

Changing of national symbol.

Why did the Burmese leadership adopt the lion as their national symbol and discard the proud dancing peacock of yore? Believe it or not, it is because of the Burmese astrological prediction which says that after the British Raj left the scene in Burma, it is the turn of the Mons to become masters of their old homeland! This prediction gives no peace of mind to the Burmese. Thus, since the exodus of the British in 1948, the Burmese leadership who came into power in Rangoon tried their utmost to avert the prediction from coming true by reconstruction of renowned religious edifices, by adding new ones and by feasting the guardian angels (spirits) of the country. The age-old national symbol of the proud dancing peacock left the place of dignity and the lions appear on the state seal of the Union of Burma. The adaptation of the lion as their national symbol is calculated according to the traditional native astrology which depicts the eight weekdays with eight planets and animals, Wednesday, noon to midnight is the eight day of Rahu. Animal sign for Tuesday is the lion and planetary sign for the same day is Mars. Mons come under the influence of Mars. Thus, by using the lion symbol it serves double purpose of posing themselves as the powerful lion as well as the rightful heir in place of the Mons! Mons were belittled everywhere and even the UN General Assembly was not spared to prevent recognition of the Mons by the outside world.

What does the prediction say?

According to the astrological calculations of Burmese sages of old, the prediction says: (1) The Brahmini-duck or hong, as is commonly called here, the national symbol of the Mons, would alight in the lake, an allegory for the eighteenth century Capital of Burma, Ava. But the Brahmini-duck would fall prey to the bow of the hunter, an allegory for a hero from Moktsoba village.

The Mons occupied Ava in 1752 and as predicted, Aungzeya, who founded the Moktsoba dynasty, drove the Mons out of Upper Burma.

(2) The hunter Muktso would be beaten up by the umbrella stick which would confine him in want.

The British, personification of the umbrella stick, defeated the Muktso dynasty and colonised the whole country in three Anglo-Burmese wars, viz., 1824, 1852 and 1885. The British exploited the resources of Lower Burma for over a century and of Upper Burma for over half a century, thus reducing the native people to penury.

(3) The umbrella stick in turn would be stricken by the lightning and an alliance would be entered into with the lord of the sun and moon.

The Japanese, personification of the lightning, drove the British out of Burma within 4 months in 1942 and the 30 comrades led by Bo Aung San sided with the Japanese whose national flag depicts the sun. At the time of Japanese invasion, Minami, a Japanese military officer was dubbed as "Bo Mogyo" literally meaning lightning by the Burmese astrologer to enforce the prediction!

(4) The lightning in turn would be devoured by a powerful lion whereby shores of the seas would be heaped up with skeletons.

The allies, led by the super-power United States, defeated the Japanese, wherein the Japanese navy was annihilated, resulting in floating corpses being washed ashore.

(5) The lions would restore the crest of the Brahmini-duck/<sup>which</sup> caused the lord peacock to take flight and hide in bamboo groves.

The Brahmini-duck would fly aloft to chase the lord peacocks and stay hoisting its ensign.

Although the peacocks laid the eggs, the chicks when hatched turned out to be Brahmini-ducks.

Beware! The peacocks' feathers would turn yellow and reclaim themselves as Brahmini-ducks.

Only then would there be peace and prosperity in the future epoch of the country. The civil war would then be over!

The fifth prediction needs no explanation because it is self-revealing.

Predictions (1) (2) (3) and (4) had already come to pass, but prediction (5) has yet to be fulfilled. The Burmese leadership has got an inferiority complex over this part of the prediction.

Recalling the past, an incident is worthy of note. Just at the beginning of World War II, the Burmese leadership composed a song airing the realization of the four predictions. It was sung by a popular vocalist of the day, rallying the people of Burma against the British Raj. The recorded song was soon banned by the then British colonial government.

Who is more competent?

Since the time of Aungmye, the Burmese had razed monasteries, burnt holy scriptures, destroyed historical palm leaved manuscripts and tried to exterminate the Mons together with their language and culture. But through the determination of the Mons in Burma and through the sympathy of the Thai monarchs and governments in Thailand, Mons survived to this day to reclaim back their old homeland, Hongsawato.

In 1948, two Mon members of the Enquiry Commission set up by the Burmese government for Regional Autonomy for the Arakanese, the Karens and the Mons, Nai Hla Maung (deceased) and Mon U Po Cho (deceased) put up their representation stating in one part: "It is the desire of the Mons, represented by the undersigned, that an independent Mon State, enjoying full sovereign status be formed, comprising the Tenasserim Division, the Pegu Division, and the Irrawaddy Division."

The intransigent and chauvinistic national characteristics of the Burmese showed up in full and no compromise was made to any of the above ethnic groups. The Burmese leadership tried to impose its will through military force which plunged the country into civil war up till to this day.

After nearly four decades of Burmese administration the country is politically in turmoil and economically in slump. That clearly indicates the historical failure of the Burmese leadership.

A passage in the Encyclopaedia Americana on the history of Burma for the period of 849 to 1287 A.D. says: "By that time the Mons had become supreme in Lower Burma. They had occupied the whole of the Irrawaddy Delta, building the port of Bassein in the west and founding the city of Pegu in the centre. They could have stepped into the vacuum caused by the destruction of the Pyu Kingdom, but they were not politically ambitious and perhaps did not relish going up the river into arid country."

The reason the Mons attacked and occupied Ava in 1752 was because they were not left alone in peace but attacked by the Burmese intermitently for centuries.

During the periods when Mons were masters of Lower Burma, the people were happy and prosperous. Those glorious periods were expressed by the well-known historians as golden ages under wise Mon rulers. Relations with foreign countries and foreign nationals were peaceful, cordial and harmonious. That was how the Mons blended their native culture with Theravada Buddhism which elevated them as teachers of their neighbours throughout Southeast Asia. Only when it came under the Burmese leadership all those splendid achievements were disrupted because of their xenophobia.

To create a zone of peace, freedom and neutrality in Southeast Asia, the undersigned respectfully submit and urge the authorities in the UN Human Rights Commission and the UN Decolonisation Committee to look into the tyrannical state of affairs in the war-torn Burma.

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