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TEACHING METHODOLOGY AND DISCIPLINARY OF KHANTI PARIYATTI SĀSANĀ IN WUNTHO

SAN YU AUNG¹

Abstract

“Teaching Methodology and Disciplinary of Khanti Pariyatti Sāsanā in Wuntho” is a research work that has revealed importance of the Sāsanā in the region in the development of societies throughout history. Khanti Pariyatti Sarthin Taik of Wuntho Town, Sagaing Division, was founded in 1913. It was completed a hundred years in 2013. As the Pariyatti Sarthin Taik is over to the centenary year, for these reasons the compiler intended to compile a paper on “Teaching Methodology and Disciplinary of Khanti Pariyatti Sāsanā in Wuntho”. This research paper can be supported teaching learning process of Sāsanā.

Key word: Teaching, Learning, Disciplinary

Material

This Research paper is preparing from reports and records are primary sources and then this research paper based on the secondary sources have been cited as evidence.

INTRODUCTION

This research paper to know about the Pariyatti, Patipatti, Pativedha Sāsanā thrive in Wuntho Town. In addition to the “Teaching Methodology and Disciplinary of Khanti Pariyatti Sāsanā in Wuntho can be relied teaching method and Disciplinary. This research paper can be supported teaching learning process of Sāsanā and disciplinary rules of Khanti Pariyatti Sāsanā.

Teaching Methodology of Pariyatti Sāsanā

During the year 1868 Sawbwagyi U Shwe Tha wanted to honor and venerate one of his relations, a Shan Buddhist monk by the name of U Kateti, who was living in the Khanti Township, and with all respect invited him to Wuntho. The name of the monastery was given as Khanti Kyaung since the monk hail from the Khanti area. In the year 1881 the first abbot, U Kateti died in his monastery in Wuntho. At the death of the abbot the Khanti Kyaung was not raised to the standard of a Religious center. Ye Wun Pariyatti Monastery was established and built 15 years earlier than the Khanti Pariyatti Monastery. Ye Wun Sayadaw U Jayanta before establishing the Ye Wun Monastery in Wuntho went about teaching Buddhism all over the country in Myanmar.

Myo Shae Ye Wun Sayadaw (1838 -1922) established the PariyattiSarthin Taik at Wuntho. However the monastery of the second Khanti Sayadaw U Vilasa had not been raised to the state of Sarthin Taik till 1912. During the time of the First Khanti Sayadaw U Candima (1887-1932) in Wuntho the Khanti Monastery became Khanti PariyattiSarthin Taik in the year 1913. U Candima was a very learned monk as mentioned in the book of Therut Patti Wi Ba Wani.

He is recognized as one of the leading Sayadaws at that time. The learned and the first Khanti Sayadaw U Candima was born in Sandaya Village, Kanbalu Township in Sagaing Division on the 11th May 1875. His parents being U Paik Htwe and Daw Min Leay. His childhood name was Maung Kauk Ya. In the year 1883 he studied under his uncle Ashin

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Sujata, who was a monk of Sandaya Village. In 1885 he was able to master and recite by heart all the basic Buddhist tenets taught to him by his uncle.

On the 15th of March 1889, he was made into a novice at that time he was only 13 years of age. His name as a novice was Shin Candima. He began to study some of the Buddhist teachings and was again proficient in his studies. He also studied Kasi Kyan, Gantha Bayana Kyan and a section of Pakaing in Thingaha teachings from an ex-monk Saya Htun. He studied the rest of the remaining six portions of Thingaha teachings, as well as Thanwana Na teachings. On the 19th of November 1894 he was 19 years and four months when he was ordained by Sandaya Abbot U Sujata his benefactors being Myothugyi Kyaung Dayaka U Tha Dun and his wife Daw Shwe Mee. The place where he was ordained was: U Daka Hkey Pa Sein it is behind the Khanti Monastery on the beach of Daung Myue Chaung. After he became a monk he went to study under Abbot Shin Nan Di who was the Abbot of Kyaung Thit Kyaung in Wuntho Township. He was taught Dwe Mati ka and the Mula Theik Kha the scriptural writings of Buddha. After staying for two years in the Khanti Monastery. Then on the 16th November 1896 he went down to Mandalay and in the Anawk Pyin Taik, He was tutored by the Venerable Sayadaw. The subjects he was tutored were Kasi, Sadda–Thin Gaha, Sadda Nge, Abidan, We Pa Wani, Para Si Kan, Pa Seik and A Hta Kahta. He had to study all these scriptural writing for the past five years.

On the 26th April 1901 he asked for leave, to go to Pakokku and to be tutored by Yezagyo Sayadaw, Pi Thaka Dara Kawwi Da Gana Sariya Gana Pamauk Hka who was the Abbot of Maha Mingala Wi Thutta Yama Taik in Pakokku township. He was efficient in the following scriptural such as: Ahta Kahta, Pi Thaka Thon Bon, Ni Ke Nga Yatt and Zattni Patt and studied there for seven years under that famous abbot. In all the time as a student he had spent the longest under the Yezagyo Sayadaw at Pakokku. He was the satisfaction to this Abbot since he had put all his effort in learning all that was imparted to him by the monk. In the year 1908 again he begged to leave Pakokku and to carry on his studies under the Sayadaw living in the village of Nwar Pyin at Taung Tha in the Mandalay Division. He studied under this Sayadaw for two years the following subjects, Martika and Da Tu Kahta. In 1910 under the abbot of Shwe U Min in Htanaung Daing Village, he studied Wi Taw Dara San Kyan and Kalat Kyan for two months. He then returned to Mandalay and taught for two years to the others under the abbot of Dekhi Na Yama Payagyi Taik. He was so taken up that he was rewarded as one of the staff teaching in the monastery. Therefore this learned monk was no other but the Khanti Sayadaw U Candima who had traveled around Myanmar and studied to become a famous monk.

On the 9th December 1912, the death of U Vilasa at Khanti Monastery in Wuntho made U Candima to return from Mandalay to Wuntho. The funeral was on the 16th December 1912 saw to it that his master Abbot Monk was cremated, although he had the plan to return to Mandalay, the persistent wish of the people of Wuntho stopped him from returning to Mandalay, and so in 1913, he was 38 years of age and his monkhood being 18 years; he with 25 students founded the Khanti Pariyatti Monastery in Wuntho Myo and took over the teaching in that monastery.

This monastery was recognized that it was affiliated to the Pakokku Vamsa – Pakokku Sarthin Taik in the year 1913. The reason for calling the Pakokku Vamsa – Khanti PariyattiSarthin Taik, that Pakokku was the seat of Buddhism in that area. Pakokku was famous because, she possess many colleges that taught Buddhism of the following :- Pitakatt Thon Thwe, Ni Ke Nga Yatt together with Ahta Kahta and Dhi Ka was taught in these colleges. To honor his teacher Ashin Gandhathara Maha Thera, he named the Khanti Monastery to Pakokku Vamsa – Khanti PariyattiSarthin Taik. Amongst the many famous monasteries in the area of Pakokku the most famous ones are: Maha Wizayar Yarma
Kyaungtaik (Ashe taik), Maha Withuta Yama monastery (ALEi Taik) and Sesana Wi Pula Yama. Among them the most famous monastery was Maha Withuta Yama.

Maha Withuta Yama Monastery was situated at Kokkodan quarters in the Pakokku area. This monastery was founded by Yezakyo Sayadaw Ashin Gandhatara Thera Maha Htey. On the 3rd February 1904 the benefactors U San Paw and Daw Ngwe of the Zeyhoung quarters in Pakokku built and donated it to the Sayadaw. On the 25th July with about 160 disciples he lived in that monastery. He gave this name as a kind of respect to his Sayadaw who was living in Mandalay. Sayadaw Ashin Gandhatara Thera invented the way of teaching in the monastery that he founded at Pakokku; this way of teaching became famous by the term “Pakokku Teaching method” which created a lot of scholars in the area. In this way there mushroom many Mahawithuta Ya Ma in the various parts of the country. The First Khanti Sayadaw U Candima was efficient in this way of teaching and was a reknowned scholar that ever lived during his times.

Since his knowledge on Pitakas was not to his liking he decided to return and study more in Mandalay but his wish was not fulfilled. The following benefactors U Hka completed the Sain (Ordination Hall) that was unfinished and U Tha Oo and Daw Thin donated money for the Kyaungsauq as well as for the building of the many Teaching halls at Wuntho. He stayed and taught another year at Wuntho with thirty-five students, in the year 1914, 6th of July. Ten more students studied than the previous year. He was so loved and respected that he spent all his life in teaching in this monastery till his death. Since he was a good scholar and a bright and learned Abbot his disciples doubled itself every year. U Candima from the year 1913 trained his disciples with the method that he learnt at Mandalay and Pakokku.

During the time of the First Khanti Sayadaw the periphery of the monastery was about two acres. There were six buildings in the compound, of which the front barrack has twelve rooms, and the back barrack having eight rooms, Bengal spiral like roof building, and the middle ordination hall, the teaching centre by the Sayadaw, as well as another shed which had twelve open rooms for the preaching to the people. These buildings had each a donor.

In the year 1920 on the advice of the monks they began to draw up the Rules of the Khanti Pariyatti Monastery headed by the First Khanti Sayadaw. Those that did not observe the rules were to be punished. Since there were boarders there were rules made for them as well. To make sure that the rules were to be observed, infringement on them were recorded and they were punished accordingly. At times when the offences were in big matters although they were not recorded in the rules, timely decisions had to be taken. The rules that were first drawn had the following sections:

1: Htar Nandara Pokgala Wahana section,
2: Dohbasa section,
3: The Rules (Upade) section,
4: Ahna witi karma Weeneak saya section,
5: Sawyakarma Neak Ga Ha (Upade) section, and
6: Amhu Dwe section.

The monks were grouped into ten, and those that possessed the following qualities were made the leader. The qualities that they had to possess were:-

1: Those that cared for the good of monks as well as those pertaining to the things of the monastery.
2: Those having a pure and upright attitude.
3: and those that could understand the needs of the populace, by helping and taking care of them were chosen to be leaders (Pwegaung).

After 1920 many association of the Samgha were formed, going against the government as well as to the importing of the foreign goods into the country of Myanmar. He
also with the request of the other Samghas was able to formulate the rules for his monastery then once they were in cloister.

From the year 1920 till the year 1926 he was able to formulate the rules and to demand it executions in his monastery. At the beginning of his school in the year 1913 he had only 25 students (monks) but in the year 1926 the number grew up to 65 students. So the First Khanti Pariyatti Monastery was directed and governed by the Sayadaw U Candima. In the year 1927 the number of students were seventy two. However on the 14th of July 1927 due to his advanced years he decentralized the works he was holding to clever and efficient monks in front of the populace.

Disciplinary of Khanti Pariyatti Sāsanā

In this way Khanti Sayadaw U Candima who was very faresighted, in order to continue the running of the monastery, had founded this method, by having strong and definite rules by inventing the rectors and assistants to help him. The rules of the monastery were as follows:

Table-I

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<td>2.</td>
<td>The Rules (Upade) section</td>
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<td>3.</td>
<td>Dohbasa section</td>
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<td>4.</td>
<td>Ahna Witi Karma Weeneaksaya section</td>
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<tr>
<td>5.</td>
<td>Sawyakarma Neak Ga Ha (Upade) section</td>
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<tr>
<td>6.</td>
<td>Amhudwe section</td>
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Source: Record of Khanti, 1920-71, Manuscript

The rules were followed to the very letter. The rules of the monastery were given and followed out, of duty, rather than that of fear, had been recorded. Those living in the monastery though they were monks or students, had to follow the teachings of Buddha as well as the rules issued by the Khanti Monastery. The main rules that were issued: 1. The fight that erupted among themselves, 2. Thieveries theft was a serious offence of the rules. The reason for the above two rules been issued was recorded and the punishment for them was expulsion. Each one of them had to bind themselves with the following promise.

1. As long as I am in this monastery “I promise that I will not fight with any of the monks or the students by avoiding all reasons for fighting.”
2. “I promise I will not touch the things of the others if not given to me.”
   If I do not abide by these rules, may I suffer in Ape Lepa.

The time table that was followed in the monastery from the time of U Candima (the Wuntho Myo Khanti Sayadaw) was as follows:
1: To wake up at 4.00 am in the morning.
2: Those that were in charge had to cook and prepare the “Soon” for the monks to be taken at Dawn.
3: According to the seasons, the time of the meals at dawn varied, and they were to take their meals at the appointed times.
4: 7.30am Classes.
5: 8.30am: Begging for their meals (Soon Khan Htwet) in the town.
6: 9.30am: Gathering the “Donation meals for the community” from the town.
7: 10.30am: Lunch.
8: 1.00 pm: Classes resume.
9: 4.00pm: Classes end.
10: 6.00pm Gather together for prayers.
11: 6.50pm  Study (SAR Ahn)
12: 9.30pm  Rest

The above time table was followed to the letter in Khanti Monastery, at Wuntho. Those that saw to it for the study and discipline of the monks had not only to see to the teaching but also were responsible for their health as well as for their sustenance. The benefactors of the monastery were generous in their support for the meals (dawn as well as afternoon) of the monks. They saw to it that their health as well as the clothing of the monks was donated from time to time. Therefore all the monks that attended the monastery were reminded of their responsibility to take things seriously by following the rules mentioned below.

1: I have not come here to waste my time uselessly, but I have come here to study seriously, all that have been taught to me. Only if I am not lazy and study will I really profit from my lessons.

2: I have come here to study, and not come here to sleep, be it night or day. I want to study and that is why I have come here, not to be lazy, less I will not profit from my lessons.

3: I have come here not to eat and drink as I will, but I have come here because I want to study, and so I can’t be lazy.

(Study during the day and recite it in the night, try to acquire knowledge without being lazy, if so doing you will become a learned monk. Don’t study them superficially but study with a consciousness. This must always be in the mind and heart of those that are studying.). Because of this maxim, the monks were disciplined, and improved in their study from the time the Khanti Pariyatti Monastery was founded in the year 1913, 17th July till the death of U Candima in the year 1932 on the 20th May, the students grew in number yearly.

The monks in the monastery are caused to live according to rule of monastery, the novices are caused to follow according to 10 kinds of Linga, 10 kinds of Khandakavatta and 75 kinds of Sekhiya, and the monks are caused to follow Vinaya rules he admonishes. When he gives lecture, to cause to be skillful perfectly he teaches the student-novices and monks in accordance with methods of Pali Text, Texts without withholding in teaching any skill. There are three parts: morning, afternoon and early night for Pariyatti work in Khanti Pariyatti Monastery for a day. At drawn the monks have to have the first meal and then when a piece of iron is rung to sound the alarm at 6:00 a.m., the student-novices and monks have to recite after the lecturer monk in each course of study. The first period is over at 6.45, they have to take a recess about 15 minutes and then at 7:00 a.m., the second period begins. At 8:00 a.m. all classes suspended. They have to perform assigned duties for the day meal. At 9:00 a.m. the teaching begins again. Thus there are three periods for learning Pariyatti literature in Khanti Pariyatti Monastery in the morning. The morning the student-novices and monks have to memorize the lessons at their own places. At 1:00 p.m. the students have to study in the class room all together. They have to study Pali Texts by heart and it is over at 2:00 p.m. At 2:30 p.m. the lecturer monks teach them day course of study and it is over at 3:30 p.m. After a recess of 30 minutes, the lecturer monks give another course of study from 4 to 5 p.m. again. There are three periods in the evening two periods of lecture and one period for memorizing. At night after paying homage to the Buddha at 6:00 p.m., the students have to recite the lessons already learnt all together. From 7:30 p.m. to 8:00 p.m. the students have to recite by heart in front of assigned lecturer monk. After taking a rest about 30 minutes, they have to study the lessons all together at 9:00 p.m. During that period they can study the subject they are weak. At 10:00 p.m. the Pariyatti work comes to a stop for the day. This is not only for a day but everyday except Sabbath day. Therefore, the Khanti Pariyatti Monastery continues to exist for a very long time.
Result of Examination in Khanti Pariyatti Sāsanā

There is an examination in Khanti Pariyatti Monastery similar Pathamabyan Examination held by government. It is designed to make it easy for Pathamabyan Examination held by government. It is named "Pariyatti Examination" and it was begun in 1949. In Khanti Pariyatti Monastery the examination was held weekly on every Sabbath day beginning from the 8th waxing of Nadaw to Dabaung in every year without failing. The final examination is held in accordance with prescribed text by government and it is fixed that the student-novices and monks who are going to sit for Pathamabyan Examination. Among the persons who pass the examination, in the first, second and third positions chosen, they are divided into special pass and ordinary pass they are awarded the certificates and prizes on the 1st waning of Kason which is memorial to first Khanti Sayadaw similarly persons who pass outstandingly Abhidhamma examination and examination for master course according to division or all over the country too. At that rewarding ceremony the donors from the town and villages donate the requisites it. Therefore, the monastery is alive with a teeming crowd.

According to curriculums of Pathamange (the lower level), Pathamagyi (the higher level) and Pathamalatt (the middle level), Pathamagyi and Pathamalatt have been fixed by department of religious affair, the student-novices and monks from Khanti Pariyatti Monastery to be able to sit the Sayadaw gives lectures. There are five different subjects for Pathamange Examination namely (1) Vinaya (2) Pali Text and its Commentary (3) Abhidhamma for master course (4) Dhamma and (5) Translation. There are six different subjects for Pathamagi Examination namely (1) Vinaya (2) Pali Text and its Commentary (3) Abhidhamma for master course and (4) Translation.

There are seven different for Pathamagyi Examination namely (1) Vinaya (2) Pali Text and its Commentary (3) Abhidhamma for master course and (4) Translation.

For Dhammæcariya course the following texts are prescribed: (1) Sølakkhandhavagga Text and its Commentary (2) Abhidhammatthasa Text and its Commentary and (3) Abhidhammatthasa Text and its Commentary.

The second Khanti Pariyatti Monastery remaining only ash it would not be on its feet again if the power and glory were ordinary. It newly improved again only for belief on Sayadaw of second Khanti Sayadaw; and the buildings and student-novices and monks increased in monastery too. There appeared two outstanding Sayadaws in colonial days namely Dhamma, Jayanta (Myoshweyewun Sayadaw) and Gandhame (Bodhi monastery). Second Khanti Sayadaw was very persevering not to dim the Sayadaw of Wuntho like Yewun Sayadaw who was his preceptor teacher. Before meditating in 1954 at Khanti Pariyatti Monastery there were the persons who passed the Pathamange, Pathamalatt and Pathamagyi courses because of his persevering. For Dhammæcariya course he sent the persons who have passed the Pathamagyi course to Pariyatti monasteries in Pakhukku and Mandalay. After completion of Dhammæcariya course, Sayadaw called them back and gave assigne duties in teaching. To perpetuate Sāsanā the Sayadaw bred the new generation monks who have ability to take duties of Khanti Pariyatti Monastery.

During the time of second Khanti Sayadaw the Pariyatti Monastery was newly built again and the Pariyatti works were carried out. Therefore the image of Khanti Pariyatti Monastery became distinct in Wuntho. Moreover before Second World War, there were one monk who passed Pathamagyi course, two monks who passed Pathamalatt and seven monks who passed Pathamange course. During the period from Second World War to gaining
independence (1942-49) the education condition of Khanti Pariyatti Monastery was low. In (1950-54) there appeared the two monks who passed Pathamagyi Examination, eighteen monks who passed Pathamalatt Examination and forty-two monks who passed Pathamange Examination but no monks for Dhammacariya Examination because they sat for examination in Mandalay and Pakhukku. Thus he was a monk who is worth to be praised for in his reign there were three monks who passed Pathamagyi Examination, twenty monks who passed Pathamalatt and forty-nine monks who pass Pathamange Course.

Conclusion

In summing up, there has been four successions of Sayadaws. The four succeeding Sayadaws, based on the Pakokku and Mandalay ways of imparting knowledge, taught their student monks the Pariyatti literature day and night with their acquired Arcariyavada laddhopadesa. The good will of the lay devotees from far and wide places who supported with provisions was very keen. Therefore the Khanti PariyattiSasanã thrive due to the keen will and support of the lay devotees. Khanti PariyattiSarthin Taik prosper because of the effort and support of the lay devotees. The Wuntho Khanti PariyattiSarthin Taik firmly lasts long due to the concerted effort of the successive Sayadaws and the lay devotees. The PariyattiSarthin Taik was begun with 25 Samgha. Now the acceptance is limited to 300 Samgha. The long establishment of Khanti PariyattiSarthin Taik up to the present is due to good monastery disciplines of the successive Sayadaws, reliability of the courses of study, successive Sayadaws being endowed with qualification and the material support of the lay devotees.

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