, well-being and happiness of many. This will also lead to the unity and harmony among us, the Buddhists of all nationalities.

Therefore, friends, we must resolve and determine that we will strive both physically and mentally for making this inauguration effective, fruitful and complete in full.

We, therefore, of the Vidyalaṅkāra Pirivena hope and pray, day and night, as above and desire to be of service to the Dhamma-Sangayana in every possible way.

May all beings be happy!
May all attain Nibbāna!
Ven'ble Kiriwattuduve Sri Paññasāra Nāyaka Thera, Principal of the Vidyālaṅkāra, Kelaniya, Ceylon, delivering an address of veneration.
A Bhikkhu Delegation from Nepal. Ven’ble Pragyananda Mahâthera delivering an address of veneration
HONOUR TO THE BUDDHA
ADDRESS GIVEN BY PRAGYANANDA MAHÂTHERA OF NEPAL ON BEHALF OF
DHARMODAYA SABA

Bhante,

Having given my deep respects to the Sangitukara Theras and Mahâtheras who
assemble here, I may respectfully deliver an
address of veneration on behalf of the
bhikkhus of Nepal which was the birth place
of the Omniscient Buddha. Bhante, Your
Venerable Selves, Upasakas and Upasikas,
having great Saddha in the Buddha-Dhamma,
are going to hold the Chaitha Sanghâna in
this Mahâ Pâsaâa Gûha. The
Supreme Buddha was born in a place
between the Kingdoms of Devadaha and
Kapilavatthu and this place is now known
as the Kingdom of Nepal. The people of
Devedaha and Kapilavatthu are plying to
and from each other and the Kingdom of Nepal
is the birth-place of the Sakkya Prince. Not
only we but also all the people of the world
pay their deepest respects to this place, being
the birth-place of the Buddha.

At one time the Buddha set his feet on
this soil which was flooded with a colour of
the Yellow Robe. But now the Theravâda
Buddhism has died out gradually and is
now reduced to nearly nothing.

About thirty years ago one Nepalese
bhikkhu went to either Burma or Ceylon and
was ordained there and on his return he
propagated the Buddha-Dhamma in Nepal.
At that time as the country was under the
rule of a Mîcchâ-dîtthi King, that bhikkhu
was exiled from Nepal.

During the regime of the present King
Tibuvana Vira, we have liberty to propagate
the Buddhist Doctrine and the King is also
supporting us with the Four Requisites.
About two or three years ago when the
Sacred Relics of Sariputta and Mogallana
arrived at our place, the King received them
with great pomp and grandeur, and he
offered meals to the bhikkhus present there,
in his palace.

We the Nepalese bhikkhus who are work-
ing for the promotion of the Buddha’s
Sâsana are however few in number. This
being the case we desire the morally virtuous
and learned bhikkhus from outside for
the propagation of the Buddha’s Teachings in
Nepal.

We contemplate that after the completion
of the Sixth Great Buddhist Council the
Buddhist missionaries will come over to our
country.

After the completion of this Great
Council for which crores of kyats have been
spent, we wish that Buddhist missionaries
be sent to Nepal to propagate the Buddha-
Dhamma there.

We think the work now done by the
Venerable Sayadaws, Wunzaung Sayadaws,
and the devotees of this country will be a
help for them to attain Nibbâna in their
future births.

Having seen this Great Buddhist Council
which may be called a Rarity, we are much
elevated with joy and we earnestly wish that
you all may attain Nibbâna.

Let the Buddha-Dhamma remain for long.
Let this world of Buddhism always meet
with prosperity.
AN ADDRESS OF VENERATION DELIVERED BY THE VEN. PANDIT H. SADDHATISSA THERA OF MAHĀBODHI SOCIETY, INDIA, TO THE PRESIDING MAHĀTHERA AND THE SANGĪTI-KĀRAKA BHikkhus

Most Respectfully, Bhante,

May I be permitted to deliver an address of veneration.

I respectfully crave the indulgence of your venerable selves to listen to my short address, which I am delivering at the suggestion of the venerable Mahātheras of Mahābodhi Society, India.

Jambudīpa Island (India) is the birthplace of the Omniscient Buddha—the Compassionate One. Over two thousand years ago, the Buddha Dhamma had flourished in India as a full moon shines brightly in the sky, for the benefit of mankind and Devas, both in this existence and after. Devotees of old such as King Kosala, King Bimbisāra, Anāthapiṇḍika had forsaken their wealth and taken refuge in the Triple Gem, striving their best for the prosperity of the Sāsana. Thousands of people had caused the Buddha Sāsana to flourish by treating their breasts as ground, and setting up the Dhamma flags on it. In that Jambudīpa Island (country of India) the people of that time had even experienced the gusts of wind caused by psychic-powered Bhikkhus and ascetics travelling in the air.

Of the three kinds of Sāsanas—Pariyatti (Learning the Word of the Doctrine), Paṭipatti (Practising the Doctrine), Paṭivedha (Realising it), Paṭiyatti (Text) only is the foundation of all. If the “Learning the Word of the Doctrine” declines, it will be an annoyance to the Paṭipatti and both cannot prosper.

This being the case, Paṭivedha-sāsana which encounters the waning situation of the other two sāsanas will also follow suit. Having well considered that the Paṭiyatti is the foundation of the Buddha Sāsana, the Buddha's disciples, devout kings and courtiers and lay devotees of olden times had honoured the Buddha Dhamma by refuting the heretics and revising all the Teachings of the Buddha.

The First, the Second and the Third Councils held in India will bear testimony to it. The Supporters of those Sangāyanās such as King Ajātasattu, King Kālāsoka and Emperor Āsoka; the leading Mahātheras such as Arahatta Kassapa, Arahatta Yasa and Arahatta Moggaliputta Tissa, and all devotees who desired to promote the Sāsana, had, according to the prevailing circumstance, protected the Sāsana from the impending dangers with great perseverance. At the time of the Third Great Council, under the instructions of the Venerable Moggaliputta Tissa Mahāthera, Emperor Āsoka deputed many Buddhist Missionaries to various countries for the purpose of propagating the Teachings of the Buddha. The two Arahatta Soṇa and Uttara were sent to Suvanabhumi where today is Lower Burma, and there they established the Sāsana.

Thenceforth, the three Sāsanas—Pariyatti, Paṭipatti and Paṭivedha came into existence in this country, and they are still flourishing to the great delight of men and Devas. As regards your venerable selves who are from the Union of Burma, your spiritual predecessors and the lay devotees of old had well preserved the Texts for the promotion of the Pariyatti Sāsana. During the reign of King Mindon of Mandalay, the Fifth Buddhist Council was convened for the purpose of revising the Texts, and all Sāsana works necessary for the progress of the Pariyatti Sāsana has been accomplished. Under the royal order all the Teachings of the Buddha were inscribed on marble slabs so that the Buddha Sāsana would last for another 2,500 years. While the glorious Sāsana is shining in other countries, the rays of the Buddha Dhamma disappeared from India, the birthplace of Buddhism. Not being able to go against the Law of Anicca, the monastic buildings and shrines built by the kings and courtiers of olden days are now lying underneath the ground.

The Indian towns and villages which had at one time, been the residence of many Disciples of the Buddha, have now become the residential places of ignorant people and mīcchādīpikas. Where can there be the three kinds of Sāsanas?

As the people did not know the inherent values of the Triple Gem and were influenced by heretic views, they were only after wealth and prosperity, thus allowing the Sāsana to fall into others’ hands.

After a lapse of over two thousand years, Dhammapāla, a wealthy citizen of Ceylon came on a pilgrimage to Buddha Gaya to pay homage to the Bo Tree. When he saw the mīcchādīpikas residing in the vicinity of the Sacred Bo Tree and were doing things detrimental to the interests of Buddhists, he determined to spend the rest of his life for the recovery of the sacred Temple and the spread of the Dhamma in India. Owing to his endeavours the Mahābodhi Society of India came into existence, and it is now propagating Buddhism to the West and the East.

Today we see a world torn by conflict and steeped in misery; we see nations banded against each other living in fear and so full of Greed, Hatred and Delusion. If there is a way out of this appalling condition for the benefit of mankind, by holding this Chaṭṭha Sangāyaṇā it must be due to the concerted efforts of us all. We who gather here today on account of this Chaṭṭha Sangāyaṇā pay our deepest veneration to the Sangiti-kāraka Bhikkhus and earnestly wish that your venerable selves may enjoy long life and prosperity.

May all of you attain Nibbāna by virtue of these incomparable wholesome volitional actions.
BOUDDHA KRISTI PRACHAR SANGHA ANDERKILLA, CHITTAGONG, EAST PAKISTAN.

SPEECH
BY
VEN. VANGISA BHikkhu, B.A.
Secretary, East Pakistan Bouddha Kristi Prachar Sangha and Pakistan Regional Centre of World Fellowship of Buddhists, in the opening ceremony of the Great Sixth Buddhist Council held on 17th May 1954 in Rangoon.

Ven. President, Bhikkhus and the delegates belonging to the different countries of the world.

Today is a day of introspection. On this day of epoch-making attempt we, representing the different countries of the world have come over here to the land of Pagodas to rake up the past when our forefathers forgetting their own selves and neglecting their personal comfort, moved far and wide with the doctrine of love and peace to have the entire population of the world within the pale of true civilisation where man is free from ignorance, hatred and delusion and where no one is looked down upon. On this great and auspicious occasion I, on behalf of the Buddhist Cultural Association and Pakistan Regional Centre of World Fellowship of Buddhists convey our good wishes to you all and through you the Buddhist countries you represent.

I am thankful to the organisers who have been kind enough to give me this great privilege to be in the midst of the learned scholars who have streamed in from all parts of the world to render yeoman services to the Sāsana for its elasticity. The spiritually emancipated scholars of yore, we know, had been in full council at times to weather the storm that threatened the Sāsana.

It is in the fullness of time that the elite of the Sāsana at present join hands to give impetus to the dissemination of such a religion that to a degree, the world stands in need of at a time when it is in the throes of various “isms”. It is, to my mind, with this best intention that the United Nations Organisation has heaved in sight. The authors of this Great Sanghyānā will, I dare say, do as much as in them lies to turn it out a grand success.

I am from the Mahāthera Sect of Chittagong, that has its origin in the remote past. Chittagong was a great centre of Buddhist learning from early times. Sri Deepankar Srijan Bhikkhu, a great scholar of Bengal, left to preach Buddhism in Tibet from Chakrasala named after Dharmachakra, a well-known religious seat of learning in Chittagong. During the ebb-tide of Buddhism in India our forefather did not sacrifice the religion as did other ancient Indians; but they anyhow could keep up their separate entity in a corner of India.

The Bhikkhus and other learned Mahātheras of that period were the descendants of the eighty Mahātheras who were next to Buddha in the eyes of the then monks and Upasakas. Mahākassapa, one of those Mahātheras, presided over the First Buddhist Council, held after the demise of the Buddha under the auspices of Ajatasattu, a devout king, in the famous cave of Satta Pāññi. Monks belonging to this sect trace their descent from these Mahātheras. It was a proud privilege for the sect that Ven. Agramara Mahāthera, one of the Nayaka Theras of this sect, had been singled out to enshrine the Sacred Relics of Lord Buddha, in the Mulagandhakuti Vihara, Sarnath, on the occasion of its opening ceremony.

Of the two schools of thought Mahayana and Theravāda—the Theravāda itself is sub-divided into several groups and thereby losing ground in the field of “survival of the fittest”. I make advances to piece together all these seceding factors with a view to making the machine of propagation more accelerated.

Greatly to my regret I am to mention here that the authors of this Council have given the Bengali-speaking people to understand that Bengali is discarded to be one of the selected languages in which the Abridged form of the Tipiṭaka shall be written. Bengali, language of the Gitangali of Rabindra Nath Tagore and mother-tongue of several crores of people, is one of the State languages of India and going to be one of Pakistan. As the run of people are anxious to know the tenet of Ahimsa or non-violence of the Buddha, a Bengali version will, to some extent, answer the purpose in the circumstances of its extinction in the land of its birth.

In fine, the persons with whom the idea of convening such a Great Council originated, are commendable. In these days of critical moment no better idea other than this can be conceived of. The generation of tomorrow will look upon them as the savours of Saddhamma for their Herceulan task they have undertaken to perform. I wish them good speed in this noble task and invoke upon them the blessings of the Triple Gem for their long and prosperous life.

"Sabbe Sattā Sukhīṭa Bhavantu"

VEN. VANGISA THERA.
ADDRESS DELIVERED BY H.E. MR. DUDLEY SENANAYAKE, LEADER OF THE
CEYLON DELEGATION TO THE SIXTH BUDDHIST COUNCIL ON 18th MAY 1954.

VENERABLE SIRS, THE HON'BLE PRIME MINISTER, YOUR EXCELLENCIES, FELLOW DELEGATES AND FRIENDS,

It is with a deep sense of joy that I rise on this most memorable and historic occasion to speak a few words on behalf of the Delegation from Dhamma Dipa, otherwise known as Sri Lankā.

On an occasion such as this, it is natural for us to consider the great Councils that have preceded it. We know that in this period of 2,500 years there have been five Councils of this nature. It is with a sense of satisfaction that we from Sri Lankā recall the fact that almost a thousand years back, the Fourth Great Council was held at Aucawhare in our country when for the first time the Text of the Teachings of the Buddha was inscribed on material of a permanent nature.

Whilst I look around the august assembly here and see the distinguished personages from various parts of the Buddhist world, I am tempted to turn back the pages of history and remind this assembly of the period after the great King Asoka and the centuries that followed when Buddhism and Buddhist civilisation attained its zenith in the then known world. It was during the period of Dhamma Asoka himself that Missions bearing the messages of the Enlightened One went out to various countries of this part of the world and it was during this very time that we of Ceylon and you of Burma were fortunate enough to embrace the Doctrine and propagate it thereafter. We of Ceylon are proud of the fact that no less a person than Arahat Mahinda, son of Emperor Asoka himself brought this message to us. From this date onwards we have cherished and sustained the Dhamma and founded a civilisation second to none, based on these principles. Yes it is our proud privilege to recall the fact that when the embers of the great flame kindled by Gotama the Buddha ceased to glow in his own home-land, we of Ceylon cherished and sustained this wondrous gem of purest ray serene and handed it down from generation to generation with its lustre un tarnished and undimmed.

During these well-nigh 25 centuries the contacts between Burma and Ceylon, particularly through the fact that both adopted the Theravāda form of Buddhism have been many. These contacts have redounded to the mutual benefit of these two countries. Foremost among these, one recalls the great service rendered to Sāsana by that Scholar Saint Buddha Ghosa who having drunk deep of the stream of Buddhist learning that abundantly flowed in Sīriya Lankanā at that time returned to his blessed land and gave of the fruits of his learning to generations of Burmese Buddhists.

Whilst we assemble here basking in the sun-shine of the reflected glory of this most glorious past let us pause awhile and ponder for a while at the sorry state of the world today. We see a world torn by conflict and steeped in misery; we see nations banded against each other living in fear and so full of hatred, born of greed and the lust for power. Man's mind reached great heights when, with the development of science, it was able to wrest secrets of the atom and harness its power but alas for what fell purpose was this knowledge used. We see today this knowledge prostituted for the purpose of fashioning instruments of war more terrible than ever known before. This unhappy course must lead towards the destruction, devastation and the possible doom of mankind.

Future historians might well recognise another characteristic of this age and that is the resurgence of Asia free from the yoke of foreign bondage. Awake once more after centuries of servile slumber. The people of Asia are preparing once again to take their proper place and to make their due contribution in the onward march of humanity. In these circumstances what better services could we render to this unhappy world of ours than by propagating the message of Peace and Goodwill embodied in the Dhamma.

The Buddhist world is beholden to the people of Burma for this great occasion. There is no doubt that their lives will be revitalised as a result of this occasion. Might I, under the shade of the World Peace Pagoda, venture to hope that the spirit emanating from these deliberations may overflow the confines of the Buddhist world alone and permeate the four corners of the earth and give that succour and sustenance that the world of today so sorely needs.
Dr. Makoto Nagai is seen sitting on the right.
MESSAGE

Soon after the Mahāparinibbāna of the Omniscient Buddha, the First Great Buddhist Council was held at Rājagaha. One hundred years after the Buddha's Mahāparinibbāna the Second Great Buddhist Council was held at Vesāli. About two hundred years after the Mahāparinibbāna of the Supreme Buddha, the Third Great Buddhist Council was held at Pāṭāliputta. The Mahātheras of old held the three Great Buddhist Councils in order to dispel sceptism and to propagate the essence of Buddhism. I have a great desire to listen to any kind of act that will lead to the protection of all dangers against the Buddha's Sāsana. About twenty-one years ago I had been to your country on my way back to Japan from England. All the people of Burma have loving-kindness.

Long ago Emperor Āsoka sent Missionaries to the different places for the propagation of the Buddha-Dhamma. One of the places to which the Missionaries were sent had been Suvannabhūmi, the present Lower Burma. The Buddha's Sāsana prevailed in your country since two thousand two hundred years, and it has now taken root there, as your country has been flooded with the "rain of the Buddha-Dhamma". The Buddha's Sāsana prevailed in our country of Japan about 1,400 years ago. Both our countries being Buddhist countries, we the people of those two countries can be called the descendants of Sakyaputta.

Your country has now escaped from the bondage of a foreign nation and has attained complete Independence. Accordingly, you are now holding this Great Buddhist Council.

In conclusion, I earnestly wish that during the Sessions extending for two years, this Sangāyana will meet with success at the beginning, at the middle and at the end. With deep respects.

Makoto Nagai
Delegation of His Majesty's Government of Nepal
ADDRESS BY SHER BAHADUR SHAHI, REPRESENTATIVE OF NEPAL GOVERNMENT

VENERABLE CHAIRMAN, HON’BLE PRIME MINISTER, YOUR EXCELLENCIES, LADIES AND GENTLEMEN,

I am very thankful and very glad to have got this opportunity to address this historic gathering on behalf of our Government and country where Lord Buddha was born.

Because of this Sangāyanā, you are well-known throughout the World; so I have nothing to say but offer my humble praise. This Sangāyanā will not only bring peace and prosperity to this country but also help to dispel the darkness of ignorance in the world.

Due to Nepal being the birth place of Lord Buddha, it is closely connected with all Buddhist countries. I hope that this relationship will grow stronger than ever.

The Dharmodaya Sabha of our country has decided to call the 4th World Buddhist Conference at the Lumbini Garden in Nepal on the twenty-five hundredth birthday anniversary of Lord Buddha. Our Government have also decided to give all possible help for the Conference.

Perhaps you have heard that our Government has already formed a Committee to restore the Lumbini Garden. This Committee is trying its best for its restoration by the help of our Nepal Government and the co-operation of your country. Our Government is keenly interested in it.

I present my good wishes on behalf of our Government and the people of our country for the success of the Sangāyanā.

Dated Rangoon, the 18th May 1954.
Maharajkumar Namgyal, Leader of Delegation of His Majesty’s Government of Sikkim; and Prime Minister of Sikkim
SPEECH MADE BY MAHARAJKUMAR
NAMGYAL, LEADER OF DELEGATION
OF HIS MAJESTY'S GOVERNMENT
OF SIKKIM

Bhante,

We are here to represent Sikkim, a small Buddhist State in the Himalayas on the sacred and historic occasion when thousands from all the Buddhist countries are assembled here to participate in the inaugural ceremony of the Sixth Great Buddhist Council. We have brought with us the heart-felt greetings and regards of the Ruler and the people of Sikkim, and we on their behalf, thank the Government of Burma for the great honour they have shown us by extending this invitation and hospitality. Today is a great day in the history of Burma and of the Buddhist World that devout Buddhists from all corners of the globe meet in peaceful spirit on the occasion of the inauguration of the "Chaṭṭha Sangāyanā" presaging the birth of a new Era to be blessed with peace and universal love.

Today the world is passing through a crisis unknown in history. Erring humanity gropes in darkness in quest of peace in vain. It is at this critical juncture that the world should turn to Buddhism and take refuge in the sublime teachings of the Lord that constitute the glorious embodiment of perfect Truth and Knowledge, for it is Buddhism alone that can bestow solace to the suffering humanity. As we assemble here to witness and share the merit of the opening ceremonies of this august occasion we pray and ardently look forward to the new Era of universal love and brotherhood. Let us work together in our common endeavour to benefit humanity and let us prepare ourselves for a new Era which will commence when this great Council completes its task on the Viasakha Day of 1956, making the completion of the 2,500th year of the Buddhist Era.
General Kharb Kunjara, Leader of Delegation of His Majesty’s Government of Thailand, delivering an address of veneration.
ADDRESS BY GENERAL KHYBAR KUNJARA, LEADER OF DELEGATION OF HIS MAJESTY'S GOVERNMENT OF THAILAND

YOUR EXCELLENCIES, LADIES AND GENTLEMEN,

A momentous page in history has just been closed, and the successful accomplishment of the Great Universal 6th Buddha Sāsana Council will go down in history as a mighty step forward towards universal peace, and as a model and outstanding example for future peaceful co-operation between nations. Here, in this lovable city, the Capital of Burma, in the serene atmosphere of the World Peace Pagoda, Theravādin Buddhists form South East Asia, and from Ceylon, from India, and from Indonesia have pushed aside their personal affairs, their domestic troubles to come here and join hands for the common purpose of reviving the Teachings of Lord Buddha, so that they may become a living force in all parts of the World, as strong and as unshakeable as in our own hearts; and an inspiration for the leaders of Nations to bring about a change of heart in themselves and in the peoples which they govern. Peace must be established in one's own heart before one can bring peace to others and to the World at large. And verily those Most Venerable Mahātheras who sat in Council, and those who took the initiative to call into being this Great Council as well as all those who took part in it are indeed "minds at peace with themselves" and are therefore qualified to bring Peace to the World, if only more men all over the world would be willing to follow the Only Path of Enlightenment which leads to the cessation of GREED, ILLWILL, AND DELUSION, to the ending of all human suffering and to man's deliverance. Under present conditions, however, universal peace is as yet only an ideal which we should constantly keep in mind and for which we should relentlessly work, so that our common Kusala Kamma shall bear fruits and bring Peace to the World.

During our brief stay among your people we Thai, and all the distinguished guests of your most congenial and hospitable Government have felt quite at home. The peoples of South East Asia stand upon common ground; our customs and habits, our ideals are exactly the same. We have a common culture which is basically a religious one as well belong to the same ethnographical area. Our Way of Life is based upon the Buddha's Social Order, and so is yours. The only barriers which seem to exist between our countries are passports and visas, different currencies, and ignorance of your native language. But many bridges of mutual understanding and of respect have existed since long, and many new Bridges of Friendship are being built every day by the exchange of Goodwill Missions and by a lively exchange of Theravādin Monks among South East Asia Countries, and from other Theravādin Centres all over the world. Therefore it is not surprising at all that we should all feel so very much at home in your lovable and extremely hospitable country. May I now be allowed to express on behalf of all State Guests our deepfelt gratitude to the Government of the Union of Burma and to its people for the signal honour of being your guests. We have been received like princes and have been looked after like big children. Each group of us was provided with "day and night nurse" to attend to us and to look after our personal well-being, so that nothing might happen to us. Every minute detail has been worked out in advance and everything done on strict schedule time. Nothing went wrong and never did we for a single moment feel lost. May I therefore thank you once more for all you have done for us. It was a superb achievement which is as yet unequalled, and the memory of these most wonderful and extremely happy days spent among your lovable people will remain in our hearts for many many years to come. Long live the people of the Union of Burma, and may the Buddha Word penetrate into the hearts of all men throughout the World.
Second Day

EVENING SESSION

At 3-30 p.m., Ven’ble Bhaddanta Nāgāvamsa announced both in Pāli and Burmese that the Proceedings of the Evening Session commenced. This was followed by the ten strokes of gongs. The Sanghanāyaka then proposed to the Sangha Council the names of the Ven. Agga Mahāpañḍita Bhaddanta Sobhana, Mahāsi Sayadaw and the Ven. Tipīṭakadhara Dhamma-bhaṇḍāgārika Bhaddanta Vicittarassā to serve as Pucchaka (Questioner) and the Visajjaka (Replier) respectively, with regard to the second Pārājika of the Vinaya Pīṭaka. The Pucchaka and the Visajjaka assumed their seats on the special dais.

The questioning and the answering on the second Pārājika was then made by the Pucchaka and the Visajjaka respectively. At the conclusion of this, the Sangti-kāraka Bhikkhus acclaimed “Sādhu”, “Sādhu”. This was followed by the blowing of conchs and striking of gongs.

After that the entire Sangha Council continued to recite the whole of the second Pārājika. At the conclusion of this recitation by the Sangti-kāraka Bhikkhus, the Proceedings for the second day of the Inauguration Ceremony of the Sixth Buddhist Council were brought to a close, when the Ven. Bhaddanta Nāgāvamsa announced both in Pāli and Burmese that the second day’s proceedings came to an end, followed by a signal of ten strokes of gongs.
Venerable Agga Mahā Pandita Mahāsi Sayadaw as Pucchaka
(QUESTIONER)

Venerable Tipiṭakadhara Dhammabhāṅgārīka Bhaddanta Vicittasāra
as Vissajjaka (REPLIER)
Hon’ble U Win, Minister for Religious Affairs and National Planning delivering an address of veneration
မြန်မာ့ စာရင်းကို အဓိကပြု၍ စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။

စီစဉ်သို့မဟုတ် စာရင်းကို ကူးပို့သော စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။

“စာရင်းကို ပြုစုတာ” ဆိုသည်မှာ စာရင်းကို အိမ်ထွင်သော စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။

(ပြချက်ကောင်း ရှိသော စာရင်းကို ကူးပြုသော စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။)

(အောင်မြတ်စေရန် စာရင်းကို ကူးပြုသော စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။)

စာရင်းကို အောင်မြတ်စေရန် စာရင်းကို ကူးပြုသော စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။

စာရင်းကို အောင်မြတ်စေရန် စာရင်းကို ကူးပြုသော စာအုပ်တစ်ဦးက အောင်မြတ်စေရန် အခြေခံသည်။
AN ADDRESS OF VENERATION DELIVERED BY THE HONOURABLE MINISTER
FOR RELIGIOUS AFFAIRS AND NATIONAL PLANNING
To The Presiding Mahāthera and all the Sangiti-kāraka Mahātheras

BHANTE,

Before saying anything else, may I with great joy most respectfully declare how felicitous and auspicious is the present moment that will make today a most memorable one in the history of Buddhism and, indeed, in the history of the world.

BHANTE, the holding of a Sangāyana being a rare task and a most tremendous one, its success can be achieved only when we can overcome all kinds of difficulties and inconvenience. When we first conceived the idea of holding the Chaṭṭha Sangāyana, we had doubts whether it would meet with success, or that we could find a thousand Sangiti-kāraka Bhikkhus. Now, when the time comes for the actual holding of the Great Buddhist Council, I am filled with delight to find that there are thousands of Bhikkhus who are well learned in the Pijaka and who can participate in the proceedings of the Chaṭṭha Sangāyana. Of these only 2,500 Bhikkhus have been selected as Sangiti-kāraka Bhikkhus to commemorate the 2,500th anniversary of the Omniscent Buddha’s Maha-parinibbāna.

Moreover, when, today, I see your venerable selves clad in orange-coloured robes and sitting in a disciplined and dignified manner just like the Arahats of old who were the followers of the Omniscent Buddha, I think to myself that in the previous Sangāyanas also, the Arahats would be behaving in such a dignified and modest manner, and I am inclined to pay my deepest respects to your venerable selves with a great rejoicing emotion—an emotion which had never occurred in my life before.

The present Buddhist Council which you are going to convene is the sixth one since the Maha-parinibbāna of the Supreme Buddha. I feel that the supporting kings, the ministers and the people of the days when the Sangāyanas were held would be as much elated with joy as we are now.

BHANTE, three months and five days after the Buddha’s Maha-parinibbāna, owing to the materialist views advanced by one Subhadda, who had gone forth when old, the five hundred Arahats led by the Venerable Maha-kassapa the Great had to hold the First Buddhist Council in the temporary vihara built by King Ajatasatru at Sattapani Cave by the side of the Vehara Hill in Rājagaha (modern Rajgir), the Council lasting for seven months. Thanks to the mighty and virtuous sāṅghas of former days for holding the previous Sangāyanas to classify and arrange all the Teachings of the Buddha. If it were not for their efforts, the Buddha’s Sāsana might have been utterly destroyed; or even if not so, the Teaching might have been in disorderly state. Had it not been for the classification and arrangement made by the Sangiti-kāraka Arahats of old, the Buddha-Dhamma would have been a hopeless muddle, the Dhamma intermingling with the Vinaya, and the Teachings of the Buddha at sixes and sevens, thus leading the worldlings to the “Lower Region” by becoming micchādhipathi. For the reasons I have just stated, the holding of the Buddhist Councils such as the present one can be called the “life blood” of the Buddha’s Sāsana and also the “rescue” of the beings from being re-born in the Lower Worlds.

Secondly, one hundred years after the Buddha’s Maha-parinibbāna, the Vajjipattakas of Vesali promulgated ten points which were disallowed by the Vinaya and the Second Great Council had to be held by the seven hundred Arahats led by Mahāthera Yasa at Valikarama in Vesali with the support of King Kalasoka, the Council lasting for eight months.

In 235 Buddhist Era, owing to the interference of sixty thousand heretics of Pataliputta (present Patna), the Third Buddhist Council was held at Pataliputta by one thousand Arahats led by the Venerable Mahāmoggaliputta Tissa Mahāthera, with the support of Emperor Asoka, the Council lasting for 9 months. Before the holding of that Council, Mahāmoggaliputta Tissa Mahāthera refuted the views advanced by the micchādhipathikas by expounding the Kathavattu (Points of Controversies) to huge
HON. U WIN'S ADDRESS—Continued

Now as to the revision of the Texts, we have seen the list of the Venerable Mahāthera who revised the respective portions of the Texts, and in regard to the Chaṭṭha Sangāyāna there are three vital points.

1. Editing, re-editing and scrutiny of the Text;
2. Distribution of copies of the revised edition of the Tipitaka all over the world;
3. The earnest desire on the part of the people of the Union of Burma and all Buddhist countries for the preservation of the Buddha-Dhamma.

Bhante, "How important is the revision of the Text?" is not our concern as laymen and I do not desire to submit this to your venerable selves. Also, it is highly desirable to propagate the Buddha-Dhamma all over the world, it is not necessary for me to dwell upon that matter either. As regards the third point I may be permitted to say that I am of opinion that the words "to preserve" and "to encourage" have entirely different connotations.

Bhante, for instance, to allow a young tree to grow, it is not sufficient merely to water and manure it; but it is necessary to protect it at all costs from such impending dangers as the inclemency of the weather and attacks by cattle. The phrase "to encourage" connotes mental and physical support and thus it is clear that to preserve the Buddha-Dhamma it is most necessary to refute and suppress the heretics and the immoral persons who may be compared to the parasites of the Sāsana. I have learned that "to honour those to whom honour is due and to censure those who 'deserve censure'" is the predominant factor in the preservation of the Buddha-Dhamma.

Bhante, it is a matter of history that King Anuraththa of Pagan preserved the Buddha-Dhamma by taking stringent measures against the Aris of his days. King Minzayagi of Arakan also took most stringent measures against immoral people and heretics. During the reign of King Bodawpaya also, the Sudhamma Mahātheras had taken action against Atula Yasa Sayadaw and his followers on account of their immoral practices.

As regards the Sāsana Dayakas I have mentioned above, they were despotic rulers and as such could take stringent measures and allot deterrent punishment. Our country being a democratic one, we cannot follow the measures taken by those despotic rulers. In fact, the onerous duty of preserving the Buddha's Teachings cannot be discharged by laymen. Bhante, it is only possible when the Sanghā takes up the matter and discharges its duties. I have heard that the sages of old by thrice repeating "Laji rakkhisati" gave us to understand that the Wise will look after the Sāsana. I am therefore of opinion that if all the Sanghī-kāraka Mahātheras who have come to participate in the proceedings of this most opportune Sangāyāna, collectively and in co-operation, will take action against the immoral and the heretical and silence them by promulgating suitable mandates, it will serve the required purpose. We trust that if your venerable selves take the initiative it will be easier for us to help the leading Mahātheras with authoritative measures.

Bhante, during the reign of King Dhammaceti of Pegu, at the request of the king, the then Mahātheras collectively refuted the maccidattikas and this account has been recorded in the Kalayanahotaka Pali.

Bhante, when Burma was under foreign domination for many years, the Buddha's Sāsana was also eclipsed. During the absence of any Sāsana Dayaka, the Sāsana also fell into disorderly condition, and it is now up to your venerable selves to rescue it from that abominable state. I therefore most humbly and respectfully crave your indulgence in suggesting that you take strong and effective action against the parasites of the Sāsana. I may venture to submit that in taking such measures you may do so at all risks, with equity, justice and good conscience in the name of the Supreme Buddha. If you, Venerable Sirs, are prepared to take the initiative, I, in the capacity of Minister of Religious Affairs, do promise that we on our part will give our utmost help.

Tracing back the history of the five previous Sangāyānas we will find that except for the fourth, the others were to suppress the immoral people and heretics. The Union of Burma has the reputation of being a country where the Buddha's Sāsana shines brilliantly. But it is almost a Fixed Law that where there is a genuine, one will also find and imitation. You are aware of the fact that even in the days of the Arahats of old in India and Ceylon, there were many maccidattikas. I earnestly hope that you will make arrangements to silence our present-day maccidattikas for the preservation of the Buddha-Dhamma; which is the third Sangāyāna.

Bhante, by holding the Chaṭṭha Sangāyāna the Buddha's Sāsana is shining brighter than before. If we, the laymen, are allowed to speak out what we have been carrying our minds, we should like to submit that we have a strong desire to pay our respects, our deepest respects, to those Bhikkhus who can travel in the air by their psychic powers, just as the Arahats of old had done in India and Ceylon. If, due to the times and circumstances this is not practicable, may I say that we equally desire to pay our deep respects to those Bhikkhus who are bent on the life of a recluse by taking bowl and robe and wandering from place to place, practising the Buddha-Dhamma wherever they may happen to be—be it a cave, a monastery, a forest or a mountain. This alternative is possible and, for though it may be said that Path Knowledge requires the accumulated kusala of past existences, the following of the strict life of a recluse is both possible and practicable in Burma because it depends on one's faith (saddha) and diligence (viriya) and the Bhikkhus possess stronger viriya than the laymen and have the greater opportunity to practise.

Bhante, in accordance with the Discourse "To the diligent nothing is impossible, I have a strong belief that when your venerable selves practise Mindfulness more fully, there will soon appear a "Pareikkaya" Sāsana—a Sāsana wherein the Bhikkhus rely on the eight allowable requisites only.

By so practising, the Buddha's desire "that those who have no sādhi may have sādhi and those who have sādhi may have more" will be fulfilled. Also, the virtues of the Bhikkhus, such as asciccha, mitigation of greed, santoṣa, contentment and appakāra, avoidance of affairs not sanctioned by the Vinaya Rules, will be increased. Bhante, I respectfully venture to think that you will strive your utmost to make this Sāsana a Sāsana of "Eight Allowable Requisites" in the age of Chaṭṭha Sangāyāna.
HON. U WIN'S ADDRESS (Concl.)

After the holding of each of the five previous Sanghāyanās, some good or benefit remained. Bhante, when I considered as to what advantages can be derived from holding the Chaṭṭha Sanghāyanā now convened by your venerable selves, I found six most valuable points:

1. Although air travel by “psychic power” is unnecessary, as communications between one Buddhist country and another are easy, we have the opportunity to procure all editions of the Tipiṭaka for collation and comparison in revising the Text. This being a vital one I mean to tell it a dullaba (rarity).

2. As the Pāli Texts have been edited, re-edited and scrutinised by the Theravādin countries—Thailand, Ceylon, Burma, Cambodia and Laos co-operatively and in full collaboration, this Sanghāyanā becomes an International one.

3. The Burmese translation of the Tipiṭaka will also be made an authorised version, and as such this Burmese version will be a gain for us from this Sanghāyanā and will remain for a great length of time. In the same way as the Kathā-vatthu, the book on the “Points of Controversy” remained after the holding of the Third Great Council, the Burmese Translation of the Tipiṭaka also will last for a long time after the holding of this Council.

4. The fourth point is that “The Life of the Buddha” (Buddha-vamsa) written in full detail in Burmese will also be made an authorised version. This, too, may be reckoned a benefit derived from this Council and will last a long time.

5. It goes without saying that the main object of holding the Chaṭṭha Sanghāyanā is to purify the Text so that it may be in consonance with the Word of the Buddha. If I be permitted in this respect, I may say that this mighty undertaking has been acknowledged and appreciated by the people all over Burma and, indeed, throughout the whole world.

6. The sixth and last point is the construction of the Great Sacred Cave (Mahā Pāśāna Guha) which is a permanent structure and is not a temporary vihara as in former days when previous Sanghāyanās were held. This mighty structure will remain as a monument to the story of the world as well as in Buddhist history.

MESSAGE FROM MAHA BODHI SOCIETY OF INDIA

I am privileged and feel greatly honoured to have this opportunity to deliver this message on behalf of the Maha Bodhi Society of India to this august and memorable Council—the Sixth Great Buddhist Council, Chaṭṭha Sanghāyanā. The Maha Bodhi Society of India stands for the revival of Buddhism and the Buddhist way of life in the land of its birth in the name of its revered Founder, the Venerable Anagarika Dhammapala whose inspiration and life’s work is at the back of the Society. The Maha Bodhi Society of India looks on this Great Council as bearing the greatest message of Hope for revival of Buddhism and the Buddhist Ideal of life throughout the world at a time when they are more needed than ever they had been in the history of the world. The greatness of the conception of this Council and the grandeur of achievement with which it has been ushered in, speak eloquently of the genius of the people of this great land of Burmans and their Spiritual heritage.

The Maha Bodhi Society of India, wish with all the depth of feeling, devotion and adoration it can command, that the greatest of success be attained in the deliberations of this august Council. May the message emanating from this Great Council go forth as a Beacon of Spiritual Light and clear the firmament of the dark clouds of hatred, of lust, of passion, so that light everlasting of Mettā and Karuṇā shine forth ever and anon."
SRI LANKA SHWEGYIN NIHAYA
ARAKSHAKA SABHAWA
(Read by Bhaddanta Buddharakhita.)

We, the members of the Sri Lanka Shwegyin Sangha Sabha and the Members
of Sri Lanka Shwegyin Nikayarakshika
Dayaka Sabha send our greetings to all
those who participate in the Chaithya
Sanghayana.

As in the past, so too in the present,
Burma can speak of her devoted disciplined
and wise members of the Sangha. She also
is fortunate in having millions of devoted
Buddhists, who spend in millions for the
propagation of the Dhamma and the
uplift of the Sasan. Hence the Union
of Burma leads all the Theravadin Buddhist
countries of the world in the field of Buddhist
activities.

The study of the Dhamma is vital for the
prolonged existence of the Buddha Sasan and therefore the Tipitaka must be preserved
in its pristine purity.

Five Great Councils had been held in the
past by eminent members of the Sangha of
India, Ceylon and Burma with the support
of the faithful and devoted Monarchs of the
respective countries to clear the Tipitaka of
the errors that had found their way into it.

Errors have been noticed in the recently
published volumes of the Tipitaka printed in different scripts and also in those
committed to writing.

The Chaithya Sanghayana being convened
by the Government of the Union of Burma
with the support of the whole Buddhist
world will greatly help the Sasan to flourish
unhindered during the next 2,500 years. May
the Chaithya Sanghayana commencing on this
Full Moon Day of Visakha 2498 B.E. be
crowned with success.

May the Blessings of the Triple Gem be
with those who participate in this great and
meritorious service to the Sasan; may they
enjoy good health to fulfill this great
undertaking.
နိုင်ငံတော်မြို့တလော အချက်အလက်များ ကျင်တွယ်

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ဒုတိယ နိုင်ငံတော် အချက်အလက်များ ကျင်တွယ်

စိတ်ပါ ကျင်တွယ်

ပထမ နိုင်ငံတော် အချက်အလက်များ ကျင်တွယ်

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ပထမ နိုင်ငံတော် အချက်အလက်များ ကျင်တွယ်
NAMO BUDDHAYA

SIXTH GREAT BUDDHIST COUNCIL
MESSAGE OF GOODWILL

On behalf of the Bengal Buddhist Association, representing the Buddhists of Eastern India who constitute the majority of the Buddhists in the land of the origin of Buddhism and also as a member of the Buddha Gaya Temple Management Committee, I have great pleasure in conveying the greetings and good wishes of the Buddhists of India and members of the Buddha Gaya Temple Management Committee to the Buddhist representatives assembled here and to the Union Buddha Sāsana Council of Burma on this historic occasion, namely the inauguration of the Sixth Great Buddhist Council.

Burma, on whose soil we have met, has always been noted for the devotion of her people to the teachings of the Buddha and throughout the course of history, Burma has stood up as the champion of the Buddha Sāsana and upholder of the Buddhist faith. It is, therefore, in the fitness of things that soon after the emergence of Burma as a free country, the Union Buddha Sāsana Council of Burma constituted under an Act of the Union Parliament should have thought of convening the present Sanghāyāna which is the sixth of its kind in the chequered history of Buddhism extending over a period of two thousand five hundred years.

The Buddhists in India who, to their utter dismay, seen the almost complete eclipse of Buddhism in the land of its birth, look forward to this august council to be the harbinger of a new era of Buddhist activities not only in Burma and other countries which profess Buddhism but also in all parts of the world, particularly in India where conditions are now ripe for a wide dissemination of the teachings of the Buddha Sakyamuni in their true perspectives. They note with particular satisfaction the fact that the Sanghāyāna has before it the programme of bringing out the Tipitakas in Devanagari and also their translations in Hindi which is the state language of India. It is further to be hoped that the Sanghāyāna would bring out the Tipitakas likewise in the Bengali language for the benefit of the Indian Buddhists whose mother-tongue is Bengali which at the same time ranks only next to Hindi in popularity amongst all Indian languages.

As Indian Buddhists we do most strongly feel that it is the bounden duty of the Buddhist world not only to resuscitate Buddhism in India but at the same time to give all possible help to the Indian Buddhists in their endeavour to preserve their very existence—they being a microscopic minority in the midst of India's teeming millions. The attention of the Buddhist world still needs to be drawn to the deplorable condition of the sites sacred to Buddhism in India which can only be rectified through constant vigilance on the part of the Buddhist world.

If, in the Third Great Buddhist Council which was held in the reign of Emperor Asoka, Buddhism was saved from heretical doctrines, it is perhaps time to consider whether Buddhism could be saved from being utilised by heretical faiths to serve their own purposes.

This august Council has met at a time in world's history when greed, hatred and delusion prevailing amongst the nations of the world have generated the most destructive weapons of war which threaten the extinction of the mighty civilisation that has been built up by mankind through hundreds and thousands of years and it will be for this Great Buddhist Council to show to mankind the utter futility of greed and hatred so that mankind may live in peace for all times to come following in the path shown by the Buddha two thousand five hundred years ago but from which path they have strayed on account of their utter ignorance.

The mantle of India as propagator of the Buddhist faith has now fallen on the shoulders of Burma and let us hope that the Dhammaghosa that will go forth from Burma with the inauguration of this Sixth Great Buddhist Council will reverberate throughout the length and breadth of the world and bring the whole world under the beneficial influence of Buddha Sāsana for the lasting well-being and peace of mankind.

"Arabhathā nikkhamathā yunjathā Buddha-sasane dhvanathā Macchunovam nalagarā "va kunjāram"

ARABINDA BARUA
General Secretary,
Bengal Buddhist Association, Calcutta and Member, Buddha Gaya Temple Management Committee.
The Buddha Purnima 2498 B.E.
(17th May 1954.)
THE BUDDHIST ASSOCIATIONS OF JAPAN

CONGRATULATORY ADDRESS

(Read by Rev. Taio Sasaki)

It is an extraordinary honour and delight to us to have been invited to be present as the representatives of the Japanese Buddhist Circle at the inauguration ceremony of the Chaṭṭha Sangāyana convened in your esteemed country.

Immediately after the Buddha’s Mahaparinibbana the First Sangiti was held at Rajagaha by the five hundred Arahats, and one hundred years later the Second Sangiti held at Vesali was attended by the seven hundred Arahats. The Third Sangiti was convened at Paśaliputta by one thousand Arahats with the support of Emperor Asoka. These historical events are recorded in the introduction of Samanta-pasidika. Four hundred years later the Fourth Sangiti was held in Sihaladipa, Ceylon, and for the first time the teachings of the Buddha were written down. In 1871 the Fifth Sangiti was held in your country with the support of King Mindon, and the Buddha’s teachings were inscribed on seven hundred and twenty-nine sheets of marble.

And now the Sixth Sangiti is being convened in Burma under the name of Sangāyana so that the nation-wide ardent religious faith in Burma may bequeath a true Sāsana to posterity for Mangala of not only World Buddhists but also of the whole mankind. This undertaking brings utmost delight and gratitude to the nation of Buddhist Japan.

The true peace of the world depends for its realisation on the Buddhist faith having its core in Dhammapārami caused by Avera, Ahimsa, Karuna, and Metta. It is testified by the fact that the eighty years of the Buddha’s life was a life of complete peace. Strife in Society will not be terminated while our hearts are dominated by Lobha, Dosa, Moha, or Māna. Buddhism aims at exterminating these Upakilesa by Suddha-bala so that mankind may enter Nibbana and attain Sambodhi.

We pray that the holy undertaking of the present Sangāyana will deepen the faith of all the Buddhists of the world and realize a true peace to Sakala-Jambudvīpa.

REPRESENTATIVES OF BUDDHIST CIRCLE,
TAIO SASAKI

Dated 17th May, 2498 B. E.

Rev. Taio Sasaki reading the Message from the Buddhist Association of Japan
Mr. Kham Chan Pradith reading the Message from Buddhist Association of Laos
MESSAGE FROM THE PRESIDENT, WORLD FELLOWSHIP OF BUDDHISTS, LAOS

I am very happy to know that the Sangayanā is being held in Rangoon, but I deeply regret not being able to profit by this precious occasion by coming in person to the Great Ceremony but my constant thoughts are with you in this Chaṭṭha Sangayanā to which Laos has had the honour of being invited. The Chaṭṭha Sangayanā has shown the way to peace and I pray that the Union of Burma will always be in prosperity and under the protection of the Doctrines of the Buddha and that the Chaṭṭha Sangayanā will meet with complete success, a success that will help to bring peace to the world.

Phraya Anong (Khiamouane),
Director des Affaires Religieuses, Department des Cultes de Laos.
Ven'ble Phra Mahā Pradith Thera, and the Sangha Delegation of Laos
MESSAGE FROM HIS HOLINESS THE SANGHARAJA OF LAOS.

BHANTE, EXCELLENCIES, LADIES AND GENTLEMEN,

I am very happy to know that the Chaṭṭha Sangāyanā Ceremony is being held in Rangoon from the 17th May, 1954.

This ceremony is very important not only for the Burmese people but also for the Laotian people and all peoples of the world. I must tell you how sorry I am, not to be able to come to take part in this great ceremony personally. However, I, on behalf of the Bhikkhu Sangha and people of Laos, send four Bhikkhus and one layman to join with you.

And it is a joy for me to be able to send you a sacred Image of the Omniscient Buddha with them for presentation to you and also may I send my thoughts of goodwill to be with you in this ceremony.

This Buddha Image is after the style of the “Phra Bang” Buddha Image which is the most famous in Laos. It means that it is to prevent quarrelling with each other among all peoples all over the world.

Therefore, on this occasion, by the sacred power of this Image of the Omniscient Buddha, and of the Tiratana, which are the objects of veneration of all Buddhists, may the participants in this work of great merit in their serene saddha, and all peoples of the world also, be happy without suffering.

In the Dhamma,

BUDDHARAJA

The Sangharaja of Laos.
THE WORLD FELLOWSHIP OF BUDDHISTS, FEDERATION OF MALAYA

(Read by Mr. Khoo Soo Jin)

MESSAGE

Greetings from Members of the World Fellowship of Buddhists in the Federation of Malaya and Singapore on the occasion of the Opening Proceedings of the Chāṭṭha Sangīyāna (The Sixth Great Buddhist Council) held on the Vesakha Punima, 2498 B.E. (17th day of May 1954) at the Chaṭṭha Sangīyāna Mahā Pāsaṇa Guha, Rangoon.

You have fulfilled the instructions of Lord Buddha who says in Mahāvagga, Vinaya Piṭaka:

"Go ye, O! Bhikkus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O! Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

Congratulations!

KHOO SOO JIN,
On behalf of Buddhists of the Federation of Malaya and Singapore.
MESSAGE FROM THE CHINESE
BUDDHIST COUNCIL OF PEKING TO
THE UNION BUDDHA SÄSANNA
COUNCIL

GENTLEMEN,

We are joyous to hear that the Chaṭṭha
Sangāyāna will be held under the auspices
of the Government of the Union of Burma.
Broad-minded people are earnestly longing
for "New Peace". We definitely believe
that the Sixth Great Buddhist Council now
held in Burma will give help in working for
peace and justice for the Asian people and
the people of the world.

All Chinese Buddhists who desire peace
are not only working for their Buddhist
activities, but also for all works leading to
peace and justice.

The bondage of friendship between the
peoples' Republic of China and the Union
of Burma had existed since days of old, and
we trust that this bondage will be stronger
in our working for Buddhism, peace and
justice.

Owing to want of time, we regret to say
that we are unable to send any delegate to
the Sixth Great Council, and we extend our
sincere wishes to the people of Burma and
those Buddhists from other countries.

May the Chaṭṭha Sangāyāna come to a
successful end and may it be endowed with
all kinds of blessings.

CHINESE BUDDHIST COUNCIL,
PEKING.

Date 16th May 1954.
ADDRESS OF MADAME KHUNYING RABIAB FROM THAILAND

To the Buddhists of Burma on the auspicious occasion of the inauguration of 6th Buddhist Sāsana Council in Burma on 17th May of B.E. 2497

FELLOW BUDDHISTS,

On behalf of the Ladies of Thailand who have faith in Buddhism, I have the privilege to express to you all as one of the most ardent Buddhists who is devoted to the Dhamma of our Lord Buddha. We have requested the permission to follow the Bhikkhu and Government Delegates to be present at the Sangkhyan of the Sixth Buddhist Council of the Union of Burma which is being in session now.

There was once a Burmese Bhikkhu whose name was Bhadanta Thera who had travelled into Thailand and taken abode at one of our monasteries at Bangkôk. I had the privilege of becoming one of his disciples and I believe that through his preaching he had linked the belief in Buddhism between the Thai and the Burmese ladies.

Bearing the Dhamma of our Lord Buddha in mind may I take this auspicious opportunity to wish for the blessing of the Phra Sriratanatrî to bestow upon us all in this universe to live together happily and prosperously.

Madame Khunying Rabiab of Thailand reading the Message from the Buddhist Ladies of Thailand
Captain Prasarn Thongbhhadi reading the Message from the Young Buddhist Association of Thailand
A MESSAGE FROM THE BUDDHIST ASSOCIATION OF THAILAND
[Under Royal Patronage]

To the Buddhists of Burma on the auspicious occasion of the inauguration of the 6th Buddhist Sāsana Council in Burma on the 17th May of 2497 B.E.

DEAR FELLOW BUDDHISTS OF BURMA,

On the occasion of the inauguration of the 6th Buddhist Sāsana Council held on the auspicious Fullmoon day of Visakha Puja, the Buddhist Association of Thailand under Royal Patronage sends to you its most sincere greetings as pure and radiant as the moon on this day.

We, the Burmese and the Thai, have built and strengthened our Nations marching shoulder to shoulder, and by the Dhamma of the Buddha, the Enlightened One, we have been brothers throughout our history. During all these centuries it was the Buddha-Dhamma alone which taught us to love each other and to seek common peacefulness.

The faithful observation of the Buddha-Dhamma by the peoples of Burma as witnessed by the holding of this Great Universal Sanghyawas is the best evidence of our common endeavour to uphold the principle of peace among ourselves and of the world at large.

The Buddhist Association of Thailand on behalf of its members and on behalf of all Buddhists of Thailand under Royal Patronage wishes to express its whole-hearted support of your Great and Meritorious Undertaking and wishes the 6th Buddhist Sāsana Council every success for the prosperity of the Dhamma and for the sake of peace of the People of the World.

May the Buddha-Dhamma last for ages!

THE BUDDHIST ASSOCIATION OF THAILAND UNDER ROYAL PATRONAGE.

BANGKOK, THAILAND:
Dated 17th May B.E. 2497.

A MESSAGE FROM THE YOUNG BUDDHIST ASSOCIATION OF THAILAND

To the Buddhists of Burma on the auspicious occasion of the inauguration of the 6th Buddhist Sāsana Council in Burma on 17th May of B.E. 2497.

DEAR FELLOW BUDDHISTS OF BURMA,

On this great auspicious day of Visakha Puja which has been chosen for the inauguration of the 6th Buddhist Council, the Young Buddhist Association of Thailand wishes to convey most cordial greetings and its very best wishes for the successful accomplishment of the Sixth Buddhist Council.

May the Triple Gem accord Great Merit and complete Success to the Sixth Buddhist Council in its gigantic undertaking of standardizing the Tipitaka and of translating the Pāli texts into many foreign languages in order to spread the Buddha-Dhamma all over the world. May the Triple Gem bring prosperity to those who participate in the 6th Buddhist Council, to the Government of the Union of Burma, and to its people, in the Four Blessings; Longevity—Beauty of Complexion—Happiness and Strength (Ayam, Vipaśo-Sukham-Balam).

THE YOUNG BUDDHIST ASSOCIATION OF THAILAND.

BANGKOK, THAILAND:
Dated 17th May B.E. 2497.
DEAR U CHAN HTOON:

On the occasion of the opening of the Sixth Buddhist Council, on behalf of the Ford Foundation, I wish to convey our congratulations and best wishes for a successful Council.

At a time when men’s minds are preoccupied with forces that threaten conflict, it is good to know that there are leaders from all Southeast Asia who are concerned with the strengthening of spiritual forces that make for peace.

We recognize in the following words of the Mettāuttam of the Khuddakapāṭha, words that would find today a ready response in the hearts of countless men and women:

Mātā yathā niyam puttam
āyuṣa ekaputtam anurakkho,
evam pi sabbahāntesu

manasāsambhāvaya aparimānām.
Metatā ca sabbalokassim
manasāsambhāvaya aparimānām
uddham adho ca tiriyaṁ ca
asambhādham averam asapattam.
Just as a mother would protect her only child at the risk of her own life,
Even so let him cultivate a boundless heart towards all beings.
Let his thoughts of boundless love
Pervade the whole world,
Above, below and across, without any obstruction
Without any hatred, without any enmity.

This is an important event not only in the history of Burma but of all Southeast Asia, and we share your hope that the influence of this Council may contribute to increasing understanding among men who share a spiritual quest.

We may assure you that we share with you the idea so nobly expressed in the following verse from the Kāḷyākkhavassati of the Dhammapada-atthakathā:

Na hi verena verāni
Sammāntidha kudācaṁ
Averena ca sammanti,
Esa dhammo saṅgataṁ.
Hatred never ceases by hatred in this world,
Through loving-kindness it comes to an end. This is ancient law.

To all those who have given so much thought and careful planning on behalf of this Council, may this be a day of satisfaction that comes with the fulfilment of the hopes and aspirations that led to this Council.

It is gratifying to us, please let us assure further, that we are here in your country and in the midst of your people to cooperate with you in one common and unceasing endeavour for peace, understanding and goodwill among the peoples of the world. We hope that the establishment of the international library and research centre may be the means of increasing understanding of the rich cultures of Southeast Asia. We join you in one common prayer for the well-being of all sentient beings.

Yours faithfully,

(Sd.) JOHN SCOTT EVERTON,
Ford Foundation Representative.

May 17th, 1954.
MESSAGE FROM THE HON'BLE
Mr. A. RATNAyAKE, MINISTER OF
HOME AFFAIRS, CEYLON
(Read by the Hon'ble Mr. M. D. Banda,
Minister for Education, Ceylon.)

"The Government of Ceylon is most
thankful to the Union of Burma for inviting
the people of Ceylon to participate in the
Chajha Sangayana. It is indeed a great
honour that has been bestowed on us and
I am happy to state that the people of Ceylon,
both the Mahaj Sangha and the Lay, rallied
to the call and undertook the revision of the
Tipitaka Texts received from Burma with the
greatest enthusiasm.

The Uttara Mandalaya, consisting
of some of the most eminent Monks in
Ceylon, renowned for their scholarship, was
established by this Government for the
revision of the Texts. This Mandalaya is a
fully representative body and its members
have always been ready and willing to be
of the utmost assistance to the Sangayana.
It has had the able backing and support of
another representative body of lay workers—
The Burma Tipitaka Sangayana Lanka
Dayaka Sabha—in all its deliberations. The
Buddhists of Ceylon pray with one voice
that the Sangayana, the ceremonial inaugura-
tion of which takes place at Rangoon on
the Wesak day of 1954, would be a great
success. We invoke the Blessing of the
Triple Gem on the organizers of the venture,
and also on those who will take part in its
future deliberations.

With the rest of the world planning
and preparing for war—having in view the most
diabolical engines of destruction, such as the
Atom Bomb and the Hydrogen Bomb, the
nations co-operating in the Sangayana are
preparing to release to a world torn by strife
the Message of Peace in its pristine purity
preached by the Enlightened One nearly
2,500 years ago. The significance of the
Buddha's Message to a world afflicted with
lust for power and greed of wealth would be
far-reaching, and it is the paramount duty
of all Buddhist countries to make one
great effort to re-dedicate mankind to the
holy ideals of the Blessed One. May all
persons participating in the Sangayana attain
Nibbana."
Addresses from Various Organizations and Personages

(Announced by U Ba Soe)

(i) Abhayatissa Mahathera, Dohazari.

(ii) Mahindasabha Samitya and Residents of Polwatte, Ceylon.

(iii) Voidhavaddhana Society, Ambalangoda, Ceylon.

(iv) Ambalangoda Car Stand Union, Ceylon.

(v) The Friends of Buddhism Society, Washington D.C., U.S.A.

(vi) Ven’ble Sri Nanodaya Nayaka Thera, Diwulapitiya, Ceylon.

(vii) Ven’ble Dhamma Kittu Siri Vimāla Mahā Thera, Panadura, Ceylon.

(viii) Ven’ble Yatalatte Dharmakirthi Sri Sumangala Dharmaratana Mahā Nayaka Thera, Asgiri Vihara, Kandy, Ceylon.

(ix) Ven’ble Udummita Sri Dhammarakhita Tissa Thera, Mahanayaka of Amarampura, Ceylon.

(x) The World Fellowship of Buddhists of Cambodia.

(xi) D. P. Vajirarana, Mahā Nayaka Thera, Colombo.

(xii) B. B. Legama Abhaya Tissa Mahā Nayaka Thera, Opanayaka, Ceylon.

(xiii) Sri Vimalajoti Mahā Thera, Balangoda, Ceylon.

(xiv) Bhaddanta Subhāti Thera, Chittagong.

List of Articles Presented to the Chattha Sangayana by the Distinguished Guests and Delegates

(Read by Bhaddanta Vinuddha, Vijjālaṅkāra Sayadaw)

1. Articles presented by the Ceylon Delegation headed by His Excellency Mr. Duley Senanayake:
   (i) 110 Bodhi saplings from Anuradhapura.
   (ii) Bodhi seeds.
   (iii) Silver sheets bearing the inscriptions of Dhamma Cakkavattana and Mahāsāsana Sutta, to be kept in the Chattha Sangayana Library which will be established in future.

2. Articles presented by the Cambodian Delegation headed by His Holiness the Sangharaja of Cambodia:
   (i) One Buddha image.
   (ii) Four silk curtains bordered with Śāsana flags.
   (iii) Two silk curtains bearing the patterns of the Buddha.
   (iv) Six specifically made decorations to be set up at six gates of the Great Cave.
   (v) Twenty-one Cambodian mats.
   (vi) Candles to be placed on the Kabāy Saka, the Pavoda and in the Great Cave.

3. From Vietnamese Delegation:
   One silk curtain embroidered with silver thread and bearing the patterns of dragons.

4. From Laotian Delegation:
   One brass image of the standing Buddha on a plinth.

5. From His Majesty’s Government of Nepal:
   One brass image of the standing Buddha. A picture of the Buddha and another about Dependent Origination preserved by the Dhammodya Sabha of Nepal.

Also a yak tail fly-flap.
Sixth Great Buddhist Council

Congratulatory Address

By

Ven. Bhaddanta Candaumuni of Kusinagara
To the Presiding Mahāthera and Sangītikāraka Mahātheras.

Bhante,

I have much pleasure in having an opportunity to address this gathering in the capacity of a Sangīti-kāraka Mahāthera and also as a representative of the Burmese Bhikkhus residing at Kusinara.

We are very joyous to be able to say that we ourselves are the Burmese Bhikkhus who are striving their best to revive Buddhism in India—a country where the Omniscient Buddha arose and where Buddhism had died out for a long time.

Just in the midst of economic and other hardships as the direct result of a disastrous war, the Union Buddha Sāsana Council on behalf of the Government of the Union of Burma, and the devout people of Burma still could hold this Sangāyana with an object of keeping alive the Sāsana to stand for 2,500 years, and following the procedures adopted by King Ajātasattu and Emperor Asoka. We cannot but admire the devoutness on the part of the Union Buddha Sāsana Council and the people of Burma, and we exclaim "Śādhu", "Śādhu".
Ven'ble Agga Mahā Pandita
Buddhadatta of Ceylon delivering an address of veneration
ADDRESS BY VEN'BLE AGGA MAHĀ
PANDITA BHADDANTA BUDDHADATTA OF CEYLON

MY VENERATION TO THE MOST SACRED THREE
RATANAS:

There are five Buddhist Convocations recorded in the History of Buddhism, all of which were held under the patronage of various Kings. We have no record of any convocation convened only through the help of the public. For the sixth time we have a convocation held under the patronage of the Buddhist public. In my opinion this one is the most important of all Councils, because this Sanglyana is held by an unprecedented number of Elders who have come from the various countries of the world. The first three Councils were held only by the Indian Elders, the 4th only by the Ceylonese Elders and the 5th by the Burmese Elders. On this sixth one we have Burmese, Sinhalese, Siamese, Cambodian, Indian, and European Elders. We have some insignificant caves in India and Ceylon as the reminiscences of the 1st and the 4th Councils. No reminiscences are remaining of the 2nd and 3rd Councils. But this artificial cave in which we have assembled today one of the wonders of the world as no such other building is existing in any other country. The architect engineer once told me that he was building it as strongly as to last for the next 2,500 years. Let it exist for the pride of the Burmese nation. And you say that these extensive buildings at this place will be used for a Pāli Buddhist University. If your intention is realised it will be the first Theravāda University in the modern world and will exist for no less pride to the Burmese nation.
VENERABLE DHARMAVARA, MAHĀ THERA, CAMBODIA

The holding of this Chaṭṭha Sangāyana at a time when the whole world is yearning for peace, is a most appropriate moment not only to commemorate the Birth, Enlightenment and Mahā Parinibbāna of the Buddha and mark the half of His Sāsana which will be completed after two years from now, but to promote the peace through the revival and preservation of the Sublime Teachings based on universal love and boundless compassion. It is therefore no exaggeration to say that Burma is in fact leading all Buddhist Countries in bringing the Sangāyana into being after centuries of lapse.

The elaborate arrangements to accommodate thousands of Bhikkhus and lay guests from overseas and inland are most astonishing and have created a great impression in our mind.

By the merit of this Chaṭṭha Sangāyana, may the Burmese Nation be peaceful, happy and prosperous!

May peace be to all beings!

VEN. DHARMAVARA.
ADDRESS BY VEN’BLE BHADDANTA JINARAKKHTA OF INDONESIA

Namo Tassa Bhagavato Arahato Samma-sambuddhassa.

VENERABLE MAHA-SANGHA, LADIES AND GENTLEMEN:

I am very grateful to you for the opportunity given to me to address you, and to speak a few words about my home-country Indonesia, which, in ancient times, was a centre of strong Buddhist activity, and a noble Buddhist culture. Still there are 21-1/2 millions and perhaps more, who profess themselves followers of the Buddha and among them a deep faith in the Enlightened One is still alive.

Last Visakha, there were celebrations at many places, and the Buddhist Flags were flying there, for the first time. Particularly impressive were the celebrations at Boro-Budur, that ancient and beautiful monument of Buddhist art, where about 2,000 people were gathered.

Among the people of Indonesia there is the belief that the Buddha-Dhamma will return again to its former glory. Indonesia like many other countries suffering from the after-effects of war, needs urgently a teaching of Peace, Tolerance and Non-Violence, as offered by the Dhamma. Our most Honoured President Dr. Soekarno said in one of his speeches that Indonesia’s moral crisis has not yet been solved. The Buddhists of Indonesia will be happy to offer their contribution to that task. The noble Buddhist ethic, based upon the Love for all beings, and upon a realistic understanding of life, can give the solution so urgently needed.

I have the confidence that the Chaṭṭha Sangīyāna will inspire Buddhist activity all over the world, by showing that the Dhamma and the Sangha are still powerfully alive after 2,500 years, and are strong forces for the growth of Peace and Understanding in the world.

May I ask the Mahā-Sangha to give its blessings to the Buddhists and all people of Indonesia.

"Sabbe sothim pāpantu, Sabbe Nibbānam yantu."

Kabā-Aye, May 19th, 2497 B.E.

Mr. H. W. Amarasuriya of Ceylon delivering an address of veneration
Members of the Ceylonese Delegation

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Addresses that followed the Ven’ble Jinarakkhita’s address: Mr. H. W. Amarasuriya of Ceylon; Mr. Haji Amruolah of Indonesia; Dr. Arabinda Barua; Mr. Ong Tiang Biaw of Indonesia; Sir N. C. Ghosh; Dr. G. P. Malalasekera, President of the World Fellowship of Buddhists and Madame Khunying Rabiab of Thailand. Following a reply by the Ven. Agga Mahā Pañḍita Bhaddanta Indāsabhā, recess for a period of one hour was announced at 2:30 p.m.

Dr. G. P. Malalasekera, President of the World Fellowship of Buddhists delivering an address of veneration.

THIRD DAY—EVENING SESSION

At 3:30 p.m., Ven’ble Bhaddanta Nāgavamsa announced both in Pāli and Burmese that the Proceedings of the Evening Session commenced. This was followed by ten strokes of gongs. The Presiding Mahāthera then proposed to the Sangha the names of the Ven’ble Agga Mahā Pañḍita Bhaddanta Sobhaṇa (Mahāsi Sayadaw) and the Ven’ble Tipiṭakadharā Dhammadhānḍagārika Bhaddanta Vicittāsāra to serve as Pucchaka (Questioner) and the Visājaka (Replier), with regard to the fourth Pārajīka of the Vinaya Piṭaka. The Pucchaka and the Visājaka assumed their seats on the special dais.

The questioning and the answering on the fourth Pārajīka was then made by the Pucchaka and the Visājaka respectively both in Pāli and Burmese. At the conclusion of this, the Sangha acclaimed “Sādhu”, “Sādhu”, “Sādhu” followed by the blowing of conchs and striking of gongs.

Following this, the fourth Pārajīka Sikkhāpada together with the Nidāna (prologue) was recited by the entire Sangha assembled in the Mahā Pāṇḍita Guhā. At the end of this the whole Sangha acclaimed “Sādhu” thrice, followed by the striking of gongs and blowing of conchs.

The Ven. Bhaddanta Visuddha (Vijjā-laṅkā Saṅgha), then announced the names of 2,500 Saṅghī-kāraka Bhikkhus who were to carry out the work for each of the Five Sessions of the Chaṭṭha Saṅgāyana (numbering 500 for each Session) which will terminate on the Fullmoon of the Kason 2500 Buddhist Era.

At the conclusion of this, the whole Sangha exclaimed “Sādhu”, “Sādhu”, “Sādhu” followed by the blowing of conchs and striking of gongs.
AN ADDRESS OF VENERATION BY
THADO MAHA THITAY SHITHU
U CHAN HTOH

Attorney General (now Judge of the Supreme Court) and Honorary General Secretary of the
Union Buddha Sasana Council, Expressing Happiness and Gratitude for the Successful
Conclusion of the 3-day Opening Ceremony of the Chittagong Sanghayana.

I was much pleased to notice that, in the year 1904, the Government of the Union of Burma,
under the able leadership of the Hon. A. U. H. U. U. H., has decided to inaugurate a Sanghayana
(Rare Opportunity) on such a large scale. For these reasons, this government declared only the
Bhante, as there had been only 7 years
since completion of the great event of the
Sanghayana in the ancient literature.

Bhante, the news about the holding of the
Chittagong Sanghayana Council, may I with great joy and respect tell how much I am with joy and
how thankful I am to those who are participating in the holding of the Chittagong Sanghayana.

I am sure the holding of the Chittagong Sanghayana will come to a very successful conclusion.
Thado Mahā Thray Sithu U Chan Htoon, Attorney-General of Burma (now Judge of the Supreme Court) and Honorary Secretary of the Union Buddha Sāsana Council delivering an address of veneration expressing happiness and gratitude for the successful conclusion of the Opening Proceedings.
U CHAN HTOON ADDRESS (Concl.)

Bhante, nowadays the Teaching of the Buddha has been shining owing to its preservation jointly by the Theravadin countries, such as Burma, Thailand, Ceylon, Cambodia, Laos, so we have been able to hold this world-renowned Chaitha Sangayana the idea of which has long been cherished by the Sangha, the Government and the people of the Union of Burma and the Opening Ceremony has been very successfully held with the cooperation and collaboration of all Theravadins and other Buddhists of the world, and I heartily thank them all.

Bhante, may I again declare that on behalf of the Union Buddha Sasan Council, I thank the Sangha, the Governments and the peoples of all Theravadin countries, the Governments, the Bhikkhus and the people of India, Pakistan, Nepal, Sikkim, Bhutan, Malaya, Indonesia, Viet-Nam, Ryukyu Islands, Japan and China, for the respective valuable help they gave in connection with the preparations and the holding of the Sixth Great Buddhist Council.

Bhante, the Ovada-sarivalaya Mahatheras comprising the Mahatheras of Burma and the representative Mahatheras from the other Theravadin countries, with their able leadership, have given us guidance in discharging our duties in connection with the preparations for the holding of the Sixth Great Buddhist Council. Besides, the Mahatheras and Therars on their part have striven their utmost, day and night, in doing all the needful for the holding of the present Sangayana. They have formed 116 Text Editing Groups comprising 1,129 Bhikkhus of Burma, and 37 Text Editing Groups in Ceylon, formed with 185 Ceylonese Bhikkhus. Besides, Thailand, Cambodia and Laos have given their valuable help in the editing of the Texts. Then, the Texts thus edited by the various Text Editing Groups of the Theravadin countries have been re-edited and scrutinised by the Text Re-editing Groups of all Theravadin countries, and they have been assisted by the Assistant Editors from those countries. Bhante, on behalf of the Union Buddha Sasan Council, I thank them all for what they have done for the preparations for the holding of the Chaitha Sangayana.

Bhante, I most respectfully declare that I am grateful to those Mahatheras who came to Rangoon by train, steamer or plane to attend this Opening Ceremony, thereby sacrificing all their personal comforts, the Tipitika-Reciters, the Vinaya-Reciters, and the Bhanakas (Reciters) and Sangiti-karaka Bhanakas.

Bhante, I am very grateful to the State Guests, and Delegates from the various Buddhist Organizations of the world for their incomparable interest and enthusiasm they have taken to attend the Opening Ceremony, without caring for their personal comfort and conveniences.

Bhante, although the Government of the Union of Burma transferred the entire responsibility of holding the Chaitha Sangayana to the Union Buddha Sasan Council, the Honourable U Nu and his Cabinet Ministers have given their ardent help as far as practicable and on all sides. For all of these, I beg to thank them all.

Bhante, may I also respectfully declare that I thank the Government Officials and the salary-earners of the various departments under the Government, for their invaluable help as far as practicable and without exception.

Bhante, I am much grateful to those Buddhist Organizations both in this country and abroad for the services they have rendered wherever the Sasan Council asked for help from them in any respect.

Especially, Bhante, I thank with all my heart the General Council of Women's Buddhist Associations, which has been founded for the purpose of catering for the 2,500 Bhikkhu guests, and which is led by Daw Mya Yi, wife of the Honourable Prime Minister, Daw Nwe Nwe Yee, wife of the Hon'ble U Kyaw Nyein, Acting Foreign Minister, and Daw Mya Mya Win, wife of the Honourable Minister for Religious Affairs and National Planning, for their undaunted efforts in making arrangements for feeding the 2,500 Bhikkhu guests.

The Buildings Committee have been able to complete such mighty buildings in so short a time with limited resources at their command, and I heartily thank them all for that.

Bhante, on behalf of the Union Buddha Sasan Council, I thank all the philanthropic devotees for contributing their mite towards the Chaitha Sangayana Funds, and for offering their voluntary labour services.

Bhante, I most respectfully crave the indulgence of your venerable selves to permit me to say that there might have been some shortcomings towards the Bhikkhus or the lay devotees in respect of reception, etc., because the Union Buddha Sasan Council has to discharge its multifarious duties in so short a time. I therefore most respectfully say that we may be excused for the same if there be any.

Again, I most respectfully beg to declare that after the Grand Opening Ceremony of the Sixth Great Buddhist Council, 500 Sangiti-karaka Therars and Mahatheras have been selected for each of the five Sessions within the two years' ending the Full moon of May 1956 C.E. (2500 B.E.). For their unflinching efforts and zeal, I thank them all also in anticipation.

In conclusion, may I declare that by the Grace of the Supremey Enlightened Buddha, by the Grace of the Dhamma taught by Him, by the Grace of the Sangha—the community of the Buddha's disciples, and by the Grace of all Sangiti-karaka Bhikkhus who participate in the proceedings of the Chaitha Sangayana, may this Great Council meet with brilliant success. May the Buddha-Dhamma spread all over the world with lightning speed. May all the people of the world attain Peace. May all of those who have done mahisasala (great wholesome volitional actions) for this Chaitha Sangayana attain fruits both in this world and in their future births.
Proceedings Of Chaṭṭha Sangāyanā

FIRST SESSION

The Opening Ceremony of the Chaṭṭha Sangāyanā or Sixth Great Buddhist Council commenced at the Great Sacred Cave near Rangoon in the Union of Burma on the Full moon of Vesak 2498 B.E. (17-5-54) and terminated on 19-5-54. The Bhikkhus rested on the 20th May and commencing on the 4th Waning of Kason 2498 B.E. (21-5-54) the Sangiti-kāraka Theras and Mahāthera recited the Vinaya Piṭaka. The recitation continued for 41 days till the 7th Waxing of Waso 2498 B.E. (7-1-54) excepting the Buddhist Fast Days.

During the Opening Ceremony of the Chaṭṭha Sangāyanā, the 2,500 Sangiti-kāraka Bhikkhus from all Theravādin countries elected the late Venerable Abhi Dīhaṇa Mahā Ratṭha Guru Bhadanta Revata, Nyaungyan Sayadaw, as the Presiding Mahāthera of the Chaṭṭha Sangāyanā. Venerable Bhadanta Nāgavamsa, Bāgav Sayadaw acted as the Master of the Ceremony.

Vinaya Piṭaka

During the First Session the Sangiti-kāraka Bhikkhus recited the whole of the Five Books of Vinaya comprising 2,260 pages. The recitation of the Vinaya Piṭaka was completed in 169 Recitation-sessions, the Bhāṇakas (Reciters) also participating every time.

BHĀNAKA GROUPS

The following Bhāṇakas (Reciters) recited the Pārājika:

1. First Shweyin Group, 15
2. Second Shweyin Group, 15
3. Third Shweyin Group, 15

The following Bhāṇakas recited the Pacittayādi:

1. First Sudhamma Bhāṇaka Group, 15
2. Second Sudhamma Bhāṇaka Group, 14
3. Third Sudhamma Bhāṇaka Group, 14

The 13 Bhikkhus from Mingun Bhāṇaka Group recited the Mahāvagga.

The 15 Bhikkhus from Meiktilla Bhāṇaka Group recited the Cūlavagga.

The following Bhāṇakas recited the Parivagga:

1. First Myingyan Bhāṇaka Group, 15
2. Second Myingyan Bhāṇaka Group, 15
3. Third Myingyan Bhāṇaka Group, 15
THE SECOND SESSION OF THE

On the 15th November 1954 in the presence of the Venerable Abhi Dhaja Mahā Rāṭṭha Guru Nyaungyan Sayadaw, the Presiding Mahāthera of the Chaṭṭha Sangāyana and Sangiti-Kāraka Mahātheras, His Majesty Norodom Sihanouk Varman, King of Cambodia, H. E. Agga Mahā Thiri Thudhamma Dr. Ba U, President of the Union of Burma, the Hon’ble Prime Minister and Mrs. Nu, Chief Justice of the Union and Mrs. Thein Maung, Speaker of the Chamber of Nationalities and Mahādevi, Bo Hmu Aung, Speaker of the Chamber of Deputies, Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council and Lady Thwin, Cabinet Ministers and their wives, Judges of the High Court and their wives, H. E. Ambassador of the Royal Embassy of Thailand in Burma, H. E. Ambassador of Ceylon in Burma, Executive Committee Members of the A.F.P.F.L., U Ba Nyunt, Mayor of Rangoon, Executive Committee Members of the Union Buddha Sāsana Council, Parliamentary Secretaries, Government Officials, Representatives of Buddhist Organisations, and many Buddhist nuns and lay devotees gathered to celebrate the Opening Ceremony of the Second Session of the Chaṭṭha Sangāyana at the Mahā Pāṭāṇa Guhā (the Great Cave) near the World Peace Pagoda, Yegu, Rangoon.

At 1.29 p.m. Ven’ble Bāgaya Sayadaw, Honorary Secretary of the Bhāranitthaṭṭa Committee announced both in Pāli and Burmese that it was an opportune and felicitous time to commence the proceedings of the Second Session. This was followed by ten drum-strokes. Venerable Anisakhan Sayadaw then read a Welcome Address of the Second Session of the Chaṭṭha Sangāyana.

After the reading of the Address of Welcome, the Presiding Mahāthera gave the Five Precepts to the audience. This was followed by the recitation by the Sangiti-Kāraka Bhikkhus of the Parittas beginning with the Mettā Sutta. The Venerable Nyaungyan Sayadaw then gave his Presidential Address and the Session broke off for a recess.

When the evening session was resumed at 3 p.m., Messages from various Personages were read and some Bhikkhus delivered addresses of veneration.

The Sanghanāyaka, the Ven’ble Nyaungyan Sayadaw proposed to the Sangha the names of Ven’ble Agga Mahā Paṇḍita Bhadanta Sobhana and the Venerable Tipiṭakadharə Dhammabandāgirika Bhadanta Vicittāsara as the Puṭṭaka (Questioner) and the Vissajaka (Replier) respectively, with regard to the Dīgha Nikāya Silakkhandhavagga cūḷa-silā-kathā. After obtaining the unanimous approval of the Sangha, the Puṭṭaka and the Vissajaka assumed their respective seats on the special dais. The Puṭṭaka then begged the Sangha to permit him to question the Visajaka who in turn asked permission from the Sangha to answer all the questions put to him.

After the cātechism the Sangiti-Kāraka Mahātheras and Theras recited the Dīgha Nikāya Silakkhandha-vagga cūḷa-silā-kathā. With the conclusion of the recitation by the Sangha of the cūḷa-silā-kathā, the day’s proceedings came to a conclusion.
AN ADDRESS AT THE COMMENCEMENT OF THE SECOND SESSION OF THE CHÂṬṬHA SANGÂYANÂ BY THE VEN. BÂGAYÂ SAYADAW.

BHANTE,

Just as the sun and the moon outshine all other stars and luminaries, the Superimposed Enlightened Buddha after having in his past existence, accomplished the Ten Pâramitâs (Perfections) and all the need for becoming a Buddha in his past existence, had arisen in the world to the knowledge of all, and for the mundane and supramundane benefit of the various beings whose terms of life are determined by their wholesome and unwholesome volitional actions of the past.

In fulfilling the Pâramitâ of Vinîra (Energy) he surpassed all by possessing an extraordinary energy, vigour, effort or exertion, by means of which he could perform any task which was beyond the ordinary person, and could even, if he wished, silence the whole world. In fulfilling the Pâramitâ of Mitâ and Dâna, he excelled all others by possessing great loving-kindness and compassion practised towards all beings, performing Dâna by giving away his life and blood to others; and in fulfilling the Pâramitâ of Pahî (Wisdom) he surpassed all others by possessing supernal intellectual faculties.

In his final existence as Siddhattha the Sâkya Prince, by his strenuous efforts and without any outside help he discovered the liberating Law that had become lost to the world and the Truth that lay buried under a mass of ignorance, thus becoming the Omniscient Buddha who knew the Four Noble Truths and the Dependent-Origination as all Buddhas do.

By His Omiscience He knew that he had arisen in the world at a time when the people had become less righteous and only about one-fourth of the whole people was able and willing to listen to the Dhamma. Just as a man who clears the jungle where there exist thickets intertwined with creepers, the Universal Buddha very lucidly expounded His teachings to the people who were infatuated by greed, hatred and delusion. Although He arose in an inopportune Age (kali-yoga), just as a lotus flower blossoms gracefully in spite of intense heat, the Omniscient Buddha taught the Dhamma to the people during the period from His 35th to His 80th year, whereby persons beginning with Kondänâ and ending with Subbadda attained to Deliverance. The Dhamma taught by Him to the people within so short a time can be classified as 1 by way of nara (essence), 2 by dividing it into Vinaya and Dhamma, 3 by way of Pitaka, 5 by way of Nikâyas, 9 by way of dàgâ (ingredients), and 84,000 by way of Units of Dhamma.

After teaching the Dhamma with great compassion to various kinds of beings, by the Law of Anicca, the Omniscient Buddha took His Mahâ Parinibbâna on the Full moon of Kason—the Visâkha Day, 148, Atîjana Era, when He completed His 80th year and 45 Vassa.

Just over three months after the Mahâ Parinibbâna of the Supreme Buddha, five hundred Arâhants headed by Arâhant Kassapa having decided,

"Vinayodîna sàsannasa âyu, Vinaye thite sàsannam shita nam hoti."

Vinaya is the life-blood of the Sàsana; As long as the Vinaya stands, the Sàsana stands.

convened the First Great Buddhist Council at the spacious pandal constructed by King Ajîtasatru at the entrance to a cave in Vebâra hill, where stood a big sattapanna tree, in the kingdom of Râjagaha, which was so named, because the five hills, Vebâra, Vepulla, Pandâva, Isigili and Gijjbhakusa encircled it. The five hundred Arâhants collectively recited the Vinaya first. Before the recital of the Vinaya by the five hundred Arâhants, Mahâ Kassapa the Great acted as the Pucchaka (Questioner) and Arâhant Upâli of whom the Buddha declared: "He is the best of all in the Vinaya", as Visajjaka (Replier). When Arâhant Upâli was seated on the Dharmâsanâ (special dais), with an ivory fan in his hand, Arâhant Mahâ Kassapa asked:

"Brother Upâli, when was the first Pârâjika enjoined by the Omniscient Buddha? Where, why and wherefore?"

To this the Venerable Upâli replied:

"This First Pârâjika (expulsion) was enjoined by the Buddha at Vesâli on account of Bhikkhu Sudînna."

Likewise, questions and replies were made on the whole of the Vinaya.

The reason why those Elders of former days took great pains in arranging, classifying and reciting the Vinaya after questions and replies was as follows:—

"In future, less righteous and immoral bhikkhus will have violated the Vinaya rules, and if the senior bhikkhus were to decide their cases on merits, they would defend that by saying such and such a rule had never been declared by the Buddha. In order to rebut any such statements, Arâhant Mahâ Kassapa put questions on the Vinaya to the Venerable Upâli who replied to all the questions put to him with examples, facts and figures, so that the words uttered by Ven. Upâli in the presence of the five hundred Arâhants can be taken as the "Word of the Buddha".

After the Pucchaka and the Visajjaka had done their parts, the five hundred Arâhants collectively recited the whole of the Vinaya. In the cases of Suttas and the Abhidhamma, Arâhant Kassapa acted as the Questioner and Ven. Ananda acted as the Replier. After that all the five hundred Arâhants collectively recited the Suttas and the Abhidhamma respectively.

The reason why the 500 Arâhants led by Ven. Mahâ Kassapa treated the matter of holding the Sangâyana as a most important matter and collectively recited all the Teachings of the Buddha, was because they knew that of the Three Sàsanas, the Paîyatti (Text) is the pivot around which the other two revolve. They held the First Great Buddhist Council by arranging, classifying and reciting all the Teachings of the Buddha, so that the Tipiâka might last for 5,000 years.

The Five Books of the Vinaya which were first recited by the 500 Arâhants at the First Great Council may be classified as 169 by way of Sections, 42,250 by way of Gathás (stanzzas) and 13,520,000 by way of alphabets.

Following the procedure adopted by the Venerable Mahâ Kassapa in convening the First Great Council, the Sangîti-kârâka Bhikkhus collectively recited the Five Books of the Vinaya during the 41 days of the First Session of the Chaṭṭha Sangâyana which commenced on the 17th May 1954 and terminated on the 6th June, exclusive of the three days occupied by the Opening Ceremonies, namely the 17th, 18th and the 19th May 1954.

Dhamma, the Sangîti-kârâka Bhikkhus are to hold the Second Session commencing today, and there the Sutta Piṭaka—the following Four Nikâyas which have been re-edited and scrutinised by all Therâvâdin countries, must be recited:—

(1) Digha-Nikâya, which was carried by heart by the Ven. Ananda and an unbroken line of his spiritual successors, and which comprises 3 Vaggas or 34 Suttas or 64 Scriptural Sections of the Sutta.

(2) Majjhima-Nikâya, which was carried by heart by the Venerable Sâriputta and his spiritual successors, and which comprises 15 Vaggas or 152 Suttas or 80 Sections. It is also subdivided into (i) Mûlapaîpaṇā (ii) Majjhima-paîpaṇā and (iii) Uparîpaîpaṇā.

(3) Samyutta-Nikâya, which was carried by heart by the Venerable Mahâ Kassapa and his spiritual successors, and which comprises 7,762 Suttas or 100 Sections. It is also subdivided into (i) Saîgathâ-vaggâ Samyutta (ii) Nidânâ-vaggâ Samyutta (iii) Khanda-vaggâ Samyutta (iv) Sâlâyatana-vaggâ Samyutta and (v) Mahâ-vaggâ Samyutta.

(4) Anguttara-Nikâya, which was carried by heart by the Venerable Anuruddha and his spiritual successors, and which comprises 9,557 Suttas or 120 Sections. It is subdivided into (i) Ekâka-Anguttara (ii) Duka-Anguttara (iii) Tîka-Anguttara (iv) Catu-kka-Anguttara (v) Paîcâka-Anguttara (vi) Chakkâ-Anguttara (vii) Satta-Anguttara (viii) Atljha-Anguttara (ix) Navakka-Anguttara (x) Dasa-Anguttara (xi) Ekâdasa-Anguttara (xii) Aṅguttara-nâsika. At the present moment, the Presiding Mahâthera of the Chaṭṭha Sangâyana—Abbi Dhaia Maîr Raṭha Guru Nyaungyay Sayadaw, the Sangîti-kârâka Bhikkhus including some Rechier-bhikkhus and those bhikkhus who will read from the Suttas that have been revised are seated on the dais specially reserved for them.

Just as the supporting Kings of the five jinas, Śâkyamuni, Maîrjuna, Mahâ Kâsyapa, Mañjuśrî and King Ajîtâsattu, King Kâsokka, Emperor Asoka, King Vattagamani and King Mindon, who had
Most respectfully, I am writing to express my appreciation and gratitude for the assistance and support that the Ministry of Religious Affairs and Culture of Thailand has provided in organizing the Second Session of the Conference of the Union Buddha Sasana Council. This conference is a significant event in the promotion of Buddhist values and teachings, and I believe it will contribute greatly to the development of Buddhist communities in Myanmar.

On behalf of the government of Myanmar, I would like to extend our gratitude to the Thai government for hosting this conference and for the warm hospitality extended to all the delegates. Your country has a long history of Buddhist adherence, and this conference is a testament to the shared values and experiences of the Buddhist communities in both countries.

I am confident that the discussions and resolutions made during this conference will have a positive impact on the lives of our people and on the promotion of Buddhist teachings around the world. We look forward to continued cooperation and dialogue with the Thai government and other Buddhist countries in the years to come.

Thank you once again for your kind support and assistance. May the Buddha’s light always shine upon you and your people.

Sincerely yours,
[Your Name]
MESSAGE FROM HIS HOLINESS SAMDACH PREAH MAHĀ-SUMEDHĀ DHIKATI, SANGHĀRĀJĀ OF CAMBODIA

To Abhi Dhaja Mahā Raṅgha Guru Nyaungyan Sayadaw, Presiding Mahāthera of the Chaṭṭha Sanghāyana, and the Sangittā-kāraka Bhikkhus including the Tipiṭaka-Reciter.

Cirat tiṭṭhatu saddhammo

MOST RESPECTFULLY, BHANTE,

Although I have endeavoured to participate in the Second Session of the Chaṭṭha Sanghāyana now being held in the Union of Burma, I could not find an opportunity to do so, due to multifarious Saṅgāna duties, among them being those for the holding of the All Cambodia Sangha Conference which is drawing near.

Although I have not been able to be present myself at this Session, I have deputed a Delegation of 12 Bhikkhus headed by Ven. Bodhissasasa Mahāthera as the representatives of Cambodia, and also Ven. U Khemācā, the Burmese Bhikkhu in Cambodia as my personal representative.

Although I am not able to attend this Session and can only send the Cambodian Representatives, my mind is always with the Sangittā-kāraka Bhikkhus, including the Tipiṭaka-Reciter and the heads of various monastic institutions.

I earnestly wish that the Chaṭṭha Sanghāyana which you are now holding may be crowned with success up to the end, and that the Buddha Dhamma may shine all over the world.

May the people of the Union of Burma be in good health and happiness.

SANGHĀRĀJĀ,

Vat Unnałom, Phnom-Penh, Cambodia.
Waning of Tassaṅgmon, 1316 Burmese Era.


VENERABLE BHANTE AND LAY DEVOTEES,

His Holiness Praja Mahāsumedhathātipi C. N. Jotāñā, Agga Mahā Pandita, Sanghārāja of Cambodia attended the First Session of the Chaṭṭha Sanghāyana which commenced on Monday, the 17th May 1954.

At the request of His Majesty the King of Cambodia, I have now come here as a representative from Cambodia, and also as the leader of the Cambodian Delegation to the present Session of the Chaṭṭha Sanghāyana. We feel ourselves greatly honoured not only in having an opportunity to attend this Session, but also in participating in its proceedings.

Not only that. We have never before in our lives, witnessed such a congregation where we, with many venerable Bhikkhus from various Theravādin countries invited by the Government of the Union of Burma, are assembled together in a spirit of Buddhist unity. We have learnt about the previous Sanghāyana from the Pāli commentaries, and have only a glimpse of what actually took place then. But now, we are not only witnessing a Sanghāyana with our own eyes, but also are participating in its proceedings.

The recension of the Pāli Texts—the Word of the Buddha—by holding such a Sanghāyana, for the purpose of preserving the Dhamma in its purity, is undoubtedly a supreme undertaking.

We firmly believe that this Sanghāyana can undoubtedly be for:

(i) the purity of the Buddha Sāsana;
(ii) the prosperity of the Buddha Sāsana and
(iii) the propagation of the Buddha Dhamma.

There had been precedents that when the Sāsana shines in such a fashion, the world inhabitants follow the Teachings of the Buddha, as they realise Him as the most supreme of all. In the Buddha Sāsana, if one practises according to the principles of the "nine Supramundane Things", he will surely attain Nibbāna.

I should like to request the whole audience including lay devotees to contemplate on the Inherent Qualities of the Triple Gem.

May this Chaṭṭha Sanghāyana be crowned with success, by the great power of the Triple Gem!

May the people of the Union of Burma and the distinguished visitors from various countries enjoy Happiness at all times!

May the whole world achieve Peace and Happiness!

Message from His Majesty Norodon Sihamon Varman, King of Cambodia

The appearance of the Second Session of the Chaṭṭha Sanghāyana now being held in Burma is the outcome of an undertaking where the Government of the Union of Burma have sought the co-operation and collaboration of Buddhists in all other Theravādin countries for the purpose of revising the Pāli Texts. If I were to say on behalf of the people of Cambodia, I respectfully declare that they are much inspired at the holding of the Sixth Great Buddhist Council in Burma, and that they all exclaim "Sāhūta".

My firm conviction is that in the near future the Buddhist activities of both countries will thrive far better than they do now.

In conclusion, I respectfully say that this Chaṭṭha Sanghāyana would not only impart the knowledge of the Dhamma to the people, but also bestow upon them real and absolute Peace.

I earnestly wish that both the countries of Cambodia and the Union of Burma enjoy political sovereignty for ever and with an unbroken bondage of mutual friendship, work hand in hand for the successful conclusion of this Chaṭṭha Sanghāyana.

MESSAGE FROM THE HON'BLE PRIME MINISTER OF CAMBODIA

VENERABLE BHANTE,

We are greatly inspired by having an opportunity to depute Cambodian Bhikkhus to participate in the proceedings of the Second Session of the Chaṭṭha Sanghāyana as Sangittā-kāraka Bhikkhus, and also the Cambodian Upasakas and Upāsikas, although our country of Cambodia has obtained her National Liberty not long ago.

I have taken the initiative in establishing cordial and friendly relationship between the Government of Cambodia and the Union of Burma, and also between the peoples of these two countries.

Since the middle of this year, we have been planning to enable ourselves to participate in this noble undertaking. Our firm belief is that the prosperity of Buddha Sāsana depends only on the exceedingly strenuous efforts of its adherents. So, we believe that if we carry out our mission with courage and a strong conviction, the Buddha Sāsana will surely flourish.

My conviction is that if the people of Cambodia and the Union of Burma work hand in hand for the uplift of the Sāsana, the rays of the Buddha Dhamma will pervade the whole world, thus propagating the Correct Teachings and bringing Real Happiness.

I venture to express my earnest wishes that this Chaṭṭha Sanghāyana comes to a successful conclusion, that the Buddha Sāsana flourish, and that the people of the whole world attain Peace.
AN ADDRESS DELIVERED BY VEN. VANSARAKKHITA, LEADER OF THE VIETNAMESE DELEGATION.

VENERABLE MAHATHERAS, THERAS, UPASAKAS AND UPASIKAS,

It is a great honour and privilege to me to have been invited to attend this Second Session of the Càṭṭha Sangāyana as the leader of the Delegation representing the Sangha of Vietnam.

In fact, many worldlings have attained to Deliverance as they fully understood the Teachings of the Buddha. So it is essential to show to the world what is the All-powerful Buddha’s Sāsana.

This Càṭṭha Sangāyana gives twofold noble advantages:

Firstly, by collectively reciting the Pāli Texts—the Word of the Buddha, the Bhikkhus will acquire correct spelling and meanings. There will be a strong co-operation among the Sangha and the propagation of the Buddha Dhamma will become easier.

Secondly, the Upasakàs and Upasikàs who came from all parts of the globe will have an opportunity to hear the Dhamma and witness the proceedings of the Càṭṭha Sangāyana, and on their return to their native lands, they will be able to propagate the Dhamma to many other people.

May this Càṭṭha Sangāyana meet with success.

May it bestow peace and happiness on mankind.

May the Buddha Sāsana shine for ever for the benefit of mankind.

Message from His Holiness the Sangharājī of Laos To the Presiding Mahāthera and the Sanghe kāraka Bhikkhus.

MOST RESPECTFULLY, BHANTE,

We have been very kindly invited to attend the Second Session of the Càṭṭha Sangāyana, and in response to that invitation, I most respectfully declare that in our opinion, this Càṭṭha Sangāyana is the grandest, the most vital and the most notable of our time. We take it as an honour and pride to send the four persons as delegates to the Second Session of the Càṭṭha Sangāyana.

The whole world has now recognised the utility and importance of this Càṭṭha Sangāyana. We, for our part, earnestly hope that after the conclusion of this Sixth Great Buddhist Council, we shall be able to pay our veneration to the Buddha’s Teachings which are free from all blemishes.

As a token of our deep veneration to the Triple Gem, we hereby offer a copy of the Pātimokka in manuscript, and a set of robes used by the Laotian monks.

We earnestly wish that by the Power of the Triple Gem, this Càṭṭha Sangāyana be blessed all round, for the benefit of the Buddhist populace.

I respectfully request that my humble conviction may kindly be approved.
The Message of goodwill delivered by the Ven. Pandit Mirisri Gunasiri Thero (Vijjavārada, Ceylon, B.A. (Hons.), London), Principal, Sirirwenda Tipițaka-Vijjālaya, Mirissa, Ceylon, at the Opening of the Second Session of the Sixth Buddhist Council at the Mahā Pāśāṇa Guha, Rangoon on the 15th November, 1954 (in Sinhalese, Pāli and English)

VENERABLE SIRS,

DEAR BROTHERS AND SISTERS,

We are here to represent the Mahāsangha of Ceylon on this auspicious occasion of the inaugural meeting of the second session of the Sixth Buddhist Council of the Union of Burma. I beg your permission to speak in Sinhalese first and then in Pāli and English, for Sinhalese is my mother tongue. Yet my greatest ambition is to learn Burmese and address you in your national language as early as possible.

First of all let me take the opportunity to wish you complete success on behalf of the Mahāsangha of Lanka, especially the Uttarātara Sangha Sābhā and the Burma Tipițka Sangāyana Dāyaka Sābha, in this great task of Dhamma Sangāyana with the lofty motive of preserving the teaching of the Buddha in its pure spirit and letter for the welfare of the whole world. We the Sinhalese Buddhists invoke the blessings of the Tisaraṇa and express our heartfelt wishes to the Sangittikāraka Sābhā and the Buddha Sāsana Council. We have never witnessed such an elegant hall with such a historical religious assembly gathered for such a noble work as this. I believe it is the same with all who are gathered here today. This assembly with our great Patriarch Abhi Dhañja Mahārājha Guru Agga Mahā Pañḍita U Ṛvata, better known as Nyāsangyan Sayadaw and the venerable Mahātheras from all Tharavādin Buddhist countries and the pious laymen among whom were present His Majesty Norodom Sihamut Varman, King of Cambodia and your Prime Minister, famous for his devotedness to the Buddha Sāsana, remind us the First Buddhist Council held by the great elders in the Sattapanni-Guhā in India, under the patronage of King Ajaṭhasatru.

This Sixth Council, I feel quite sure, surpasses all the previous ones of its kind in both aesthetic and utilitarian aspects. The Buddhist world today is by far wider than when the other Sangāyana were held and consequently the international benefit derived by this is still more intense. Unlike the previous ones the words uttered here echo and re-echo not only in Jambudīpa, Purba-bāvadeha, Apara-goyāna and Uttarākuru but throughout the whole world comprising Asia, America, Europe, Africa and Australia. Today more than one fifth of the entire population of the world express their joy with “Sādu, Sādu...” to punctuate the Buddha’s sacred words. Is it not a fact that a Sangāyana held for such a vast population would go to the world history as the biggest?

Ceylon and Burma have cultural relations centuries old and we are always indebted to you for the spiritual gifts you have given us among which the “Upasampada” ordination to the Amarapura and Ramaṇṭa Sects in Ceylon from that historical Kalyāṇa Sima is the highest. This great contribution to the spiritual renaissance in Ceylon is the highest ever made by any Buddhist country on earth. We are therefore ever ready to co-operate with you in whatever religious enterprise you would undertake.

Venerable Sirs, the world today is dragged and dominated by “Dīṭthi—false views and māna—selfishness.” It swings like a pendulum from one extremity of “sasata-eternalism and ucceda-nilhism” both contributing to materialism, the disastrous result being dissatisfaction and struggles seen the world over. Inordinate desire dominates the world; nations are against nations and countries are turning against countries. Warmongers are working underground, though the surface seems calm and smooth. Human civilisation and culture are threatened and all the so-called theisms organized for purposes other than spiritual have utterly failed to preserve them. There is a severe thirst for the Dhamma felt in the East as well as the West. We feel quite sure that only the message of peace delivered twenty-five centuries ago, by our Sakyāmuni, on the banks of holy Ganges, can establish world peace and human happiness at this crucial stage.

This Sangāyana is sure to promote “Pariyatti Sāsana”—the Teaching and a great revival of “Paṭipatti Sāsana” will automatically follow and eventually practice of the noble Dhamma will give Understanding—Paṭivedha. These three aspects of the Sāsana will certainly work miracles in the field of human progress.

Before conclusion I would like to take the opportunity to put before the house a humble suggestion for your consideration. It would be of great and everlasting benefit to the Sāsana if our Venerable Sangittikāraka Mahātheras were to examine compare and contrast in the light of the Dhamma, all the contemporary systems of human thought and religious views and record their conclusions in the way of a thesis as the Sangittikārakas have done in olden times. For instance, “Kathavatthu pakarana” was written at the end of a Sangāyana for the similar purpose. Pāli would be the language of this monumental work and versions in English etc., will follow automatically.

Kantā mahā lassati yehe varehi lankā Mrammehi dīvhi nayanehe viśarahehī Tesam tu sāsanavāsā pīyāndhibahāvī Samuttammam sugata sāsanavuddhihehī.

Mother earth shines with her two lovely eyes of Lanka and Burma; therefore may they close and firm relationship in spiritual concerns exist for the progress of the Buddha sāsana.

Cīram tiṭṭhutu saddhammo—Dhamme hontu sagāvā, Dhammassangāyāna esa—vattatu lokauddhiyā.

May the Noble Dhamma exist long and may the people adhere to its tenets. May this recital of the Dhamma be conducive to the progress of the world!

Address delivered by Ven. Bhadanta Vimala Thera of Siamese Nikāya, Ceylon.

1. Success to the Sangitt-kaśasābhā which is highly appreciated by all good men and which is established for the welfare of the whole world in the beautiful and prosperous country of Burma, by Bhikkhus highly disciplined and laymen arduous and pious.
2. Success to the Sangitt-kaśasābhā comprising erudite and virtuous members well-versed in the Buddha’s Dhamma-vinaya, as well as other arts and sciences.
3. Success to the Sangitt-kaśasābhā, the main object of which is to eliminate interpolations and irregularities committed by the indiscreet copyists of the Pāli-texts.
4. Success to the Sangitt-kaśasābhā, in which the Bhikkhus of keen intellect and erudite lay scholars decide what the most authoritative words of the Buddha are, according to numerous maxims and rules.
5. Success to the Sangitt-kaśasābhā, which realising the fact that the world is plunged in utter misery owing to lack of knowledge of the Buddha’s Dhamma, strives hard to propagate the Sāsana throughout the world.
6. Success to the Sangitt-kaśasābhā, by the merits accrued by this good action of revising the Dhamma-texts. May there rain happiness after discarding all evils.

7. Great thus again and again the council of Bhikkhus in co-operation with the Dāyaksābhā established for the purpose of assisting the Sangāyana in Burma both sponsored by the Government of Ceylon, wishing the progress of the Dhamma.

8. This Sangāyana is very elaborate, and the dāyakaś are ardently striving for the successful conclusion of this Sangāyana.

9. This message is sent on the 14th Waxing of Tazaunmong, 2498 B.E.
10. This glorious message is sent to Burma with great Metta from the island of Lankā.

The above are the declarations of Bhadana Stri Vimala Thera from Ceylon who has also attended the First Session of the Chaṭṭha Sangāyana.
(3) ဗုဒ္ဓလေးတစ်ယောက် ပါသော နောက်ထပ်မှာ ပုံစံအဖြစ် သို့သော မီးရိုးနှစ်မျိုးကို ပို၍ ခြောက်ပါ။
(4) နောက်ထပ်မှာ ပုံစံအဖြစ် သို့သော မီးရိုးနှစ်မျိုးကို ပို၍ ခြောက်ပါ။
(5) နောက်ထပ်မှာ ပုံစံအဖြစ် သို့သော မီးရိုးနှစ်မျိုးကို ပို၍ ခြောက်ပါ။
(6) နောက်ထပ်မှာ ပုံစံအဖြစ် သို့သော မီးရိုးနှစ်မျိုးကို ပို၍ ခြောက်ပါ။

(1) ကြက်နာခေါ် အခြားစ်မျိုးကို ပို၍ ခြောက်ပါ။
(2) ကြက်နာခေါ် အခြားစ်မျိုးကို ပို၍ ခြောက်ပါ။
(3) ကြက်နာခေါ် အခြားစ်မျိုးကို ပို၍ ခြောက်ပါ။
(4) ကြက်နာခေါ် အခြားစ်မျိုးကို ပို၍ ခြောက်ပါ။

(5) အပြောင်းအလှက် ပုံစံအဖြစ် သို့သော မီးရိုးနှစ်မျိုးကို ပို၍ ခြောက်ပါ။
(6) အပြောင်းအလှက် ပုံစံအဖြစ် သို့သော မီးရိုးနှစ်မျိုးကို ပို၍ ခြောက်ပါ။
VENERABLE SIRS,

On the occasion of the opening of the second session of the Chaitha Sangâyana today, I wish to express our high appreciation of this noble work that is being undertaken in your country. At such a time when the whole world is threatened with fear of war, it is certainly encouraging to see that you are taking necessary steps to underlie the importance of the Teaching of our Lord Buddha and thereby contributing much to the establishment of world-peace stemming the tides of materialism. The world has already realised the futility of war since permanent peace could be achieved only by adhering to the tenets of the Buddha.

The whole world is grateful to you and your country for the noble work that is being done. The Devas above you will certainly bless you, for this great work will invariably help to propagate the Sásana throughout the whole world.

On this historic occasion we wish you continued success in this great and noble enterprise that you are engaged in.

Of the two Buddhist kings—one in Siam and the other in Cambodia, His Majesty the King of Cambodia is present today. It is a great pleasure not only to the Buddhists of Burma but also to all concerned. We fervently hope His Majesty’s presence here will be a great inspiration to all and would work miracles in the propagation of the Dhamma.

VEN. T. ARIYA VAMS A THERO.
SECOND SESSION

The Second Session of the Chaṭṭha Sangāyanā commenced on the 5th Waning of Taazungmon 2498 B.E. (15-11-54) and terminated on the 6th Waxing of Tabodwe 2498 B.E. (29-1-55). Excepting the Buddhist Fast Days and important National Holidays, the recitation continued for 65 days. The Three Books of Dhīga-nikāya, the Three Books of Majjhima-nikāya and the Three Books of Samyutta-nikāya, all comprising 3,439 pages were recited.

During this Session the Venerable Abhi Dhaja Mahā Ratiṭha Guru Nyaungyan Sayadaw presided over the Chaṭṭha Sangāyanā Proceedings and over 500 Sangiti-kāraka Bhikkhus from all Theravādin countries participated.

Dhīga-nikāya

The Three Books of Dhīga-nikāya were recited by the Sangiti-kāraka Bhikkhus from the 15th November 1954 C.E. to the 30th November 1954. Excluding the Buddhist Fast Days, the number of reciting days was 14. Although according to the old classification, the number of recitation-sessions was 64, in the present Chaṭṭha Sangāyanā the number of recitation-sessions had to be increased to 106, as the Sangiti-kāraka Bhikkhus had to recite these three books by groups. 134 Bhāṇakas from the 10 Bhāṇaka-groups participated in the Proceedings.

Bhāṇaka Groups

The following Bhāṇakas recited the Sutta-sīlakkhandha :-

(1) First Group from Banti-kyi, 10 Selinggyi Township, Monywa District.
(2) Second Group from Banti-kyi, 10 Selinggyi Township, Monywa District.
(3) First Group from Masoeyein-taik Mandalay 15
(4) Second Group from Masoeyein-taik, Mandalay.

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The following Bhāṇakas recited the Sutta Mahāvagga :-

(1) First Group from Masoeyein-taik, Mandalay. 15
(2) Second Group from Masoeyein-taik, Mandalay. 9

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The following Bhāṇakas recited the Sutta Pāṭheyya :-

(1) Bhāṇaka-group, Dhamnikārāma, Rangoon. 15
(2) Sudaung-byae Bhāṇaka-group, Rangoon. 15
(3) Myatheindan Bhāṇaka-group, Rangoon. 15
(4) Kyauk-taing Bhāṇaka-group, Rangoon. 15

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Majjhima-nikāya

The Majjhima-nikāya—the three Pāṇṇāsas comprising 152 books and 1,206 pages were recited by the Sangiti-kāraka Bhikkhus from the 6th Waning of Nadaw 2498 B.E. (1-12-54) to the 4th Waxing of Pyatho 2498 B.E. (28-1-54). It lasted for 24 days excluding the Buddhist Fast Days. According to the old classification, the number of recitation-sessions was 80, but it had to be increased to 192, as the Sangiti-kāraka Bhikkhus had to recite these by turn. The 58 Bhāṇakas from the 5 Bhāṇaka-groups participated in the Proceedings.

The following Bhāṇakas recited the Mūlapaṇṇāsa :-

(1) First Bhāṇaka-group from Masoeyein-taik, Mandalay. 10
(2) Second Bhāṇaka-group from Masoeyein-taik, Mandalay. 9
(3) Third Bhāṇaka-group from Masoeyein-taik, Mandalay. 20

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The 14 Bhāṇakas from Mahāzeyon-bonthā Monastery, Mandalay recited the whole of Majjhima Paṇṇāsā.

The 15 Bhāṇakas from Moulmein Ramaṇā Group recited the whole of Uparipaṇṇāsā.

Samyutta-nikāya

The Sāṃyutta Nikāya was recited from the 4th Waxing of Pyatho 2498 B.E. (29-12-54) to the 6th Waxing of Tabodwe 2498 B.E. (29-1-55). It contains 1,454 Sutras in 7,762 pages. The recitation lasted for 27 days excluding the Buddhist Fast Days. According to the old classification, the number of recitation-sessions was 100 and it had to be raised to 216, as the Sangiti-kāraka Bhikkhus had to recite them by turn. The 79 Bhāṇakas from the 6 Bhāṇaka-groups participated in the recitation of the Sāṃyutta-nikāya.

The 15 Bhāṇakas from Moulmein Ramaṇā Group recited the Saṅgīṭṭhā-vagga of the Sāṃyutta Nikāya.

The 15 Bhāṇakas from Vījīḷaṅkāra Bhāṇaka-group of Ayātaw Township, Monywa District, recited the Nidānavaṅga of the Sāṃyutta Nikāya.

The 12 Bhāṇakas from Vījīḷaṅkāra Bhāṇaka-group, Wetlet Township, Shwebo District recited the Khandhavaṅga of the Sāṃyutta Nikāya.

The 14 Bhāṇakas from Piṇṇamana Bhāṇaka-group recited the Saṅgīṭṭhā-vagga of the Sāṃyutta Nikāya.

The following Bhāṇakas recited the Mahā-vagga of the Sāṃyutta Nikāya :—

(1) Bhāṇaka-group from Visudhīrāma Monastery, Mandalay. 11
(2) Bhāṇaka-group from Pada-myā-taik, Mandalay. 12

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Left to right: H. E. Kou Abhay, Chairman of the Council of Ministers, Laos; H. R. H. Prince Savang Vatthana, Crown Prince of Laos; H. E. Agga Mahā Thiri Thudhamma Dr. Ba U, President of the Union of Burma; H. E. Leng Ngeth, Prime Minister of Cambodia; at the Opening Ceremonies of the Kambuja-Lava (Cambodian-Laos) Session of the Chaṭṭha Sangāyanā.
H. E. Agga Mahā Thiri Thudhamma Dr. Ba U, President of the Union of Burma, and H. R. H. Crown Prince of Laos entering the Great Sacred Cave at the Opening Ceremonies of the Third Session of the Chaṭṭha Sangāyanā.
THE CHÂTTHA SANGÂYÂNÂ
THIRD SESSION OPENS

On the 28th April 1955, His Holiness Samdach Preak Mahá Sumedhâdhipati Choun-Nath Jotadhâno, Agga Mahá Paññita, Sangharjâja of Cambodia; His Holiness Samdach Phrabuddhajinaros Sakala-Mahá sangha Pâmokkha, Sangharjâja of Laos; the Sangti-kâraka Maháthâreras and Theras; His Excellency the President, Dr. Ba U; H.R.H. Crown Prince Savang Vatthana of Laos, the Princess and their daughter; the rlon'be Prime Minister U Nu; the President of the Laotian Council, Mr. Kou Abhaj; the Prime Minister of Cambodia, Mr. Leng Neath; Thado Thi Thudhamma U Thein Maung, Chief Justice of the Union and Mrs. Thein Maung; Thado Thi Thudhamma Sir U Thwin, President of the Union Buddha Sássana Council and Lady Thwin; the Hon'ble U Win, Minister for Religious Affairs, National Planning and Union Culture; Judges of the Supreme and the High Courts; members of the Diplomatic Corps; special guests from Cambodia and Laos; members of the Union Buddha Sássana Council; members of the General Council of Buddhist Women's Associations; and many Buddhist nuns and lay devotees gathered to celebrate the Opening Ceremony of the Third Session of the Châttha Sangâyâna at the Mahá Pâsaña Gâhu (the Great Cave) near the World Peace Pagoda, Yegu.

As soon as the distinguished guests had taken their allotted seats at the head of the lay audience, drums and gongs were beaten, when Ven'ble Bhaddanta Ngâvamsa, Honorary Secretary of the Sangha Bhâraniñhâraka Sâbba announced both in Pâli and Burmese that it was an opportune and felicitous time to commence the proceedings of the Third Session. Then the Ven. U Visuddha, Joint Honorary Secretary of the Bhâraniñhâraka Sâbba, on behalf of the Ven. Agga Mahá Paññita Yatho-saya-yon Sayadaw who is the most senior among the monks present there, proposed His Holiness the Sangharjâja of Cambodia as the Châttha Sangâyâna Mahânâyâka. The Sangha then signed their assent by uttering Sâdhu thrice, followed by the striking of gongs and blowing of conchs. After His Holiness the Sangharjâja of Cambodia had taken his Therdhâna (Presidential) seat, a list of Châttha Sangti Anu-nâyâka (The Panel of Deputy Chairmen) was announced.

Ven. Bhaddanta Paññita then read verses of Adoration in Pâli and in Burmese. After that, His Holiness the Sangharjâja of Cambodia delivered his Presidential Address. This was followed by the addresses delivered by Maháthâreras from various Buddhist countries and also that of His Excellency the President of the Union of Burma. The Session then broke off for a recess.

When the evening session was resumed at 3-10 p.m., the Sangha Maháthârera (the elder monk who is the most senior among those present) proposed to the Sangha the name of the Sangharjâja (His Holiness the Supreme Patriarch) of Laos as the Châttha Sangti Sangha Mahânâyâka (Chairman). The Sangha signed their assent by uttering Sâdhu thrice, followed by the striking of gongs and blowing of conchs. After the Presiding Maháthârera of the Second Part of the proceedings delivered his Presidential Address, he appointed Ven. Agga Mahá Paññita Sobhana (Mahási Sayadaw) and Ven. Tipîjakadharma Dhammabhândâghârikha Bhaddanta Vicittasâra as the Pucchâka (Questioner) and Visajjaka (Replier) with regard to Anguttara Nikâya Part I. The Questioner and the Replier assumed their seats and carried out their duties as usual. After they finished a certain portion, the Sangha recited the Anguttara Nikâya Part I from the beginning of the Book. At the end of the recitation, all present uttered Sâdhu thrice and the Ceremony came to a conclusion.

An address of veneration delivered by Phra Dhammadhira Mahammâ Puñâka Mahâkâthera, leader of the Thai Sangha Delegation at the Opening Ceremony of the Third Session of the Châttha Sangâyâna.

BHANTE MAHÂTHÂRANÂUThÂRÂS,
YOUR EXCELLENCY THE PRESIDENT OF THE UNION OF BURMA,

EXCELLENCIES, GENTLEMEN, LADIES:

Today is the epoch making day on which the Third Session of the Sixth Great Buddhist Council commences in this Mahá Pâsaña Gâhu (the Great Cave) and which is attended by the zealous Sangha and lay devotees from all Therâyâdin countries—Thailand, Burma, Ceylon, Cambodia, Laos.

I am highly honoured to present myself here for the first time as the leader of the Thai Sangha Delegation, because the holding of a Buddhist Council is a rare opportunity and it is a specially important Sássana affair which one is able with difficulty to find it during his lifetime. I am also inspired to witness the holding of this Sangâyâna, because such an onerous task relating to the Buddha’s Sássana can only be undertaken by devotees endowed with Pârâmitâ, (Perfections) cetanâ (volition) and immense wealth.

In this country of the Union of Burma the Fifth Great Buddhist Council was held with the kind support of King Mindon in 2425 B.E, and the Texts were inscribed on marble slabs. As these inscriptions left by King Mindon have become evident as the basis for the Textual preparations in holding the Châttha Sangâyâna we consider that the people of this country are endowed with great Pârâmitâ and kusala (merits) to enable them to undertake such a mighty Sássana task.

Bhante, this Sangâyâna is an opportunity greatly to the progress of the Buddha-Dhamma for years to come, inasmuch as it receives the ardent support of the Bhikkhu Sangha, the Government and also the people of Burma who have supplied both money and man-power with zeal and fervour.

Bhante, we consider that this auspicious Council could have been held by Burma alone; but as it has been the joint effort of all Therâyâdin and Buddhist countries, we consider that the Sangha, the Government and the people of Burma have held this Great Council with a noble mind and a clean cetanâ. In our country of Thailand, dâyasakas and Dâyasakas, though they are able to perform the Kathina ceremonies themselves, use to hold such ceremonies in cooperation with others, as is the usual custom and tradition. We therefore consider that the Burmese people have the same attitude of mind as the people of Thailand.

Bhante, by holding the Châttha Sangâyâna two main benefits can be achieved. They are (i) the Progress of the Buddha’s Sássana and (ii) the benefits of the people living in the world. By the Progress of the Buddha’s Sássana we mean the following benefits:

(a) that at this Council the Theras and Maháthâreras from all Therâyâdin countries have an opportunity to meet one another thus promoting goodwill and brotherhood among them and strengthening their own mental faculties;
(b) that the Text has been purified; and
(c) that the Buddha-Dhamma can be propagated all over the world.

By the benefits of the people we mean that by holding this Sixth Great Council, the Bhikkhus from all parts of the world have an opportunity to meet one another here as brothers, and that the peoples residing in the Therâyâdin countries of Ceylon, Cambodia, Laos, Thailand and Burma have an opportunity also to meet as brothers thus strengthening the tie of friendship and Buddhist Brotherhood, and that Burma’s fame will ring all over the world.

Bhante, the advantages are the outcome of this Châttha Sangâyâna which has been successfully carried out so far by the people of all Therâyâdin countries and the Sangti-kâraka Bhikkhus who are spiritual descendants of the ancient Arahats like Mahâ Kasapa Mahâkâthera.

By the inherent power of the Triple Gem and the Dhamma puja kusala cetanâ (volitional action in connection with the Buddha Dhamma), may all Bhikkhus and peoples who participate in the holding of this Châttha Sangâyâna, and all sentient beings be free from all undesirable elements and be endowed with Mangala and advantageous Dhamma.
His Holiness Samdach Preah Mahā Samedhādhipati Chou-Nath Jotāñño, Agga Mahā Pandyta, acting as the Chairman of the first part of the Opening Ceremonies of the Third Session of the Cetiya Sangāyana.
CHAIRMAN'S ADDRESS

Delivered by His Holiness Samdach Preah Mahā Sumedhādhpati Sanghanāyaka of the Mahānīkāya sect of Cambodia and Agga-Mahāpanḍita of the Union of Burma, at the Third Session of the Sixth Great Buddhist Council (Chattha Sanghāyanā) on 28th April 1955 (2498 B.E.) at Rangoon, Burma

Bhante Mahātheranutttheras,

Your Excellency the President of the Union of Burma,

Excellencies, Gentlemen, Ladies:

I was here when the Union of Burma began to discuss the idea of the Sixth Great Buddhist Council and to choose the time, and made a trip to see the Marble Slabs at Mandalay on which, after the Fifth Great Council, the Tipiṇaka was inscribed and I was very happy to be in complete agreement with all of you here that “the holding of the Sixth Great Council is most appropriate”.

At the opening of the First Session of the Chattha Sanghāyanā I was happy to attend as the leader of the Cambodian Delegation, and at the Second Session my coadjutor in Unnaolom Monastery, the Venerable Preah Bodhiṃsas (vajirappahkan) led the Cambodia Delegation.

While we, the Cambodian Delegation, took part in both former Sessions, the late Venerable Bhaddanta Abhidhaja Mahā Ratthāguru Nyaungyan Sayadaw Revata Mahāthera was the Sangha guide of the Meeting of the Chattha Sanghāyanā. Now he has passed away and we see only the seat where he was used to sit as President of the Sangha. Oh! How regretful we are! It is indeed a terrible grief which has come upon us! We know that conditioned things are impermanent, but we wished him to be with us until at least the end of the Chattha Sanghāyanā. Anicek Vata Sankhāra, Kim Vattabhāma. Conditioned things are impermanent, we must only say. Death comes to all. The only difference is that some must die before the others.

Let the great Session know that Cambodia is also a staunch Buddhist country being led by a King who is a most devout Buddhist. Therefore all Cambodian Buddhists delight in the proceedings of the opening of this Session as much as do the Burmese Buddhists, our brothers, because this will make the Teachings of the Exalted One to shine brightly all over the world in the near future.

In conclusion of this short message, let me pray to all Devas who are led by the Devatākāla, Sakka and with their refuge in the Triple Gem as have we. May they help so that the Chattha Sanghāyanā will be carried to a satisfactory conclusion in safety and in perfection. May they help the whole world to attain calmness and tranquillity and make the world to be faithful in the way of the Teaching of the Buddha. May this session of the Chattha Sanghāyanā and all who participate therein be healthy and prosperous always.

Siddhiṃkāram Siddhiṃkāram
Samjhaṭu Nirantarāma!
Sangitiṃkāram no
Suvattā Hotu Sabbada!

May this accomplishment be ever successful and maintained!
May we Sangitiṃkāras be able to carry this out happily!

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Chairman’s address delivered by His Holiness Samdach Phrabuddhajinoros Sakalamahāsangha Pāmokkha, the Sangharāja of Laos at the Opening Proceedings of the Third Session of the Chaṭṭha Sangāyanā.

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CHAIRMAN'S ADDRESS
Delivered by His Holiness Samdach Phra-buddhajinar棋 Sakalamahá-sangha Pá-mokkha, the Sangharája of Laos at the Opening Proceedings of the Third Session of the Sixth Great Buddhist Council (Chattha Sangkâyán) on 28th April 2498 B.E. (1955 C.E.)

BHANTE MAHATHERANUUTHERAS,
YOUR EXCELLENCY THE PRESIDENT OF THE UNION OF BURMA,
EXCELLENCIES, GENTLEMEN AND LADIES:

It is well known that this is the Third Session of the Chattha Sangkâyán. I am highly honoured to have the opportunity of being invited by the Union of Burma Buddha Sásana Council to this Session and to act as a Chairman.

The first Great Buddhist Council, which was held shortly after the Demise of the Buddha, was presided over by the Ven’ble Mahá Kassapa Thera.

The Sangkâyánas have been held to scrutinise and amend the slight differences that have crept into the Texts from time to time throughout the twenty-five centuries of the Sásana.

The Chattha Sangkâyán, which is a joint undertaking of all the five Theravádin countries—Burma, Ceylon, Thailand, Cambodia and Laos—and Buddhist groups of other countries, will eliminate the slight differences in the scriptures that are to be found in the Texts of various Buddhist countries.

Only if the Teachings of the Buddha are preserved in their pristine purity will the Sásana shine more than ever before.

This world in which we are living is full of sufferings. Only the Teaching of the Omniscient Buddha can lead us to peace and finally to Salvation.

The Sixth Great Buddhist Council will play a very important role to bring peace to the world.

Finally, may I, on behalf of all the Laotian Buddhists, wish that all those who are responsible for this great undertaking be well and happy.

May you all be peaceful and free from all kinds of suffering.
Speech of His Royal Highness the Crown Prince of Laos at the Opening Ceremony of the Third Session of the Chaṭṭha Sangāyanā.

Today the meetings of the Third Session of the Chaṭṭha Sangāyanā commence, held under the auspices of the Union of Burma.

The Kingdom of Laos, in fellowship with the countries of the same spiritual communion, Ceylon, Cambodia, Thailand, and the Union of Burma, is happy to take part.

At the invitation of the President of the Union of Burma, it falls to my pleasant duty on this occasion to open the Session in the name of His Majesty the King of Laos and of the people of Laos.

Our country brings to this Council an ardent faith in its happy outcome and in its beneficent influence.

To a world turned upside down as a result of war, to peoples labouring under mistrust, suspicion and hatred, Buddhism opens the way to understanding because it teaches tolerance and regard for one’s neighbours.

Peace is its essence, confidence its force. In the present circumstances there is no need to underline the importance of this Council. Its range is worldwide.

In the past it may have seemed, perhaps, that Buddhism was static, but by the meeting of this Council, it shows a new and progressive activity.

Burma has through the centuries been able to maintain Buddhism in its purity and the vigour and the faith of the people is a shining example. The Buddhist world devotes its gratitude and admiration to her for that.

In an atmosphere of such spiritual intimacy we can only wish that we may see our country, represented at this Council, ever more and more strengthened in the bonds of friendship which exist between us.

Venerables,
Gentlemen,

In the name of His Majesty the King of Laos and in the name of the people of Laos, I have the great happiness to declare open the Third Session of the Chaṭṭha Sangāyanā.
An address of veneration delivered by H.E. Agga Maha Thiri Thudhamma Dr. Ba U, President of the Union of Burma at the Opening ceremony of the Third Session of the Chaṭṭha Sangāyana

To the Presiding Mahāthera and Sangitikāraka Mahātheras and Theras

MOST RESPECTFULLY. BHAṆTE,

I am much inspired to declare that we have been born among a people of a country having experienced the five duṭṭhakaccinas (Rare Opportunities), namely,

1. To obtain manhood;
2. To have become a man at a time when there is a Buddha’s Sāsana;
3. To hear the Sudhamma;
4. To have Saddhā (Faith), and
5. To obtain monkhood.

Bhaṇte, I am also delighted to find that the Sangha and the people of Burma, being not satisfied with only that, had a desire to promote the Pariyatti, the Patisadana and the Patisadana as much as they could, and have accordingly shared their responsibilities and carried out their respective duties.

Moreover, I am much inspired to notice that in response to the earnest wish of all the Theravādin countries, the Sangharaja of Cambodia, the Sangharaja of Laos, the Crown Prince of Laos and his family, and the distinguished guests from Cambodia and Laos are now participating in the Opening Ceremony of the Third Session, and on behalf of the people of Burma, I beg to express my heart-felt gratitude for their kind attendance.

Bhaṇte, the Chaṭṭha Sangāyana has been divided into five sessions and all the five Buddhist countries have scheduled to conclude the same by the completion of 2,500 Sāsana years. By now we have successfully held the First and the Second Sessions of the Chaṭṭha Sangāyana.

Bhaṇte, in conclusion, I earnestly wish that all those who participate in the holding of the Chaṭṭha Sangāyana be free from any kind of danger, inasmuch as the primary object of holding a Sangāyana is to purify the Text so that the Buddha Sāsana may endure for long.
H. E. အိန္ဒိယ မြောက်မြောက် သာ သိန်း
ဒီ ပုဂ္ဂိုလ် သူ့ ဗုဒ္ဓဘာသာ ပေါင်းစည်းဆောင်းခွင်အဖြစ် အနေထိုးချက် တင်ပြသည်။ ပြည်သူ့ ညစ္စာလေ့လျား သူ့ အဖြစ် လေးသန်း ပေါ်တွေ့ရသည်။

Dr. Ba U, President of the Union of Burma, delivering an address of veneration at the Opening Ceremonies of the Third Session of the Chaitha Sangayana.
An address at the commencement on the Third Session (Cambodian-Laotian Session) of the Chaṭṭha Sangāyāna by Ven. Dīsādanta Paṇḍita

To the Sangiti-kāraka Mahātheras and Theras.

MOST RESPECTFULLY, BHANTE,

I most respectfully request your venerables to kindly listen to an address of veneration delivered by me at the commencement of this Third Session (Cambodian-Laotian Session) of the Chaṭṭha Sangāyāna. The Sangiti-kāraka Bhikkhus from the Union of Burma and other Theravādin countries having decided to hold the Third Session of Chaṭṭha Sangāyāna wherein the Sangiti-kāraka Bhikkhus will recite the Text after the procedure adopted at the First Great Buddhist Council at Rājagaha the Bharanittharaaka Sabha (Supreme Sangha Council) by a meeting held on the 6th Waxing of Tabodwe 1316 Burmese Era (29-1-55) unanimously decided to recite the following books which have been scrutinized by the Re-editing groups from all Theravādin countries:

1. The eleven books of the Anguttara Nikāya which have been carried by heart by the Venerable Anuruddha and a line of successors and which comprise 9,557 suttas to be recited in 120 reciting-sessions.
2. The first six books of the Abhidhamma Pitaka which have been carried by heart by the Venerable Sariputta, Ven. Baddhajī, Ven. Sobhiṣa and a line of successors and which were recited in 143 reciting-sessions.

Having made all these preparations the Third Session (Cambodian-Laotian Session) of the Chaṭṭha Sangāyāna is now to commence under the chairmanship of His Holiness the Sangharāja of Cambodia and His Holiness the Sangharāja of Laos.

Four asankheyyas and one hundred thousand world-cycles ago, the embryo Buddha in his Sumedhā existence made the following three determinations:

(i) *tīna tāreyyaṃ* (I will first achieve Omniscience and then convey multitudes of beings across the Ocean of Samsāra.)
(ii) *mutta moceyyaṃ* (I will strive to attain Freedom and then cause the multitudes of beings to attain Freedom like myself.)
(iii) *buddho bodheyyaṃ* (I will find out the liberating law (Dhamma) which had become lost to the world, realise it myself and clearly proclaim it to the world.)

With these three determinations the embryo Buddha, in his past existences, had striven to become a Buddha with superhuman diligence and dexterity, and in his final existence, he passed the bounds of the the mundane sphere and became a Supremely Enlightened Buddha.

You, venerables, who are the descendants of the Disciples of the Omniscient Buddha:

It is true that the Teaching of the Buddha exists for the welfare of beings; but it is also natural that the Sāsana shines at times and wanes when faced with adverse circumstances. Having well remembered this fact, the Sangha, the people and the Governments of all Theravādin countries have concertedly held the Sixth Great Buddhist Council, the Third Session of which is about to commence.

This month is the month of Viśākha—the month in which the Buddha was born, attained His Omniscience and also His Mahāparinibbāna. Now, at 1.30 p.m. on the 7th Waxing of this three sacred month of Viśākha, I most respectfully declare that the Third Session (Cambodian-Laotian Session) of the Chaṭṭha Sangāyāna now commences in this Mahā Pāsāṇa Guha (Great Cave).
An Address of Veneration delivered by Ven. B. Ananda Maitreya, leader of Ceylonese Delegation

YOUR HOLINESS THE SANGHARAJA OF CAMBODIA,
YOUR EXCELLENCY THE PRESIDENT OF THE UNION OF BURMA,
EXCELLENCIES, LADIES AND GENTLEMEN:

May my homage be to the Holy Triple Gem.

Today, as it seems, the whole Buddhist world has risen up in quite a new awakening and enthusiasm. They are preparing themselves, I suppose, for the Buddha Jayanti Festival which is near at hand. Their enthusiasm, their courage in holding this historical festival to be held at the fulfilment of the 25th century of the Buddhist Era, has been kindled and increased to a very high extent, as it were, by this Sixth Sanghyana that is being now held in this country. Now, you are going to open the Third Session of this Great Convocation. From the beginning of this Sanghyana up to this day, enthusiasm both of Bhikkhus and laymen in raising up the Sāsana, in spreading the Dhamma, as it seems, is gradually increasing in every country. I hope the Sāsana the Omniscient Buddha will spread all over the world once again before long. In this activity, this country of Burma will be duly paid honour and respect by all the other countries. Ceylon too, being very much encouraged by this Sixth Sanghyana, is preparing itself to hold the Buddha-jayanti on a grand scale.

From the Abhidhamma point of view, Cetana (Volition) is the leader and guiding principle to all other Cetasika (Mental Factors) in performing a Kamma. In exactly the same way, in the present effort of hoisting up and propagating the Buddha Dhamma, this country of Burma has become the leader and guide of all other countries as Ceylon, etc.

May this noble Burma flourish in every respect and be free from all the troubles and tribulations by the Power of the Holy Triple Gem.

May this Sixth Sanghyana be free from all obstacles and come to its perfection.

By the merits you acquire through this holy work, may you all attain Nibbana, the Summum Bonum.
A MESSAGE OF GOODWILL FROM SANGHA NAYAKA VINAYACHARYA U PANNYA LANKAR MAHÁTHERO, PRESIDENT OF THE MAHÁ NIKĀYA BHIKKHU SANGHA OF EAST PAKISTAN.

(Read by Ven. Dhamma Darshi Maháthero).

At the outset I congratulate myself on having such an opportunity for association with you with a message of goodwill from Ven. U Pannya Lankar Maháthero, President of the Maháthero Nikáya Bhikkhu Sanga of East Pakistan on this historic occasion where so many loving and worthy followers of the doctrine of the Tathágatha hailing from various parts of the globe have assembled.

I take the liberty of making mention at this opportune moment that I am not unknown to you. I owe much to this sacred Suvangā Bhūmi (Land of gold) by reason of the fact that I had the good fortune to be able to receive my early Dhammic education with the cultural touch of the well reputed Theravādī Ngadat-kyi Sayadaw U Zatila Maháthero of this sacred soil.

I happen to be a resident of a corner of a Buddhist land which is inhabited by about 5 lacs of the followers of Buddhism. The Buddhists of this part of the country have been able to maintain there an ancient tradition for nearly 2,500 years in the teeth of unspeakable odds which threatened to crush their existence. They feel proud at this present moment to be able to keep peace with the culture and civilization with the brothers of their own faith belonging to the different parts of the world.

Needless to lay stress that when oppression and harassment were rampant in India and when the very existence of the Buddhists was being swallowed, and at a time when it was simply difficult on their part to have recourse to their religion, culture and civilisation, the

Buddhists were compelled to quit India for good and ultimately took shelter in Chittagong and Chittagong Hill Tracts which were then under the occupation of an Arakanese King. The Arakanese King then took up the cause of the unfortunate immigrants, the forefathers and predecessors of the present Buddhists of this land, and patronised them to the best of his power. Eventually the migrated Buddhists were afforded all possible facilities and they managed to tune themselves with their new environments and began to lead peaceful life here. In the long run they have however built up their new fortune here to a great degree. Early in 1869 A.D. a Conference took place at Rajanagar. P. S. Rangunia, Chittagong with Ven. Manikya Thero and the celebrated Arakanese monk Ven. Gunamjui of much repute in the lead, and with the assistance of Ven. Radhasaran, Maháthero, Ramdas, Titán and Abhaya Sharan Maháthero coupled with the patronage and financial help from Chakma Queen, Her Highness Kalindirani and a sacred Bhikkhu Sīmā was also established there. All the local Bhikkhus of Thero Nikáya together with the leading monks of Burma, were invited to this unique congregation. Thus this unprecedented function was a glorious success, and the banner of our holy religion was unfurled. This was the inception of the close tie of friendship between the Chaityagram and Suvangabhumī, i.e. the Chittagomans and the Burmans.

Later on, Radha Sharan Maháthero, Ramdhan Maháthero, Ramdas Maháthero, Aggasara Maháthero, Dhammajoti Maháthero, Sumangal Maháthero having been installed at the helm of Maháthero Nikáya did a lot for the cause and the advancement of Dhamma. At present Ven. Jina Raina Thero belonging to the Holy Order of Thero Nikáya has been rendering immense good in preaching the religion in the unpassable hills and the dales of Assam Province. As a result of his untiring zeal, and enthusiasm many people of that place have been able to perfectly realise the true spirit of Buddhism and have embraced Buddhism which leads to the highest Nibbāna peace and which is the only antidote for salvation. He has hitherto established numerous Buddhist temples and Parivena in the province, which amply testify to the appreciable spread of Buddhism there. Meanwhile the President of the Bouddha Kristi Prachar Sanga, President of the World Fellowship of Buddhists, Pakistan Regional Centre and Sadharmā Vanaka Ven. Visuddhananda Maháthero has girded up his loins to establish a suitable Buddhist Monastery in Dacca, the capital of East Pakistan, under the due patronage of our benign Pak Government. He is also affording a great deal of facilities to a galaxy of Buddhist students in receiving higher education through the intermediary of the Aggarasara Páli College. The stipend holder of the Buddha Sásana Council and the Secretary to the Bouddha Kristi Prachar Sanga Ven. Bangish B.A. attached to this Thero Nikáya has been also doing immense good towards the World Buddhists and Pakistan Buddhists as a whole.

Another Buddhist monk, namely, Saddhamma Visara, Tripitak Visara Ven. Arya Vanasa Thero belonging to this Thero Nikáya now stays in Delhi and is deeply engaged in preaching the religion in various places in India.

Besides, numerous Bhikkhus and Sámaṇeras belonging to this Thero Nikáya received proper education in Ceylon, Burma and elsewhere. They have already sacrificed their lives for the general well-being of Theravādī Buddhists and they are seriously bent on promoting the welfare of the Dhamma as a whole in length and breadth of the globe.

Now, I consider myself fortunate, as I am in a position today to be able to carry the message of goodwill from Ven. U Pannya Lankar Maháthero for the esteemed organisers of the Chaṭṭha Sangāyāna. He is definitely of opinion that the present invitation of a delegate belonging to the Thero Nikāya cements the relationship and close connection between the Burmans and the Buddhists of the country I hail from.

With these I offer the renowned organisier of the Chaṭṭha Sangāyāna my sincere expression of hearty thanks for all that they have done in affording us and opportunity to represent our case in the unique occasion of the kind and I feel proud at this present moment in participating in an unique organisation which concerns all of us.

May the Session continue to bring about peace and happiness for all living beings of the universe.

Sabbe Saddhassanam Punna Bhave

MAHATHERAS, BHIKKHU, BROTHERS AND SISTERS:

This impressive great council is in session just at the time when the Chinese Buddhist Delegation is visiting Burma. We deem it a great honour to have the opportunity of participating in this session among the Mahatheras of Burma and of other countries.

In our visit to Mandalay, we saw the Tipitaka inscribed on slabs as stored in the Kuthodaw Pagoda, and in the present Sixth Buddhist Council, we have witnessed this gigantic task which is smoothly carried on with the united efforts of the Mahatheras.

Bhikkhus and the Burmese Buddhists and also through the full support of the Burmese Government. We heartily appreciate this and feel much delighted.

I am here to convey to you my sincere congratulation in the name of the Chinese Buddhist Delegation and on behalf of the Chinese Sangha and Buddhists.

Whenever we mention the long and friendly relations between China and Burma, we naturally remember the role Buddhism has played. In Pagan, we have seen statues, mural paintings and buildings in Chinese patterns. This shows that we are of deep and long origin in religious culture. The Tipitaka translated in the Chinese and Tibetan languages has included the holy scriptures of Southern School. In the principles of Buddhism, our fundamental thought—Anicca, Dukkha, Anatta, and Nibbana—is the same. It should be said that we are like two branches of one Bo-tree, grown from one Bodhi-seed. Therefore, the Buddhists of China and Burma should respect each other, learn from each other and help each other for the proper development of the Buddhist cause, for the friendly cooperation of the two peoples and for the peace and happiness of the human being. This is the sincere hope of the Chinese Buddhists.

Of course, we also hope, under the illumination of Dhamma, to go forward hand in hand with the Buddhists of other countries for the elimination of war and calamities and the promotion of peace in Asia and the world.

May the task of the Sixth Buddhist council go on successfully!

May you all live in peace and felicity!

May the Sun of Buddhism shine with more and more brilliance and the Wheel of Dhamma be turning forever!

May Asia and the world live in peace and the human beings live in happiness!
Hon’ble U Win, Minister for Religious Affairs, National Planning and Union Culture, entering the Cave at the Opening of the Third Session of the Chaṭṭha Sangāyana.
PROCEEDINGS OF CHÂTTHA SANGĀYANĀ

THIRD SESSION

The third Session of the Châttha Sangāyana commenced on the 7th Waxing of Kason 2498 B.E. (28-4-55). The Sangti-kāraka Bhikku releasing the Agunnata Nikāya for 27 days excepting the Buddhist Fast Days and concluded the recitation on the 28th May 1955. The Anguttara Nikāya comprises 1,651 Suttas in 9,557 pages. The Book containing the Suttas having monads is called Ekaňākāra; those having dundus are called Dukkāguttara in this manner those containing 11 kinds of Dhamma in each are called Ekkāsaaka Anguttara. Thus the Anguttarika Nikāya comprises 11 Treatises compiled in the Three Books.

Although this Nikāya was recited by the Sangti-kāraka Mahātheras in 120 recitation-series during the First Great Buddhist Council this age being a pātha (text-reading and reciting), the Bhāraniṁñākāra Sabhā decided to raise the number of recitation-series to 210.

Anguttara-Nikāya—Part One.

The Anguttara Nikāya is divided into three parts, the First, the Second and the Third part. On the 7th Waxing of Kason 2498 B.E. (28-4-55), the Opening Day of the Third Session of the Châttha Sangāyana, the 589 Sangti-kāraka Bhikku from the Theravādin countries the 11 pages of the Anguttara-ekanipāta, from the Rūpādī-vagga to Panamā-vagga. Beginning from the 9th Waxing of Kason 2498 B.E. (30-4-55), excepting the Buddhist Fast Days, the Sangti-kāraka Bhikku recited the recitation-series of the Anguttara-Nikāya, Part I. The Venerable Bhadanta Javana Mahāthera, Agga Mahā Paṇḍita of Mahāvijaya-rama East Monastery, Pakokku, acted as the Sangha Nāyaika and Bhadanta Nāgavamsa Mahāthera, Bāgāyā Sayadaw acted as the Master of the Ceremony.

About 500 Sangti-kāraka and Bhāpaka Bhikku took their seat on the left and right wings inside the Mahā Vâsana Guha (The Great Cave). Of these, Bāpaka from Khinmakan Bhāpaka-group recited the Anguttara-Nikāya, Part I. The following Mahātheras acted as the leaders of the Bāhnākas in turn:

Venerable U Nāgavamsa, Bāgāyā Sayadaw
Venerable U Kumuda, Dhammacakkha Monastery, Kyangin;

Venerable U Nāradābhivamsa, Siromani and Vāsaṁika;
Venerable U Sobbhatābhivamsa, Anguttara-nikāya-kovida;
Venerable Bonpyan Sayadaw U Paññāsami.


Anguttara-Nikāya—Second Part.


There were over 500 Sangti-kāraka Bhikku and Bhāpaka seated on the tiers which run along the right and left sides of the Great Cave. The Mattaya Bhāpaka-group recited the Second Part.

The following Mahātheras acted as the leaders of the Bhāpaka in turn:

Venerable U Kossali, Kantaphet Monastery, Mattaya, Mandalay.
Venerable Bhadanta Nāgavamsa, Bāgāyā Sayadaw.
Venerable U Paññāsami, Bonpyan Sayadaw.
Venerable U Kumuda, Dhammacakkha Sayadaw, Kyangin.


Anguttara-Nikāya—Third Part.


Of the 500 Sangti-kāraka Bhikku participating in the Proceedings, the Kawlin Bhāpaka Group and the Nattalin Bhāpaka Group recited this part. The following Mahātheras acted as the leaders of the Bhāpaka:

Venerable Kalanābhivamsa, West Kyaungyitai, Kawlin, Katha District.
Venerable U Rāgavamabhūtā, Kheṁāsvam Monastery, Mandalay.
Venerable U Gandhamā, Htanbingon Monastery, Nattalin.
Venerable Nāgavamsa, Venerable U Paññāsami, Bonpyan Sayadaw.
Venerable U Kumuda, Dhammacakkha Sayadaw, Kyangin.
Venerable Nāradābhivamsa.

During the recitation terminated on 28-5-55. Up to the end of Ekadasa-nilpā, Peyāya-vagga, it covers 500 pages.

THE FIRST SIX BOOKS OF THE ABHIDHAMMA


Nāyakas and Bhāpaka

When the Dhammasangati (the Book of Classification of Dhammas) was recited, the Venerable Pakokku Sayadaw of Pakokku West Monastery—acting as the Sangha Nāyaika and the 13 Bhāpaka from the Magwe Mahāvisutārāma-bhāpaka-group participated in the Proceedings.

When the Vihanga (the Book of Divisions) was recited, the Venerable Sinde Taiktih Sayadaw of Mandalay acted as the Sangha Nāyaika and the following Bhāpaka recited:

(1) First Paungde Bhāpaka Group 8
(2) Second Paungde Bhāpaka Group 10
(3) Third Paungde Bhāpaka Group 10

When the Yamaika Second Part was recited, the Venerable Devaśāga Theinōng Sayadaw also persided over the Proceedings and the 14 Bhāpaka from the Toungoo Bhāpaka Group recited.

When the Yamaika Third Part was recited, the Venerable Masoeuyin Sayadaw of Mandaly acted as the Sangha Nāyaika and the 15 Bhāpaka from the Nysangkbin Bhāpaka Group recited.

In all, the total number of pages recited was 2,302; the number of the acting Sangha Nāyaikas was 5; and 181 Bhāpaka from 15 Bhāpaka Groups participated in the Proceedings.
Scene at the high dais where Mahātheras are seated in the Great Sacred Cave at the Opening Ceremonies of the Chaṭṭha Sangāyana—Fourth Session.
CHAṬṬHA SANGĀYANA (THE SIXTH GREAT BUDDHIST COUNCIL)

THAI SESSION (SIYĀMA SANNIPĀṬA)

Buddha Image Consecration and presentation Ceremony.

A ceremony for the presentation of the Buddha Image brought to Burma by His Excellency Field Marshal Pibul-songgram, Prime Minister of Thailand was held at the Mahā Pāsāṇa Guhā (the Great Cave) near the World Peace Pagoda, Rangoon on the 16th December 2499 B.E. (1955 C.E.) at 12 noon. The Proceedings opened with three beats of the drum and blowing of conchs. His Excellency Field Marshal Pibul-songgram, Prime Minister of Thailand, and the Hon'ble U Nu, Prime Minister of the Union of Burma paid homage to the Buddha by lighting candles and burning incense in front of the Buddha Image. Then, on being requested by Nai Fung Srivijarn, Director-General of Religious Affairs Department, Thailand to administer the Five Precepts, His Holiness Somdej Phra Vanarat Kittisobhana, Sanghanāyaka of Thailand gave the Five Precepts to the audience. After that Nai Fung Srivijarn requested His Holiness the Sanghanāyaka of Thailand to perform the Buddhābhiseka ceremony, which was performed by His Holiness the Sanghanāyaka and the eight Mahātheras of Thailand. The successful completion of the consecration was announced by blowing of conchs and beating of drums.

An address of veneration was then delivered by His Excellency the Prime Minister of Thailand, followed by the presentation by him of the Buddha Image to the Hon'ble U Nu for public veneration. An address of reply was made by the Hon'ble U Nu, and after that both the Prime Ministers of Thailand and Burma presented offerings to the Bhikkhus who performed the Buddhābhiseka ceremony. They then performed the libation ceremony under the kind patronage of His Holiness the Sanghanāyaka of Thailand.

In sharing the merits with all sentient beings, all present uttered Sādhu thrice. The ceremony then came to a close with the beat of drums and blowing of conchs.

Address by His Excellency Field-Marshal P. Pibulsonggram, Prime Minister of Thailand, on the occasion of the ceremony of presentation of the Image of the Buddha to the Prime Minister of the Union of Burma.

December 16th, B.E. 2499 (1955)

Mr. Prime Minister, Excellencies, Ladies and Gentlemen:

I am very happy indeed to have this opportunity of visiting the resplendent capital of the Union of Burma. It is also a joy for me to be able to bring with me a sacred Image of our Lord Buddha and to present the Image to Your Excellency amidst this distinguished gathering. May this gift be looked upon as a token of the spirit of peace and brotherhood pressing on the two peoples, who are both sons of the Buddha. Our mutual worship of the Lord Buddha will rekindle our affection for each other, turning it into a love such as prevails between members of the same family.

It is historically known that certain races who used to live adjacent to one another in Central Asia migrated southwards and eventually took over and again occupied adjacent lands, now known as the Union of Burma and Thailand.

In the 17th century of the Buddha Era, Mighty King Anawratha of Burma unified the country into a powerful Kingdom adopted and elevated Theravādin Buddha Sāsana as the principal religion of the country, which for 898 years has so remained down to the present day. In the same period, Theravādin Buddha Sāsana had taken firm root in Thailand as evidenced by the Sacred monument standing at Nakhorn Pathom.

Bearing in mind the difficulties in communication in those days, it is indeed a wonder how the peoples of the two countries, in the unity of their faith in Buddhism, were united in their thinking. However, the physical hardship of the regions on either side of the frontier and the difficulties in communication had prevented the two peoples from coming closer to one another as they should. So each had to follow their separate destiny.

But the advancement in means of communication now makes possible rapid contact between the various countries in the world,
H.E. Field Marshal P. Pibul Songgram, Chairman of the Council of Ministers of Thailand, on behalf of His Majesty the King of Thailand, declaring the Siyāma Sannipāta (Thai Session) of the Chaṭṭha Sangāyanā open.
Mr. Prime Minister, in March last, Your Excellency was able to spare your valuable time to visit Thailand. You took with you a Sacred Bo Tree and planted it in a ceremony arranged for the purpose at Wat Pra Sri Mahat as a token of the friendship between the peoples of Burma and Thailand under the same religion. I am convinced that the friendship between our two countries will, with the above mentioned precepts of the Buddha as its base, endure forever and will be a factor in helping the peoples of Burma and Thailand towards the realisation of the common aim of peace and happiness in accordance with the teaching of our Lord Buddha.

On the occasion of my present visit to Burma, I have brought with me an Image of the Buddha, which has already been sanctified in a proper ceremony. The auspicious moment has arrived. In the name of His Majesty's Government and of the Thai people, I now present to Your Excellency and to the people of the Sacred Image and the set of tables which you see before you.

By the Sacred Power of this Image of the Buddha, whom we revere, may Your Excellency and the people of the Union of Burma meet with prosperity and happiness and be free from all dangers. May you achieve all that you may desire.

May the Image bring blessings and glory to the people of Burma and by its enduring presence serve to unite the hearts of the Burmese and Thai people a friendship that will remain forever.

By the Sacred Power of the Triple Gem, may Burma and Thailand enjoy prosperity, peace and happiness for all time and be blessed with the strength to uphold the teaching of the Buddha so as to bring perpetual peace to the peoples of the world.
Hon'ble U-Nu, Prime Minister of the Union of Burma, delivering an address of Veneration at the Opening of the Sīyāma Sannipāta (Thai Session) of the Chaṭṭha Sangāyāna.
Speech delivered by the Honourable U. Maung Maung U, Prime Minister of the Union of Burma at the Buddha Image Consecration and Presentation Ceremony held at the Mahā Pasāra Gūha on the 16th December 1955 at 12 noon.

HONOURABLE PRIME MINISTER OF THAILAND:

I am greatly inspired to receive the most venerable and excellently finished brass image of the Buddha, which the Honourable Prime Minister of Thailand has been kind enough to bring from Thailand to be offered to the people of the Union of Burma for their veneration at the Thai Session (Siýama Sannipata) of the Chañhī Sangãyana which is now about to commence.

Of all the gifts that can be presented by one friendly country to another as a token of goodwill and friendship, this present of ‘RATANA’ is the most excellent. Just as King Bimbisāra of old was much inspired to receive the gift of the Three incomparable Jewels from King Pakkusāi, I am also much inspired.

We two peoples, who are both Buddhists, near neighbours, close friends of the same custom and culture, are now united as if two leaves of gold had been welded together, by this magnificent offering of yours, and the spirit in which it is given.

May the Prime Minister and his wife and all the people of Thailand be hale and hearty and free from every danger and be enriched with all wealth.
Bhadanta Pandita Mahāthera (Anisakhān Sayadaw) delivering an Address at the Opening Ceremonies of the Siyāma Sannipāta (Thai Session) of the Chaṭṭha Sangāyanā. Seated on the Presidential Dais is His Holiness Somdej Phra Vanarat Kittisobhana, the Sangha-nāyaka (Ecclesiastical Premier) of Thailand.
OPENING CEREMONY OF THE THAI SESSION (SIYĀMA SANNIPĀTA)

After the conclusion of the Buddha Image Consecration and Presentation Ceremony, the proceedings of the Opening Ceremony of the Fourth Session of the Chaṭṭha Sangāyana which is known as the Thai Session (SiyaMā Sannipāta) commenced at the Mahā Pasāṇa Gūhā (the Great Cave) at 12-30 p.m. with a signal by blowing of conchs and striking of gongs. His Excellency Agga Maha Thiri Thudhamma Dr. Ba U, President of the Union of Burma paid homage to the Buddha by lighting candles and burning incense in front of the Buddha Image, and declared that the Fourth Session of the Chaṭṭha Sangāyana be known as the "SiyaMā Sannipāta" (Thai Session). After this declaration he called upon His Excellency Field Marshal Pibul-songgram, Prime Minister of Thailand, to open the Session.

His Excellency the Prime Minister of Thailand delivered an address of veneration and declared the Thai Session of the Chaṭṭha Mahā Sangāyana open, followed by 10 strokes of gongs and beat of drums. After that, Ven’ble Bhadanta Nāgavamsa, Honorary Secretary of the Sangha Bhāraniṭṭhāraka Sabhā (The Supreme Sangha Council) announced the commencement of the proceedings both in Pāli and Burmese. The Sangha Mahāthera (Elder monk who is most senior amongst the monks present) proposed His Holiness the Sanghanāyaka of Thailand as the Chaṭṭha Sangiti Sangha Mahānīyaka (Chairman). The Sangha signified their assent by uttering Sādhu thrice, followed by the striking of gongs and blowing of conchs. His Holiness the Sangha Mahānīyaka (Chairman) then paid homage to the Buddha by lighting candles and burning incense in front of the Buddha Image and took his place on the Presidential Dais.

Venerable Bhadanta Pañḍita, a member of the Sangha Bhāraniṭṭhāraka Sabhā read in Pāli and Burmese an address of Adoration relating to the SiyaMā Sannipāta. After that, the list of Chaṭṭha Sangiti Anu-nāyaka (The Panel of Deputy Chairmen) was announced followed by the Presidential address in Thai, the Burmese translation of which was read by Ven. U Tejinda, Dhamma-saṅgha. After the Presidential address, the Mahātheras from Theravādin countries delivered their addresses of veneration, and messages from various countries and organisations were read. The Hon’ble U Nu, Prime Minister of the Union of Burma, and Agga Maha Thray Sīthu U Thein Maung, Vice-President of the Union Buddha Sāsana Council, on behalf of Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council delivered addresses of veneration respectively.

The Chairman then proposed the names of Ven’ble Agga Mahā Pañḍita Bhadanta Sobhana (Mahā Sāgāya) and Ven’ble Tīpiṭakadheera Dhammabhāṣyāgāriya Bhadanta Vīcittāsaññavamsa and Puchāka (Questioner) and Vīśajāka (Replier) respectively with regard to Paṭṭhāna (The Book of Origination) of Abhidhamma. After the catechisms were made by the Questioner and the Replier, the Sangiti-kāraka Bhikku relected Paccayuddesa of the Book of Origination. At the end of the recitation the Bhikkhu uttered Sādhu thrice and there was an interval for 15 minutes. When the Session was resumed after the interval the Sangiti-kāraka Bhikku continued the recitation of the Paccaya-niddesa of Paṭṭhāna. At the the end of the recitation the Bhikkhu uttered Sādhu thrice. Venerable Bhadanta Nāgavamsa then announced the termination of the day’s proceedings followed by 10 strokes of gongs and beat of drums.
Address by His Excellency Field-Marshal P. Pla-oonggram Prime Minister of Thailand, at the opening of the Fourth Session of Chatthha Sanghayana, December 16, B.E. 2499 (1955)

YOUR REVEREND, MR. PRESIDENT,
EXCELLENCIES, LADIES AND GENTLEMEN,

In the name of the Government and people of Thailand, I wish to express my profound happiness in attending the Fourth Session of Chatthha Sanghayana, which the Union of Burma Buddha Sasana Council has authorised to be called “Thai Session.” This evokes not only a sentiment of the highest honour done to my country but also inspires a joy in me in having, as a Buddhist, an opportunity of sharing in the great merit to be derived from the ceremony of Chatthha Sanghayana.

The precepts of our Lord Buddha engender in his followers a realisation of goodness and truth and produces the wisdom to perceive what is right and what is wrong leading to the suppression of greed, hate and deception. The teaching of Our Lord can truly create, uphold and guarantee peace. Consequently, the holding of Chatthha Sanghayana in the Union of Burma with the object of collating the Tipitaka, which is the essence of Buddhist, and creating a Tipitaka complete with all the texts upheld by Theravadin Buddha Sasana will not only be beneficial in removing suspicions and uncertainties among those who seek Dhamma but will also tend to consolidate Buddhism in the future.

I am firmly convinced that unity in Dhamma will be highly beneficial in spreading the teaching of our Lord Buddha extensively throughout the world. Not only will the teaching be perpetuated thereby but will help those who uphold the Dhamma to discard evil and live together in peace and happiness for all time.

By the Sacred Power of the Triple Gem and the moral precepts of Our Lord Buddha, which are the haven of all Buddhists, may the participants in this work of great merit in their serene faith and with strong unanimity achieve every success.
AN ADDRESS OF VENERATION DELIVERED BY THE HONOURABLE U NU
PRIME MINISTER OF THE UNION OF BURMA, AT THE THAI SESSION
(SIYĀMA SANINPĀTA)

MOST RESPECTFULLY, Bhante,

Today is a most auspicious day and a
great occasion of rejoicing for all Buddhists. Owing to the co-operation and collaboration
of all Theravādin countries, the GREAT
RECITAL has been very successful so far
and now the Fourth Session has commenced.

Such success is due to the endeavours of
the whole Buddhist World and especially
due to the help in points of Doctrine given
by the deeply-learned Thai Mahātheras and
also with the support of the people and the
Government of Thailand.

According to the wish of all and as a mark
of respect to Thailand the Session now
commencing is to be known as the SIYĀMA
SANINPĀTA (THAI SESSION). Again
in accordance with the wishes of the Sanghi-
Kāraka Bhikkhus and the representatives
of the Buddhist countries who are now present
in this Mahā Pāsāṇa Guhā, His Holiness
the Sangha-nāyaka of Thailand has been
appointed as the Sangha Mahānāyaka of
this Siyāma Saninpāta. By virtue of the
Si, Samādhi and Paññā possessed in a very
high degree by His Holiness, this Siyāma
Saninpāta will undoubtedly succeed to our
highest wishes.

By the visit of His Excellency the Prime
Minister of Thailand and his opening of this
Siyāma Saninpāta the earnest wishes of all
the Buddhists, the people, the Government
and the Sangha of the Union of Burma have
been fulfilled.

I thank His Holiness the Supreme Patriarch
of Thailand and His Excellency the Prime
Minister of Thailand, for honouring us with
their presence here today, leaving aside all
their important business in Thailand.

As His Excellency the Prime Minister of
Thailand has now visited us for the first time,
it is important for the Sāsana and will make
stronger the tie of Buddhist friendship
between our two countries.

By the grace of the Nine Inherent
Qualities of the Buddha, Six Inherent
Qualities of the Dhamma, Nine Inherent
Qualities of the Sangha; by the Power of all
Sanghi-Kāraka Bhikkhus of previous Sessions
who are the descendants of the Mahātheras
who participated in the First Sanghāvanī;
by the Power of all Sanghi-Kāraka Bhikkhus
taking part in the present Session; and by
the Power of the Sanghi-Kāraka Bhikkhus
headed by His Holiness the Sangha-
Nāyaka of Thailand, may the Buddha
Sāsana shine as a brilliant sun in this world!
Hon'ble U Nu, Prime Minister of the Union of Burma, lighting candles at the Opening Ceremonies of the Fourth Session of the Càttha Sangâyana.
H.E. the President of the Union of Burma taking his place of honour at the head of the lay assemblage
AN ADDRESS OF WELCOME DELIVERED BY VENERABLE BHADANTA PANDITA
(ANISAKHAN SAYADAW)

The Omniscient Buddha—Buddha Gotama of the Sākyan clan, who had attained Omniscience by again discovering the liberating Law (Dhamma) which had become lost to the worldlings, who, governed by the law of anicca, had been wandering in Samsāra (Round of Rebirths) the beginning and the end of which are not attainable to thought, could not be compared with any man, Deva or Brahma, but only with the former Buddhas, and is fit to be declared as an “Asamāsama” (Having no equal).

When, by virtue of his unparalleled viriya (diligence), unexcelled samādhi (concentration) and unrivalled paññā (wisdom), the supernormal embryo Buddha attained Omniscience and became the Supremely Enlightened Buddha, He for the benefit of the beings taught the people the Dhamma—the Buddha-Word which cannot be compared with the word of any one in the 31 planes of existence, and which leads beings to Deliverance and Nibbāna.

As the mighty Arhants and old and their spiritual successors down to the present day have preserved the Buddha-Dhamma—the Tipiṭaka, which is likened to the best weapon in saving the beings out of this samsāra, so that the Text remains as a rock pillar throughout the whole period of 2,500 years, we the people of today have grasped an opportunity to lead ourselves to be reborn in the Happy Course of Existence and finally to Nibbāna, just as the lotus flower has an opportunity to bloom fully when it comes in contact with the sun’s rays.

Bhante Sangiti-kāraka Bhikkhus who are the spiritual descendants of the disciples of the Unrivalled and Unequaled Omniscient Buddha:

For the purpose of allowing the Buddha-Dhamma to remain in its entire purity for a great length of time, the Sangiti-kāraka Bhikkhus, with the ardent support of the Government of the Union of Burma with the four requisites, have been able to successfully convene the first three Sessions out of the five Sessions scheduled, and the present Session is the fourth.

To convene the Fourth Session—Siyāma Sannipāta, in this Mahā Pasāpa Guhā (the Great Cave), the Ovādāacariya Mauṭhēras, Sangha-Mahātheras, the Presiding Mahāthera, the members of the Supreme Sangha Council, the Pītaka-reciters, the supporters of the Text and the Sangiti-kāraka Bhikkhus have respectively taken their seats gracefully and modestly, just as a candle burns without flickering in a room with no draughts.

Thus, at 12.30 p.m. on the 2nd. Waxing of Nadaw 2499 B.E. (16-12-55 C.E.), when the flowers are in their full bloom, I most respectfully declare that the Fourth Session of the Chaṭṭha Sanghāyanā—the Siyāma Session now commences at the Mahā Pasāpa Guhā (the Great Sacred Cave).

1. Pāli verse :—
Maya me kāsāya itta,
Sambhāte dhāmmanasangahe,
Sarasāvāra tiṃkhatthuṃ,
Aksamha chaṭṭhasangitāṃ.

We, the Sangiti-kāraka Bhikkhus who have an equal mind and an equal intent Sāsana purpose to perform noble deeds for the benefit of all beings, and who have a glimpse of the past when the mighty Māhātheras of old had successfully convened the Five previous epoch-making Sanghāyanas, have been now convening the world-renowned International Sixth Great Buddhist Council with the intent purpose of allowing the Buddha-Dhamma to endure for another 2,500 years. We have hitherto convened the first three Sessions of the Chaṭṭha Sanghāyanā with great success, and now we have made all the preliminary preparations for the holding of the Fourth Session—Siyāma Sannipāta.

(Continued on page 202)
2. Pali verse:—

Tam karonto mayam thera,
Ninnā kālavatthihe,
Pitaka mūḍhacittena,
Sanghāya sapañca sīlokaṃ.

We, the Sangiti-kāraka Bhikkhus have a common intention and purpose and who have in co-operation and collaboration striven their utmost for the successful conclusion of the Chaṭṭha Sangāyaṇa, having decided to elect the Sangha-mahā-nāyakas (Chairmen) from amongst the virtuous and learned Mahātheras of Burma, Cambodia, Laos, Thailand and Burma, and having divided the Chaṭṭha Sangāyaṇa into five Sessions, apportioning the pages and Books to be recited in each Session without omission, have collectively chanted the whole of the Vinaya Pitaka, the whole of the Sutta Pitaka and the first six Books of the Abhidhamma Pitaka, so that the Buddha’s Sāsana may endure for another 2,500 years.

3. Pāli verse:—

Catuthe sannipāte ca,
Desadesāgata mayam,
Yathāva vattitham dhammam,
Sangāyeyyama sādhukam.

Also in this Fourth Session—the Siyama Sannipāta (Thai Session) of the Chaṭṭha Sangāyaṇa which is the joint effort of all Theravādin countries including the country of Thailand, we, the Sangiti-kāraka Bhikkhus who have gathered here today at this Mahā Pāsāpa Gha (the Great Cave) and who have determined to shoulder the responsibilities imposed on each of us, are, as decided by the Bharanitharaka Sabha (the Supreme Sangha Council) on the 6th Waxing of Tabodwe 2498 B.E. (29-1-55 C.E.), to recite the following Books of the Tipitaka which have been scrutinised and revised by the Text Re-editing Groups:—


Now, at 12.30 p.m. on the 16th December 1956 C.E., let us the Sangiti-kāraka Bhikkhus collectively commence the chanting of the above Texts, as the time has now arrived for all of us to show the unity of Buddhist Brotherhood.
GREETING BY HIS HOLINESS SOMDEJ PHRA VANARAT, SANGHANAYAKA OF THAI SANGHA, ON THE OCCASION OF THE FOURTH SESSION OF CHATTHA SANGAYANÄ

EMINENT THERAS, ELDER THERAS, THERAS AND BUDDHIST FRIENDS IN THE DHAMMA:

Today is an auspicious occasion and a memorable day for all Buddhists within and without the Union of Burma. For it marks the opening of the Fourth Session of the Chattha Sangayana when Buddhists including monks and laity, officials and people in all walks of life, virtually assemble here in this magnificent and spacious Mahâ Påsà Vâya Cave. With strong faith in the sublime Sàsana of the Buddha, I, on behalf of Thai Sangha, feel it a great honour to have been invited by the Union Buddha Sàsana Council, the Government and the people of the Union of Burma to preside over these Opening Ceremonies of the Chattha Sangayana. I wish to take this opportunity to express my cordial thanks and sincere appreciation.

The Noble Sàsana of the Blessed One embraces all the exalted virtues that exist from beginning to end. It advocates to the world complete celibacy, chastity and a sanctified life. It has existed for more than 2,500 years and has been worshipped by us, Buddhists, from the time of our forefathers. It is our guide. It ensures national prosperity and it provides the principle guidance which is the source of good conduct for peoples and nations. Whosoever adheres to these principles and follows the noble path will progressively achieve pure happiness and contentment according to the merit of his own behaviour. As long as the Sàsana remain firm, the light of the Dhamma will guide those who revere and observe the noble guidance showing them how to avoid evil and to do good, in the same way as the sun shines its light upon all creatures so that they may live.

As the Sàsana of the All-Enlightenment to exist must depend on the good conduct of all Buddhists, so it has to rely on the same good conduct for it to prosper. Good conduct implies a study of the Text of the Buddha’s Word as foundation. Once the text is mastered, you will know what to avoid, what to follow and what is proper to do. Only when there is good conduct can the Sàsana continue to exist. As the Blessed One said, “O Bhikkhus, this threefold Dhamma is there so that the true faith, namely the Sàsana, may exist, so that it may not degenerate and so disappear. These three Dhammas are thereby, that bhikkhus who are well disciplined in dhammas should listen to sermons with respect, secondly, should study the Dhammas with respect, thirdly, should remember the dhammas with respect, fourthly, should determine the substance of the dharmas so that they remember with respect and lastly having absorbed the main points of dharmas, should conduct themselves as befits the dhammas. Buddhists who conduct themselves accordingly to the dhammas can appreciate the enlightening words of the Buddha, the perfection of the dhammas and the good conduct of the Sangha. From these reasons, the Sàsana continues resplendently. As the Buddha said, “O Bhikkhus, because you have become ordained in the discipline of the dhammas which the Tathâgata has wisely laid down, you ought to have patience and forbearance. For these are the finest virtues in the Sàsana”. For this reason, the devotion rendered to the Text of Buddha’s Word will bring blessed yields similar to the sowing of seeds in fertile soil.

So those who desire the Sàsana to endure should keep the truth because it is a factor in the attainment of unfold merits.

For the reasons already mentioned, the Union Buddha Sàsana Council had decided that nearly 90 years ago, about the year B.E. 2410, the August Sovereign of Burma, King Mindon, who was renowned for his piety and righteousness, called a congregation of men of wisdom and theras who were well-versed in dhammas and vinaya, and under his patronage revised and purified the Text, and inscribed it on stone tablets in Pâli with commentary and scholiæ. In this respect, we Buddhists owe him an invaluable debt for his noble deed. The clarification made at that time has been of immense value.

In order to follow the Royal footsteps in one respect and also to erase the prevarication and the false doctrine in the Sàsana, the Bharnâhkkhära Sâbhâ and the people have been piously inspired to initiate another Sangayana, to revise the Pâli, build the Mahâ Pâsà Cave, the rest house for Sanghas and the dining hall. The Chattha Sangayana has commenced in B.E. 2498. In conducting the clarification at the present Chattha Sangayana, it has been resolved to do it in five sessions. Three sessions have already been held.

In the First Session, theras from Theravâdin countries and the people of those countries were invited to join with theras of Burmese Sangha in conducting the Sangayana of Vinaya in Vinikâh Month of the year B.E. 2498.

In the Second Session, Sangayana of Suttanta Piṭaka was carried out and the session was able to complete its Nikāyâ Dighaniṅkâya, Majjhimâ Nikâyā and Samyuttâ Nikâyā in Kattikâ Month of the year B.E. 2498.

In the Third Session, Sangayana of Suttanta Piṭaka, Anguttara Nikâyā and Abhidhamma Piṭaka were carried out in Vinikâh Month of B.E. 2498. The task was accomplished with success.

Today, members of the Union Buddha Sàsana Council, the people, the officials and representatives of various countries, monks as well as laity, are gathered here in unanimity in this Mahâ Pâsà Cave for the opening of the Fourth Session of Chattha Sangayana. The auspicious moment has arrived. Therefore I declare the Fourth Session now open.

Finally, I pray that by the Power of the Triple Gem namely the Lord Buddha, the Dhammas, and the Sangha, and, the power of the great merit gained by all of you from your upholding of the Sàsana, this Fourth Session may be blessed with success. May it be free from any hindrance and may it be the source of strength to all of you so that you may live in peace and happiness always. May the dhammas of the benevolent people and the virtues of men of dhammas remain forever. May the Sangha wholeheartedly cooperate in the spirit of amity for the benefit and in service of humanity.
AN ADDRESS OF VENERATION BY THADO THI RI THU DDHAMMA SIR U THWIN, PRESIDENT OF THE UNION BUDDHA SÅSANA COUNCIL

To His Holiness the Sanghanâyaka of Thailand, the Chairman, and the Sangit-kâraka Bhikkhus.

[Read by Agga Mahâ Thray Sithu U Thein Maung, Chief Justice of the Union and Vice-President of the Union Buddha Sâsana Council.]

MOST RESPECTFULLY, BHANTE,

Before saying anything else, I, on behalf of all the Buddhists of the Union of Burma, shall most respectfully declare that I am greatly inspired to find the presence here today of His Holiness, the Sanghanâyaka of Thailand to preside over the Proceedings of the Siyâma Session of the Čaṭṭha Sangâyanâ, and that of His Excellency Field Marshal Pibul-songgram, Prime Minister of Thailand to open the Thai Session, which two duties are in accordance with the earnest wishes of the Bhikkhu Sangha, the Government and the people of the Union of Burma.

Also, I most respectfully declare that the Čaṭṭha Sangâyanâ being the Joint effort of all Theravâdin countries, we could have performed the first three Sessions successfully owing to the co-operation and collaboration of the Sangha, the Government and the people of Thailand.

By judging the fact that both His Holiness the Sanghanâyaka and His Excellency the Prime Minister of Thailand have, for the first time, visited Burma to discharge the onerous Sâsana duties connected with the Čaṭṭha Sangâyanâ just as Arahant Mahâ Moggaliputta-Tissa Mahâthera went over to Pâñâliputta (present Patna), when he was requested by Emperor Asoka to preside over the Proceedings of the Third Great Buddhist Council, it is evident that both the countries of Thailand and the Union of Burma will be floated with the rays of the Buddha's Sâsana, and both the countries will be able to propagate the Buddha-Dhamma all over the world in co-operation and in collaboration.

By the power of the great kusala (wholesome volitional actions) performed by both His Holiness and the Prime Minister of Thailand by presiding over the Proceedings of the Siyâma Session of the Čaṭṭha Sangâyanâ and the latter by presenting the Buddha Image to the people of Burma and opening the Siyâma Session of the Čaṭṭha Sangâyanâ, may both of them live a long life.

May the Theravâdin Buddhism which possesses the eight wonderful qualities, shine more and more in the world, just as the sun and the moon are shining.

By the wholesome volitional actions done by the Thai people by taking refuge to the Triple Gem and also by following the Teaching of the Omniscient Buddha, may the Bhikkhu Sangha, the Government and the people of Thailand enjoy good health and prosperity.

May all the peoples of the world attain Peace and Happiness likewise.
မျဉ်းမျဉ်းမျဉ်းမဟုတ်ပါ၅မျက်နှာခန့် ဟွိုင်အစိုးရ အသိအမှတ်ပြုလာသော မိမိတို့ အနုပညာ ရေးရာ အဖွဲ့ဝင် ဂေါတာရှိုင်း များ အောင်မြင်းစေရန် အမှတ်ပြုချက် အရ ရွေးချယ်ထားသော အကြောင်းအရာများ အခြေအနေများ ပြုလုပ်ပေးသည်။

များလျော့ များကြားများ

(၁) မြန်မာထိုင်းနိုင်ငံ အနုပညာ ရေးရာ အဖွဲ့အစည်း အကြောင်းအရာ များ ပြုလုပ်ထားသော အကြောင်းအရာများ အခြေအနေများ ပြုလုပ်ပေးသည်။

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စာပိုဒ်

အချင်းချင်းများအပြင် အခြေခံများကို ထောက်ခံပေးစေပြီး အခြေခံများကို ကြည့်ရှုမည်။

စာပိုဒ်

၅၆ အခြေခံများအပြင် အချင်းချင်းများကို ထောက်ခံပေးစေပြီး အခြေခံများကို ကြည့်ရှုမည်။

စာပိုဒ်

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PROCEEDINGS OF CHÂṬHA SANGÂYÂNÂ

FOURTH SESSION—THAI SESSION
(SIYÂMA SANNÎPÂ TA)

The Fourth Session—Siyama Sannipata commenced on the
2nd, Waxing of Nâdaw 2499 B.E. (16-12-55). The Sangti-kâraka Bhikkhus recited the
Paṭhaṇâ Book (Book of Origin) of the Abhidhamma, for 54 days excepting the Buddhist
Fast days and the Independence Day, and concluded on the 16th February 1956.

Over 600 Sangti-kâraka elected
His Holiness Somdej Phra Vanarat Kitti-bhavana, Sangha-nâya kya of Thailand, as the
Châṭha Sangti Mahânâyaka (Chairman).

On the following day Ven. U Javana, Pakkoku Sayadaw, U Aung Khantin acted as the Chairman of the Châṭha Sangâyanâ Proceedings. During the Siyama Session, Ven. Bhdanta Nâgama, Bâgaya Sayadaw acted as the Honorary Secretary of the Proceedings, but while Ven. Bhdanta Nâgama was away at Mandalay on Sàsana duties, and while he was acting as the Pucchaka (Questioner) in regard to the
questions on Vimûna-vatthu, Petavatthu, Theragûththa, etc., Ven. Ashin Nâradabhî-
vanisa, Sirómapi, Dhammadhâra, Vinayâ-
Pârago, etc., acted as the Honorary Secretary in place of Ven. Bhdanta Nâgama.

During the Siyama Session the Five Books of the Paṭhaṇâ, the Fifth Book containing 488 pages, and 15 treatises in 6 Books comprising 1,722 pages of various topics, recited over the
opening day, and on the following five days Ven. U Javana, Agga Mahâ Paṇḍita of Mahâ
Vijayaramâ Monastery of Pakkoku acted as the Chairman.

Paṭhaṇâ Book II

The 14 Bñâkasas from the Paṭhaṇâ Reciting Group, phîyapin and the 500 Sangti-Kâraka Bhikkhus recited the Second Paṭhaṇâ Book containing 493 pages in 6 days. The Nâyaka Sayadaw, Agga Mahâ Paṇḍita of Mahâvijaya-râma Monastery, Pakkoku
acted as the Sangha-nâyaka (Chairman).

Paṭhaṇâ Book III

The 500 Sangti-kâraka Bhikkhus and the 6 Bñâkasas from the Monywa Paṭhaṇâ Reciting
Group No. 3 recited the Third Paṭhaṇâ Book comprising 605 pages in 5 days. Ven. Sakumaw Sayadaw, Agga Mahâ Paṇḍita of Sàsana acted as the Chairman.

Paṭhaṇâ Book IV

The 500 Sangti-kâraka Bhikkhus and the 11 Bñâkasas from the Kyidaunggan Reciting

Paṭhaṇâ Book V

The 500 Sangti-kâraka Bhikkhus and the 9 Bñâkasas from the Sâlingi Bñâka Group recited the Fifth Book containing 488 pages in 4 days. Ven. Shwezedi Sayadaw, Agga Mahâ Paṇḍita acted as the Chairman.

The Paṭhaṇâ contain 2,686 pages in five Books. The recitation lasted for 25 days, during which 6 Chairmen presided over the Proceedings and 52 Bñâkasas took part in the recitation of these Five Books.

KHUDDAKA-NIKÂYA

The Khuddaka-nikâya comprises 15 treatises beginning with Khuddaka-pâtha and ending with Cûla-niddesa. These 15 treatises comprise 6 Books in 2,299 pages.

The Sangti-kâraka Bhikkhus and the Bñâkasas commenced the recitation on 15-1-56 and completed it on 16-2-56. The number of Recitation-sessions was 228.

The 10 Bñâkasas from the Kyauk-kon Bñâka Group, the 15 Bñâkasas from Nattalin Bñâka Group and the 500 Sangti-kâraka Bhikkhus recited the 5 Books of the Khuddaka-pâtha which contain 455 pages.

Dhammapada

The 500 Sangti-kâraka Bhikkhus and the following Bñâkasas recited the whole of the
Dhammapada:—Nyaunglehin Bñâka Group 8, Monyo Bñâka Group 10, Yway-
yin Bñâka Group, 3, Shweygin Bñâka Group 2, Pyautza Bñâka Group 2, Moulmein Bñâka Group 1.

Itivuttaka

The 500 Sangti-kâraka Bhikkhus and the 10 Bñâkasas from Mahâvîsutârâma Bñâka Group, Pakkoku recited the Itivuttaka.

(Note.—According to the Schedule the 14 Bñâkasas from Nyuang-U Bñâka Group were to take part in the recitation of the Udâna. But, as they arrived at the Kabâ Aye later, owing to difficult communication, they could not take part when the 500 Sangti-kâraka Bhikkhus recited the Udâna. However, they combined with the 10 Bñâkasas from the Pakkoku Group and recited the Itivuttaka the next day.)

Suttanipâta

The 500 Sangti-kâraka Bhikkhus and the 8 Bñâkasas from Sêkkinh Bñâka Group, Shwebo recited the 5 treatises of Suttanipâta comprising 455 pages. The recitation was commenced on the 3rd, Waxing of Pyatho 2499 B.E. (15-1-56) and concluded on 19-1-56. Ven. Khemâtsâma Sayadaw, Agga Mahâ Paṇḍita of Mandalay presided over the Proceedings.

Vimûna-vatthu and Peta-vatthu

The Bñâkasas who were to recite these two Books could not attend the Châṭha Sangâyanâ.

Thera-Gûththa

The 500 Sangti-kâraka Bhikkhus and the following 22 Bñâkasas recited the Theragûththa:—Thera-Gûththa:—Nyauaung Bñâka Group 11, Prom Bñâka Group 14.

Vimûna-vatthu, Peta-vatthu, Theragûththa and Ther-Gûththa are contained in a Book comprising 435 pages. The recitation commenced on 21-1-56 and lasted for four days. Ven. Padamy Sayadaw, Agga Mahâ Paṇḍita of Mandalay acted as the Chairman.

Thera Apadana Book I


Thera Apadana, Therâ Apadana, Buddhavasman and Cûla-niddesa

Therâ Apadana and Cûla-niddesa were recited as follows:—

The remaining portion of the Thera Apadana was recited by the 13 Bñâkasas from Mogok Bñâka Group. The 15 Bñâkasas from Pyayon Bñâka Group recited the Therâ Apadana. The 13 Bñâkasas from Moulmein Bñâka Group recited the Buddhavasman, and the 13 Bñâkasas from Thamaing Bñâka Group recited the Cûla-niddesa.

The 500 Sangti-kâraka Bhikkhus and 54 Bñâkasas participated in the recitation of the above Bñâkasas. They are contained in 420 pages of four Books. The recitation commenced on 30-1-56 and concluded on 2-2-56. Ven. Bhdanta Vimaladhâma of Ceylon acted as the Chairman on 1-2-56 only. Ven. Abhi Dha Jayâ Mahâ Ratthâ Guru Masoye Sayadaw occupied the chair on the other days.

Mahnîdessa

The 500 Sangti-kâraka Bhikkhus and the 13 Bñâkasas from Shweygin Nîdessa. Bñâka Group recited the Mahânîdessa. This is contained in one Book with 410 pages. The recitation commenced on 3-2-56 and ended on 9-2-56. Devasâgara Thinning Sayadaw, Agga Mahâ Paṇḍita acted as the Chairman.

Cûla-niddesa

The 500 Sangti-kâraka Bhikkhus and the 11 Bñâkasas from Yenangyaung Bñâka Group recited the Cûla-niddesa. This is contained in one Book with 307 pages. The recitation commenced on 10-2-56 and ended on 16-2-56. Ven. Myodyang Sayadaw of Pyu acted as the Chairman.

The 13 treatises of Khuddaka-nikâya comprise 2,299 pages in 6 Books. The recitation of these books commenced on 15-1-56 and concluded on 16-2-56. Excluding the Buddhist Fast days the number of reciting-days was 29; the number of Chairmen was 7; and the number of Bñâkasas from 20 Groups was 194.

(Note.—The 14 Bñâkasas from Nyaung-U Group who came late to the Sangâyanâ were not included in the calculation, but they were present with the Bhikkhus requisites at the Closing Ceremony of Siyama Session.)
### Schedule of Proceedings of the Fourth Session of Chaṭṭha Sangāyanā.

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<thead>
<tr>
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<th>Pariyāya</th>
<th>Khandaka-nikāya</th>
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<td>Number of Pages</td>
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<td>52</td>
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<td>Number of reciting days</td>
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<td>25</td>
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Note: The table data is in the Pali language.
SRI LANKA SANNIPATÁ (CEYLON SESSION) OF THE CHÁTTHA SANGÁYANA OPENS.

A religious Ceremony on the occasion of presenting gifts from Ceylon was held at the Mahá Pátha Gahá (the Great Sacred Cave) near the Kabá Aye Pagoda on 23rd. April 1956 at 8.30 a.m. His Holiness the Most Venerable Wasuwita Dhammakñri Aśarana Sáraṇa Aśarana Sáraṇa Téra of Malawaté Chapter of the Siyam Mahánikáya gave the Five Pleadings to the audience. The Venerable members of the Buruma Téripatá Láka Úttrítíra Mahá Sangha Sáraṇa (Sangáyana Supreme Council, Ceylon) chanted Paríttas. Then His Excellency Hon’ble Jayaweera Kuruppu, Minister for Local Government and Cultural Affairs, Ceylon delivered an address of veneration declaring the Sri Lanká Sannipatá (Ceylon Session) of the Chaṭṭha Sangáyana open. Venerable Bhadanta Nágavamsa, Honorary Secretary of Sangha Bháraníñhíráka Sáraṇa (The Supreme Sangha Council) announced the commencement of the Proceedings both in Páli and Burmese. His Holiness the Most Venerable Abhi Dhája Mahá Ráṭha Guru Bhadanta Sáriya, Sangáyana Bháraníñhíráka Sangha Sáraṇaípati (President of the Sangha Supreme Council) requested His Holiness the Most Venerable Wasuwita Dhammakñri Aśarana Sáraṇa Sáraṇa, Mahánikáya Téra of Malawaté Chapter of the Siyam Mahánikáya of Ceylon to act as the Chaṭṭha Sangiti Sangha Mahánikáya (Chairman). His Holiness then paid homage to the Buddha by burning oil and incense in front of the Buddha Image and took his seat on the Thérávasa (Presidential Dais). This was followed by the reading of an address of welcome and verses of praise by Ven. Bhadanta Pandita (Aníakñha Sayadáw). The list of Chaṭṭha Sangiti Aññáyakas (The Panel of Deputy Chairmen) was announced followed by the presidential address in Sinhalese by His Holiness the Chairman. This was followed by the reading of messages from various countries and organisations. Some of the distinguished Bhikkhus and guests also delivered addresses. After that the Hon’ble U Nu, Prime Minister of the Union of Burma, and Thado Thiri Thudhamma Sir U Thwín, President of the Buddha Sáśana Council, delivered addresses of veneration. With the unanimous consent of the Sangtíkárraka Bhikkhus, Ven. Agga Mahá Paññíta Sohbana (Maháí Sayadáw) and Ven. Visítákkábhívamsa, Tipíta-dhara Dhammabhágjárika acted as the Pucchákà (Questioner) and Visajjhá (Replier) respectively with regard to Pátha Játaka. After the catechism the Sangha chanted the Pátha Játaka, and the day’s proceedings terminated with the signal of ten strokes of gongs and blowing of conchs.
His Excellency Hon’ble Jayaweera Kuruppu, Minister for Local Government and Cultural Affairs, Ceylon, delivering an address of veneration before handing Ceylon’s gifts to Prime Minister U Nu.

The Hon’ble U Nu, Prime Minister of the Union of Burma, delivering an address of reply at the Gifts Presentation Ceremony.
His Excellency Hon’ble Jayaweera Kuruppu, Minister for Local Government and Cultural Affairs, Ceylon, together with Hon’ble U Nu, Prime Minister of the Union of Burma, paying homage to the Buddha by offering flowers, lighting lamps and burning incense in front of the Buddha Image.
Address by Hon’ble Jayaweera Kuruppu, Minister for Local Government and Cultural Affairs, Ceylon, at the Ceremony for presenting gifts by the Government and people of Ceylon to the Buddhists of Burma, at the Chaṭṭha Sangāyana Mahā Pāsaṅa Gihā on 23rd April 2499 B.E. (1956 C.E.)

VENERABLE MAHATHERAS, THE HON'BLE THE PRIME MINISTER, LADIES AND GENTLEMEN,

On this solemn occasion, we have, with the utmost devotion, paid our homage to the Buddha, whose precepts and example have for over 2,500 years moulded the lives of many millions of people and brought peace and contentment where neither was present. The Buddha-Dhamma is significant to us not merely because it is the religion professed by the majority community of our countries, but also because we firmly believe that it is a message of hope to the world, which is on the brink of destruction due to lust, hatred and ignorance.

The Buddha—Dhamma has had a tremendous unifying power right through the ages. The history of Buddhism is unrivalled as a record of mutual co-operation and goodwill among nations of diverse origins.

The unifying powers of Buddhism continue to be effective. Was it not Buddhism which bound Burma and Ceylon in friendship? Was it not Buddhism which made the whole of Asia a cultural unit? Today we see these same powers at work. This great Sangāyana organised by our learned Mahātheras and Governments has been mainly responsible for the strengthening of the bonds of friendship among the Thēravāda Buddhist countries. This laudable activity of yours has fostered a spirit of collaboration among Burma, Thailand, Laos, Cambodia and Ceylon. May this spirit spread among all nations of the world so that the happiness of mankind remains unmarrred.

Let me, before I close, express my warmest thanks to you all and to present on behalf of the Government and people of Ceylon to your Prime Minister, the Honourable U Nu, these humble gifts as a token of goodwill. The ivory tusks and the jewelled elephant with the replica of the Tooth Relic in addition to the sacred relics and the Buddha Statues will recall to you this great day on which we have together added a new chapter to the glorious history of our lands.

May all beings be happy.

Speech by Hon’ble U Nu, Prime Minister of the Union of Burma, on the occasion of receiving the Relics of the Buddha, Buddha-rūpas and antiques presented by the people and Government of Ceylon. Delivered at a special ceremony held at the Chaṭṭha Sangāyana Mahā Pāsaṅa Gihā (The Great Sacred Cave) on 23rd April 2499 B.E. (1956 C.E.)

On behalf of the people of the Union of Burma, it gives me great pleasure to receive the gifts presented whole-heartedly by your Excellency, acting for the people of Sri Lanka as Hon’ble Minister for Local Government and Cultural Affairs of Ceylon, on this auspicious day, the Opening Day of the Sri Lanka Śaṅgītā (Ceylon Session) of the Chaṭṭha Sangāyana, a joint undertaking of Buddhists under the sponsorship of the five Theravāda countries.

The greatest and most precious gifts a Buddhist country can present to another are Sacred Gifts of this kind, which greatly benefit both the giver and the receiver.

During the very lifetime of the Omniscient Buddha, when King Bimbisāra, the closest dāyaka of the Exalted One, presented his intimate friend King Pākkasāri with gifts of the Triple Gem, the receiver on account of his Saddhā (Faith) was engrossed in extreme rapture. When King Anoratha, the mighty monarch of the Pagan Dynasty of Burma, received gifts of Sacred Relics and the Triple Gem from the powerful and pious King Dhātuseṇa of Ceylon, he was also overcome with joy. In the same way when we are in receipt of the most sacred gifts of this nature, we cannot help being overjoyed and greatly moved.

The histories of Ceylon and Burma have proved time and again that the two countries have been friends not only in the spheres of kinship, trade and commerce but most important of all, we have throughout been friends and brothers in the Dhamma.

It is my earnest hope and fervent desire that we may continue to be such friends in the Dhamma as we have always been in the past; and that we may be able to co-operate in the future in both secular and spiritual affairs even more than ever before.
Speech by Hon. Jayaweera Karuppu, Minister of Local Government and Cultural Affairs, Ceylon, at opening of Sri Lanka Samipatha of the Chaitha Sangayaná at the Great Sacred Cave at Rangoon on 23rd April 1956.

First and foremost I would like to mention how happy I am today to be present here in Burma to represent the Honourable the Prime Minister of Ceylon at this Ceylon Session of the Chaitha Sangayaná (Sixth Buddhist Council).

The annals that go to narrate the efforts put forth by the Mahá Sangha during the past 25 centuries for the preservation of Theravāda Buddhism in its pristine purity are very long. The five Buddhist Councils held from the time of Arahant Mahá Kassapa up to the present date were in every way conducive to the preservation of the Doctrine of the Omniscient Buddha during the past 2,500 years. An enlightening example of the efforts put forth by the noble disciples of the Omniscient Buddha to prevent the sublime Doctrine from being contaminated and thereby being sullied by extraneous Vihandavadhin doctrines is the Kathavat-thupakārana. However, it is a significant fact that the division of the community of monks into the Theravāda and the Mahá Sanghika factions during the time of the 2nd Buddhist Council continues even up to the present day.

The goodwill and friendship that exist today between our two countries which are hailed as the greatest custodians of the pure Theravāda Doctrine will be a great asset towards the preservation of this very Doctrine during the 2,500 years that are yet to come. The expenditure amounting to lakhs incurred by the Government of Burma headed by the Honourable the Prime Minister speaks volumes for the prestige of your country.

It is a cause for great national pride that the Burmese people are so devoted to their faith that they are in a position to be ranked among the foremost of devout Buddhists in the world. This land of yours which is referred to in our Chronicles as Suvangabhumi carries with it the noble traditions established by the elders Soṇa and Uttara who visited your country. As a result of the mutual help rendered by our two countries to each other
for the reinstatement of the Higher Ordination whenever it became necessary, in either
country, a firm foundation has been established whereon our mutual friendships could
be cemented. This friendship of ours will
continue unbroken in the future as well.

It is a cause for great pride to us Ceylonese
that the Sangha from our own country has
participated in this Lankā Session of the
Chaṭṭha Sangāyanā.

This moment when a change of Govern-
ment has taken place in my country is also
the period when the hopes and aspirations of
the people of my country regarding the
Buddha Jayanti are coming to their culmina-
tion. Further it is as a result of this change
of Government that I have got the oppor-
tunity of participating in this great ceremony.

I consider it imperative that I should make
special mention of the services rendered by
the Honourable A. Ratnayake, the former
Minister of Home Affairs, who devotedly did
everything within his sphere on behalf of
Ceylon towards their own contribution to
this Chaṭṭha Sangāyanā. All that that has
yet to be done in future has now come upon
me and I am glad to vouch that I shall put
forth every effort to see that these activities
are perfected in the best way possible.

At the same time I consider it a great
privilege that has dawned upon me during this
difetime that I am delegated to carry the
sacred relics of Arhat Moggalliputta Tissa
Mahā Thera, who functioned as the Chairman
of the Third Buddhist Council. These
sacred relics will be lodged in the sacred
Temple of the Tooth in Kandy in my country.
It is my conviction that these relics while
being greatly honoured and respected by the
people of my country will also be conducive
to the ushering in of an era of peace and
prosperity to my country.

His Excellency Hon'ble Jayaweera Kuruppu, Minister for Local Government
and Cultural Affairs, Ceylon, delivering an Opening Address.
AN ADDRESS OF VENERATION

By the Hon'ble U Nu, Prime Minister of the Union of Burma, at the Opening of the Sri Lankā Sammāpāta (Ceylon Session) of the Chattha Sanghyayana at the Mahā Pasāga Gahā (The Great Sacred Cave) on 23rd April 2499 B.E. (1956 C.E.)

To the Presiding Sangha Mahābhārata, Mahābhārata and the Sanghī-Kāraka Bhikkhus.

Most Respectfully, Bhante,

The Bhikkhu Sangha and the people of all the Theravādin countries who have been endowed with good Pāramitās were able to hold most successfully the Chattha Sanghyayana (The Sixth Great Buddhist Council), a Councile of a type which cannot be held once in two or three lifetimes.

In 2498 B.E., i.e. two years before the 2500th Anniversary of the Buddha's Mahāparinibbāna, the Proceedings of the First Session of the Chattha Sanghyayana commenced and by now, we have been able to hold the Fifth and the Final Session of the Chattha Sanghyayana successfully. The reasons for which the Chattha Sanghyayana has been held are:—

1. To revise the mis-spellings that have crept into the printed Piṭaka books in repeatedly copying the Text;
2. To print these revised Texts and distribute them all over the world, so that the Buddha's Sāsana may endure for long;
3. To allow the people of Ceylon, Thailand, Cambodia, Laos and Burma to honour the Buddha's Sāsana unitedly.

Bhante, when I reflect over the causes of this ultimate success in holding the Chattha Sanghyayana, I realise that it is due to the united efforts of the five Theravādin countries and the whole Buddhist World.
U NU SPEECH—concl.

Bhante, I should like to specially mention that the success could not have been so great but for the Dhamma support by the Bhikkhu Sangha of Ceylon and material support of the Government and the people of Ceylon, whose religious and cultural relations with Burma may be traced back to the time of the reign of the Rulers of Pagan.

Bhante, according to the ardent wishes of all Theravādin countries, and in honour of the Country of Ceylon which had rendered invaluable help in the holding of the Chaṭṭha Sangāyana, the final and Fifth Session will be known as Sri Lanka Sannipāta (Ceylon Session).

Bhante, I firmly believe that, by virtue of the Presiding Mahāthera’s qualities in respect of Sīla, Samādhi and Pañña, this Sri Lanka Session must come to a successful conclusion.

By the opening of the Sri Lanka Session of the Sixth Great Buddhist Council by the Hon’ble Minister for Religious and Cultural Affairs of Ceylon, the long cherished wishes of the people of the Union of Burma have been fulfilled.

Bhante, in conclusion, I most respectfully declare that just as we are able to bring this Ceylon Session of the Chaṭṭha Sangāyana to a successful conclusion by strenuous effort in Sīla, Samādhi, and Pañña, so all who have participated in the preparations for and the actual holding of the Chaṭṭha Sangāyana will be able to enjoy happiness in this world and the next, the Merit acquired and the exercise of this same energy also enjoy Nibbāna—the Highest Good of all.
The Venerable Yatigammana
Sri Medhankara Wimalañana
Nāyaka Thero, Secretary of the
Malwatte Chapter of the Siyam
Mahānīkāya, Ceylon, reading the
Presidential address for His Holiness
the Most Venerable Weliwita
Dharmakīrti Asarana Sarana Sri
Saranankara, Mahānāyaka Thero
of the Malwatte Chapter of the
Siyam Mahānīkāya, Ceylon.
President Speech delivered by His Holiness the Most Venerable Weliwita Dharmakirti Asarana Sarana Sri Saranankara, Mahānāyaka of Ceylon at the Opening Ceremony of the Sri Lanka Sannipāta (Ceylon Session) of the Chaṭṭha Sangāyana.

VENERABLE MAHĀHERAS AND THERAS, HIS EXCELLENCY THE PRESIDENT OF THE UNION OF BURMA AND THE LAY DEVOTEES HEADED BY THE PRIME MINISTER,

The auspicious time on which the 2500th anniversary of the Buddha’s Sāsana falls and the time during which this Chaṭṭha Sangāyana is held are extremely important and are worthy of contemplation by the people at all times. In the history of the Buddha’s Sāsana, five Sangāyanās were held previously. The First Buddhist Council was convened by 500 Arahats; the Second Buddhist Council was convened by 700 Arahats; and the Third Buddhist Council was convened by 1,000 Arahats. All these three councils took place in India. During the reign of King Jayatāgama of Ceylon, the venerable Mahātheras convened the Fourth Buddhist Council and caused the Texts to be written on palm leaves. During the reign of King Mindon in Burma, the venerable Mahātheras of that period convened the Fifth Buddhist Council. So, the present Sangāyana becomes the Sixth of its kind.

The present Chaṭṭha Sangāyana is a unique and an admirable one, because the five previous Sangāyanās were indigenous and supported by their respective rulers. But this Sixth Great Buddhist Council is international, and held with the co-operation and collaboration of people who are not under the monarchial system of government. Not until recently our countries were not free, thus causing the decline of the Buddha’s Sāsana. During those adverse periods it was very difficult even to dream of undertaking such a mighty task without the support of the king, and the existence of the Chaṭṭha Sangāyana originated in virtuous persons endowed with good Pāramīs. I presume that all those who participate in the holding of the Chaṭṭha Sangāyana are endowed with the Pāramīs that are usually fulfilled by the embryo Buddhas (Bodhisattvas).

The Mahātheras of the Sangha Supreme Council, the President of the Union of Burma, the Government headed by the Honourable Prime Minister U Nu, and all lay devotees are worthy of honour. They are endowed with wisdom and are worthy of admiration both by devas and men. The people of Ceylon, Thailand, Cambodia and Laos also came to their help.

This fifth and final Session of the Chaṭṭha Sangāyana is to be convened under the Chairmanship of the Sangha Mahānāyaka of Ceylon and is to be known as the Sri Lanka Sangāyana (Ceylon Session). So, on behalf of the Sangha and the people of Ceylon, I declare that we are deeply moved and say: "nibbāna paccayo hotu" (May this merit of yours be a condition to your attaining Nibbāna).

I have now been entrusted with the onerous duty of the Chaṭṭha Sangiti Sangha Mahānāyaka (Chairman). However I do not consider that I have been entrusted with that duty either as the Mahānāyaka Thero of the Malwate Chapter of the Siyam Mahānāikāya of Ceylon, or the one whose onerous duty is to look after the Sacred Tooth of the Buddha, but I consider that you have done this honour to me as a token of your return of gratitude towards Ceylon from where the Tipiṭaka was first brought to Burma.

Your venerables have now caused the growth of the Pariyatti Sāsana (Learning of the Wording of the Doctrine) by revising
the Texts. Buddhists all over the world will celebrate the 2500th anniversary of the Buddha’s Sāsana very harmoniously and in co-operation.

We should not be satisfied with that only, and let us strive our best to foster the Patipatti Sāsana (Practising the Dhamma) with unswerving diligence; and let us strive our best so that the Buddha’s Sāsana may last for 5,000 years just as a rock pillar.

But when we survey the world situation of today, we find that rooted in the sensuous pleasures and dissatisfaction through these sensuous pleasures, nations are preparing for war. We of the East should cast aside all their impure characteristics and ideologies and should strive our best to improve ourselves by practising our own glorious possession—the Dhamma. So long as we are irresponsible and are swayed by delusion, the Patipatti Sāsana (the Practice of the Doctrine) will never thrive. So let us put our full force in practising the Doctrine.

When the Easterners who believe in the Majjhima-nikāya (the Noble Eightfold Path) and practise the same, their action will be conducive to the well-being of the Westerners. Our mental actions can even be able to resist the actions of hydrogen bombs, and will also ease the breathing of the world’s populace who are threatened and terrorised with the dangers of war.

All of us who desire to see the progress of the Patipatti Sāsana earnestly wish one vital point, i.e. to preserve the Patipatti Sāsana through practising the Doctrine by means of the methods adopted by the Sangha of both Burma and Ceylon.

History tells us that there have been instances where Burma sought the assistance of Ceylon and vice versa. It is an old tradition and is not the outcome of the present day affairs. Although I am 87 years old and destitute of vigour, being prompted by my saddhā (faith), I have come over to Burma at the sacrifice of my life.

I earnestly wish that the mutual benefits of Ceylon and Burma may be increased more and more in the future. I also earnestly wish that by virtue of this kusala (wholesome volitional action), the Sangiti-kāraka Bhikkhus, the Government of the Union of Burma, the members of the Buddha Sāsana Council and the Dāyaka Sahās connected with the Government of Ceylon may attain Nibbāna.
An Address of Welcome and Verses of Praise

Read by Ven. Bhadanta Paññāja Mahāthera (Anissakhan Savadaw).

1. Cakkavatti yathā rājā, maccaparivārīto, samantānuparieti, sāgamantānāhito imam.

2. Evam vijñānakāram, satthavāham amuttaram, savakkā payāpāsanti, teviḷā macchudhāro.

Millions of the Buddha's Disciples who overcame Death and attained Nibbāna after they had possessed Pubbenivāsa-nāṇa (Remembrance of Former Existences), Dibbācakkhu (Divine Eye), and Āsavakkhaya-nāṇa (Knowledge relating to Extinction of all Biases), had been taught by the Incomparable and Omniscient Buddha, who had shown the beings the Path of Deliverance like the Chieftain of a caravan, and who might be compared with a Universal Monarch—the King of Kings—who toured in state in a supernatural chariot throughout the universes, attended by his ministers and courtiers.

After there has prevailed a Buddha-koljāhala (a rumour in the world that a Buddha would arise for a thousand years), a Buddha arises in the world just as the sun arises luminously in the eastern horizon. Similarly, Gotama the Buddha, to the delight of the people of the Sākyan clan and all the people of the world had arisen prominently for the benefit of beings. The Venerable Vangisa Mahāthera had ably composed Pāḷi verses in this connection wherein he had compared the Omniscient Buddha with the Universal Monarch in the following manner:

A Universal Monarch is endowed with
(1) A flying chariot,
(2) A royal elephant,
(3) A royal horse,
(4) A precious ruby,
(5) A chief queen,
(6) A royal banker, and
(7) An eldest son. In like manner, an Omniscient Buddha possesses the seven Links of Enlightenment (Bojjangha) which may be compared as follows:

Sati-sambojjangha (Attentiveness) may be compared to a flying chariot,

Dhammavacaya-sambojjhanga (Investigating the Law) to a Royal elephant,
Viriyasambojjhanga (Energy) to a Royal horse,
Piti-sambojjhanga (Rapture) to a precious ruby,
Passaddhi-sambojjhanga (Tranquillity) to a Chief queen,
Samādhi-sambojjhanga (Concentration) to a royal banker, and
Upekkhā-sambojjhanga (Equanimity) to an eldest son of a Universal monarch.

Although a Universal Monarch has enjoyed all worldly pleasures and become the ruler of the whole world, he does not keep quiet saying, "I have nothing to do", but he delivers religious Discourses to his subjects. Similarly, the Supreme Enlightened Buddha—the King of Dhammas—did not remain silent after he had thoroughly comprehended the seven Bojjhangas and become an Omniscient Buddha by enjoying Sustained Application. But He delivered His sermons to all beings throughout His life.

The Universal Buddha having discovered the liberating Law (Dhamma) which had become lost to the world, realized it and clearly proclaimed it to the world. His Teaching still exists in the world just like a brilliant noon tide sun, and it has been preserved in its purity through a period of 2,500 years by an unbroken lineage of monks who are the spiritual successors of the Buddha's Disciples.

Bhante, Venerable Sangīti-kāraka Mahāthera and Theras who are the spiritual successors of the Buddha's Disciples:

With the main object of preserving the Text in its pristine purity, the Bhikkhus from the five Theravāda countries, in conformity
with the Buddha’s Declaration that the Bhikkhu Sangha must look after the Sāsana, have successfully held the four previous Sessions of the Chaṭṭha Sangāyanā and have now come to the fifth and the Final Session.

Now, the time for the commencement of the Fifth Session drawing near, the Ovadācarīya Sangiti Mahānāyaka Theras, the Bhāraṇīthāraka Mahātheras headed by the President of the Sangha Supreme Council, His Holiness the Venerable Chairman, the Bhānākas (Reciters) and the Sangiti-kāraka Bhikkhus have gracefully and modestly taken their respective places on the dais inside the beautifully decorated Mahā Pasāṇa Guhā (the Great Sacred Cave) which is 220 feet long and 140 feet wide, and which has been constructed after the model of the Vehārā Cave of the First Great Buddhist Council, by the untiring efforts of the Government of the Union of Burma.

His Holiness the Most Venerable Weliwita Dhammakiri Asarana Sarana Sri Saranankara Mahānāyaka Theru of the Malwaṭte Chapter of the Siyam Mahā Nikāya, Ceylon having been nominated by the Bhikkhu Sangha of Ceylon to act as the Padhāna Nāyaka (Chairman) of the Proceedings, and having been unanimously approved by the Sangha present here, this Session has become known as Sri Lanka Sannipāta (the Ceylon Session), and the Sangiti-kāraka Bhikkhus will recite the following Piṭaka Books:—

1. Jātaka,
2. Paṭisamabhidhā-magga,
3. Netti and Piṭakopadesa, and

Most respectfully, Bhante, I now most respectfully venture to declare that on this auspicious day of 2499 B.E. (23-4-56 C.E.) at 2 p.m., it is time to commence the Proceedings of the Sri Lanka Sannipāta (the Ceylon Session).

The President of the Union Buddha Sāsana Council, Thado Thiri Thudhamma
Sir U Thwin, delivering an address of veneration.
An Address of Veneration Delivered by Thado Thiri Thudhamma Sir U Thwin at the Opening Ceremonies of the Sri Lankā Sannipāta (The Ceylon Session) Chaṭṭha Sangāyana.

To the Presiding Mahāthera and the Sangiti-kāraka Mahātheras and Theras

MOST RESPECTFULLY, BHANTE,

I am much inspired to have an opportunity to pay my deepest respects to the Sangiti-kāraka Mahātheras and Theras who assemble here on this auspicious day to participate in the Opening Proceedings of the fifth and the Final Session of the Chaṭṭha Sangāyana.

Although the Mahātheras reside in different countries which are separated from one another by geographical barriers, they have followed the Word of the Buddha, inasmuch as they could have harmoniously and in collaboration held the First and the Second Sessions of the Chaṭṭha Sangāyana known as the Burmese Sessions, the Third as Cambodia-Laos Session, and the Fourth as the Siyāma of the Thai Session, and that the Mahātheras from these respective Theravādin countries were able to preside over the Proceedings of these last four Sessions of the Chaṭṭha Sangāyana.

We dāyakas also pay our deep veneration to your venerables who are endowed with the virtues of being harmonious, without any dispute and co-operative, and collaborative, and this will remain as an example of Buddhist unity in the future.

Bhante, I most respectfully declare that Agga Mahā Thray Sīthu U Thein Maung, Vice-President of the Buddha Sāsana Council have, in consultation with the Buddhist Associations, made preparations for the celebrations of the successful conclusion of the Chaṭṭha Sangāyana and the 2500th Anniversary of the Buddha’s Mahāparinibbāna.

Bhante, I earnestly hope that while the Mahātheras from all Theravādin countries are assembled here it is an opportune time for them to discuss about the propagation of the Buddha Dhamma after this Chaṭṭha Sangāyana is over.

Bhante, the Buddha Sāsana Council is taking all possible steps to support the Sangiti-kāraka Bhikkhus with the four requisites, so that they may be able to discharge the Sāsana duties with comfort and happiness.

Bhante, in conclusion, I most respectfully and earnestly wish that all Mahātheras and Theras from all Theravādin countries may, in the future, be able to propagate the Buddha Dhamma in Buddhist unity, cooperation and collaboration.

1. May the Great Chaṭṭha Sangāyana come to a successful conclusion.
2. May the future Sāsana of the Omniscient Buddha flourish many times more than at present and flourish all over the world.
3. May this world be peaceful and may the number of those who discern the truth as it is, increase day by day.
Message of the Honourable S. W. R. D. Bandaranaike, Prime Minister of Ceylon to the Sri Lankā Sannipāta of the Chaṭṭha Sangāyanā, Rangoon, 23rd April 1956.

While I deeply regret my inability to attend the ceremonial opening of the Sri Lankā Sannipāta of the Chaṭṭha Sangāyanā on account of urgent and pressing duties of State which have fallen on my shoulders with the change of Government, I offer my warmest thanks on behalf of the people of Ceylon, to the Mahā Sangha, the Prime Minister and the people of Burma for having conferred on Ceylon the honour of conducting the Final Session of the Sangāyanā. I have sent the Honourable Jayaweera Kuruppu, the Minister of Cultural Affairs, to represent me and the Government at this historic ceremony and to convey to the Government and the people of Burma our sincere appreciation of the services rendered by them for the advancement of Buddha Sāsana.

We are indeed happy that we are given the opportunity of being associated with the Sangāyanā from its very inception. It has been gratifying to note that the work of our learned theras, who prepared the Ceylon version of the Tipiṭaka and participated in the revision of texts, has been appreciated by the Mahā Sangha and the Sāsana Council of Burma.

The Chaṭṭha Sangāyanā has convinced all Buddhist countries of Asia that a joint religious undertaking of this nature contributed immensely to better understanding among nations and to the strengthening of bonds of friendship among them. This Sangāyanā has brought Burma and Ceylon together and has served to revive and consolidate the cultural and religious ties which existed between the two countries for many centuries. The annals of our two countries are replete with accounts of mutual co-operation and assistance in the sphere of Buddhism.

I take this opportunity to thank the Prime Minister, the Buddha Sāsana Council and the Government of Burma for the assistance given in conducting Abhidhamma Pariyatti Examinations and organizing a number of Vipassanā Bhāvanā Meditation Centres. As a token of gratitude we are making arrangements to send 1,000 Bo saplings and 10,000 seeds as desired by the Honourable U Nu.

May the historic Sri Lankā Sannipāta mark the beginning of a new era when the Buddhist peoples will together take to the world the message of Universal Love and Compassion which the Buddha taught and foster peace and happiness among mankind.

Finally, the Government and the people of Ceylon are happy that the Sangharājā of Burma, and the Honourable U Nu, the Prime Minister, have kindly accepted our invitation to join us in our Buddha Jayanti celebrations. On behalf of the people of Ceylon I have the pleasure of extending our warmest welcome to all the Buddhist countries in the world to participate in Buddha Jayanti celebrations.
MESSAGE BY THE SANGHA
PRESIDENT OF LAOS.

Delivered at the Great Conference of Chaṭṭha
Sanghāyāna in Burma (Sri Lanka Sānpitā—
Ceylon Session.)

I beg to pay reverence to the President of
the Council and all the Mahātheras and
Theras.

I beg to express my best regards to all the
Venerable Dhamma-sangitī-kārakas and to
bestow my blessings on the President of the
Union of Burma, also to the Ladies and
Gentlemen gathered in this Conference.

My colleagues and I deem it an honour
and merit-bringing act to join in this Fifth
Session of the Synod on behalf of Somdet
Sangharaja of Laos and our Buddhist com-
patriots, at the invitation of the President
of the Sanghī-kārak Council of this country,
together with the pleasure felt at the welcome
 accorded us by the Government of the Union
of Burma. We who are greatly honoured
in participating in this Sanghī-kāraka, have
come at the decision and with the approval of
the Sangha Council of Laos and our Government.
Our names are as follows:—

1. Somdet Sanghanayaka Prakoo
Koon, Mamwongee, as chief
delegate;
2. Chief of the Right Group Ecclesiastical
Administration Prakoo
Kumfun, Sirasangvaro delegate;
3. Chief Officer of Local Ecclesiastical
Education Affairs Pra Mahā
Buakum, Dhammapajotamaṭṭhika
delegate;
4. Tao Tharn Mahāraj, Official in the
Ministry of Justice and Culture,
collaborator;

We, in the name of the Sangha of Laos and
the Government of Laos have greatly desired
to join in this great undertaking, therefore,
having now the opportunity to come we really
feel indescribably proud. The Union of
Burma has assisted our country both in the
sphere of Buddhism and the Civil Service to a
great extent as had been recorded in history,
Burma and Laos now have the good fortune to join together in amending the Buddhist Texts once again. The Union of Burma has tried in every way to assist Laos to progress in the Buddhist sphere; one thing, especially, was the kind permission given to Lao Bhikkhus to study in Burma in the past and also in the future. The Sangha of Laos and the Government of Laos feel very much impressed by the kind gesture of the Sangha and Government of Burma indeed. We, in the name of the Sangha of Laos and the Buddhist Lao People, feel highly honoured to have the occasion of delivering this speech before the President of the Sangitikāraka Council and all his members intellectually distinguished, and the President of Burma and the People of Burma. This undertaking by the Sangha and the Government of Burma is most meritorious, and its execution is also very difficult for others of the present world. We have come and seen with our own eyes that the people of Burma revere and respect Buddhism unfeignedly and with all their heart, sacrificing their lives and spirit to the service of the Buddhist Religion, the act of which, we, the people of Laos, beg to express our exceeding appreciation and admiration. This is because the people of Burma hold fast the lofty principles of Buddhist Dhamma. We in the name of the Sangha of Laos, are very pleased to propagate to the world this example for the benefit of human beings and the world at large.

In conclusion, we beg to invoke the blessing of the Triple Gem and the great merits accruing from this Sangiti to move the Devas to protect the Sangiti so that its affairs may proceed successfully, and to bless all the people of the world to discard violence and to respect non-violence for the achievement of peace for themselves, especially to the President, and all the members of Sangiti-kārakasabhā, also the President of Burma, the Prime Minister, the Ministers of Burma and all the patrons of this conference, may all blessings and happiness and strength attend them all that they may uphold the Buddhist Religion for all time.

MESSAGE FROM DHAMMODAYA ASSOCIATION, NEPAL.

VENERABLE SIRS, FRIENDS,

As representative of Nepal, it gives me great pleasure to be present at this last Session of the Chaṭṭha Sangāyāna, and to convey the good wishes and greetings of the Nepal Buddhists. As you all know, Nepal, the land where the Omniscient Buddha was born, was once a flourishing Buddhist country but today the Theravādins are in a small minority and a handful of Theravāda monks are doing their best to redeem their lost heritage—the Theravāda. There are also hopeful signs in the distance that Buddhism is gaining ground in Nepal, and with the help of great Buddhist countries like Burma, it will be possible to re-introduce Buddhism soon in Nepal. This unique Sangāyāna has knit Buddhist countries in undying bonds of good-will and friendship. May this increasing closeness of Theravādin countries help the progress and spread of glorious Dhamma, which is the only weapon to restore sanity to this war-scarred and frightened world of ours.

I re-iterate the good-will and greetings of the Nepal Buddhists to Buddhists of Burma and other countries.

May you be well and happy.

Bhikkhu Vimalananda

Nepal, 23rd April 1956.
SPEECH GIVEN BY VEN'BLE NĀGA THERA OF VIETNAM, SAIGON.

Vietnamikā Sanghassa vacanena mahātā gkravena Mahā Sangham vanditā imasmiṃ thāne avasithāhāma idha sannipāṭitesu Upāsaka Upāsikāsu sānāraṇṭhato idhāhātesu thutippubbangamo katipāya vacanati vaḍāmi.

To the President of Chaṭṭha Sangāyāna, the Mahā Sangha and to all lay devotees in the Dhamma.

VENERABLE SIRS,
In the name of the Theravāda Sangha of Vietnam, I respectfully worship the Mahā Sangha and congratulate all brothers and sisters in the Dhamma, coming from near and far.

I have the honour and opportunity to come here not only this time, and this is the fifth time of undertaking the duty as Sangiti-kāraka with all my elder brother Therās.

Vietnam has a large population, but there are very few of those who are interested in Theravāda, except our poor party.

Nevertheless, we, day after day are struggling to propagate the pure Buddha Dhamma, we though very few, are faithful towards the Triple Gem.

We have more than two thousand disciples here and there in the country, the number of the monks is not more than 20 Bhikkhus and 15 Sāmaṇeras. Vihāras are only five but the biggest is Jetavana Vihāra which is considered as the centre of Theravāda Buddhism in Vietnam. The books were translated from Pāli into Vietnamese language, we have printed many different books and all free distribution.
BHĀRANĪTTHĀRAKA MAHĀThERAS (WUNZAUNG SAYADAWs)

Members of the Sangha Supreme Council

Ven. U Nandassami Mahāthera, Rangoon (deceased)
Ven. U Nagavamsa, Rangoon
Ven. Mahāsi Sayadaw, Rangoon
Ven. U Tilokābhivamsa, Rangoon
Ven. U Kesara Mahāthera, Rangoon
Ven. U Āḷāra Mahāthera, Rangoon

Ven. U Neminda Mahāthera, Yaunghwe
Ven. U Nandavamsa Mahāthera, Pakokku
Ven. U Eṣika Mahāthera, Yenangyaung
Ven. U Sobhana Mahāthera, Henzada
Ven. U Pandicca Mahāthera, Moulinein
CONCLUSION

This Album brings the history of the epoch-making Chattha Sangayanà, a collaboration and co-operation of the five Buddhist countries, up to the final stage of its successful conclusion. Mahâtheras from Thailand, Laos, Ceylon, Cambodia and Burma both in Editing Groups and those who actually chanted the Texts after recension, met in harmony, discussed in harmony and rose in harmony as did the Arahata of old. Due to the necessity of producing the album to synchronise with the concluding ceremonies we have not been able to include the messages and speeches delivered at those ceremonies.

MAY ALL BEINGS BE HAPPY.