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Transparency, strict adherence to law needed in projects: President

REGIONAL and State governments need to decide which projects should be prioritized and it should also consider how much it will benefit the people. Then the expense of the projects should be in the bill of the state budget, said U Htin Kyaw, President of the Republic of the Union of Myanmar and the Chairman of the Finance Commission.

Since the project works of the ministries and Region and State Governments will change in the coming 2018-19 financial year, discussion of the projects should be made frankly and to revise the budget in line with the targets of the projects, the President said.

The Ministry of Planning and Finance has drawn up the budget and the Medium Term Fiscal Framework. It is now estimating expenses for departments and institutions and the Union Government is designating additions to Regional and State budgets.

"The 2017-18 budget was endorsed by the Financial Commission and the Pyidaungsu Hluttaw has scrutinized and approved after reducing some amount from the allotted budget. Then the President gave guidance to the Union, Region and



The Finance Commission meets in Nay Pyi Taw yesterday, with President U Htin Kyaw (Right) and State Counsellor Daw Aung San Suu Kyi. **PHOTO: MNA**

State governments to collect what the government should get to the full amount according to the plan in the respective financial year. Moreover, It needed to be transparent, accountable and to strictly follow the rules and regulations in inviting the

tender for construction and procuring the materials" the President added.

The President also said that ministries should coordinate with other ministries to make sure there was no overlapping of projects.

Government mulls change to Financial Year

"The four-month rainy season comes after the Financial Year which starts on 1st April and it causes hindrances to the development of the country,"

said the President.

He also stressed the need to seek ways for overcoming challenges that can arise when the Financial Year is changed to the period starting from October and ending in September.

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Case of Dengue Haemorrhagic Fever on rise in Rakhine

By May Thet Hnin

ABOUT 1,144 people have been infected with Dengue Haemorrhagic Fever (DHF) and 16 were reported dead in Rakhine State from January to 5 July, said Dr. San Kyawt Khine, the assistant director from Rakhine State health department.

"Between 1 January and end of May this year, 745 people were infected with the fever, 11 of whom died. But we cannot say that the number of the patients with DHF has increased because DHF rate is usually increasing in June and July," she added.

The outbreak of DHF

was most common in Minbya, Kyauktaw, Taungup and Sittway townships of Rakhine state. Among the infected DHF patients, three-fourths of the infected are from rural areas, the assistant director added.

Currently, the health department is conducting DHF control measures more than

previous years.

"Everybody agreed to participate in anti-DHF measures at the state level meeting which was held in June. The health department is conducting awareness training courses concerning DHF not only in the wards but also in the basic education schools. We can see that

most of the ward administrators are being seen participating in our activities. The public follow the instructions of our health department only during the outbreak of DHF but they very often do not care in the absence of the outbreak of DHF," said Dr. San Kyawt Khine.

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Discipline in its real meaning in Myanmar to be well-convinced for us

By Khin Maung Oo

ALMOST everywhere, discipline is a commonly used word in our everyday expressions. English dictionaries define it as “The practice of training people to obey rules and orders and punishing them if they do not (or) the controlled behavior or situation that results from this training.” According to it, we know that it is closely related to rules, orders and punishments. As known by all, rule and orders are enacted or promulgated for people to abide by. In case, we violate it a legal action will be taken against us and we are liable to get the punishment we deserve. Disciplines are prescribed for us respectively; school discipline for

students, road and traffic discipline for pedestrians and vehicles, discipline for offices or companies, etc. To put it simply, we got accustomed to it since our younger days at school, because of having been trained by our teachers. Civics was taught since our salad days, and once in the past we were fond of keeping disciplines.

Yet, later before we recognized it, disciplines disappeared from our surroundings. In fact, discipline is prescribed by us ourselves. Disciplines for the public are drawn up by legislative bodies for our society to survive for long whereas administrative bodies manage to make people obey them. So, we are obliged to follow them. Failing that, we will be subject to punishment

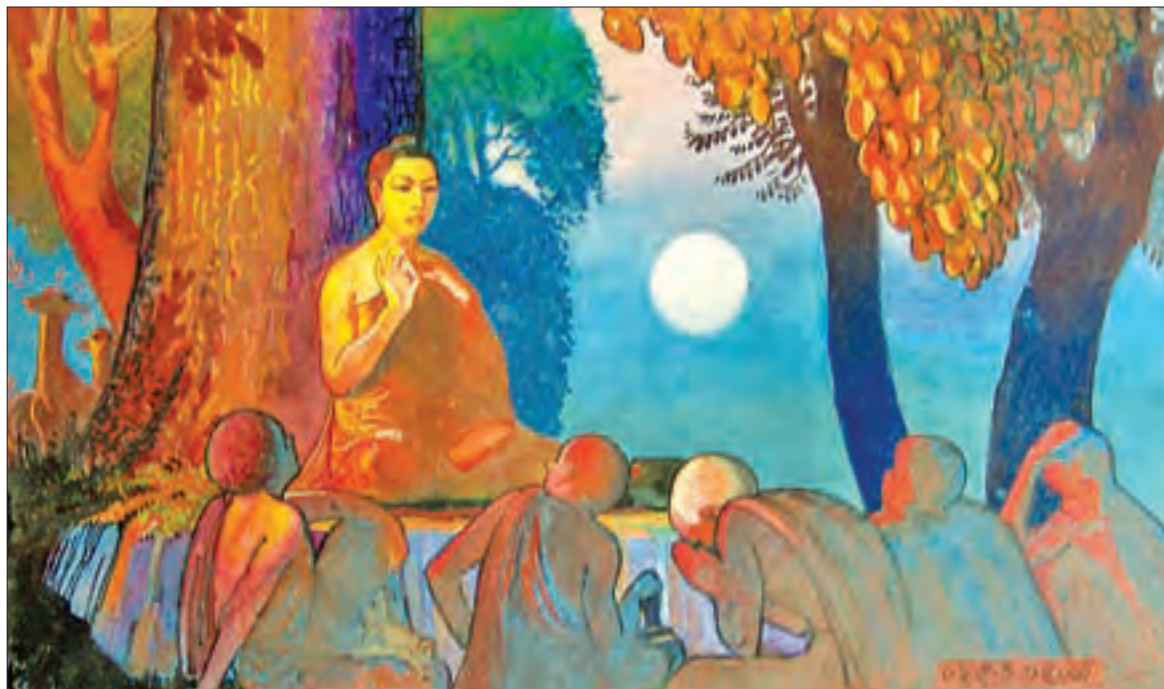
or danger. Sorrowfully enough, we are creating these rules and disciplines and simultaneously we are ruining them. As a result, accidents, dangers and casualties are increasing more and more in our society. Some people seem to think that disciplines are being made without necessity, neglecting to notice discipline in its real meaning in Myanmar. Discipline is called in the Myanmar language as “Si Kan,” made up of two syllables. The first monosyllabic meaning of “Si” means a boundary in Myanmar and the second one “Kan” means a bank/ the side of a river and the land near it in Myanmar.

A boundary or a bank forbids us not to go past them. If we go beyond a boundary, we are likely to be

arrested for trespassing. Likewise, we will plunge into the river and will be drowned if we proceeded without noticing a bank. Boundaries and banks are warning us to avoid moving on, knowingly or otherwise. They can be likened to rules and disciplines in our society. Some may scornfully think that discipline and rules restrict or control our actions and deeds. It is quite wrong in assuming so. We individually need to develop the practice of self-discipline. Even though we are not punished by rules for violating these rules and disciplines, we will surely get contempt from others noticing us violating disciplines. To sum it up, let us build a just and prosperous society by keeping self-discipline. ■

The wheel of Dhammacakya Sutta turns on the Fullmoon of Wazo

Maha Saddhamma Jotika Dhaja,
Sithu Dr. Khin Maung Nyunt



WAZO, the Rain Retreat is the Buddha's way of conserving and preserving natural environment.

The theme of this year's World Environment Day 5 June 2017 celebrated across the world is “connecting People to Nature”.

It was exactly the same theme “Connecting the People to Nature” when Lord Gotama Buddha prescribed Wazo Rain Retreat for his monk disciple followers. Previously, Buddhist monks were free to move about at anytime, anywhere in all seasons of the year, until public complaint reached the Buddha. In their free movements especially in the rainy season when farmers were busy with their cultivating activities in the fields and when all living world is fully alive with flora and fauna in nourishing showers free movements of Buddhist monks caused in inadvertent unintentional annoyances and damages. The farmers had to stop their work to pay respect and donate food to the monks. The moving monks unknowingly and accidentally step upon creatures coming out and creeping about from the wet soil, some die under their or some crippled.

When the Buddha heard the public outcries about these accidents, he was obliged to prescribe a monk discipline to restrict the movements of them in rainy season. Thus appeared Wazo Vows for Rain Retreat. Every monk was required to take the vow at the assembly of monks of the same monastery that he would reside at the monastery of his residence and would not go out or move about outside of the monastic compound during the period of three monsoon months Wazo, Wakhaung and Tawthalin [July, August and September respectively]. If unavoidable circumstances or situation occurred that required his stay outside the residential monastery and his movement away from the compound, he was required to beg for leave of absence not more than seven days from the Abbot Monk of the monastery. On failure of making that formal request for leave of absence, he immediately suffers from the sin of breaking Wa Vow [ဝေဒါ]. Losing all his ordained years and the right to receive Kathein robe offering.

Wa vows have the beneficial impact upon the education of the monks. During

rain retreat monks could devote whole time to learning Pariyatti and practicing Patipatti and Pariveda—the three Sasan-as of Buddhism—learning, Practicing and promoting.

Farmers could devote themselves to agricultural activities unannoyed by the sight of monks. Flora and fauna old and new safely enjoy their lives under monsoon showers.

Wazo Rain Retreat is Lord Buddha's way of connecting People [clergy and laity] to Nature.

Dhammacakya Sutta discoursed on the fullmoon night of Wazo by Lord Gotama also bears profound natural environmental significance.

King Sudhodara of Kapilavatthu kingdom gathered all Brahmin Priests who were Raja gurus [Royal advisers] to his audience. He presented his baby son Prince Siddhartha and asked them to read his horoscope [Record of Birth Day] and predict his future. All guru Brahmins carefully examined the horoscope referring to all veda treatises. One by one they gave their prediction to the King each showing two fingers.

“Your Imperial Majesty, I'm happy to tell you the result of my examination. Either your son would grow up to succeed your throne and become a Universal monarch or he would renounce his mundane life to become a forest recluse and eventually become Buddha. “I could not let my son leave the palace and become Buddha. I want him succeed me to throne and become chacravan [Universal monarch]. Could you make some means of keeping my son in the palace and succeed me to the throne?”

“Oh yes, your Imperial Majesty. Just build three palaces for three seasons Yama, Thuba and Thuyama and surround your son with all attractions and pleasures of palace life. Let him always get caught up in the defilements of mundane life”.

The King then turned to the last Brahmin guru, Kondinya, the most junior in age and service and asked.

“What about you young Brahmin guru?”

Showing only one forefinger of his, the youngest Brahmin guru replied.

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