

布教としてのパゴダ建立と「仏教繁栄」事業 ——ミャンマーにおけるタータナー・ピュ実践——

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Pagoda Construction and “Propagation of Sasana”: *Thathana pyu* in Myanmar

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Abstract

This article considers Theravada Buddhist practices referred to as *thathana pyu* (making or doing religion) in Myanmar. *Thathana pyu* may refer to different acts in different contexts: propagating the teachings of Buddha in the world; constructing pagodas; undertaking missions intended to convert others to Buddhism; engaging in welfare activities; pursuing personal spiritual enlightenment, etc.

I examine *thathana pyu* activities motivated at the national and local levels: initiatives by government agencies and undertakings by religious communities, including pagoda-building initiatives by charismatic monks—with several questions in mind. What do the actors do to promote Buddhism at the periphery of the Buddhist world? When involved in *thathana pyu*, how do the actors conceive what they are trying to do? In other words, what kind of targets are they working on? What difficulties do missionary monks encounter after being detached from the support of laypersons? In Theravada Buddhist societies, a complementary relationship between monks and laypersons has been recognized as a common basic scheme: laypersons accrue merit by materially supporting monks in the form of donations. Working at the periphery, monks who do missionary work forego the everyday support of laypersons. I reflect on the nature of this Buddhism and explore how the Vinaya (precepts monks should strictly adhere to) are reinterpreted by missionary monks.

Keywords: Buddhist mission, “Propagation of Sasana,” conversion, *thathana pyu*, pagoda building construction

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