



## Role of the Sitagu Sayadaw to Social welfare in Myanmar

ACINNA (Researcher)

Samrat Ashok Subharti School of Buddhist Studies,  
Swami Vivekanand Subharti University  
Meerut, UP, India

### Abstract

*Social welfare is one of the responsibilities to be done not only for non-religious leaders but also religious leaders because there are so many needs in the world which is in the dilemma such as in the poor countries, battle fields, crowded population, so on. Everyone should deal with making social welfare if possible. It has no relative or non-relative. According to Buddhism, it is one of thirty eight BLESSINGS.*

*Keynote: Social welfare, Buddhist teachings on social, monk in Social*

### Introduction

Regarding with this, it is assumed that Buddha carried out the works in his Buddhahood. It is concerning with Patriotic sometimes. The patriotic works had already existed before Buddha. Buddha practices three kinds of Cariya. These three types are mentioned as follows :

Lokattha cariya- Practice for world (loka),  
Nātattha cariya – Practice for the races,  
religions and the teaching of the Buddha  
Buddhattha cariya – Practices for the  
improvement of knowledge of himself and  
others.

The one actual event was the Kukkura Bodhista's life story. While Buddha-to-be was the dog and live in the graveyard with other dogs, the rubber rings of the coach of the King of Baranasi wetted by rain and swelled which were eaten by the dogs in the palace. The Dukes reported that the dogs from outside came and ate. Then the king ordered to kill all the dogs from outside.

In such situations, the king of dog, Buddha to be went and expressed the true story to the king and saved the lives of the many dogs. Mahakapi life's story showed how the king of monkeys, Buddha -to -be, saved his races of monkey.

Even Buddha, He himself carries out the protection of races. The following is evident. While the Buddha is alive, kappila and koliya strongly were competing to own the river of

Rohini and were going to participate in the battle.

Therefore, Buddha went and made peace between them as knew that there would be a war. It proved that Buddha carried out the protection of the races of social welfare. As well as, Buddha also made them stop for three times when the princes of Vitadupa with troops marched to kill the kings by telling 'how the places of relatives were peaceful". It was also the races "Nātatthacariya". By looking the Aingulimala Paritta, one can know that if it is necessary, the monk goes to the birth room and participate in social welfare. At the time of the Buddha, a child who has been abandoned by prostitute was looked after and raised by a prince from Magadha. Later on, the boy became famous physician named Jīvaka.

It can be noted looking after and raising the orphaned child is one of social welfares. Likewise, a child who had been abandoned at cemetery was looked after and raised by Thera Sāriputta.

The boy, later on, became Noble one who could save the lives of monks, his associations, and made five hundred burglars carry out dark site and understand the teachings of the Buddha. Sunīta Kumara, sanitation- worker, was carried out bad situation and brought up as a monk even by the Buddha.



## Social Welfare in Myanmar

With regard to social welfare, among Myanmar Theravāda Buddhist monks, Sayadaw U Theṭṭhila (1896-1997) and Mingun Sayadaw U Vicittasārābhivamsa (1911-1993) started successful missionary work for Buddhism and social service for public. Particularly, Sayadaw U Theṭṭhila had worked several literary works in Buddhist study and his best well-known is the book of analysis, the translation of *VibhaṅgaPāḷi* of *AbhidhammaPiṭaka*. Besides, he served people as nurse during war time in London for two years. Mingun Sayadaw U Vicittasārābhivamsa performed social services for the benefit of people in rural areas. Among them, some services related to health care are as follows:

The development of Mingun station hospital and state high school and Support to maintain the station hospital, traditional medicine clinic.

Following their examples, today, some Buddhist leader monks are engaging in public health care. In this context, SītagūSayadaw, AshinNyanissara and Wachet Sayadaw AshinLakkhaṇa are role models of Buddhist *Samghain* public health care. SītagūSayadaw founded the Sītagū Missionary Association, non-profit charitable organization which solely depends on private donation for its several projects in 1978. It was established with three main aims and objectives:

To strive for personal welfare through self-development and cultivation of knowledge;

To strive for the welfare of kin, friends and associates; and

To strive for the welfare of all people.

Sītagū Missionary Association was based at Sītagū Monastery, Sagaing Hill, Sagaing. It is situated on the west bank of Ayeyarwady River and fifteen miles far from Mandalay. Several projects implemented by this association are as follows:

Sītagū Water Donation Project – 1982 until present day/date;

SītagūĀyudāna Hospital Project – 1989 until present day/date;

Sītagū International Buddhist Academy Project – 1996 until present day/date; and Sītagū Buddhist Vihāra (Austin, U.S.A) – 1994 until present day/date.

Sītagū International Vipassanā Center - SītagūSayadaw resides at Sagaing Hill at the bank of Ayeyarwady River and the place is one of dry zones in Myanmar. Members of Buddhist order rely on rain water and water from river for their daily needs. Other associations donated water to them establishing water pump but it is not enough. Sayadaw joined to this association to give help, unfortunately left the association and own project to donate water to them was founded. Nowadays, Sayadaw donates water to the members of Buddhist order more than ten thousand. It is one of projects founded by Sayadaw. SītagūSayadaw once was being operated at the hospital in Namasan City, Shan State founded by Christian bishop because he suffers from hernia when young. After that, Sayadaw got vision why Buddhist monks did not establish the hospital to give medical care for who are members of Buddhist order and who are not unable to give medical charges. Since SītagūĀyudāna Hospital project has been implemented in 1989, it developed its projects in fourteen states and divisions. In order to reach the goal of taking care of the sick, the Āyudāna Hospital Project was started in Sagaing Hills in 1985 and it was constructed in 1985 on ten acre areas in Sagaing Hills and opened in 1989. Year of establishment was in 1990s. The hospital compound which includes an out-patient department and in-patient wards is built up for surgical and medical care. In spite of these units, the hospital has been developed with a modern laboratory, radiology unit, dentistry and endoscopy clinic. There is also Eye Care Unit including out-patient department with modern diagnostic facilities and well-equipped eye operation theatre. Main activities of this hospital are as follows: Routine medical, surgical, urological, dental, ENT and Eye health care services;



Special Eye Care Program services on yearly basis by the teams of U.K., U.S.A., Malaysia, Singapore and Belgium; Special medical, surgical and rehabilitation services by Aloha Medical Mission, (U.S.A); Special Maxillofacial and Plastic surgery services by Belgium team, Germany team and Smile Train team; and Sītagū Eye Outreach Programmes in other Sītagū Hospitals in fourteen states and regions of Myanmar.

It is totally based on financial and technical assistance and supports coming from:

Individual donors;

Group benefactors; and

Donors from abroad (U.K., U.S.A., Australia, Belgium, Germany, Malaysia and Singapore and other countries).

The monks, novices, nuns and unaffordable patients are given treatment as free of charge for medicine, operation fees, investigation cost, hospital stay and diet. As the hospital is running on donation, some people who could afford the expense should subsidize the medical care cost. Specialists and Consultants of various specialties such as internal medicine, surgery, urology and ophthalmology from Mandalay have regular visits and contribute their services twice weekly. Sayadaw donates goods till now at where there are needs, give medical treatment, and is involved in social welfare.

#### Conclusion

Social engagement should be done by those who love environment, have compassionate, and sympathy on who are in needs. Everyone wants to get the best life. Tomorrow is so far but death is so near. Making social welfare is not concerned with religion. However, according to Buddhism, because of previous KAMMA, everyone could not get the best equal life. It is not disappointed. If we give help each other, the world is so beautiful, peaceful, and lovely to us, I am sure.

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