

A Survey of the Founders of the Amarapura Nikāya in Burma (Myanmar)

—Their Journeys and Higher Ordinations—

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1) Ports of Departure

Aṃbagahapīṭiyē Ṇāṇavimala, Kapugama Dhammakhandha, Bōgahapīṭiyē Dhammajoti and Attuḍāvē Dhammarakkhita departed from the port of Galle. Kataluvē Guṇaratana set forth from the port of Doḍandūva.

The port of Galle flourished from the time of the Portuguese to the Dutch period and continued to prosper during the British period with commercial activities at the fore. Galle remained the main port of Sri Lanka until 1871, when Colombo Port, which was more convenient for foreign shipping lines was completed.

Doḍandūva was a nearby port located 12 kilometers to the north of Galle, which had Customs facilities. It was a central point for trade for many things. In addition, it was the central location for the Karāve caste affiliated with Kataluvē¹⁾.

2) Routes and Destinations

Aṃbagahapīṭiyē Ṇāṇavimala and his party set sail²⁾ for Siam in March of 1799 in order to obtain higher ordination. As there was no direct route from Galle, they went by way of India, first landing in Nāgapattana (the mouth of the Kāveri River). There they heard from traders that Buddhism was flourishing in Burma. Hearing this, Aṃbagahapīṭiyē changed his destination from Siam to Burma³⁾.

When the Upāli Thera's party arrived on the island in 1753, the Ayuthia dynasty (1350–1767) was the most prosperous in Southeast Asia. However, in the period when the founders of the Amarapura Nikāya made their voyage, the Ayuthia was captured by the 3rd generation King, Hsinbyushin (1763–1776) of the Konbaung dynasty of Burma and the Ayuthia dynasty ended. In addition, Burma enjoyed its greatest prosperity under the unification by Bodawpaya (1782–1819) of the same dynasty. Also, Burma was geographically closer to India than Siam.

Aṃbagahapīṭiyē went from Nāgapattana to Sinnapattana (Madras)⁴⁾. Sailing from Sinnapattana and through the Bay of Bengal his party arrived at Rangoon in March of 1800. The reason it took them a year and two months after their departure from Galle was probably because there were few ships sailing from India to Burma during that time.

In the case of Kapugama Dhammakkhanda, information concerning this voyage was received from Aṁbagahapīṭiyē. They set out on the same course for Burma in September of 1807.

Kapugama arrived in Nāgapaṭṭana in October and then continued on to Sinnapaṭṭana on a ship carrying Muslims on a journey that took 2 weeks. He waited in Sinnapaṭṭana for a ship for five months, finding passage on a British vessel headed to Rangoon, which arrived in April of the following year. Kapugama had taken 7 months to get from Galle to Rangoon⁵⁾.

Bōgahapīṭiyē Dhammajoti had departed in February of 1806; however, he arrived at Amarapura in slightly over 2 months. This was probably because the Burmese monarch's permission was received quickly and there were ships departing India bound for Burma.

Kataluvē Guṇaratana and his party set sail for Doḍandūva in September of 1807 and arrived in Nāgapaṭṭana 10 days later. After that they headed for Rangoon on a ship with Muslims; however they met a storm which caused them to drift before finally arriving at their destination.

It is unclear whether the founders of Sri Lanka went directly to Rangoon or whether they called at Bassein, the important sea port in the Irrawaddy delta or whether they went via Martaban located at the mouth of the Than-lwin (Salween).

The capital of the Burmese Alaungpaya dynasty at the time was Amarapura.

The feudal lord (Town Officer, Myo-Wun) who controlled the coastal areas of lower Burma was in Rangoon. Foreigners could go to Amarapura by receiving permission from the monarch by way of the feudal lord. It was for this reason that the monks of Sri Lanka also often stayed in Rangoon.

Kapugama Dhammakkhanda spent about 3 months in Rangoon. He stayed at the temple of the chief monk of the district.

In order to get permission for his ordination ceremony in Haṁsāvātī in lower Burma, Kataluvē Guṇaratana sent his two companions to Amarapura. The feudal lord of Rangoon himself accompanied them on the trip.

The monks of Sri Lanka worshipped at the Shwe Dagon pagoda and other sites in Rangoon⁶⁾.

They went by boat from Rangoon, travelling upstream to Amarapura on the Irrawaddy River. The railroad first opened in 1889. Even today, travelling from Rangoon to Mandalay (11 kilometers north of Amarapura) by boat and stopping midway at Prome and Bagan (Pagan) to visit the temples and ruins requires a minimum of two weeks⁷⁾. The distance between Rangoon and Mandalay is 560 kilometers. It is certain that the Sri Lankan monks, who had received the monarch's permission and who were accompanied by the feudal lord and high officials, were warmly received, staying in each place for a time before continuing on to Amarapura. Kapugama Dhammakkhanda left Rangoon during the 3rd week of July and arrived in Amarapura during the 4th week of September.

Special consideration was given them by the Burmese monarch on their return home from Burma to Sri Lanka⁸⁾.

3) Amarapura—Capital City and Temples

Amarapura is the capital city located in the upper Burma, east of the riverbanks of the Irrawaddy River and is near the Mandalay and the old capital city of Ava. Amarapura was built by King

Bodawpaya in 1783. King Bagyidaw (1819–1837) transferred the capital to Ava in 1823; however, King Tharawaddy (1838–1845) again later transferred it back to Amarapura.

Michael Symes⁹⁾ visited Amarapura in 1795 on a British diplomatic mission, and according to Symes and Father Sangermano¹⁰⁾, a missionary who lived in Burma from 1782 to 1808, Amarapura was the most beautiful castle city in the Orient, a well-maintained 1.6km square, surrounded by a moat and castle walls. The castle walls were made of bricks and clay. The northern side of the city faced the Irrawaddy River and the southern side was bordered by swampland. A wooden palace was located in the center. There were main gates in the 4 directions of the compass, with subgates on each side of the main gates, making for a total of 12 gates in all.

According to Sangermano, the population was about 200,000 people. According to Henry Burney¹¹⁾, who lived in Ava from 1830–1837, there were 13,844 residences at the time.

The Shwe Gugi Pagoda, which was present from the Ava period in Amarapura and the towering corresponding Shwe Kyetyet and Shwe Kyetkya Pagodas were perched on hills near the Irrawaddy River. In addition, in Amarapura, the Mahāmuni Buddha statue that was enshrined in a temple and called the Mahāmuni Pagoda (Arakan Pagoda) brought there when Arakan was conquered was especially famous.

King Bodawpaya established temples in the 4 corners of the city. The older Buddha statues were then enshrined in these temples. Among these 4 temples, both pagodas of the Shwe Linbin (also known as “Kalagyaung”) and Shwesaga were close to the shores of Lake Taung-thaman and had small compound areas. The Shwe Kun-ok Pagoda was not well located, either. The Sin Kyo Shwe Gu Pagoda property in the northwestern part of the castle city enjoyed good conditions for construction, which allowed for the building of the pagoda and scripture repositories, (lecture) halls, ordination hall (sīmā), etc.

The monks of Sri Lanka underwent their ordination ceremonies within the sīmā of the Sin Kyo Shwe Gu Pagoda.

The Sin Kyo Shwe Gu Pagoda was one of the main pagoda in Amarapura. The pagodas that King Bodawpaya worshipped in and the Buddha statues are listed below¹²⁾. It is believed that other Sri Lankan monks also worshipped before these statues¹³⁾.

Aung Myay Lawka Pagoda (established by Bodawpaya, Sagaing)

Candamuni Buddha statue (donated by Bodawpaya, Amarapura)

Gu Gyi Pagoda (= Shwe Gu Gyi Pagoda, Amarapura)

Mahāmuni Buddha statue (Amarapura)

Min Gun Pahtodawgyi Pagoda (Min Gun)

Sagaing Min Kaung Pagoda (established by the Crown Prince, Sagaing)

Settawya Pagoda (Buddha’s footprint, Min Gun)

Shin Hpyu Shin Hla Buddha statues (Old Buddha statues on a hill, Sagaing)

Shwe Kun-ok Pagoda (One of the temples located in the 4 corners of the castle city, Amarapura)

Shwe Linbin Pagoda (“)

Shwe Saga Pagoda (“)

Sin Kyo Shwe Gu Pagoda (“)

Swe Daw Pagoda (Temple of Tooth Relic, Amarapura)

4) King Bodawpaya and the Sri Lankan Monks

The monarch in power when the Sri Lankan monks arrived in Burma was King Bodawpaya. He was the most powerful ruler in Burmese history. Exterminated the ruling family of Siam and expanded the territory he controlled to as far as Manipur and Assam. He conquered Arakan and brought the Mahāmuni Buddha statue to Amarapura. The king repaired the capital and restored the lake.

As a Buddhist monarch, he had a reign of peace just as King Asoka had had before him¹⁴⁾. He promulgated the prohibition of the drinking of alcoholic beverages; the taking of life and gambling through imperial edicts¹⁵⁾ and he himself and his queen and high officials constructed temples and pagodas as meritorious deeds.

The King appointed Maung Daung Sayadaw to the position of Head of the Saṅgha (Thathanabaing). In addition, a religious purification committee was established which purged the religious organization¹⁶⁾. In this manner, the education and religious precepts of the monks gained strict adherence.

The Robe Controversy, which could not be resolved in the past and which had split the religious organization into the group favoring the ekamsika (the right arm and shoulder bared) and group that preferred the pārūpana (both shoulders covered) was unified into the pārūpana by Imperial edict¹⁷⁾. This was also transmitted to the Sri Lankan monks.

The king welcomed the Sri Lankan monks and issued edicts to support their warm reception. This enhanced the prestige of the country as well as the development of Buddhism¹⁸⁾.

As an example of this, when Aṁbagahapīṭiyē returned to Sri Lanka, the king took care of all transportation arrangements and gave the monks Buddhist scriptures and other necessary items. He also gave them a letter of introduction to speed their passage at the ports of call. It was written in Burmese and Portuguese and dated January 31, 1802. In addition, by the order of the king the leading monk Aggasāra and the 3 bhikkhus accompanied to Sri Lanka¹⁹⁾.

Another example of royal favor can be seen when Kapugama Dhammakhandha left Amarapura accompanied by officials on his route home and had a ship arranged for his journey from Rangoon to Sri Lanka²⁰⁾. The King paid special courtesy to the saplings of the Bodhi tree and the relics of the Buddha that the Sri Lankan monks brought with them²¹⁾. Buddhist scriptures had always been procured from Sri Lanka and India. The scriptures from Burma were incomplete and King made the Head of the Saṅgha check the scriptures brought by the Sri Lankan monks²²⁾.

The king, together with the leader monks asked the two monks who had come from Sri Lanka their reasons for choosing Burma, how long it had taken them to get from Sri Lanka to Burma, what type of calendar they had, how they decided on their Sabbath days, etc²³⁾.

With regard to the return home of Bōgahapīṭiyē Dhammajoti, the King asked him which sections of the suttas he wished to take back to Sri Lanka with him²⁴⁾.

Bōgahapīṭiyē transmitted the Sri Lankan minister's request that a Burmese become Sri Lanka's

king to the monarch, however, the monarch determined that there was no reason to depose the Sri Lankan King and denied the request. In addition, he also denied the request for the suttas requested by Bōgahapīṭiyē, saying that they had already been given to Kapugama Dhammakkhanda²⁵⁾.

The King probably did not know that the Sri Lankan monks would create separate orders when they arrived back in their country.

In the Imperial Edict of July 29, 1812, an envoy had come to request a solution to the conflict within the Sri Lankan religious organization, however, the King requested that an account of the situation in Sri Lanka be provided first, as there were still unresolved problems even in Burma.

5) Preceptor

Ñāṇābhivaṃsa dhammasenapati mahā dhammarājā dhirājaguru²⁶⁾ (Maung Daung Sayadaw)

The Head of the Saṅgha, Maung Daung Sayadaw, was responsible for the Sri Lankan monks' warm welcome and functioning as the preceptor (upajjhāya) of the ordination ceremony. He was born in 1753 in Maung Daung village in Monywa district of the Sagaing division. He was ordained at 13, and received higher ordination at 20. He was known as Ñāṇābhivaṃsa. He strictly upheld the Vinaya and practiced ascetic practice, dutangas.

He was entrusted with the position of Head of the Saṅgha (Thathanabaing) in 1788²⁷⁾.

Among his writings are the *Peṭakālaṅkāra*, the new ṭīkā of *Nettipakaraṇa*; the *Sādhujjanavilāsinī*, the new ṭīkā of *Dīghanikāya* (*Silakkhandhavagga*); the translation of *Jātaka*; history, astrology, astronomy, medicine, grammar, an anthology of didactic texts, etc., which make up a total of 53 works in all²⁸⁾.

He resided in the 5-tier Ratanabhūmikitti monastery in Asokārāma that had been built by the King in 1790. In addition, he received the donations of the Jayabhūmikitti Monastery (built by Queen Dakkhinadevī), the Parimāṇaka Monastery (built by Queen Uttaradevī), the Maṅgalāvāsa monastery (built by Crown Prince Uparāja), etc. and resided there as well. In particular, he explained the two *Vibhaṅga* of the *Vinaya* at these temples²⁹⁾.

At present, his main residence, Asokārāma belongs to Mandalay. There are many monks' quarters in which 400 monks resided now. The Sri Lankan monks resided in famous monasteries such as Asokārāma and temple of Mingun, etc. Kapugama Dhammakkhanda was particularly adept at languages and preached Dhamma in Burmese³⁰⁾. Attuḍāvē Dhammarakkhita resided there for 5 years.

The high-ranking monks listed below were under the Head of the Saṅgha, Ñāṇābhivaṃsa³¹⁾.

They became the Kammācariya for the ordination ceremonies for the Sri Lankan monks, and were thought to have been instrumental in their education.

Guṇābhilaṅkārasaddhamma-Mahā dhammarājā dhirājaguru

Guṇamunindādhipati-Mahā dhammarājā dhirājaguru

Tipiṭakasaddhammasāmi-Mahā dhammarājā dhirājaguru

Ñāṇajambudīpa-anantadhaja-Mahā dhammarājā dhirājaguru

Kavindābhisaddhammadharadhaja-Mahā dhammarājaguru

Kavindābhisaddhammapavara-Mahā dhammarājaguru

Ñāṇālaṅkārasaddhammadhaja-Mahādhammarājaguru

Paramasirivaṃsadhaja-Mahādhammarājaguru

Kavindasāradhaja-Mahādhammarājaguru

In addition, 5 high ranking monks were added as representatives of the religious organization later.

Tipiṭakālaṅkāradhaja-Mahādhammarājaguru

Cakkindābhidhaja-Mahādhammarājaguru

Janindābhipavara-Mahādhammarājaguru

Mahāñāṇābhidhaja-Mahādhammarājaguru

Ñāṇābhisaṇadhaja-Mahādhammarājaguru

The Kammācariyas at Aṃbagahapitīyē Ñāṇavimala's ordination were

Kavindābhisaddhammadharadhaja-Mahādhammarājaguru, Janindābhidhaja-Mahādhammarājaguru, and Munindaghosa-Mahādhammarājaguru³²⁾.

In 1812, Ñāṇābhivaṃsa became a layman, and worked under the King, receiving the title of Mahā-dhammasankyam.

6) The Sin Kyo Shwe Gu Pagoda and its sīmā

The Sin Kyo Shwe Gu Pagoda is the largest of the temples located in the 4 corners of the castle city, Amarapura. It was located in the northeastern corner of the castle city, which is on the northern side of present day Amarapura City. It has outer and inner precincts and a lot of religious buildings located in the former whereas the Sin Kyo Shwe Gu Pagoda and Suvāṇṇaguḥā-sīmā situated in the latter.

Near the entrance to the temple precincts there is a hall (Thudama Zayat, Sudhammasālā). Here, the Sri Lankan monks seeking higher ordination were quizzed on their knowledge of the Dhamma and Vinaya prior to undergoing their ordination ceremonies³³⁾.

At present, the Sin Kyo Shwe Gu Pagoda is also known as the Kat Kyaw Pagoda. The Kat Kyaw Pagoda is a pagoda within the same temple precincts.

Approximately 10 kilometers to the south of Mandalay, there lies the moat of the castle city (empty of water) with the Shwe Yinze Pagoda and the Daw Thi Pagoda situated on both sides of the road across the moat. The Sin Kyo Shwe Gu Pagoda is located in the western direction of the two pagodas.

The king had Aṃbagahapitīyē Ñāṇavimala and other Sri Lankan monks ordained at the Hatthirajjasuvāṇṇaguḥā-sīmā³⁴⁾ of this temple.

This sīmā is located in the southwestern corner of the temple precincts. According to the present chief monk of the temple, it was a beautiful building at the time; however, it was destroyed in the Second World War. It seems that there were many Japanese soldiers there so the British RAF bombed them from the air. The present sīmā is a temporary structure donated by a jeweler of Mandalay in 1988. The foundation stones of the sīmā are the original.

After King Mindon moved the capital from Amarapura to Mandalay, this area was deserted by the people but some local monks of the Sudhammā (Thudamā) Nikāya took place in the outer precinct of the Sin Kyo Shwe Gu Pagoda.

Kat Kyaw Sayadaw was a famous monk who protected people from three kinds of Kat (catastrophes) namely famine, war and epidemic as well as miseries of mankind by his meditation and other practices. He visited, after the independence of Burma, the Sin Kyo Shwe Gu Pagoda and stayed there occasionally. He used an old pagoda to accept the people who came to pray and asked for health, wealth, safety and protection from him. Hence this small pagoda in the outer precinct of the Sin Kyo Shwe Gu Pagoda became known as the Kat Kyaw Pagoda. Later, the name of the Kat Kyaw Pagoda overwhelmed the name of the Sin Kyo Shwe Gu Pagoda.

7) The Higher Ordination Ceremony

In what manner were the Buddhist monks of Sri Lanka ordained? The Head of the Saṅgha educated Ñāṇavimala and his group and reported ordination ceremonies that were to be conducted to the monarch. The king would then invite the group to his palace.

After that, the group members would remove their yellow robes and don royal garments. Next, each would be transported on palanquins used by the royalty that were inlaid with ivory and gold. Parasols decorated with gold and jewels would be set up, and they would proceed in a grand procession to the largest triple-tier ceremony building with the general leading the parade. The king and queen would be in attendance at the site and the group would be presented with the eight requisites.

From there the group would proceed towards the Sin Kyo Shwe Gu Pagoda ordination site. Ordination questions were presented at the Sudhammasālā of the hall located at the entrance to the temple precincts. The Head of the Saṅgha would lead the 51 monks into the Suvannaguhā-sīmā located within the same temple precincts.

The acolyte Ñāṇavimala is said to have been ordained on November 13, 1800 at the age of 34. The other 5 acolytes were also ordained on the same day. A layman also became an acolyte and became a bhikkhu in the same year. After their ordinations the group lived together with the Head of the Saṅgha and received education³⁵⁾.

The order of the ordination ceremony was as prescribed in the Vinaya³⁶⁾.

It is probable that the ordination ceremonies for the other Sri Lankan founders were carried out in the same way³⁷⁾.

Father Sangermano wrote that the ordination processions that were common at the time had “The young candidate, dressed in the richest manner, as if he were one of the first Mandarins, is mounted on a superb horse and conducted through the village or city, amid the sound of musical instruments, and surrounded by a great crowd of people. A number of women go before the procession, carrying on their heads the habit, bed and suchlike utensils of a Talapoin, together with fruits and other presents for the great Talapoin of the convent, whose office it is to perform the ceremony.”³⁸⁾

Michael Symes also gave a similar description³⁹⁾ and wrote in 1800 that the scale of the procession, clothing, offerings, transportation⁴⁰⁾ the band, etc. varied with social status and economic conditions. In the case of the Sri Lankan monks, the king was the donor, and the Head of the Saṅgha was the upajjhāya, so it can be assumed that these were held in the most luxurious manner possible.

8) Kalyāṇi-sīmā

Among the founders of the Amarapura Nikāya, Kataluvē Guṇaratana did not go to Amarapura, but received his ordination at the Kalyāṇi-sīmā of Haṃsāvātī (Pegu, Bago). It is said that he was urged to do so by the administrator and Senior Theras of Rāmañña⁴¹⁾. The uppañjhāya was Medhānandadhaja Rājaguru Mahāthera of Saṅgharāja in lower Burma (Rāmañña), who was in charge of the Kalyāṇi-sīmā temple.

The other founders, Kapugama Dhammakkhanda and Attuḍāvē Dhammarakkhita also visited Kalyāṇi-sīmā after receiving ordination in Amarapura. Kapugama met Kataluvē and Attuḍāvē's parties at the Kalyāṇi-sīmā on his trip home. In addition, the later generation founder of the Rāmañña Nikāya, Aṃbagahavattē Saraṇaṅkara, received higher ordination again (daḥhikamma) from Ñeyyadhamma, the Head of the Saṅgha as the uppañjhāya in Mandalay⁴²⁾, however, on his way home, he visited Haṃsāvātī and underwent the ordination ceremony again at the Kalyāṇi-sīmā. Aṃbagahavattē held the Kalyāṇi-sīmā of Haṃsāvātī of Rāmañña in lower Burma to be older and important. In other words, Burmese Buddhism was first transmitted from India into the Rāmañña region. That tradition was revived at the Kalyāṇi-sīmā with the help of Sri Lanka. In addition, although King Alaungpaya (1752–1760) conquered this region, it is also known that the tradition of pure Theravada Buddhism has been transmitted uninterrupted here.

The Kalyāṇi-sīmā is located in the eastern suburbs of Bago City, which is 80km north of Yangon. It is at Zaing-ganaing on the western banks of the Bago River, which can be accessed by boat from Yangon.

When A. P. Buddhadatta Thera visited it in 1908, he found the sīmā and the monastery in dilapidated condition. The old buildings were completely destroyed in World War II. After Burma gained independence, the government used 400,000 rupees in its reconstruction. Prime Minister U Nu held the groundbreaking ceremony. When the thera visited it in 1955, it had become a large building⁴³⁾. When this author visited it in 1995, he found it to have been well restored a few years before into a large and beautiful sīmā. At present, this temple belongs to the Shwegyin Nikāya. There are 60 monks residing there. The present chief monk is Shin Zanayra (1972–), who is said to be the 7th generation head of the temple⁴⁴⁾.

The origins of the establishment of the Kalyāṇi-sīmā lie in the restoration of the Saṅgha by King Dhammaceti (1472–1492) of the Hanthawaddy (Pegu) dynasty, wherein he dispatched a Buddhist delegation to Sri Lanka in 1475 in order to get ordinations.

When their party returned home, they established a sīmā with the same name as the Sri Lankan sīmā. The temple of the sīmā they founded became the center of Buddhism and monks from within the country and from abroad assembled there⁴⁵⁾.

The history of Buddhism and the details of the establishment of the sīmā are inscribed on stones located in the building behind the temple within the temple precincts. King Dhammaceti had this recorded in 1479 in Pāli and in a Mon language translation⁴⁶⁾.

At present (1995), they are owned by the temple and are stored within the precincts in a building surrounded by special wire netting; however, out of the 10 inscribed stones, 3 have been preserved in

their original forms while the others have been broken and the fragments left scattered carelessly about.

Notes

- 1) Kitsiri Malagoda. *Buddhism in Sinhalese Society, 1750–1900* (Berkeley, 1976), p. 150.
With regard to the port used when returning home, Añbhagahapīṭiyē used Colombo Port and returned to Ambarukkhārāmaya in a great procession. Kataluvē and Kapugama used Doḍandūva Port.
- 2) He sets sail for Siam with the Muslims in a schooner. Ahuṅgallē Aruṇatilaka, “Ambasthala Chetiya to Ambarukkharamaya: Amarapura Bhikkhu Community” Ahuṅgallē Vimalajīva and Ahuṅgallē Vimaladhamma (ed.), *Añbhagahapīṭi Mūlamahāvihārāya* (Colombo, Añbhārakkhārāma Dāyaka Sabhāva, 1990), p. 58.
- 3) Polvattē Buddhadatta. *Samīpātīyehi Bauddhācāryayō* (Colombo, 1964), p. 22.
- 4) P. E. E. Fernando. “An Account of the Kandyan Mission to Siam in 1750 A.D.” *The Ceylon Journal of Historical and Social Studies*, 2–1 (1959), p. 82.
- 5) It may be surmised that the steamer services between India and Burma as well as India and Sri Lanka were not very good. When Kapugama Dhammakhandha returned home, he departed from Haṃsāvātī on March 25, 1809 and arrived in Nāgapattana on April 11th. Since there were no ships headed to Sri Lanka from there, he sent word to Sri Lanka (Daḍalla) and had them come for him. He finally returned to Daḍalla on December 25th. While they were waiting in Nāgapattana for a ship, the bhikkhu, Guṇaratana returned to secular life. Buddhadatta, 1964, p. 32.
- 6) While Kapugama Dhammakhandha was in Rangoon, he worshipped at the Shwe Dagon Pagoda. He also took offerings with him, having been advised to do so beforehand by Añbhagahapīṭiyē. Buddhadatta, 1964, p. 29.
When the Sri Lankan monks went to Burma, they carried letters of introduction (in the Pāli language) from their teachers, such as Bōvala Dhammānanda and others. In addition, they carried gifts for the king and the Head of the Saṅgha.
Añbhagahapīṭiyē carried 10 relics of the Buddha. *Sāsanavaṃsa* (PTS), p. 135. Kapugama brought robes, cloth, iron bowls, a bronze pot (monk); iron Buddha statue, Bodhi saplings from Anurādhapura, 10 relics of the Buddha, 5 relics of Arahant, a box decorated with ivory, two boxes made of satin wood (for the king); bags, sandals, 30 types of medicinal oils, travel money and silver coins (for the attendants). All of these gifts were readied by his chief devotee, Mudaliar Adrian de Abrew Vijayaguṇaratana Rājapakṣa and others. Buddhadatta, 1964, p. 29.
The King admired the aforementioned the Bodhi saplings, the relics of the Buddha and Buddhist scriptures that he received and took especially good care of them. However, other gifts from Sri Lanka were not important enough to rate a procession to transport them. “Tributes from Sri Lanka are not of much significance; no ceremonial procession is necessary to convey them here.” (Imperial Edict of July 21, 1812). Than Tun, *The Royal Orders of Burma, 1598–1885 A.D.*, Part Seven, 1811–1819 A.D. (The Center for the Southeast Asian Studies, Kyoto University, 1988), p. 65.
- 7) 1996 travel information from the Balani Hotel & Trading Group Ltd. (Yangon).
- 8) The feudal lord (Town Officer, Myo-Wun) of Haṃsāvātī received an order from the King. Assistance and protection for the Añbhagahapīṭiyē’s return home at the ports of call were requested in a letter. The letter, dated January 31, 1802, was written in Burmese and Portuguese. The ship Añbhagahapīṭiyē had

- arranged was called the “Kēdri”. It was a 65-foot, 250-ton ship with two masts and a height and width of 14 and 24 feet, respectively. They went from Rangoon to Madras following the coast of Coromandel. The ship carried lumber, planks, beeswax, tusk, cardamon, horses, etc. 50 people from various countries travelled on the ship. A high ranking Sri Lankan monk, 5 monks, a seeker of knowledge and 12 servants were on board. The ship was also outfitted with cannon and guns for safety. The ship headed for Sri Lanka from Madras. Ahuṅgallē Vimalanandi, *Amarapura Nikāyē Ādikartri Rājaguru ŚRĪ NĀṆAVIMALA TIṢ YĀBHIDHĀNA Mahā Nāyaka Svāmīndra-padānaya* (Dept. of Buddhist Affairs, 1988), p. 14.
- 9) Michael Symes. *An Account of an Embassy to the Kingdom of Ava sent by the governor-general of India in the year 1795* (London, 1800), Vol. 1, pp. 236–237; Vol. 3, p. 122.
 - 10) Father Sangermano. *A Description of the Burmese Empire* (London, 1966), p. 68 (first printing, 1833).
 - 11) Henry Burney. “On the Population of the Burmese Empire”, *Journal of the Burma Research Society*, XXXI-i, 1941, p. 22; Toru Ohno. “Biruma no Oto Mandalay” (Mandalay, The Royal City of Burma), *Tonan Ajia Kenkyū (Southeast Asian Studies)*, vol. 21 (1), 1983, p. 95.
 - 12) *ROB*, V, 1806.10.14; VII, 1811.1.6.
 - 13) For example, Kapugama Dhammakhandha visited the Mahāmuni Pagoda. Buddhadatta, 1964, p. 31.
 - 14) Yoshinari Watanabe. “Concerning the foreign policy of King Bodawpaya: a Study of Kingship in Burma’s Konbaung Dynasty” *Tōyōshi Kenkyū*, (*The Journal of Oriental Researches*) Kyoto University, ; vol. 46, 3rd issue, 1987, p. 151.
 - 15) *ROB*, IV, 1782.2.11; 1782.2.20, etc.
 - 16) *ROB*, IV, 1786.6.27; V, 1788.3.7.
 - 17) *ROB*, IV, 1782.3.10; 1782.6.3; 1784.4.21; 1784.8.28.
 - 18) Watanabe, op. cit., p. 162; Zenno Ikuno “*Biruma jozabu bukkuyoshi*” (“*A History of Theravada Buddhism in Bruma*”) (Sankibo Busshorin, Tokyo, 1980), p. 399.
 - 19) Ahuṅgallē Vimalanandi, 1988, p. 13. The letter is preserved at Ambarukkhārāmaya.
 - 20) *ROB*, VI, 1810.12.26.
 - 21) When relics of the Buddha were transported, people along the route gave offerings. (*ROB*, V, 1806.5.29). In addition, the 7 Bodhi tree saplings were placed in gold planters and were planted within the Mahāmuni precincts, the Shwe Chet Tho, Yadana Theinga (Shwebo) precincts and the Pahtodawgyi, Min Gun precincts (*ROB*, V, 1806.3.18).
 - 22) *ROB*, V, 1806.5.29; 1806.6.3; VI, 1807.7.3; VII, 1811 12.30.
 - 23) *ROB*, VI, 1810.2.4.
 - 24) *ROB*, VII, 1811.2.9.
 - 25) “Shin Bhogahatissa came from Sri Lanka with a request from Sri Lanka ministers and generals that a king would be sent to rule over them; they have a king and there is no reason to depose him; let him return to Sri Lanka with the information that their request is impossible; Piṭaka texts he wanted had already been given to Shin Dhammakhandha.” (sic). *ROB*, VII, 1811.2.16. Kapugama brought back many suttas. These are even today transmitted in the Vālukārāmaya of Daḍalla.
 - 26) The king accorded him two honorific titles: Nāṇābhivaṃsadhamma-senapatimahādhammarajādhirājaguru and Nāṇābhisiṣāsanadhaja-mahādhamma rājaguru. M. H. Bode, *Pali Literature of Burma* (1966), p. 75. Masataka Ikeda. A Japanese Translation of the *Sāsanāṅkārā catam*: [9] “*Bukkyo Kenkyū*” (*Buddhist Research*), vol. 30, Kokusai Bukkyoto Kyokai, (International Buddhist Association), Hamamatsu, 2001, pp. 140, 148–149.
 - 27) *ROB*, V, 1788, 3.7. The ruler gave him powerful control over the Saṅgha. Heinz Braun and Daw Tin Tin Myint, *Burmese Manuscripts II* (Stuttgart, 1985), p. 276.

- 28) 1. *Ariyavaṃsālankāra*
2. *Peṭakālāṅkāra*, *Nettipakaraṇa ṭīkā* (Pāli)
3. *Sīlakkhandhavagga* (*Dīgha Nikāya*) *ṭīkā* (Pāli)
4. *Pakiṇṇakanipātājātaka nissaya*
5. *Tesakuṇajātaka nissaya*
6. *Catu Sāmaṇera vatthu* (Pāli)
7. *Rājovada vatthu*
8. *Tikumbhacetiya htomanā sātā*
9. *Chaddantanāgarājuppati* (Pāli)
10. *Rajādhirajāvilāsani* (Pāli)
11. *Mahāsakkyasiha sātā*
 [Pāli, nissaya]
12. *Saraṇassati Vyākaraṇa nissaya*
13. *Bālapabodhana nissaya*
14. *Abhidhāna nissaya* [Amarakosa]
15. *Ekakkharakosa nissaya*
16. *Nānattadvaṇi nissaya*
17. *Rajamattan nissaya*
18. *Byohat nissaya*
19. *Sarodaya* [saradwe] *nissaya*
20. *Jotisujātaka nissaya*
21. *Lagusāṅgaha nissaya*
22. *Supinādhayāya nissaya*
23. *Lakkhana-kyam nissaya*
24. *Suriyasiddhānta nissaya*
25. *Bhāsuti nissaya*
26. *Bhāsuti sagapyay*
27. *Bhāsuti kain*
28. *Rājābhiseka nissaya*
29. *Dabbaguṇa nissaya*
30. *Sarakomudī nissaya*
31. *Osadharatanākara nissaya*
32. *Sararatukathana nissaya*
33. *Dhātuprasaṃsa nissaya*
34. *Kāmaratana nissaya*
35. *Vuttodaya nissaya*
36. *Sāsanavaṃsa Sātā*
37. *Maung Htaung niyam*
38. *Rājinda rajasudhammācārādīpanī*
39. *Mātika Gaṇṭhi*
40. *Dhātukatha Gaṇṭhi*
41. *Piṭaka Sinkya Taw*
42. *Dhanubbedā Sātā*
43. *Say Thit pin 700 kyaw Sātā*

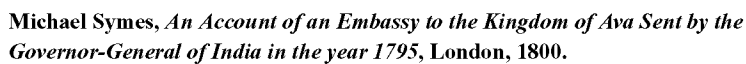
44. *Pārāmattharatanavali kyaṃ*
 45. *Tesakuṇajātakavatthu*
 46. *Ameto Aphay kyaṃ*
 47. *Dhammopadesavatthu*
 48. *Rājābhiseka sātāṃ* [King Bagyidaw]
 49. *Lokasanketadīpanī* [Nemittakavijja]
 50. *Sāsanālaṅkāra kyaṃ sātāṃ*
 51. *Saraṇādivinicchaya* (Thathana Baing)
 52. *Saraṇādivinicchaya* (Maha Dhamma Thinkyan)
 53. *Vedavinicchaya*
- Śīmyin Upadetha Kathā MAHĀ ATHAWKĀYĀMA TAIK hnint ATHAWKĀYĀMA TAIK KYAUKSĀ* (*The Disciplinary Rules of Asokārāma Taik and Asokārāma Inscription*) (Thitā Aung Press, Mandalay, 1977), pp. 18–20; Bode, 1966, p. 78; Ikeda, op. cit., pp. 152–153. Bōgahapīyē Dhammajoti was given the *Vedavinicchaya* from the author, Nāṇābhivaṃsa (Buddhadatta, 1964, p. 46). The book is kept at his temple, Śrī Vijayabōdhirājārāmaya (Ahuṅgalla).
- 29) *Sāsanāvaṃsa*, p. 134. A similar narration appears in the preface of the *Sādhuvilāsinī* (a new *īkā* on the *Sīlakkhandhavagga* of *Dīghanikāya*, written in 1801. The ruler determinedly purged the religious organization. He expelled the apostate priests. The Asokārāma built by the ruler has beautiful shaded grounds and a pond surrounded by a moat, making it a suitable monastery for meditation. The Mahāmuni Buddha statue created around the time when the historical Buddha was alive is located in the southern part of this monastery. The Ratanabhūmikitti, with its 5-tiered roof located in Asokārāma, the Jayabhūmikitti built by Queen Dakkhiṇadevī not far away from the northwest section of the capital, the nearby Soṇṇaguhāthūpa built by Queen Uttaradevī, the Parimāṇaka in the middle of the capital, and the Maṅgalāvāsa built by Uparāja in the west of the capital are here. He stayed at these golden monasteries, was appointed to Rājaguru by the king three times, and recited 2 Vibhaṅgas. He became the preceptor of the Sri Lankan monks and those from other countries and educated them. *Pāli Sāhityāya*, Colombo, 1957, pp. 262–263. Oskar von Hinüber, *A Handbook of Pāli Literature* (Berlin, 1996), p. 176.
 - 30) Kapugama Dhammakhandha communicated well with them in Burmese. Because of that, the King gave him many sacred texts in the Burmese language. Ahuṅgallē Aruṇatilaka, 1990, p. 61.
 - 31) *Sāsanavaṃsa*, pp. 132–134. Ikuno op. cit., 1980, p. 277.
 - 32) *Sāsanavaṃsa*, p. 135.
 - 33) *ROB*, V, 1801.5.10.
 - 34) *Sāsanavaṃsa*, p. 135. “Hatthirajju suvaṇṇaguhāsīmā” in the Kotamalē Saddhammavaṃsa edition (Alutgama, 1931).
 - 35) Buddhadatta, 1964, p. 23.
 - 36) Father Sangermano, 1966, pp. 124–128.
 - 37) In the case of Attuḍāvē Dhammarakkhita as well, 5 sāmaṇeras changed into princes’ robes and participated in the grand procession sponsored by the king, which arrived at the great hall in the building with a three-tiered roof known as the Sudhammā located near the Hopalu ārāma in Amarapura for the ordination ceremony. The Head of the Saṅgha and 35 Theras assembled at the Suvaṇṇaguhā-sīmā and the ordination was held. The Kammācariya were Vajiraghosa, Nāṇasakka and Vimokkha. Taṅgallē Dirilakuru, *Siri Dam Saṅgaparapura* (Śrī Dharmrakṣita Saṅgha Sabhāva, Colombo), 1978, p. 22.
 - 38) Father Sangermano, 1966, p. 121. (Talapoīn means monk)
 - 39) Michael Symes. vol. 2, pp. 113–115. The Burmese like processions the same as East. The age at which

they take their vows to renounce the world is generally between 8 and 12. When the young men are to take their vows, whether they are to be for a short period or for a lifetime, their friends prepare offerings of cloth, rice, preserves, fruit, fans, cushions, mats, and household utensils. Each of the youths rides on a magnificently decorated horse led by two attendants. A band heads the procession; followed by the priests and the group of friends of the youth or the women of the youth's family who carry presents on their heads. Upon arriving at the temple, they give the presents to the senior priests.

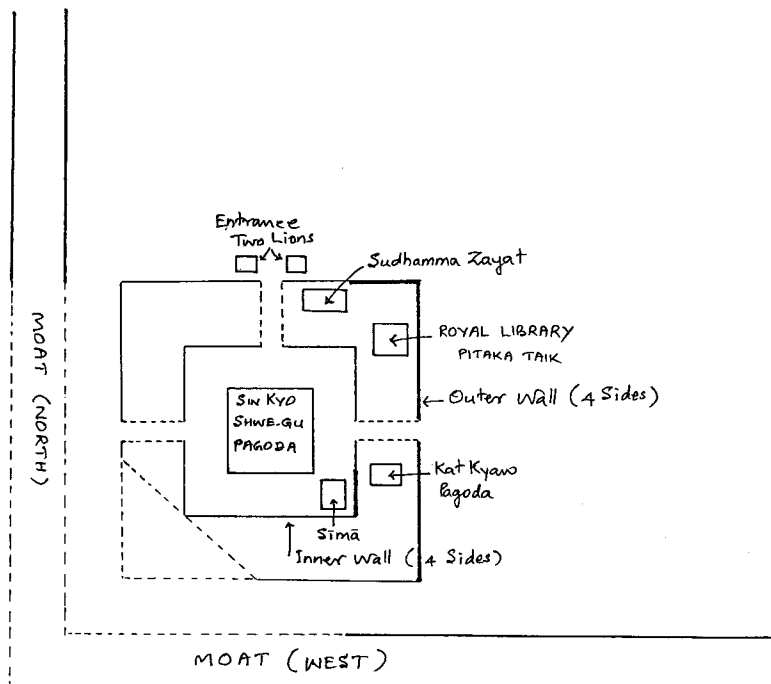
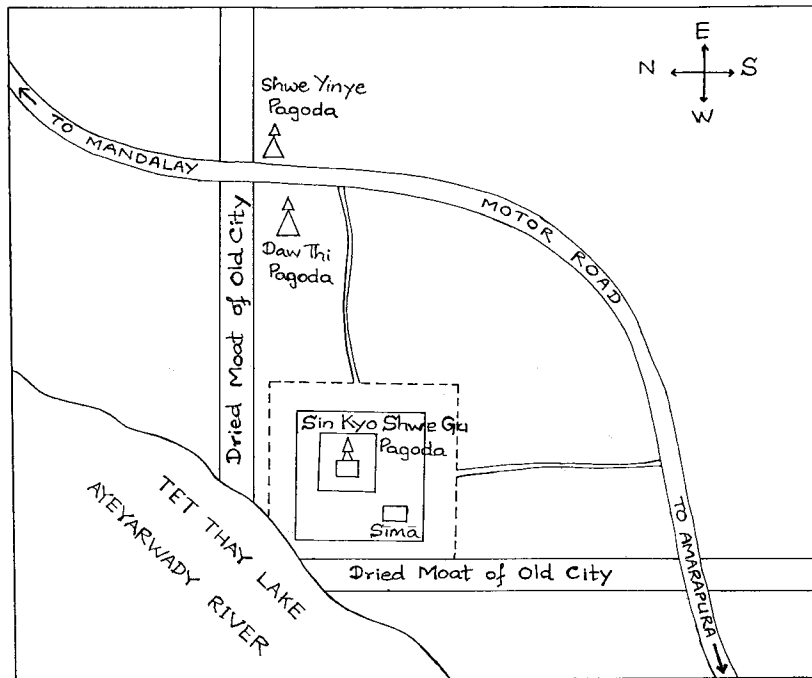
- 40) Sangermano and Symes report only horses, but elephants, palanquins etc, were also probably used.
- 41) Buddhadatta, 1964, p. 36.
- 42) King Mindon transferred the capital from Amarapura to Mandalay in 1857. The founder of the Rāmañña Nikāya, Aṃbagahavattē Saraṇaṅkara, received ordination from Ñeyyadhamma as the upajjhāya in 1862, at Mandalay.
- 43) When A. P. Buddhadatta visited in 1908, it was already dilapidated and the buildings were later completely destroyed in World War II. *Pāli Sāhityāya*, pp. 394–395.
- 44) The successive generations of chief monks at the Kalyāṇi-sīmā are as follows: 1. During the reign of King Dhamaceti—Shin Thunwana (1476–), 2. Shin Peta Nanda (1788–), 3. Shin Wana (1856–), 4. Shin Ardaiksaya (1864–), 5. Shin Sandana (1901–), 6. Shin Nyana (1944–), 7. Shin Zanayra (1972–). The author is grateful to the present chief monk who provided this information.
- 45) Sodo Mori. 'Nanpojoza bukkyo no sogokoryu' ('A History of the Reciprocal Exchange Mechanisms in Southern Theravada Buddhism'), in Miya Abe (ed.), *Kokusai Bunkagaku to Eigo Kyoiku. (International Cultural Studies and English Education; in memory of the Late Professor Fumimaro Watanabe)*, Tokyo, 1992, p. 256; Ikuno, op. cit., 1980, p. 95; Masataka Ikeda, *Biruma Bukkyo* (Buddhism in Burma) (Hozokan, Kyoto, 1995), pp. 114–118; Ryuji Okudaira (ed.), *Myanmar* (Tokyo Bijutsu, Tokyo, 1997), pp. 6–7.
- 46) Taw Sein Ko, 'A Preliminary study of the kalyani inscriptions of Dhammacheti, 1476 A.D.', *The Indian Antiquary*, vol. XXII, 1893–1894. Kyogo Sasaki, "Kalyāṇi hibun ni tsuite" ("Regarding the Kalyāṇi inscriptions in stone") *Iwai Hakase Koki Kinenronbunshu* ("Collection of dissertations in commemoration of Professor Iwai's 70th birthday"), pp. 242–245; N. R. Ray. *An Introduction to the Theravada Buddhism in Burma* (1946), pp. 182–192.

At present (1995), they are the possessions of the temple and are stored within the precincts in a building surrounded by special wire netting, however, out of the 10 inscribed stones, 3 have been preserved in their original forms while the others have been broken and the fragments left scattered about carelessly.

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A Survey of the Founders of the Amarapura Nikāya in Burma (Myanmar)



Sin Kyo Shwe Gu Pagoda



Sin Kyo Shwe Gu Pagoda (Amarapura)

The 3 founders of the Amarapura Nikāya underwent their ordinations at the *sīmā* of this Sin Kyo Shwe Gu.



Present-day Suvaṇṇaguhā-sīmā

The *sīmā* where the founders of the Amarapura Nikāya underwent their ordination ceremonies. The *sīmā* of Sin Kyo Shwe Gu Pagoda in Amarapura. The original was destroyed by bombing during World War II and the present day site is a temporary structure. The jeweler U Soe Win and Daw Khin Hnin Yi the family of Mandalay erected it on July 28, 1988. The *sīmā* foundation stones are the same as they were in the past.

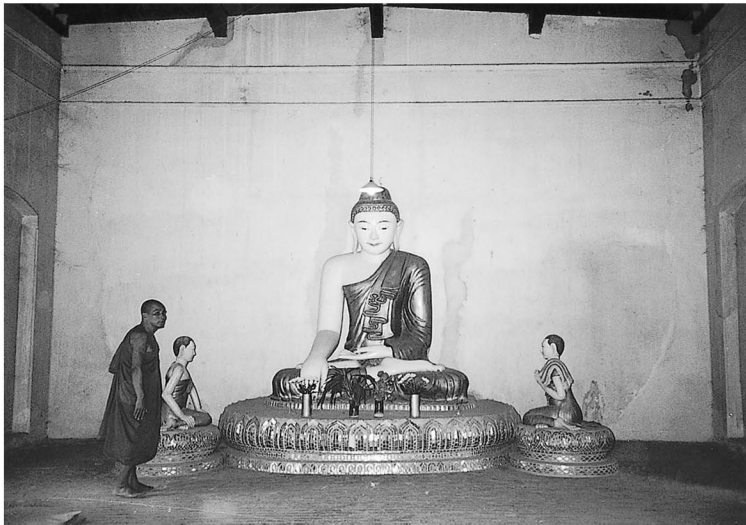


Kat Kyaw Pagoda



Mahāmuni Buddha Statue

From Ven. Condobhasas, *MAHA MUNI PAGODA*, Mandalay, 1996.



Asokārāma sīmā, Mandalay, and the inside of the sīmā

Asokārāma was a monastery built by King Bodawpaya and Nānābhivaṃsa of Thathanabaing resided there. Attuḍāvē Dhammarakkhita resided there for 5 years. There are said to be 400 monks in residence.

A Survey of the Founders of the Amarapura Nikāya in Burma (Myanmar)



Mahā Kalyāṇi Sīmā, Bago (Pegu), Lower Burma. 80km to the north of Yangon (Rangoon). Presently, this temple belongs to the Shwegyin Nikāya. 60 monks in residence.

The founders of Sri Lanka's Kalyāṇivamsa branch of the Amarapura Nikāya and the Rāmañña Nikāya received ordination at this location. Lower Burma was known as the Rāmañña and Pegu was called Haṃsāvati.



The above is a model of the Mahā Kalyāṇi Sīmā (from the 2nd floor of the resident monks' quarters at the same temple).



The Kalyāṇi inscription