### Abstract
The conquest of the Upper Myanmar by the British caused not only the extinction of Myanmar monarchal rule but also the disintegration of the order of the monk because of their practices. However, together with the awakening of nationalism, the monks also came to take part in the nationalist movements beyond the religion as they came to see that the religion could not stand aloof and relied very much on the economic prosperity of the people. The associations of Yahanpyo came to emerge as a reinforcement in a place of Samgha Samaggi that had come to lead the Wunthanu Movements from 1920s onwards and came to wane around 1937. These associations were appeared during the Great Movement of the Year 1300th in 1938 and founded a single organization in the name of All Burma Yahanpyo League (ABYL) in the combination of these associations in order to bring the unification, and to be disciplined among them soon after the outbreak of the Great Movement of the Year 1300th. Although they had focused on the wellbeing and prosperity of the national (ahmyo), faith (batha) and the religion (sāsanā) at the very outset, later they came to call for the unity not only among the Buddhist monks but it also among the political leaders for the unconditional independence. This organization became a main pillar to defend and to counterpart the propagation of the materialism of the Marxists. Although it had commenced with background of racial riots that were appeared under the inspiration of the British government, they did not walk on that way. Later, they became more systematic and more progressive and tended to the purification of religion (sāsanā).

### Keywords
Yahanpyo, Mandalay

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The Introduction of Yahanpyo and Its Doctrine

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Abstract

The conquest of the Upper Myanmar by the British caused not only the extinction of Myanmar monarchal rule but it also the disintegration of the order of the monk because of their practices. However, together with the awakening of nationalism, the monks also came to take part in the nationalist movements beyond the religion as they came to see that the religion could not stand aloof and relied very much on the economic prosperity of the people. The associations of Yahanpyo came to emerge as a reinforcement in a place of Samgha Samaggi that had come to lead the Wunthau Movements from 1920s onwards and came to wane around 1937. These associations were appeared during the Great Movement of the Year 1300th in 1938 and founded a single organization in the name of All Burma Yahanpyo Leaque (ABYL) in the combination of these associations in order to bring the unification, and to be disciplined among them soon after the outbreak of the Great Movement of the Year 1300th. Although they had focused on the wellbeing and prosperity of the national (ahmyo), faith (batha) and the religion (sāsanā) at the very outset, later they came to call for the unity not only among the Buddhist monks but it also among the political leaders for the unconditional independence. This organization became a main pillar to defend and to counterpart the propagation of the materialism of the Marxists. Although it had come to commence with background of racial riots that were appeared under the inspiration of the British government, they did not walk on that way. Later, they became more systematic and more progressive and tended to the purification of religion (sāsanā).

Key Word; Yahanpyo, Mandalay

The totally destroy of Myanmar monarchial rule by the annexation of the British, the lack of patronage and supporting on the religion as like as the Myanmar monarchs under the rule of British, the repeatedly issued laws and ordinances by the British Government in order to be consolidated their rule, the factor of the village manual Act that led to the decline of the influence of the order of the monks who had dominated on the village communities, the form of the appointment of Primateship (Sasanabaing) practiced by the British, the speeches of Sayadaw U Uttama and imprisonment to him were the reasons that led to the emergence of the Samgha Sāmaggī (General Council of Samgha Samaggi GCSS). Although they had come to preach mainly on the Buddhist sermons under the monarchial rule, the monks had come to preach the matters against the British as they had come to apply the organization led by Taung-gwin Sasanabaing in order to be firmed their rule.

Later they came to set a political ambition and carried out the boycotting on the Dyarchy Rule and to get Home Ruse although their original aims were to be propagated the nationalism, to be utilized the domestic products, to be boycott the foreign commodities and to be inter-married among the nationalities. Firstly Samgha Sāmaggī came to appear in 1919. On January 1919, the monks from Bahan quarter in Yangon combined and consulted at the Shwedagon Pagoda and then they organized the Samgha Sāmaggī led by U Nāgainda. On 1, July, 1921, the General Council of Samgha Sāmaggī for the whole nation was formed in combination 37 Samgha Samaggi associations from Lower Myanmar. Altogether 93 Samgha Samaggi associations from Mandalay and Upper Myanmar held a meeting in combination at the Yuan Monastery in Saku-taik (Monastic complex) on the western part of Mandalay and founded the General Council of Samgha-Samaggi for the whole of religion in Myanmar. (Myanmar-pyi Samma Sambuddha Sasanaatwlon-e-saingya Maha Samgha Samaggi aphweichoke -gyi)
They collaborated with the G.C.B.A in the patriotic and nationalic activities intended to the prosperous of race (amyo), Faith (Batha), religion (Sasana) and knowledge. *Samgha Sāmaggī* and G.C.B.A were collaborated in the 9th Conference of G.C.B.A held in Mandalay on 21-10-1921 and the formation of *Samgha Sāmaggī* in the new form of G.C.B.A was started in 1924. They came to claim that the monks should take part in the politics on the point of the evidences that the Lord Buddha himself had involved in the politics and nationalist affairs. They also regarded that acting delicately in accordance with the Buddhist Laws under the disciplines (*vinaya*) is important in this matter. Most of the Monks and the Samgha Samaggi had to claim there has no fault as in discipline (*vinaya*) as the religion could not stand alone and had to rest upon the nationalist and economics.

On the involvement of the Monks in the politics, speaking and organizing, formation of nationalist (wunthanu) associations and meeting and recommendation were the priority. On the other hand, it was also a non-violent action against the British rule. Speaking and organizing was a chief obligation for every member of Samgha Samaggi. When the General Council of *Samgha Sāmaggī* came to emerge, it appointed the Dhamma Kahtika (monastic lecturer) and let them to speak and organize. By this way, there appeared the Wunthanu (patриotic) associations and Konmari (Women) associations in the villages and *Samgha Sāmaggī* associations in the circle town (*Teik-nay*).

13 Conferences of *Samgha Sāmaggī* could be held from 1921 to 1936. Although it was able to unite the monks, it gradually came to fade out under such circumstances as the reflection of the conflicts within the G.C.B.A, the conflicts among the monks themselves, the demises of the head monks who led the associations, the appearances of rival groups and the the growth of the power of the *Dobama-Asiayone*.  

It was far-flung from the progressive political ideas though it led to the growth of nationalist spirit among the people. As the economy of Myanmar was exploited by the British imperialists, Chinese and Indians during the colonial period, the *anti foreigner* spirit came to dwell among thr Myanmar people. The living standard of the workers came to down due to the problem of unemployment created by the 1930 Great Depression. With the fall down of the price of paddy, the peasants had to cede their lands to the land owners and Chettyers and then they became land less. Not only the workers and peasants therefore but the traders, educated class and national capitalists also came to dissatisfy and wanted to be free from the economic distress.

Anti-foreigner spirit became harder around 1930 as there were burden of economic distress and the problem of unemployment among the urban people. At the earlier time, the Myanmar nationals were not able to see the imperialism as a chief defendant on the economic distress and they had to see the English, Indian, Chinese and other foreigners. The reason for the unawakening of nationalism in Myanmar till to the 1930 was not only the administration of the British but it also the situation of the country of that time. The primary reason was the lack of the development of political ideas among the national capitalists, the leading class of that time. After the riot of Indian-Burmese however in 1930, the Myanmar nationals were able to see the British government as a creator who encouraged and provided the foreigners in order to

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3 Kyaw Swe (1988), p – 78-104
be able to hegemony on the businesses in Myanmar and then they led to the anti-British Government movement. The British Government gave precedence the issues of separation and anti-separation and the administration of 91 departments in order to be able to overcome these circumstances. However, Myanmar people came to support on the activities of Dobama Asiayone together with the high acceleration of political spirit. Most of them were able to surpass the stage of foreigner hated spirit and reached the stage of anti-imperialist and let the appearance of the Great Movement of the Year 1300th.

From 1930 onwards, the British imperialists created to appear the racial riots between Myanmar workers and peasants who had unfull racial sight and the Indian workers. As the imperialist rule went on, they became more oppressed on the worker and peasant classes. They diverted with the creation of racial riots whenever the class struggles were appeared. In these class struggles of Myanmar, the monks also came to involve in the political activities and came to exist as an important class as they came to realize that the religion was unable to stand aloof and had to rely on the people's nationalist and economic causes.

Therefore, the Yahanpyo associations came to emerge as a replacement and reinforcement in a place of Samgha Samaggi because the aims (See appendix A) and purposes of its formation and its doctrines (See appendix B) were based on those of Saṁgha Sāmaggī.

The Indian-Burmese riot produced by the U Shwe Phi's book infected from Yangon to Mandalay together with the uprisings from 27, July, 1938 onwards. Although the government made efforts to end well these uprisings with the forces of KOYLI, Gurkha, Kachin and Burmese, it was in vain and then the District Magistrate Mr. H.N. Lett had to issue Law Code (144) within the boundary of Mandalay municipal. But the riots did not come to be resolve and spread out to other towns. As the riots were scorched inconsolably with a smouldering intensity in Mandalay and there broke out second time on 27-8-1938 and then again third time on 1-10-1938. During these riots, the Yahanpyo associations were developed together with the many big and small general stores, restaurents, cafes, barber' shops, work shops of cigar and cheroot and associations for food offering in Mandalay. Although the Yahanpyo associations were founded during the time of riots, it is known that they had plotted to form it prior to these riots. The brief biography of Sayataw U Vilāsagga however, states that all monastic complexes had formed the Patriotic Young Monks Association (Myochit Yahannge-myar Aphpwe) after the riots in the year 1300th and it succeeded in the formation of Ratanabon Rahanpyo Association (RRA)(Mandalay laypyin-layyetlene-saingyar Yahanpyo-myar aphpweichyoke-gyi) in which the various monastic complexes from the four sides of Mandalay city were included. As the Yahanpyo associations were led by the young educated monks unlike the Samgha Samaggi and were effective and meanwhile the government had therefore to withdraw the Article (23). Besides the 32 Yahanpyo associations in Mandalay (See appendix C) city during that time, there were also other associations in towns within the Mandalay district. At the same time, another association also came to emerge in Yangon in the name of General Council of the Thathana Mamaka Young Samghas’ Association

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5 Thein Han The History of the Myanmar Independence(1930-1948), M.A Thesis, University of Mandalay, Department of History, 1974, p-2-17
6 KOYLI, King's own Yorkshire Light Infantry
7 Ashin Kawvida, "The Articles on the Religious Movement at Eindawyar Pagoda", Mandalay, Thiriyarzar Press House, No Date, p-6-7
8 The Brief Biography of Sayataw U Vilāsagga, Typing script, p-1
9 One O One Kyaw Win Maung, "From the Great Movement of the Year 1300th in Mandalay to the Imperialist Resistance", 33 associations
GCTMYSA and its branches were established respectively at Thayettaw Kyaungtaik and Bagayar Kyaungtaik. Although the Yahanpyo associations were formed during the time of rios, the ambitions and purposes of their formation were not to dash against the Indians unrecoverly, and not against the government, but to carry out the such chief four points as race, faith and belief, religion and knowledge and they were firmly stated in a book named Articles on the Great Religious Movement at Ein-daw-yar Pagoda which was written by Sayadaw U Kawvida, a member of the information committes of the Yahanpyo association.

The Yahanpyo associations made persuading with speeches based on the such principal points as race, faith, religion and knowledge by helding the mass meetings through the men and women associations in the quarters of Mandalay. They asked the covenants from those which followed their admonishment and drew up a regulation to follow the seven principles. (See appendix D) From the article number one to number seven among these principles were the rule and regulations of the Aung-Myanmar Tet-khit association and Myanma-Chitkyi-Yuwadi association founded by the Yahanpyo association from West Hteelintaik and those for the other associations were similarly.

The aims of its formation were to be propagated the religion, to be equivalent or surpass to other races in economy through from the economic growth of Myanmar nationals and to be disciplined the Yahanpyo associations which came to develop and intended to be conducted effectively and domineerly in the businesses and they are mentioned in the introduction of the rulr and regulations of the Yahanpyo Associations. Sayadaw U Kalyāna who resided at Aungnann Yeikthā Okkyaut in Mahā Waiyanbonthā-teik of Mandalay was elected as the first president of the Ratanabpn Rahanpyo Association. The time when these rules and regulations were drawn up was in 1938 and so it can be said that there had been the activities of Yahanpyo associations within the year of 1938 in which the Great Movement of the Year 1300th broke out. It was also recommended that the respective associations in the Ratanabpn Rahanpyo Association should not set other ambitions with except of an ambition to follow well the recommendations and resolution of their associations and to those passed above. At the outset of its formation, seven departments (See appendix E) were organized in Ratanabpn Rahanpyo Association. Each of the four side of Mandalay City could elect respectively a president and the one of among four would rule the whole association and the rest three would serve as Associate presidents. The term of the presidency was four month and the one of three associate presidents could be elected as President(See appendix F) when the term of current presidency was over. The associations could elect their new presidents when the term of old presidents was over. In this way, appointing four presidents instead of only one and consulting among them could be avoided the mistakes and led on the right path. It is found that mentors were also appointed in order to direct and control these presidents in the later times.

10 E. Michael. Mendelson, Sangha and State in Burma, Cornell University Press, p-210
11 Ashin Kawvida, p-19-23
13 "Rules and Regulations of the All Burma Yahanpyo League", Mandalay, Mandalay Thuriya (The Sun) Newspaper Press House, No Date, p-1-2
In the characteristics of a President, there had been issued and banned to all members including the Presidency not to involve absolutely in the politics by inserting that statement not only we had not been participated entirely in the pokiticak ideologies and policies of the political parties and gangs in the earlier but we also would not follow the any ideologies except the ambitions of the association in coming times. Although the RRA thoroughly practiced this regulation, it had come to involve in some matters that led to the unity of the people and the matter considered to be blown on the religion. It can be said that prohibiting on the involvement of politics was taken lesson from the disintegration of the former Samgha Samaggi for long term unity of the RRA. It is found that RRA had also selected and appointed the Dhamma Kahtika (Monastic Lecturer) and their obligations were also based on the nationalist (Wunthanu) actions similar to those of Samgfa Sammagi. The most crucial fact was the actions against the government and the speeches and behaviours to the other races were prohibited since at the outset of its formation.(See appendix G) Five conferences or meetings (See appendix H) were held at its beginning. Every associations of RRA would have to report immediately to the president and the secretaries whenever they heard and saw the very important dangers that would fall on their associations and RRA 14.

14 Rules and Regulations of ABYL, p-7-34
The First Conference of the RRA was held at the seilay-khan zayet (public hall with 14 chambers) in the precinct of Ein-daw–yar Pagoda on 2-June-1939 and changed its name from the Ratanabon Rahanpyo Association (RRA) to All Burma Yahanpyo League (ABYL). 37 associations (See appendix I) made proposals, recommendations and resolutions there and 29 points could be recommended. In this Conference, Venerable Sayadaw U Jotika was elected as Presidency and Venerable Sayadaw U Piyasena as General Secretary. There were altogether four presidencies (See appendix J) in the list from the beginning of its formation to the last time. Sayadaw U Jotika, U Kalyana and U Jathila took the helm of the upheaval of the 17th Martyrs in Mandalay and occasionally served as Presidency. Although Sayadaw U Jotika was an eldest, he had always ceded his position to U Kalyāna and flanked to him with U Jaṭila and consulted together.

On the demise of the Hermit U Khanti, U Kyaw Thein, the agent of the hermit, transferred and ceded to the Venerable Waituwun Sayātaw and Ahumashi Sayātaw to be continued the administration of Mandalay Hill. These venerable Sayadas were unable to manage themselves as they were aged and therefore they ceded in accordance with the agreement the 47 departments of the Hermit U Khanti to ABYL with the consultation of U Kyaw Thein in 1949. The ABYL drew up a regulation since from the December, 1949 and began to govern the 47 departments including the Mandalay Hill. They continued to repair, manage and govern under the basic rule and regulation recommended by the Conference for the whole nation of ABYL in 1954. But, according to the brief biography of Sayataw U Vīlāsagga, ABYL had

15 The Record for the Funeral Ceremony of U Vilasagga, the General Secretary, p-12
16 The Resolutions of the First Conference of ABYL in 1939, p-4-22
17 One O One Kyaw Win Maung, "From the Great Movement of the Year 1300th in Mandalay to the Imperialist Resistance", Yangon, Bhanaw Book House, 2nd Edit, 2008, p-24
to undertake to reach the Mandalay Hill into their hands because of the informs came from the quarrel between the agent of the hermit and the workers.\textsuperscript{19}

Before the outbreak of the Second World War in Myanmar, ABYL undertook the collecting of money and the gathering and keeping of foodstuffs, in collaboration with some members of Dobama Asiayone from Mandalay. Besides these obligations, they took responsibility given by the ABYL under the decision of the venerable sayataws and the trusteeship committee, in order to be free the \textit{Mahā Myatmuni Image} from the harms of the various enemies. They protected the \textit{Mahā Myatmuni Image} with over 80 members of ABYL since before the entry of the Japanese into Myanmar till to the one year after the re-conquest of the British.\textsuperscript{20} ABYL made collecting of money, gathering of foodstuffs and clothings, keeping of materials, gathering and recruiting of revolutionary youths in secret, and the hidding the revolutionaries, in collaboration with Major Ba Htoo, and the organizers Ko Htoo and Ko Kyaw Than to make resistance against the Facist Japanese.\textsuperscript{21} ABYL had also included in the formation of the Grand Council of the Monks during the Japanese rule. The monks from ABYL who had attended to the meeting held at the Dobama Asiayone in Yangon on 16-4-1942 were \textit{U pañinda (Saddhamma Jotikāyon Monastery, Saku-taik, Mandalay), U Khemainda (South Hteelin-taik)} and \textit{Yadanabon U Jāgara}.\textsuperscript{22} By the statement in the introduction of the aims, rules and regulations for the year 1952 of the ABYL, it is known that the ABYL had not involved in the concerns of politics and businesses and had directed toward the religion alone. \textsuperscript{23} The figure who drew up and recommended to these ambitions and regulation was Sayadaw \textit{U Bodhālankāra}, the General Secretary of ABYL. These rules and regulations were drawn up in 1945 and its ambitions and formation were also changed very much from the earlier. (See appendix K)

Under the 1952 regulations of ABYL, the associations were divided into Township, District and the Nation wide. Township association was to be organized into a city-proper association within a township recommended by the administrative officer and also could be organized more than one in necessary accordance with the unity and number of monks. In villages, it was needed to be formed a Samgha organization of a circle town within the jurisdiction of a headman of a circle town and also could be formed more than one in necessary. The township Samgha organization was to be formed by selecting the executive members from the combination of the associations of city proper, circle towns and villages. The township organization was normally to be formed within jurisdiction area of a township officer.

\textsuperscript{19} The Brief Biography of Sayataw U Vilasagga, p-3
\textsuperscript{20} The Brief Biography of Sayataw U Vilasagga, p-2-3
\textsuperscript{21} The Brief Biography of Sayataw U Vilasagga, p-2
\textsuperscript{22} On the Formation of the Grand Council of the Multiple Sects and the Religious proclamation of the Prime Minister of the State (1942), p-3-18
\textsuperscript{23} The aims, Rules and Regulations of the ABYL for the Year 1952, p-A-B
The boundary of a district Samgha organization was normally to be formed by selecting and appointing the respective township executive committee members who were selected by three from each association of city proper and circle towns formed within a district ruled by a deputy commissioner. The General Council of Samgha for the whole nation was formed by three representatives elected by the township executive committees under the will of the current executives of respective districts. Under the aims and regulations of ABYL for the year 1952, it was organized into one president, two vice presidents, one General Secretary and two Associate General Secretaries. District and Township organizations were organized by one president, two vice presidents, one Secretary and one associate secretary.

Again in the obligations of the in-charges of the departments and preachers (Dhamma Kathika) it is found that the points to be avoided the speeches, actions and behaviours against the government and other race, were successively recommended. The Second Conference for the nation-wide of the ABYL was held on 26-February, 1955. The department at that time came to be expanded into nine departments (See appendix L) and also the more progressive aims are also found. Yahanpyo associations were organized into circle town (Taik-nay), Township, city proper (Myoma), the district, All Burma Yahanpyo League and the group of patron. The associations from the Chin special division, Naga state, Kachin state, Kayin state and Loikaw township of Kayah state and also the associations of city proper were defined as the district associations. Bawlakhe and Phelkhon of Kayah state and the area ruled by a divisional commissioner within the other states and the Chin special division were as a township. 24

Although there was a recommendation for the separate seal and flag (See appendix M) in commemoration of Yahanpyo associations, their measurements were not definitely defined. At the clause No (36), Chapter (6) of the constitution of the ABYL for the year 1955, It was inserted and passed to refrain such doing as speeching, writing and publication in encroach and

24 The Basic Rules and Regulations of the Yahanpyo Associations of the Union of Burma for the Year 1955, p-A-8
slander to any faith, ideologies and party and to do in the direction of cultural path of the Buddhism in doing under their doctrine. This is a point that highlighted to the doctrine of the ABYL. ABYL had to involve and encourage in some political issues directed towards the unification of the people although it had banned from the president of ABYL till to the ordinary member not to involve and participate into the political gangs and parties by the issue of laws. At the conference of ABYL and political leaders intended to get the unity of political leaders which was held on 26, January 1940, U Saw, Sir Paw Tun. U Ba Ohn, U Taing Kyaw and U Maung Maung from the current government, Thakhin Aung San and Thakhin Hla Baw from Dobama Asiyone, U Ba Shwe and U Ba Oo from Nay Pyi Taw Party, U Ba Cho and U Tha Din (Fabian), Daw Hla May, Daw Soe Myint, Daw Saw Pu and Daw Saw from Burma Independence Women Organization, Dr. Ba Maw, U Sein and U Saw Pe Thar from Burma Freedom League, ex. Prime Minister U Ba Pe, U Ba Win, Thakhin Aung Sein Hla, U Ba Shwe (Mandalay), U Ba Be (Yangon), U Ba Yin (Meikhtila), U Pu (Yenanchaung), U Sein (Bandoolla), U Tun Sein (Thet-Pann), U Ba Thi (Amarapura), and U Thar Tun (Architect) were attended.

U Kalyāna, the President of ABYL, said that:

"We are zealous entirely for the unification, and gratified and satisfied for trusteeship between the ABYL and the leaders, and the trust is the most important in any issues, and then finally ABYL would perform completely while the leader entrusted the duty to the hands of the ABYL as they are trusted".

Sayadaw U Piyasena read the clarification of four covenants (See appendix N) in each paragraph and let the leaders to sign them. Bogyoke Aung San had argued and explained that the word "wellbeing" in the four covenants was very broaded and dept and so it should be substituted with the word "absolute independence" as there might come out some confusions and troubles when this term was abused by the evil men. The plan of the monks of the ABYL had come to hesitate with the malicious act of Galon U Saw though other political leaders were agreed.  

塞 manuscript used in the early period

Seal of ABYL used in the AFPFL period

25 The Progress Newspaper, 31-1-1940?
At the mass meeting of Naythurein Theatre\textsuperscript{26} in Mandalay which was held during the war time on 11, November, 1944, Sayadaw U Kalyāna of ABYL acted as chair person there and Bogyoke Aung San, U Mya (Pyawbwe), U Mya (Hinthada), Thakhin Than Tun, U Ba Pe and U Kyaw Nyein respectively made speeches. Two resolutions were laid down at this meeting: (1) supporting on the General Association's recommendation not to participate in the government because of the governor's action without consent to the will of the majority of the people. (2) resoluting to participate annimously in the General Association.

Besides, at the Conference of the AFPFL which was held at the Middle Terrace of Shwe Dagon Pagoda in Yangon during the post-war period on 17, January, 1946, Sayadaw U Jotika (President), U Kalyāna (Vice-President), U Khemeinda (Secretary), U Kusala (Associate Secretary), and U Thuriya (Head of Department of Propagation), were attented. Although they had planned to discuss on the issues of the monks and the General Council of the Monks in the third day of the conference, Sayadaw U Kalyana spoke that the affairs of the monks were just issues of the monks concerned and they withdrew their proposal. Furthermore, they did not make consultations and speeches on the other issues.\textsuperscript{27} At the same year, the Conference of the All Burma Students Union was held at the Daik-U zayet on the middle terrace of Shwedagon Pagoda from 28 July to 1 August.\textsuperscript{28} ABYL had to respond with a book entitled "What is the omniscience"on a criticism made by a student with the pen-name of Zauk-htoe on the omniscience of the Buddha on the wall sheet of this conference. Sayadaw U Kalyāna, the President of ABYL, had to write this book under the exhortation of the ABYL and made clarification with three chapters, over 180 pages, on the 9 charges of Zauk;htoe.\textsuperscript{29}

It is also found that ABYL had occasionally made exhortation and urgent with the intention for the unity of the people through from the newspapers and magazines.\textsuperscript{30} The executive members of the ABYLmade a consultation with Prime Minister U Nu and a time with the ministers due to the insurgencies of the communists soon after the assuming of independence. And they also requested to grant fully the rights of democracy to the people, the democratic people would not believe if the communists continued to make the insurgencies that suffered and lost by the people, to perform as able as to be tranquil in quick as the conditions of the country in current was very sorrowful.\textsuperscript{31}

After the Second World War, the organization of A.F.P.F.L came to be appeared in Upper Myanmar under the endeavours of the Sayataw U Vilāsagga.\textsuperscript{32} When the A.F.P.F. L government had managed to teach the Islam as a religious subject at the schools in 1954, A.B.Y.L took a lead and rejected it and achieved. From since there, A.B.Y.L was far-away from U Nu and came to be close together with the group of U Kyaw Nyein and U Ba Swe and undertook the anti-communist activities. However, when the A.F.P.F.L came to split into two groups in 1957-58, A.B.Y.L promulgated an announcement that they would not follow to any side and would remain and practice in detachment.\textsuperscript{33} They also proclaimed an announcement

\textsuperscript{26} In the compound of Budhistl High School at Aungnann Yeiktha Quarter
\textsuperscript{27} The New Light of Burma Newspaper, 20-1-1946
\textsuperscript{28} Anh Kyaw, "The History of the Movement of the Students in Myanmar(1945-1958)", Yangon, Duwum Book House, 2012, p-18
\textsuperscript{29} U Kalyana, "What is the Omniscience", Mandalay, Hla Khin & Sons Press House, 1947, p
\textsuperscript{30} Luu U Hla, "The Newspapers are telliing on Myanmar in the War Time", Vol 1, Mandalay, Kyeeppwayay Press House, 1969, p-193-4
\textsuperscript{31} Oway Journal, 13-6-1948, p-31
\textsuperscript{32} The Brief Biography of Sayataw U Vilasagga, P-3
and requested to the leaders of the A.F.P.F.L to attempt utmost not to disintegrate the A.F.P.F.L believed by the whole people. (See appendix O) Sayadaw U Jotika, the President, made announcement that the Prime Minister U Nu, Thakhin Tin, U Kyaw Nyein, and U Ba Swe (Vice Prime Ministers) were the chief culprits in the disintegration of A.F.P.F.L. and gave admonishment\(^{34}\) to effort utmost for the wellbeing of the union. (See appendix P)

In Brief, A.B.Y.L came to emerge as a reinforcement in a place of its predecessor, Samgha Samaggi, and its activities were more effective and sharp as its leaders were young and educated monks. A.B.Y.L therefore came to be stronger until it was able to organize the Yahanpyo organizations even in the states of Shan, Chin and Kayah. Although it had successively and strictly prohibited on the involvement in the political party, group and gangs since its formation, for its long-term unification, A.B.Y.L actively took part and gave leadership in the actions tended toward the Unification of the people and the order of the monk. Although A.B.Y.L had come to emerge with the background of racial riots, it was able to lead the people to the right way instead of the wrong way under the high political consciousness and intelligence of the leading monks. It did not support and encourage to the actions that attack, and encroach and slander to other races and faiths. As same as it took leadership in the front in any issues deduced encroach to the people and the religion.

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\(^{34}\) "Admonishment of Aggamahapannita Sayataw U Jotika, the President of the All Burma Yahanpyo League"
Appendix (A)

(၁) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၂) ကူးစက်များသည် အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၃) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၄) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၅) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။

Appendix (B)

အောက်ပါသို့သောကြည့်ရှုချက်များ:

(၁) ကူးစက်များသည် အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၂) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၃) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၄) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၅) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၆) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၇) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၈) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၉) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
(၁၀) အောက်ပါသို့သောကြည့်ရှုချက်များကို အတည်ပြုရက်ကို အလုပ်ကို ပြောင်းလဲနိုင်ပါသည်။
Appendix (C)

| ၀  | ၁  | ၂  | ၃  | ၄  | ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
|----|----|----|----|----|----|----|----|----|----|------|------|------|------|------|------|------|------|------|------|------|------|
| ၀  | ၁  | ၂  | ၃  | ၄  | ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁  | ၂  | ၃  | ၄  | ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၂  | ၃  | ၄  | ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၃  | ၄  | ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၄  | ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၅  | ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၆  | ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၇  | ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၈  | ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၉  | ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၀  | ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၁  | ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၂  | ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၃  | ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၄  | ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၅  | ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၆  | ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၇  | ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၈  | ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၁၉  | ၂၀  | ၂၁  | ၂၂  |
| ၂၀  | ၂၁  | ၂၂  |
| ၂၁  | ၂၂  |
| ၂၂  |  |
Appendix (D)

(က) ချက်ခံစေနိုင်သည်။

(ခ) ဗျူဟာကို အများသော ဖော်ဆိုပြီးဖြစ်သည်။

(က) မိုးရှင်အမျိုးအစားကို စိတ်ဖြာပြီးဖြစ်သည်။

(ခ) ကျွန်ုပ်တို့ကို ဖော်ဆိုပြီးဖြစ်သည်။

(က) ဖျင်သားတို့ကို များစွာဖော်ပြပါသည်။

(ခ) ကျွန်ုပ်တို့ကို များစွာဖော်ပြပါသည်။

Appendix (E)

(က) စိတ်ပေးခြင်းသည်။

(ခ) များစွာဖော်ပြပါသည်။

(က) ကျွန်ုပ်တို့ကို များစွာဖော်ပြပါသည်။

(ခ) အသားဝင်စေရန်မှုများဖော်ပြပါသည်။

(က) များစွာဖော်ပြပါသည်။

(ခ) အသားဝင်စေရန်မှုများဖော်ပြပါသည်။

(က) များစွာဖော်ပြပါသည်။
Appendix (F)

(ဗ) ကလေးများစွာ စိတ်ကူးသော အကြမ်းဖုံး အချိန်ပေါ် သူ့မော်သားရောဂါအဖွဲ့ အတွက် အနိုင်ရောက်ရန် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ငြိမ်းချမ်းရာ များသော အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ကလေးများစွာ စိတ်ကူးသော အကြမ်းဖုံး အချိန်ပေါ် သူ့မော်သားရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ငြိမ်းချမ်းရာ များသော အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

Appendix (G)

အမြင့်ပေါက်မြင့်စိတ်ကူးသော စာရင်းများ

(ဗ) ကလေးများစွာ စိတ်ကူးသော အကြမ်းဖုံး အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ငြိမ်းချမ်းရာ များသော အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ကလေးများစွာ စိတ်ကူးသော အကြမ်းဖုံး အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ငြိမ်းချမ်းရာ များသော အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။

(ဗ) ကလေးများစွာ စိတ်ကူးသော အကြမ်းဖုံး အရေးကြီးစောင် သို့မဟုတ်ရောဂါအဖွဲ့ အတွက် အချိန်ဖြစ်သောအခါ မြန်မာ့ကြီးစောင် ရက်နာရီတစ်လျှက် အရေးပါသည်။
Appendix (H)

(3) အိုအိုအားလုံး;
(4) မိုင်မိုင်;
(5) ကိုကိုကို;

Appendix (I)

<table>
<thead>
<tr>
<th>အမှား</th>
<th>ထိုသို့မှ</th>
<th>စံသို့မှ</th>
<th>စံသို့မှ_စံသို့မှ</th>
<th>စံသို့မှ_စံသို့မှ</th>
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<td>ဖြူစားစေ</td>
<td>ဖြူစားစေ_ဖြူစားစေ</td>
<td>ဖြူစားစေ_ဖြူစားစေ</td>
</tr>
<tr>
<td>၂</td>
<td>အကောင်အယွင်း</td>
<td>ဖြူစားစေ</td>
<td>ဖြူစားစေ_ဖြူစားစေ</td>
<td>ဖြူစားစေ_ဖြူစားစေ</td>
</tr>
<tr>
<td>၃</td>
<td>အကောင်အယွင်း</td>
<td>ဖြူစားစေ</td>
<td>ဖြူစားစေ_ဖြူစားစေ</td>
<td>ဖြူစားစေ_ဖြူစားစေ</td>
</tr>
<tr>
<td>၄</td>
<td>အကောင်အယွင်း</td>
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Appendix (K)

ဗုဒ္ဓဟူး စိုက်ပျိုးရေး လူသားဖြစ်ပြီး ပြီးစီးပွဲများ

(၁) မိုးအောင်မြင်သောအခါ အခြေခံအဖွဲ့များလိုအပ်သောကြောင့် ပြန်လည်စာရင်းဖွင့်တင်ခြင်း
(၂) မိုးအောင်မြင်သောအခါ အခြေခံအဖွဲ့များလိုအပ်သောကြောင့် ပြန်လည်စာရင်းဖွင့်တင်ခြင်း
(၃) မိုးအောင်မြင်သောအခါ အခြေခံအဖွဲ့များလိုအပ်သောကြောင့် ပြန်လည်စာရင်းဖွင့်တင်ခြင်း
(၄) မိုးအောင်မြင်သောအခါ အခြေခံအဖွဲ့များလိုအပ်သောကြောင့် ပြန်လည်စာရင်းဖွင့်တင်ခြင်း
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(၆) မိုးအောင်မြင်သောအခါ အခြေခံအဖွဲ့များလိုအပ်သောကြောင့် ပြန်လည်စာရင်းဖွင့်တင်ခြင်း

Appendix (L)

(၁) အောက်ပါဝင်စာမျက်နှာများ
(၂) အောက်ပါဝင်စာမျက်နှာများ
(၃) အောက်ပါဝင်စာမျက်နှာများ
(၄) အောက်ပါဝင်စာမျက်နှာများ
(၅) အောက်ပါဝင်စာမျက်နှာများ
(၆) အောက်ပါဝင်စာမျက်နှာများ
(၇) အောက်ပါဝင်စာမျက်နှာများ
(၈) အောက်ပါဝင်စာမျက်နှာများ
(၉) အောက်ပါဝင်စာမျက်နှာများ
(၁၀) အောက်ပါဝင်စာမျက်နှာများ

Appendix (M)

သုံးစွဲပါမည်

(၁) အရေးကြီးသောကြောင့် သိမ်ပြီးစီးပွဲများကို သုံးစွဲပါမည်
(၂) အရေးကြီးသောကြောင့် သိမ်ပြီးစီးပွဲများကို သုံးစွဲပါမည်
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(၁၀) အရေးကြီးသောကြောင့် သိမ်ပြီးစီးပွဲများကို သုံးစွဲပါမည်
Appendix (N)

ပြုလုပ်မှုများအားလုံးကမ္ဘာ့အချက်ချက်များအားလုံးကို အဖြစ်အပေါ် အချက်အလက်များ အရာအရပ်လေးများ အားလုံးကို အဖြစ်အပေါ် အထောက်အပြု များစွာ ပြုလုပ်ကြည့်စေချင်သည်။

(1) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(2) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(3) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(4) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(5) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(6) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(7) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။

(8) မြို့ပေါင်းရေးကူးစက်မှုများအားလုံးကို မြို့ပေါင်းရေးအရာလေးများ မှာ ပြုလုပ်ကြည့်စေချင်သည်။
Appendix (O)

350  University of Mandalay, Research Journal, Vol. 10, 2019
Appendix (P)

မြန်မာ့ဘာသာအသံအရ အနားယူပါသည်။

အောက်ပါအတွက် အဆင့်အတွက် ပြန်လည်ချမ်းသာလျှင် မိုးမိုးလေး။
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