

HISTORY OF THE MONASTERIES IN TAUNGTHAMAN VILLAGE TRACT

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Abstract

It is found that Taungthaman Village tract was flourished in Buddhism before the period of Amarapura. King Badon shifted his royal capital from Yadanapura Inwa to Amarapura for the sake of Buddhism as a priority. Taungthaman area is also included in the Buddhism flourished area of the royal capital, Amarapura. Large and magnificent Pagodas and monasteries are found in Taungthaman. In Taungthaman village, there were many learner monks who were patronized by the king and that Buddhism also flourished. It can be found that there also were many monasteries and vipasana cloisters of those monks teaching dhamma and literature. At the end of Myanmar monarchial rule, Buddhism faded in Taungthama area. However, Buddhism could thrive again in Taungthaman after getting the independence.

Keyword: Buddhism

Introduction

It can be found in literature that people in various countries of the world believed in various religious faiths. These religious faiths including Hinduism, Buddhism, Confuciousm, Christianity and Islam spread all over the world.² The traditional belief of Buddhism was started by Pyu people in Myanmar history. Pyus were the people possessing high standard Civilization whose kings had sent their envoys to China through Nankyaung during the period of 801-802 AD because of the detailed recordings about these envoys and playing the musical instruments of Pyu musicians in the Chinese contemporary accounts. Besides, these accounts had described about the city-walls of Pyu capital which was made with the glazed-bricks, the moats made with bricks, the living of several thousand households in the City-walls, the location of over one hundred Buddhist Monasteries, the decoration with the bright colours, gold and silver at these monasteries, the benevolence and un-willingness to kill the creatures, the living of everybody including male and female at the monasteries under the supervision of the monks from the age of 7 to 20 by cutting their hairs, the behaviour as the laypeople if they did not realize the truths dealing with the Buddhist sermons until twenty years old. The buildings of several monasteries and the donation of slaves, cattles and lands to them, the striking and engraving of the Buddha Images with the materials like as coper, metal, timber, stucco, stone, etc and the donation of bowls and robes to the monks went from the four cardinal points.³ According to the above documents, it was found that Myanmar had established the greatest monasteries for the Buddhist monks as well as they had worshipped and accepted the admonition of these monks since the Pyu Period.

Materials

In preparing the present research, primary sources such as stone inscriptions, urn-inscription, parabaiks and interviews and secondary sources have been cited as evidence.

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² Toe Hla, *Shae houng Myanmar nainggan Thamine*, (the ancient history of Myanmar country), Naing htet Aung press, Yangon, 2014, p.38

³ Than Tun, Dr, *Khit-haung Myanmar Yazawin*, (the ancient history of Myanmar), Maha Dagon press, 1969, p.62

Aims

The present paper aims to know about flourishing Pariyatti and Paripatti Sāsana at Taungthaman Village tract. Since the period of Myanmar Kings, the education of Taungthaman village tract was taken the full responsibilities by the monasteries. The titles for the well-versed monks awarded by the Kings were emerged of Taungthaman village tract. Taungthaman village tract is possessing the historic heritages.

Findings and Discussion

In Konbaung Period, King Badon, the first founder of Amarapura, shifted his royal capital from Yadanapura Inwa to Amarapura in 1783. The reason for shifting the royal capital was claimed as (1) for the benefits of Buddhism, (2) for the king, (3) for his generations and (4) for the benefits of the people.¹ The activities of king Badon for the prosperity and flourishing of Buddhism as well as for its propagation had effects upon the flourishing of Buddhism in Taungthaman area. Taungthaman village tract is located in Amarapura township of Mandalay Division in Upper Myanmar, at the eastern end of the world-famous *U Bein* Bridge. Nowadays, it is the village tract where Yadanabon University is located. At the present time, it is the village tract consisted of Taungthaman village, Htantaw village and Oebo village. According to the tradition of Myanmar, the people of Taungthaman village constructed and donated the monasteries to get the protection and guidance of the Sangha and for the perpetuation and propagation of Buddhist *sāsana*. There were many monasteries in Taungthaman village tract are as follows;

Table 1 Monasteries in Taungthaman village tract

No.	Name of Monasteries	Date of founding	The founder of monasteries	Sect
1.	Ywa-Oo (or) Megawaddy	Bagan period	?	Shwe Kyin
2.	Min-kyau	Amarapura period	?	Shwe Kyin
3.	Nyaung-pin	Amarapura period	U Ray-wata	Shwe Kyin
4.	Shwe-bon-tha	During the reign of king Bagan	U Thujata	Sudhammar
5.	Shwe-la-bon	1853	?	Sudhammar
6.	Tawya-Min-Kyaung	1882	U Nanda	Sudhammar
7.	Shwe-hlan-bo	Amarapura period	?	Shwe Kyin
8.	Thone-sau	Amarapura period	?	Sudhammar
9.	Maung-htaung taw-ya	Amarapura period	?	Sudhammar
10.	Moe-Kaung	1930	U Nanda Wuntha	Sudhammar
11.	Oe-bo	1930	U Dhamma	Sudhammar
12.	Chan-thar-gyi ale kyaung	1948	?	Shwe Kyin

¹ May Nyunt, "Amarapura Myo-ti Nan-ti Thamaing" (History of Construction of the city and royal palace of Amarapura), M.A Thesis, Mandalay University, 1993, p-10

No.	Name of Monasteries	Date of founding	The founder of monasteries	Sect
13.	Kyauk-taw-gyi	1981	U Agga Wuntha	Shwe Kyin
14.	Thila-vithaw-dani	1989	U Vi-thutdha	Sudhammar
15	Shin Araham Thein Kyaung	1997	U Jaoti-thara	Shwe Kyin
16.	Thit-sar-war-di	1998	U Narathiha	Sudhammar
17.	Shwe-moth-htaw	1999	U Ariya	Sudhammar
18.	Wai-jayan-tar	2001	U Kaw-than-la	Sudhammar
19.	Aye-mya-thaya	2002	U Sanda-thiri	Sudhammar
20.	Shwe-ta-nga	2017	U Dhammika	Sudhammar

Source: Findings of the researcher

Meigawaddy, *Teik-ok* monastery is located in the South of Kyauktawgyi pagoda. The monastery was well known as Meigawaddy *teik-ok kyaung* with reference to Meigawaddy *Sayadaw* during the reign of king Bagan and its administrative function on all monasteries in Taungthaman *teik-ne* (circle). At that time, Buddhism was flourished with Phaung Taw Oo Buddha image donated by King Alaung Sithu in Bagan period to the abbot at the monastery of Taungthaman village. In 1852, kyaukse *wun* Maha Minhla Min Khaung Kyaw Htin donated Meigarama *Kyaung-teik*, Meigawaddy monastery and Dhattaw *ceti* (pagoda), ordaining hall and pitaka hall in the compound of Meigawaddy *taik-ok kyaung*.¹

It is known that the monastery decorated with three or four tired roofs, Meigawaddy *teik-ok kyaung*, could bring about the fame and dignity of the people of Taungthaman village tract up to the present of the royal capital. During Amarapura period, Maung Hmong, son of U Moe and Daw Phwa Thwe from Simee Htun village of Taungthaman village Tract was lost from home at the age of fifteen, strangely and he could not be found even though his parents and relatives looked for him in various towns and villages. They had given up their attempts as they did not get any information about him. Many years later, he came back to the village as a *Sangha* (Buddhist monk) in an admirable manner. The *Sangha* did not reply the questions of his parents and relatives where he spent his life.² In 1853, when the bone relics and *pareikkharas* of the first Shwekyin *Sayadaw* were enshrined into a *ceti* and the matter was inscribed on a stone inscription, the people could know that he was the disciple of the first Shwekyin *Sayadaw*.³

The parents and relatives gladly placed the monk under custody of the *taik-ok Sayadaw* (chief monk) of Taungthaman village. When the *Sayadaw* asked for the title and the age of *Sangha* lent (*wās*) the monk replied that he was nine lent years in novice-hood and five lent year in monk-hood and his title was Janeinda. The resident *Sayadaw*, then sent to Pak-pa Sarthinteik (Monastic school) *Sayadaw* to learn Buddhist literatures. When the teaching *Sayadaws* examined the education of the monk, they found that Janeinda had learnt not only *tipitakas* but the monk had also learnt four vedas on astrology. As a result, they sent the monk back to the village resident *Sayadaw*. As the resident *Sayadaw* could not satisfy it, the monk was again sent to Vākara *Sayadaw*. After Vākara *Sayadaw* and *hte-ra* (elder *Sayadaws*) examined the education of the monk

¹ Stone inscription of sacred relic, stupa and record of *san-da-daw-pyae* (wish fulfilling) pagoda, Meigawaddy *Taik-ok Kyanung*, simee htun village, line 1 to 3 (Henceforth: *san-da-daw-pyae*)

² Hlaing, U, *phaung taw Oo phayar Thamine* (pagoda History of phaung taw oo), new Burma tipitaka press, Amarapura, 1983, p-4(Henceforth: Hlaing, 1983)

³ Stone inscription of Bontha-htut-tin, Bontha-htut-tin Pagoda, Htantaw village, obverse, line - 23 (Henceforth: Bontha-htut-tin)

to their approval, the monk was sent back to the village *Sayadaw*. At that time, Amarapura suffered for three years of drought and the royal capital residents and the farmers met with the difficulties. Therefore, king Bagan invited 1000 monks from various parts of the country and requested to recite Nga-yant-min Sutta according to the advice of the wisemen, Nga-yant-min Sutta was recited for seven days with other Suttas. During recitation, the Sanghas from away area had to sleep in the royal palace whereas the Sanghas from the neighbouring areas had to go back to their monasteries for sleeping.¹

Therefore Taungthaman *taik-ok Sayadaw* had to go to the palace every day. On the sixth day of recitation of *parit-taw*, Ashin Janeinda served the *Sayadaw* with the filial duties and asked the *Sayadaw* whether *Sayadaw* thought the rain could fall after seven days recitation of *parit-taw*. Then, *Taik-ok Sayadaw* replied that he thought so. Therefore, Shin Janeinda told *Sayadaw* that there was no sign of raining even though the elder *Sayadaws* recited the *parit-taw* from seven days to seven months and if the disciple monk had the chance to recite the *parit-taw* alone, there could be rain. On the next day *taik-ok Sayadaws* went to the palace and recited *parit-taw*. When the rain still did not fall, *Sayadaw* consulted with other elder *Sayadaws* that his disciple Shin Janeinda claimed that the rain could fall if he would recite the *parit-taw* alone. Therefore, *Sayadaws* requested *taik-ok Sayadaw* to bring Shin Janeinda to the palace. On the next day, *taik-ok Sayadaw* brought Shin Janeinda to the palace and recited the *parittaw*. However, the rain did not fall and *taik-ok Sayadaw* and other *Sayadaws* consulted the matter. They said to the king that they assigned duty to that young *Sangha* to satisfy the desires of the king and the people. King Bagan immediately approached to Shin Janeinda and Shin Janeinda asked to the king to bring 500 young monks. He continued to say that he would recite the *parit-taw*, accompanying 250 *Sanghas* on right and left sides of him.²

On the next day Shin Janeinda individually recited the *parit-taw* as arranged in advance and the rain clouds appeared in four directions after one hour of recitation. The rains fell heavily for seven nights without raining in daytimes. The king was greatly pleased with the conditions and he awarded *Sayadaw* with titles and appointed as the royal *Sayadaw*. *Taik-ok Sayadaw* transferred the position of the resident monk to Ashin Janeinda before his death. From that time onward, *Taik-ok* monastery was started to be named as Meigawaddy *taik-ok kyaung* with reference to the term "Meiga is rain" and "Waddy is falling" as raining *Sayadaw's* monastery³. In 6 April 1852, Kyaukse *wun Minhla Min khaung kyaw Htin* built Meiga Rama *Kyaung-taik*, Meigawaddy monastery donated to Meigawaddy *Sayadaw* and Sacred relics stupa donated for the people to pay obeisance in dedication to the Nirvana.⁴

When king Mindon shifted his royal capital from Amarapura to Mandalay, the king brought Meigawaddy *Sayadaw* for his reliability in the religious and secular affairs of the country due to *Sayadaw's* ability in well versed literature. The king worshiped the *Sayadaw* by donation of Meigawaddy Taungthaman *Taik* at Mandalay, which is still with standing in Buddhism.⁵ When the relatives and devotees who accompanied *Sayadaw* shifting towards Mandalay city were allocated with land, the people from Simeetun and Oebo villages these villagers were allocated in the areas which is still named as Simeetun ward and Oebo ward.⁶ As *Sayadaw* could brilliantly

¹ Hlaing, 1983, p-5

² Hlaing, 1983, p-6

³ Hlaing, 1983, p-7

⁴ San-da-daw-pyae, line -1 - 5

⁵ Ashin kay lar tha; *Mandalay Sāsana Wan* (Religious of Mandalay) Volume. No. 14, 2016, p-100

⁶ Hlaing, 1983, p-7

conducted for the interest of the religion and the country, *Sayadaw* was awarded by various titles by the successive kings, including

- (1) Janeinda-bhi Thiri-dhaja Maha-dhamma Raja-Guru titled by king Bagan¹,
- (2) Janeinda-bhi-nyāna-saddhamma-daja Maha-dhamma Raja-Guru titled by king Mindon on 26 June 1854² and
- (3) Janeinda-bhi-daja-dipati-thiri-pavara Maha dhamma Raja-dhi Raja-Guru titled by king Thibaw in september 1884³.

Therefore, the Buddha *sasana* of Meigawady *taik-ok* monastery in Taungthaman still a live distinctively up to the present time.

Table 2 Successive abbots of Meigawaddy monastery

No.	Name of Abbots	Date	tenures
1.	U Janeinda (Meigawaddy Sayadaw)	From the reign of Bagan Min to 1853	?
2.	U Gandhamasara	1853 - ?	?
3.	U Jayanta-dhamma-kaitti	?	about 5 years
4.	U Nanda Wuntha	?	about 12 years
5.	U Nyanna	? - 1991	?
6.	U Aggawuntha	1991-2012	21 years
7.	U Sitra-Nyanna	2012 to present time	8 years

Source: Phaung Taw Oo *Phayar Thamine*, Pg 8-11

Min-kyauing monastery is located on the south of Thone-sau *kyauing*. It is traditionally assumed, it came into existence when the elder *Sayadaw* devoted by the king and his royal family members used to live there after they had participated in various religious affairs of the royal family. It was found that in 1853, Min *kyauing Sayadaw* U Jayan-ta Dhammaketti. *Sayadaw* was succeeded by U Nyan-na when U Jayan-ta had to shift to Meigawaddy *taik-ok kyauing*.⁴

Nyaung-pin monastery is located on the eastern side of U Bein bridge. There are nine ancient pagodas which is estimated as about 300 years old. In 1853, it is found the words, Nyaung pin *kyauing Sayadaw* Shin Ray-wata, the disciple of Meigawaddy *Sayadaw*.⁵ Therefore, the monastery was existed in Konbaung period and when it was lack of resident monk, the pagodas were kept by Meigawaddy *taik-ok kyauing*. In 2007, Ashin Nyan-nein-da from Meigawaddy *taik-ok kyauing* built the monastery, it came into existence.⁶

Shwe-bon-tha monastery is located on the east of Htantaw village and on the north of Yadanbon University. The monastery had closed to Taungthaman *Than-te* compound during the period of Amarapura. The monastery was a sub-monastery of Ashin Thujāta, a disciple of

¹ Bontha-htut-tin, obverse, line - 28

² Bontha-htut-tin, obverse, line - 29

³ Maung Maung Tin, U, *Konbaungzet Maha Yazawindawgyi* (Great chronicle of The Kongbaung Dynasty), volume III, Yangon, Universities, Historical Research Department, 2004, p-432 (Henceforth: Maung Maung Tin, 2004)

⁴ Haling, 1983, p- 8-9

⁵ Bon-tha-htut tin, reverse, line - 14

⁶ Personal interview with U Nyan-nein-da (abbot), 50 age, Thila-vithaw-dani-thein *kyauing* monastery, Htantaw village

Meigawaddy *Sayadaw*.¹ As Ashin Thujāta was very skilful at teaching dharma and literature, king Thibaw donated a multi-tired roofed monastery to *Sayadaw*. Meigawaddy *Sayadaw* brought U Thujāta to Mandalay and asked to teach Dhammas and literature in Taungthaman *taik* at Mandalay. In 1901, U Thujāta was donated the garden lands by Magwe *Wundauk*. When the monastery was built, it was given the title of Shwe-bon-tha-*taik* with reference to the original monastery in Taungthaman village. The monastery is magnificently existed nowadays in the west Pyigy-pyawbwe ward. The title of Thusāra-bhi-kavi-dhaja Thiri-thadhama-vamsa-maha-dhamma Raja Guru seemingly awarded by the exiled king Thibaw at Yadanagiyi among twelve *Sayadaws* who attended the ear boring ceremony of the princesses of the king. The title can still be seen in Shwe-bon-tha monastery at Mandalay up to the present day. In 1899, *Sayadaw* was awarded with "Abhivamsa" title by Mandalay *Pariyatti-sāsanā-hita* association as *Mulā - dhamma - sarkhya* (the original teaching) *Sayadaws*.² After U Thujāta, Shwe-bon-tha monastery in Htantaw village was succeeded by *Sayadaw* U Jagara from Moungh-taung-tawya monastery in Oebo village.³ Shwe-bon-tha monastery has been in existence for about 170 years.

Table 3 Successive Abbots of Shwe-bon-tha monastery

No	Name of Abbots	Date	Tenures
1	U Thu-ja-ta-daja	1852 - ?	?
2	U Jagara	?	?
3	U Zin Chaw	?	?
4	U Zin Tun Maung	1946 -?	?
5	U Zin Ngwe Baw	?	?
6	U Zin Nwee	?	?
7	U Nanda Wuntha	? - 1977	over 30 years
8	U Jagara	1978 to present time	42 years

Source: Findings of the Researcher and the personal interview with U Jagara (abbot of Shwe-bon-tha monastery).

Shwe-la-bon monastery was located on the east of Htantaw village. During Meigawaddy pagoda festival, , a *Sunsa Kyaung* (food building) was built under Meigawaddy *Sayadaw* to offer food to *Sanghas* and it became a monastery⁴. In 1899, Shwe-la-bon *kyaung Sayadaw* was U Thila.⁵ So, it was existed distinctly from monarchial period to present time.

Dhammapala Min *Kyaung* monastery is located on the south of Maung-htaung taw-ya *kyaung* and it was once named Taw-ya min-*kyaung*. In 1882, Taw-ya min-*kyaung* was donated by monk U Nanda, Htilin *Sayadaw* U Thu Jata, nephew *Letwe win min, daing sayay-gyi-min* min Nay Myo Thiha kyaw Khaung and his son *Myin saryay gyokgyi min* (chief of house clerk) Minhtin-sithu-yazar, brother Akkapet *Myin sayaygyi min* U Pho Lin and brother shan *Myin sayaygyi* U Ohn accompanied with, pagoda, ordaining hall, *zayat* (public rest-house), brick-well and pool with the intention for perpetuation of Buddha religious for the whole 5000 years.⁶ After king Thibaw was brought to India, the monastery lost the resident monks for over hundred years due to

¹ Bontha-htut-tin pagoda, obverse, line - 59

² "Mahathuta Thawma, 100 year anniversary *Mawgun*" Mahathutathawma Shwe bon tha pariyatti sarthintaik, Mandalay, 2002, p 30-33

³ Donation of Shwe-laung monastery, 1888, *parabaik* MS, Ashin Thilar sara, Maha Thuta thaw ma Shwebonhar monastery, Mandalay

⁴ Personal interview with U Wunna thara (abbot), 56 age, Shwe-la-bon monastery, Htantaw village

⁵ Donation list of Maunghtaung *Sayadaw*, 1899, *parabaik* MS, Ashin Thila Sara, Shwe-bon-tha monastery, Mandalay

⁶ Stone inscription of Tawya minkyaung, Dhamma Pala tawya min *kyaung*, Oebo village

the prevalence of thieves and robbers. However, the Buddhist images, three stupas, ordaining hall, brick-well and old pool remained clearly. On 17th July 1997, the present resident monk, U Vija dhara arrived and the religious lands were donated by U Pho Lu and his wife, Daw Tin Shwe, and U Kyaw Than and his wife, Daw Than Myint, from Oebo village. Then, U Sein Thaung and Daw Than Kyi, from Monywa carried out the reparation works and built the buildings. Moreover, good wishers also contributed repairing and building and about thirty novices were taught for about twelve years. When *Sayadaw* became older, his learning novices shifted to the monastery of Maung-htaung *Sayadaw* of his disciple.¹

Shwe-hlan-bo village existed since the monarchical period and Shwe-hlan-bo pagoda and monastery, thus, existed since that time.² In 1885, it is found as *Sayadaw* of Shwe-hlan-bo monastery, U Nadara.³

Thone-sau *kyaung* is located on the south of Chan-tha-gyi monastery. It seemed that the name was given with reference to the existence of three ancient pagodas. It is found in 1888 that the name of the resident *Sayadaw* was U Ka-wein-da. As many parabaik letters inscribed with the name of U Ka-wein-da⁴ are found and that it can be considered that *Sayadaw* is a well-educated monk in dhamma and literature who had a great influence upon the local people. Then, the monastery was lacked the resident monk. In 1950, the monastery was resided by monks and religious works are carried out up to the present time.⁵

Maung-htaung taw-ya monastery is located on the southeast of Oebo village. It is questionable whether the monastery was Taw-ya *kyaung* of the first Maung-htaung *Sayadaw*. In 1899, Maung-htaung *Sayadaw* U Jagara donated the Taw-ya *kyaung* to Shwe-bon-tha *Sayadaw* U Thusara at Mandalay⁶ while *Sayadaw* U Jagara had to migrate to Shwe-bon-tha taik at Taungthaman village. Then, a monk resided with a four-wheel cart decorated with teak roof, teak walls and windows. Then, resident monk disrupted and ordaining pillars and brick-well remained. In 2003, U Sein Thaung and Daw Than Kyi's family from Monywa donated Lawka-thara-phu *ceti* and Sein Thaung *kyaung* under the leadership of Dhamapala Min Kyaung *Sayadaw*, U Vija dhara. U Dhamma-thar-ra, the disciple of U Vija-dhara built a *sun sar* (food) *Kyaung* and taught three novices since 2003. At present, Buddhist religion has been propagated with about forty novices in this monastery.⁷

Moe-kaung monastery is located on the southeast of kyauktawgyi pagoda. There is an ancient pagoda titled Moe-kaung pagoda in the monastery compound which is traditional famous as fulfilling the desire for rain in case of drought, by offering watering and food. Moe-kaung monastery came into the existence by depending upon Moe-kaung pagoda around 1930. It was said that, the monastery was resided by U Nanda Wuntha, the disciple of Meigawaddy *Sayadaw*. As *Sayadaw* was very famous in teaching education literature, the monastery was attended to learn by the students from various part of the country to learn. Then, under the residency of *Sayadaws* U Panni, it was also attended by about sixty pupils in each year due to the famous teaching. As the monastery received the largest number of student in Taungthaman area, it received the provision

¹ Personal interview with U Vija dhara (abbot), 79 age, Dhama pala min-*kyaung*, Oebo village

² Personal interview with U Wuni-thara (abbot), 50 age, Shwe-hlan-bo monastery, Taungthaman village

³ The transfer list of *Gyo phyu kon kyaung, parabaik* MS, Ashin Thilar sara, Maha thuta thawma Shwe-bon-tha *kyaung* taik, Mandalay

⁴ The transfer list of Shwelaung *kyaung, parabaik* MS, Ashin Thilar sara, Maha thuta thawma Shwe-bon-tha *kyaung* taik, Mandalay

⁵ Personal interview with U Ottama (abbot), 55 age, Thon-sau monastery, Taungthaman village

⁶ Donation monastery of U Jagara, 1899, *parabaik* MS, Ashin Thilar sara, Maha thuta thawma Shwe-bon-tha taik, Mandalay

⁷ Personal interview with U Dhamapala (abbot), 37 age, Maung-htaung tawya monastery, Oebo village

of book and stationaries donated by prime minister U Nu government is Public Education Council. The monastery taught *thin-pongyi* (Myanmar primary literature), *Mingala-sutta* prescribed courses in state schools and mathematics.¹ As a result, it can be noted that Moe-kaung monastery participated in the education affair of Taungthaman area specifically.

Oebo village monastery was donated by U Khan and Daw Myin, U Myat Gyi and Daw Su from Mandalay in about 1930. The first resident *Sayadaw* was U Dhamma.² In 1947, the monastery was resided by U Mu-nein-da, a well-known preaching dhama and good at teaching and there were over 100 students each year under *Sayadaw's* teaching. In 1987, U Mu-nein-da passed away³ and the monastery was succeeded by his disciple U Pynnyā-thā-mi up to the present time.⁴

Chan-tha-gyi ale monastery is located on the southeast of Taungthaman village. There are Chan-tha-gyi and Chan-thaya pagodas in its compound. Chan-tha-gyi is a stupa while Chan-thaya is a temple. Chan-tha-ya pagoda lying on the south was built in 1921 and the Buddha image is found in its cave with the stone inscription of date 1919 by the donar.⁵ It is traditionally assumed that Chan-tha-gyi pagoda on the north was older. It can be assumed that the monastery was named Chan-tha-gyi-ale *kyaung* with reference to Chan-tha-gyi Pagodas. The Monastery is no evidence from the monarchical period, it was found the evidence in 1948 up to the present time.⁶

Kyauktawgyi monastery is located on the South of Kyauk-tawgyi pagoda. In 1975, under the instruction of Maha Gandayon *Sayadaw* Ashin Janaka Bhivansa, U Thar Htay (Sawmill entrepreneur) and wife Daw Than from Mandalay made renovation on the *Ganda Kuti Taik* of Kyauktawgyi pagoda. The renovation works were carried out under the auspicious of U Thar Htay and U Agga Wantha (abbot of *Swan Sar Kyaung* from Maha Gandayon *Taik*) and it was completed successfully in 1980. Maha Gandāyon *Sayadaw* assigned U Agga Wuntha to reside at *Ka-ma-htan kyaung* (monastery for meditation) within the pagoda precinct to look after the pagoda. In 1981, Daw Myint Myint, the daughter of U Thar Htay and Daw Than donated *Sayadaw* with the existing two storey monastery for looking after the pagoda.⁷ When *Sayadaw* U Agga Wuntha passed away in 1917 the disciple U Pa-Nyein-da continued to carry out the propagation works of Buddhism.⁸

Thila-vithaw-dani-thein *kyaung* is located in the Thila-vithaw-dani ordaining hall compound on the north of Yadanabon University. The ordaining hall was traditionally known that it was donated by Queen Su-phaya-lat and given the title by Meigawaddy *Sayadaw* and Sipani *Sayadaw*. In 1989, the monastery was built under the leadership of *Sayadaw* U Jagaya at Shwe-bon-tha monastery.⁹ The monastery was first resided by *Sayadaw* is U Vi-thutdha. When U Vi-thutdha passed away in 1914 and the monastery was succeeded by his disciple is U Khaymar-Wuntha up to the present time.¹⁰

Shin Araham-thein-*kyaung* is located and closed to Meigawaddy *taik-ok* monastery. It was the place of old ordination place of Shin Ahran and it was repaired in 1997 by Kyauk-taw-gyi

¹ Personal interview with U Khwe, 76 age, Htantaw village

² Personal interview with U Kyaw Than, 88 age, Oebo village

³ Urn-inscription of U Mu-nein-da, inside Thi-la-vi-thaw deni thein *kyaung* Htantaw village

⁴ Personal interview with U Htay Aung, 84 age, Oebo village

⁵ Stone inscription of Chan-tha-ya pagoda, Chan-tha-gyi ale *kyaung*, Taungthaman village

⁶ Personal interview with U Tait-sa (abbot), 87 age, Chanthagyi monastery, Taungthaman village

⁷ The brief history of Maha-thet-kya-ran-thi Kyauktawgyi Pagoda, Taungthaman village, Amarapura Township, Conqueror Computer, Amapura

⁸ Personal interview with U Pa-Nyein-da (abbot), 50 age, Kyauktawgyi monastery, Htantaw village

⁹ Personal interview with U Nyan-nein-da (abbot), 50 age, Thila-vithaw-dani-thein *kyaung* monastery, Htantaw village

¹⁰ Personal interview with U Khaymar-wuntha, 45 age, Thila-vi-thaw-deni thein *kyaung*, Htan Taw village.

sayadaw U Agga-wun-tha. Thus Shin Arahan-thein *Kyaung* could come into the existence due to the construction and donation by Cherry Wai Family.¹

Thit-sar war-di tawya monastery is located on the south of Dhammapala Min *kyaung*. It is known as Tein Pyar (blue cloud) monastery during the king of Myanmar. In 1998, Taw-ya Min-*kyaung Sayadaw* U Vija dhara saw the dream in the daytime that two monks and people were erecting the pagoda umbrella with a floral cart to the pagoda which was reaching into the clouds in the sky. When U Vija dhara enquired, it was answered that two monks were erecting umbrella to Thitsar-war-di pagoda. In the next days, *Sayadaw* went to the *Rat taw mu* (standing Buddha image) to count beads with the inclination over the dream. When the matter was asked to a devotee, he replied that Thitsar-war-di pagoda was located on the north of this place. In his return to his monastery, and in somewhere *Sayadaw* cleared the bushes with his novices and found an old stupa with ordaining pillars. In the next day, *Sayadaw* donated lime-robe to the stupa. Then with the leadership of Dhammapala Min *kyaung Sayadaw* and donors U Sein Thaung and his wife Daw Than kyi's family from Monywa repair the pagoda and the ordaining hall and constructed a new monastery.² The works could be donated by pouring water on 30 November 2001. At present, Thitsar-war-di taw-ya monastery is resided by *Sayadaw* U Nara-thiha for serving Buddhism.³

Shwe-moth-htaw monastery came into existence with dependence upon Shwe-moth-htaw pagoda. In 1993, the damaged Shwe-moth-htaw pagoda was repaired by Mya-taung-nyo *Sayadaw*. *Sayadaw* assigned the duties to monk, U Vimala, to maintain the pagoda by donating a monastery. In 1999, U Myint Maung and Daw Khin Nyunt from Mandalay purchased the land plot closed the pagoda and donated Myitta Nyunt monastery in 2003. As a result, Shwe-moth-htaw monastery came into the existence. The monastery was first resided by *Sayadaw* U Ariya.⁴

Wai-jayan-ta monastery is located closed to Shinbin Shwegu pagoda. In 1989, *Sayadaw* U Kaw-than-la resided in Shinbin Shwegu pagoda compound and performed Buddhism propagation works. On 9th October 2001, U Win Naing and Daw Mar Bauk family donated the land closed Shinbin Shwegu pagoda. Daw Hka-phan donated the original two-storey building which became Wai-jayan-ta monastery. In 9 July 2003, U Kaw-than-la was awarded with the title of Saddhamma-jaotikadaja by the Chairman of the *Sangha Nayaka* in Mandalay Division.⁵

Aye-mya-thaya monastery is located on the southern edge of Taungthaman village. As there are two damaged ancient pagodas and brick-well, they were repaired by *Sayadaw* U Sandā-thiri in 2002. Devotees donated Aye-mya-thaya monastery and it was resided by U Sandā-thiri performing religious works.⁶

Shwe-ta-nga monastery is located in the compound of Shwe-tan-ga pagoda, on the north of Oebo village. Pagoda maintaining works were carried out by *Sayadaw* U Dham-mi-ka since 2017.⁷ At the time, the monastery came into existence.

¹ Personal interview with U Jaoti-thara (abbot), 38 age, Shin Arahan-thein-*kyaung*, Htantaw village

² Personal interview with U Vija dhama (abbot), 79 age, Tawya min *kyaung*, Oebo village

³ Personal interview with U Dhamapala (abbot), 37 age, Maung htaung tawya *kyaung*, Oebo village

⁴ Personal interview with U Ariya (abbot), 56 age, Shwe-moth-taw monastery, Taungthaman village

⁵ Personal interview with U Kawthanla (abbot), 87 age, Wayzayanta monastery, Simee Htun village

⁶ Personal interview with U Sanda-thiri (abbot), 35 age, Ayemya-tha-ya monastery, Taungthaman village

⁷ Personal interview with U Dhammi-ka (abbot), 35 age, Shwe-ta-nga monastery, Oebo village

Conclusion

Amarapura was founded by king Badon with the intention for the perpetuation and propagation of Buddhist religion which is nowadays flourishing. Besides, there emerged very famous, well-versed monks capable of serving the interests of the country and Buddhist religions. It is found that religious acts and activities of Taungthaman village tract played an important role in flourishing of Buddhism in the royal capital. Taungthaman village has been pleasantly and magnificently seen with pagodas and monasteries established by the kings, queens, royal family, servants and wealthy people. The religious role of Taungthaman was made more significant when king Bagan moved the Kyauktawgyi Buddha image from Inwa to Taungthaman village, making religion brighter. The abilities of Meigawaddy *Sayadaw* from the monastery of Taungthaman village also stand at the top of the present day religion. *Sayadaw* was skillful in the art of teaching dhamma and literature with methodology and rules. For the reasons, Buddhist religion was flourished in Taungthaman area, even the successive Myanmar kings had to praise and support the religious affairs of the village. It is also found that the students from various parts of the country came to Taungthaman for their education in the Ywa Oo *Kyaung* or Meigawaddy *teik-ok kyaung* (monastery on the top of Taungthaman village). Therefore, it can be concluded that Taungthaman village has been flourished in Buddhism and it has a higher education standard due to these religious buildings, *Sanghas* and students from various parts of the country. At present, Buddhism is flourishing in Taungthaman village tract like the shining sun. Flourishment of Buddhist *sāsanā* is meant to the peaceful condition and prosperity of the people and the country.

Acknowledgements

The paper presenter wishes to express her deep debt of gratitude to the resident monastery monks, personal and libraries without whose assistance, advice and guidance and without references and services, this paper would not have been possible. I would like to thank Dr. Htun Htun Shein, Professor and Head of History Department and Dr. Khin Lay Yi, Professor of History Department, Yadanabon University for their permission to present this paper. Finally, I would like to thank Dr. Tin Naing Win, professor of History Department, Mandalay University for his advice to this paper.

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Figure 1 Monasteries of Taungthaman Village Tract