



ROYAL THAI EMBASSY IN COLOMBO, SRI LANKA

No. 26, Sir Marcus Fernando Road,
Colombo 07, Sri Lanka
Tel. 00 94 11 7529 500 -3
Fax. 00 94 11 7529 504

Email : royalthaiembassyincolombo@gmail.com
Facebook: www.facebook.com/RTEColombo



AWARELOGUE INITIATIVE

Email: awarelogue@gmail.com, awarelogue1@gmail.com
YouTube:

www.youtube.com/channel/UCycqdrEGPQdh6twa9xqhWjg/videos

Blog: <http://awarelogue.blogspot.com/>

Twitter: @awarelogue

Instagram: [awarelogue_initiative](https://www.instagram.com/awarelogue_initiative)

Facebook: <https://www.facebook.com/awarelogue.initiative>

<https://www.facebook.com/Awarelogue>



SEMINAR ON

THAILAND - SRI LANKA BUDDHIST DIPLOMACY



5.30pm **PANEL DISCUSSION**

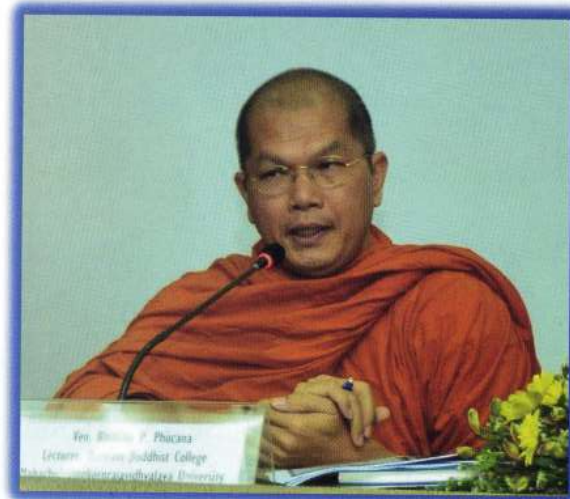
- **Prof. Maneesha Wanasinghe Pasqual**,
former Head, Department of International Relations,
University of Colombo, Sri Lanka

- **Dr. Saroja Wettasinghe**,
former Director General, National Archives of Sri Lanka

Moderated by **Dr. George I. H. Cooke**,
Initiator, Awarelogue Initiative

6.10pm **REFRESHMENTS**

SPEAKERS



Venerable Bhikkhu P. Phocana
Buriram Buddhist College
Mahachulalongkornrajavidyalaya University, Thailand



Venerable Dr Pannaloka Wadinagala thera,
Postgraduate Institute of Pali and Buddhist Studies,
University of Kelaniya, Sri Lanka



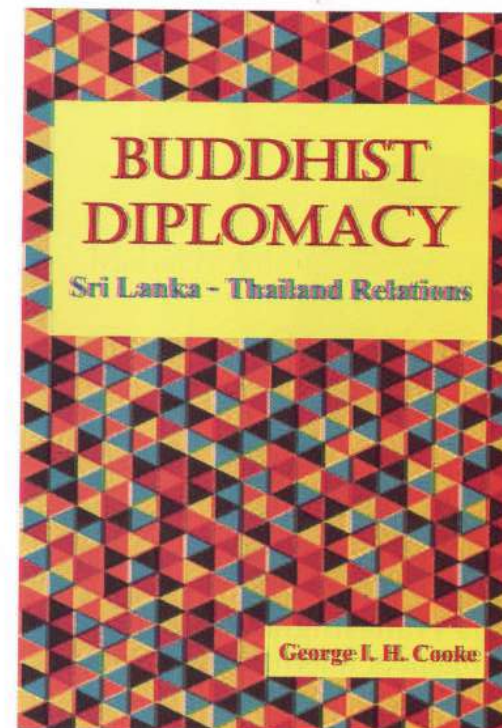
His Excellency Mr Poj Harnpol,
Ambassador of the Kingdom of Thailand to Sri Lanka



Senior Professor Nayani Melegoda,
Professor of International Relations
Former Dean of the Faculty of Graduate Studies,
University of Colombo, Sri Lanka



Dr George I. H. Cooke
Initiator, Awarelogue Initiative, Sri Lanka



The book is a study of bilateral engagement in the sphere of religion between two countries which share much in common.

From exploring Ceylon's granting of *Upasampada* to the sangha of ancient Siam to the reciprocal gesture many centuries later, the valuable contributions made by the Thai monarchs and the deep-rooted connectivity, this publication is a contribution to the study of diplomacy.



Dr Saroja Wettasinghe
Former Director General
of the National Archives of Sri Lanka



Professor Maneesha Wanasinghe Pasqual
Former Head of the Department of International Relations
University of Colombo, Sri Lanka

**MONASTIC CORRESPONDENCE
BETWEEN THAILAND AND SRI LANKA
IN THE NINETEENTH CENTURY**

Bhikkhu P. Phocana

Buriram Buddhist College
Mahachulalongkornrajavidyalaya University,
Thailand

Abstract

The aim of this article is to study communication of Sinhalese monks and Thai monks in the nineteenth century. The documents of both groups tell us that they tried to recognize the mutual Buddhist situation, learn traditions and search for unavailable manuscripts for both sides. It is interesting to note that in nineteenth century the condition of Sri Lankan hierarchy is unstable. It is split into 2 nikayas, namely, Upali-vamsa or Siyamnikaya and Maramma-vamsa or Amarapura-nikaya. Mostly important, both nikayas became divided into sub-sects. The detail of document shows us that Upali-vamsa communicates with Thailand in order to inform its priority over to Maramma-vamsa because they are descendents from Upali Thera. On the other hand, Maramma-vamsa connects to Thailand in order to make Buddhist network and requests Thailand to accept their religious status.

Introduction

According to Cullavamsa, the Pali chronicle of Sri Lanka, the last Thai delegation that travelled to Sri Lanka is Phra Visuddhacaraya and Phra Varagnanamuni of Ayutthaya kingdom. From then, no more documents from both country, Sri Lanka and Thailand, mentioned about mutual relationship. Possibly, Thailand was confronting political disorder with Myanmar for two decades. For Sri Lanka, she has to face with the power of the British as the great colony. These two reasons separate both countries from religious relations. The documents show us that the British as the colonizer did not prohibit Sinhalese monks from communicating with foreign countries. The establishment of Maramma-vamsa, line of

Myanmar, tells us that Sinhalese monks were supported by the British who at that time occupied the maritime area of Sri Lanka.

The first group of Sinhalese monks who travelled to Thailand was Walitara Bhikkhu, Ratana Samanera and Hithaya Samanera. This document mentions in the Royal Chronicle of Ratanakosin, which states;

"...1814 CE, Sinhalese delegation accompanied by Walitara Bhikkhu, together with 2 Samaneras, Ratana and Hithaya traveled from Nakon Sri Dhammarat (southern of Thailand), and asked royal permission to visit Bangkok, the capital of Thailand. King Rama I, as Buddhist patron, had ordered that they be brought to Bangkok and provided accommodation and facilities for them. Walitara Bhikkhu and Ratana Samanera were sent to reside with Sangharaja of Wat Mahadhatu and Hithaya was sent to reside with Somdet Phra Vanaratana of Wat Phrachetupon..."

It is noteworthy that those Sinhalese priests were financial supported by the king. In my opinion, Walitara Bhikkhu and Ratana Samanera are members of Maramma-vamsa. They possibly moved from Walitara village, which is situated in the southern of Sri Lanka. On the other hand, Hithaya Samanera must belong to Upali-vamsa. The document of the Royal Chronicle of Ratanakosin states that those Sinhalese priests had conflicts with each other, so King Rama I provide residence separately.

From documents, it is said that Sinhalese monks who travelled to Thailand had individual interests. Possibly, they needed to know about the Buddhist situation in Thailand. Moreover, they needed to learn Thai tradition, specially monkhood. The document of the Royal Chronicle of Ratanakosin assured that Ratana Samanera

and Hithaya Samanera were later ordained by Thai Sangha with royal patronage. They were financial supported monthly by the Thai king.



Fig. 1. The Temple of the Emerald Buddha, Bangkok



Fig.2. Wat Suthat Thepwararam, Bangkok

There are no details about sending a Thai mission to Sri Lanka in the reign of King Rama I. Possibly, the tension between Thailand and Myanmar had not still ended. Most important, the Sinhalese monks who travelled to Thailand did not connect to diplomacy. Therefore, King Rama I decided not to send a Thai delegation to Sri Lanka. Moreover, the British who occupied Sri Lanka did not show friendship to the kingdom of Thailand as a Buddhist country.

The period of King Rama II

This period showed more details about Buddhist relationship between Sri Lanka and Thailand. According to the Royal Chronicle of Ratanakosin, Sinhalese monk named Sasanvamsa Bhikkhu, travelled to Thailand with two Buddha relics and the

Bodhi sampling. Hearing about the sacred relics of the Buddha, King Rama II ordered the royal court to take the monks to Bangkok in a magnificent procession. He enshrined the Buddha relics in a Stupa at the temple of the Emerald Buddha and ordered the planting of the Bodhi sampling at Wat Suthat Thepawararam. For Sasanavamsa Bhikkhu as the representative of Sangharaja of Sri Lanka, King Rama II ordered that he be provided with accommodation and facilities at Wat Mahadhatu, the abode of Sangharaja, and financial supported monthly.

The behavior of Sasanavamsa Bhikkhu doubts King Rama II as follows;

“....it was not sure that this Bhikkhu (Sasanavamsa) truly came from Sri Lanka. Maybe, he brought the Buddha relic and the Bodhi sampling from somewhere. Showing the sacredness of the Buddha, it must be a trick for his benefit...”

Further, King Rama II doubts;

“...Did monks and samaneras in Sri Lanka still learn Tripitaka? And did Buddhist Lay followers in Sri Lanka still pay homage to the sacred sites?.....”

From this point, King Rama II decides to send Thai mission to Sri Lanka. The question is why did King Rama II decide to do such hard work? The answer is that the Kingdom of Thailand at that time possessed navigation skills. The document of the Royal Chronicle of Ratanakosin shows that in his reign, Thai ships sailed far away from China towards India for elephant trading. On his decision, King Rama II confers Mahasangha and entrusts volunteer monks who would like to pay homage to the pilgrimage

sites in Sri Lanka. For this mission, the whole facility would be supported by king.

The Royal Chronicle of Ratanakosin states;

"...Somdet Sangharaja introduced 8 monks; Phra Ajahn Dee, Phramaha Chan, Phramaha Kaeo, and Phramaha Gong are from Wat Rajaburana. And Phra Ajahn Yoo, Phramaha Prang, and Phramaha Seang are from Wat Mahadhatu. Only Phramaha Thep is from Penang..."

Due to this mission with royal patronage, many gifts were prepared for Sinhalese monks and the mission had to be delayed for some time. It is doubtful that three Sinhalese monks who came to Bangkok earlier are Ratanapala Bhikkhu, Hithaya Bhikkhu and Sasanavamsa Bhikkhu, requesting Thai king for their wish to go back to their homeland. However, having reached the middle of the journey, they deserted the Thai mission and disappeared. The Royal Chronicle of Ratanakosin tells us that the representative of King Rama II discussed with the Thai mission that the Sinhalese monks did not gain ordination from Sri Lanka. They surely became monks in Myanmar. Therefore, the hospitality by the Thai delegation was not mentioned.

The Thai mission took two years to arrived at Kandy. They had to face hardship both at sea and on land. At last, they reached Kandy and were warmly welcomed by Sinhalese monks and the Kandyan people. While being in Kandy, they resided at Pubbaramaya, which was similar to the earlier mission. At that time, they got the opportunity to visit pilgrimage sites and were allowed by the British officials to pay homage to the Tooth Relic. The letter sent to Phra Vajiragnanathera by Chief incumbent of

Asgiri Viharaya mentions that some monks of this mission went to his temple and held discussions for short periods. He had even invited them to stay overnight, but they rejected it. No more details are mentioned about this point. Possibly, the Thai mission was familiar to the hierarchy of Pubbaramaya as a residence of the earlier Thai mission. According to Thai documents, royal gifts were only given to monks who resided in Pubbaramaya.

When the Thai mission planned to return to Thailand, Sinhalese monks and Kandyan people offered several gifts for the Thai king and eminent Thai monks. The Royal Chronicle of Ratanakosin tells us that this delegation spent three years and six months for their mission.

When King Rama II was informed about the arrival of the mission, he was overjoyed. Due to the tremendous benefits of those monks, King Rama II appointed Phra Ajahn Thep in ranking as Phra Pangnapisan, Phra Ajahn Dee as Phra Gambhirapreecha and Phramaha Chan as Phra Visuddhimuni. The other monks were financial supported respectively.

From this mission, we can conclude that their aim was to inquire about the Buddhist situation in Sri Lanka, to study Buddhist tradition and to pay homage at pilgrimage sites. It is believed that the documents from this mission were brought for the next King. From then, Sinhalese monks, both Siyam-nikaya and Marammavamsa tried to correspond with Thailand. They sent letters to inform their status and their background. Many letters were sent to Thailand informing us that there were biases on Sri Lankan's Sangha. Whoever sent the letters to Thailand, both for the clergy

and lay people, never mentioned the other nikayas. Some group insulted the other group as outcastes.



Fig.3. The Tooth Relic Temple, Kandy



Fig. 4. The way to Sri Pada, Ratnapura

The period of King Rama III

According to the Royal Chronicle of Ratanakosin, six years after King Rama III succeeded to the throne, a Sinhalese monk, named Kakusandha and a layman arrived in Bangkok, informing that they would like to pay homage to sacred sites. Having inquired his knowledge, King Rama III sent him to reside at Wat Pavaranives, the abode of Phra Vajiragnanathera. Shortly afterward, four Sri Lankan monks, Saddhatissa Bhikkhu, Kakusandha Bhikkhu, Vipassi Bhikkhu, and Revata Bhikkhu together with Siddhattha samanera arrived in Bangkok. Like the former group, King Rama III sent them to reside at Wat Pavaranivesna. It implied that the chief monk of this temple was an erudite and scholarly monk and a Pali language expert.

The most important Buddhist event in this reign was the foundation of Dhammayuttika-nikaya. This nikaya was founded

by Prince Vajiragnana, who was a son of the previous king, Rama II. The document shows us that this prince was considered the heir to the throne. When he reached his traditional age, he was ordained as a monk under the Sangha led by the Sangharaja. Ten days after ordination, his father passed away. His elder brother, Krommamuen Jetsadabordin was chosen to be the new king by the Sangha and royal court. Therefore, Prince Vajiragana decided to live as a monk forever. His wish was to gain knowledge from the Tripitaka and to learn and practice meditation from various scholarly monks. From then, he traveled to many places for following his aspiration.

R. Lingut states;

"The prince did in fact take his new form of life very seriously, for he was no commonplace individual and a state of idle melancholy would not satisfy him. As chance had set him in community of monks vowed to a life of contemplation, he turned resolutely to the study of that important and highly esteemed part of monastic discipline".

A.B. Griswold states further;

"The young monk worked indefatigably, he visited other monasteries and took instruction from the most competent masters of the different techniques of mediation. In due time he himself became an acknowledged expert in the exercises. Without and doubt they sharpened his mind; but where the supernatural powers they were supposed to confer? He determined to learn more about the history of the system, and its place in the Buddha's teachings. His companions at the Anchor-Stone Monastery could not inform him; they disdained intellectual processes and the study of texts".

Phra Vajiragnanathera studied about the Pali language, and later became one of the experts of the Tripitaka. Having considered the Tripitaka, he always advised Thai monks to follow the real way found in the Tripitaka. Later, he decided to found the Dhammayuttika-nikaya. This group aims to study the Tripitaka and follows the real Buddha's teaching. Before long, reputation of Dhammayuttika-nikaya spread to all classes of Thai society. More agreement must be more disagreement. To protect Phra Vajiragnanathera from the dissenters, King Rama III invited him to reside at Wat Pavaranives, which is situated inside the city wall.

Due to his being an erudite scholar of the Pali language, Sinhalese monks who arrived at Bangkok were always sent to his abode by royal order. The documents tell us that Phra Vajiragnanathera got opportunities to learn the background of Sri Lanka and the Buddhist situation from those Sinhalese monks. On the other side, Sinhalese monk also learned Buddhist traditions of Thailand from Dhammayuttika-nikaya monks. Shortly afterwards, Wat Pavaranives became the abode of Sri Lankan monks who arrived in Bangkok. Having familiarized himself with Sinhalese monks, later Phra Vajiragnanathera committed to choose volunteer monks, who would like to travel to Sri Lanka for the purpose of Buddhist missions.

According to the Royal Chronicle of Ratanakosin, after discussion with Sinhalese monks, King Rama III considered the Buddhist situation in Sri Lanka, and said he would like to find out the unavailable manuscripts from Sri Lanka. Moreover, he sent Sinhalese monks who resided in Bangkok for some time back to their homeland. Therefore, he entrusted Phra Vajiragnanathera to

choose volunteer monks who would like to pay homage to the Tooth Relic and visit pilgrimage sites in Sri Lanka.

The delegation was composed of five monks; Phra Buddhayana, Phra Amara, Phra Subuti, Phra Khambhira and Phra Buddhavira together with five Sinhalese monks. King Rama II provided the delegation with the royal ship named Cintanadungkhao. It was noteworthy that all Thai monks belonged to the Dhammayuttika-nikaya. The document tells us that King Rama III consulted on this case with the Sangha. The Sangharaja and Phra Krommamueng Paramanujitjinorot disagreed with this mission. Only Phra Vajiragnanathera agreed with the king's decision. Therefore, King Rama III committed Phra Vajiragnanathera to choose volunteer monks.

The aim of the mission was:

- 1) to pay homage to the Tooth Relic and pilgrimage sites,
- 2) to borrow the unavailable manuscripts in Thailand, and
- 3) to learn the Buddhist situation of Sri Lanka which was occupied by the British. Kandyen monks, both Pubbaramaya and Hayagiri, warmly welcomed them and sought permission from the British officials for the Thai mission to pay homage to the Tooth Relic. When returning to Thailand, the Kandyen monks and lay people offered several gifts for the Thai king and erudite monks. This mission got the opportunity to visit some temples in the Galle area. Here, they learned the Buddhist situation of Maramma-vamsa and requested them for the unavailable manuscripts in Thailand. Mostly important, Sinhalese monks, both Siam-nikaya and Maramma-vamsa, sent many letters to the Thai king and prominent monks. We are sure that those letters were valuable documents.



Fig. 5. Wat Pavaranives, Bangkok Fig. 6. Wat Mahadhatu, Bangkok

1844 CE. King Rama III considered the former mission, where Thai monks had borrowed 40 manuscripts from Sri Lanka. Now it was time to return them and some Sinhalese monks who visited Bangkok needed to go back to their homeland. So, King Rama III entrusted Phra Vajiragnanathera to choose volunteer monks who would like to pay homage to the pilgrimage sites in Sri Lanka. Again, monks who travelled to Sri Lanka belonged to the Dhammayuttika-nikaya. There is no document mentioning whether King Rama II consulted with the Sangha on this mission. My opinion is that the whole duty was entrusted to Phra Vajiragnanathera.

The Royal Chronicle of Ratnakosin states;

"...King orders to prepare a ship named Uttamadet for the delegation, which is composed of 6 monks as follows; Phra Subuti, Phra Sangharakkhita, Phra Pilindavaccha, Phra Yanyadatta, Phra Asabha and Phra Amara together with 2 samaneras. The aim is to send Siddhattha Bhikkhu back to his homeland and return the Tripitaka to Sri Lanka..."

This mission went directly to Kandy. They are warmly welcomed by Sinhalese monks and the Kandyan people, as the former mission. They got the opportunity to pay homage to the Tooth Relic and travel to the pilgrimage sites of Sri Lanka. On the way back to Colombo, some monks visited temples in the Galle area. It is said that this mission could have been to borrow 30 manuscripts. 40 Sinhalese people also accompanied them. Two missions of King Rama III brought the monks and Buddhists, in both countries, closer by friendship.

Conclusion

The mutual relationship between Thailand and Sri Lanka in nineteenth century focuses on 2 aims; 1) to learn Buddhist situation and 2) to exchange of Buddhist knowledge. The letters of both sides tell us that Thailand accepted the status of Siam-nikaya and Maramma-vamsa. Thailand tried to resolve the deputation of both group and united them. To elevate the status of Maramma-vamsa, Thailand accepted this group on the same lines of Dhammayuttika-nikaya. On the other side, to praise Siam-nikaya, Thailand assured that this group comprised descendants from Upali Mahathera of Thailand. Moreover, the royal gifts sent to Sinhalese monks were not different. The document shows that Thailand accepted the equality of the Sangha status of Sinhalese monks.

References

- A.B. Griswold. King Mongkut of Siam. New York: the Asia Society 1961.
- Anne M. Blackburn. Locations of Buddhism. Homagama: Karunaratne & Sons, 2010.
- Ahungalle Arunatilaka. Golden Links Myanmar-Sri Lanka. Colombo: S. Godage and Brothers, 1999.
- A.P. Buddhadatta. Pali-Sandesavali. Colombo: Anula Press, 1962. (in Sinhalese)
- Chao Phraya Tipakornvong. The Royal Chronicle of Ratanakosin. Nonthaburi: Sripanya Publication, 2012. (in Thai)
- Dhaninivat. "Prince, Religious Intercourse between Ceylon and Siam", Paranavitana Felicitation Volume.
- Douglas Martin Hills. King Mongkut's Interactions with Christianity and the Failure of Early Protestant Missionary Efforts to Convert the Siamese. Master of Theology, Regent College, 2009.
- K.D. Paranavitana. "Scholar Monks of the Nineteenth Century and the Tragic Transformation of the High Priest Ven. Kapugama Dhammakhandha Thero", JRAS, vol. xxvlll, 1983/84.
- Kitsiri Malalgoda. Buddhism in Sinhalese Society 1750-1900. London: University of California Press, 1976.
- Prince Damrong. Story of the Establishment of the Siamese Sangha in Sri Lanka. Bangkok: Matichon Publication, 2003. (in Thai)
- Tissa Kariyawasam. Religious Activities and the Development of New Poetical Tradition Sinhalese 1852-1906. Colombo: Godage International Publishers, 2009.

Thai Missions to Sri Lanka

No	Date	Period	Purpose	Description
1	1814	King Rama II	To inquire Buddhist situation - to study Buddhist tradition to worship pilgrimage sites	The delegation comprised 8 monks; Phra Ajahn Dee, Phramaha Chan, Phramaha Kaeo, Phramaha Cong, Phra Ajahn Yoo, Phramaha Prang, Phramaha Seang, and Phra Ajahn Thep.
2	1842	King Rama III	To inquire Buddhist situation to worship pilgrimage sites to borrowed unavailable manuscripts	The delegation comprised 5 monks; Phra Buddhayana, Phra Amara, Phra Subuti, Phra Khambhira, and Phra Buddhavira. It was noteworthy that all monks belonged to the Dhammayuttika-nikaya.
3	1844	King Rama III	To send Siddhattha Samanera back to return borrowed manuscripts to worship the Tooth Relic	The delegation comprised 6 monks; Phra Subuti, Phra Sangharakkhita, Phra Pilindavaccha, Phra Yanyadatta, Phra Asabha and Phra Amara. It was noteworthy

				that all monks belonged to the Dhammayuttika-nikaya.
4	1852	King Rama IV	To return borrowed manuscripts and to ordain Sri Lankans	The delegation comprised Phra Anomasirimuni, Phramaha Phramaha Run, and 7 monks. It was noteworthy that all monks belonged to the Dhammayuttika-nikaya.

Letters of Sinhalese Monks sent to Thailand

No	Sender	Recipient	Description	Date
1	Sri Lankan monks of Pubbaramaya, Uposatharamaya, Kandy	Thai King	The author began narrating about Buddhist history of Sri Lanka. Then, he described how Phra Upali established Siam-nikaya in the reign of king Kirti Sri Rajasingha of Kandyan period. He explained how Sinhalese monks of Pubbaramaya and Uposatharamaya (now-Malwatha Viharaya) warmly welcomed the Thai mission led by Phra Buddhayana who came to Sri Lanka by the order of Thai king. Details of several items of gifts sent to the Thai King and prominent monks also included.	1842

2	Devundara Gunaratana of Pubbaramaya, Kandy	Monks of Dhammyuttikanikaya	The author listed the names of Sinhalese monks who went to Thailand as follows; Saddhatissa, Kakusandha, Vipassi, Revata and Samanera Siddhattha. Those monks belonged to Siyam-nikaya and Maramma-vamsa (Amarapura-nikaya) respectively. The letter gave details about the Thai mission led by Phra Buddhayana who came to Kandy to pay homage to the Tooth Relic. At that time, both fraternities of Pubbaramaya and Hayagiri (Asgiri Viharaya) sent several gifts to the Thai king and Phra Vajiragnanathera.	1842 ?
3	Bopagoda Sumana of Valukaramaya, Galle	Phra Vajiragnanathera	The letter narrated about Sinhalese monks who went to Thailand, such as Saddhatissa. Then, the author describes the establishment of Maramma-vamsa in Galle district. Kapugama Dhammakhandha who disrobed, and Thai mission led by Phra Buddhayana who visited to Galle also mention this incident.	1843

4	Sobhita Siridhamma of Kilutuvihara, Colombo	Phra Vajiragnanathera	The author requested Phra Vajiragnanathera to send members of the Dhammayuttika-nikaya to ordain Sinhalese monks, especially those who resided in the Colombo area. He also offered the Buddha Relic to Phra Vajirayanathera.	1843 ?
5	Lamkagoda Dhirananda	Monks of Dhammayuttikanikaya	The letter narrated about boundary (sima) according to the Buddha's regulations. It is said that a serious dispute on boundaries arose among Maramma-vamsa monks.	1843
6	Koggala Dhammasara of Sayilabimbaraya	Phra Pilinda	The author told us that he was familiar with Phra Samuddamuni and Phra Subuti who came to visit Galle. The name of Phra Anomasiri also mentioned them as guests. He sent several gifts to Phra Vajiragnanathera who was an erudite scholar in Buddhism.	1843
7	Hikkaduwe Sumangala, Colombo	Sangharaja	The details of letter described the prestige of Sangharaja and Phra Vajiragnanathera. The author asked to borrow some texts unavailable in Sri Lanka from Thai monks. His bad condition of health is also mentioned.	1843

8	Bopagoda Sumana of Valukaramaya, Galle	Phra Vajiragnanathera	The author described events of the Thai mission which came to Sri Lanka led by Phra Subuti. He referred to Kapugama Dhammakhanda who was a key personality the Marama-vamsa Sangha. He said that the Thai mission borrowed 11 manuscripts from Maramma-vamsa monks.	1844
9	Devundara Sirinivasa of Pubbaramaya, Kandy	Phra Vajiragnanathera	The letter narrated about how the Thai mission led by Phra Subuti was warmly welcomed. This letter referred to Lamkagoda Dhurananda as the author's disciple. The author referred to the Thai mission that borrowed the manuscripts from him. He also borrowed 5 books from Thailand.	1844
10	Tittare Bandara	Phra Vajiragnanathera	The author warmly entertained the Thai mission led by Phra Subuti. Of all, he was happy that Phra Amara spoke English fluently.	1844
11	Bopagoda Sumana of Valukaramaya	Phra Vajiragnanathera	The letter gave details about the Thai mission led by Phra Subuti who visited Valukaramaya, Galle and sent several gifts to Phra Vajiragnanathera.	1845

12	Bentara Atthadassi of Vanavasi Vihara, Bentota	Phra Vajiragnanathera	The author praised Thai king and Dhammayuttika monks. He sent several gifts to the prominent Thai monks such as Phra Vajiragnanathera, Sangharaja, Phra Krommamuen Nujitjinorot, Phra Buddhayana, Phra Amara and Phra Subuti.	1845
13	Hikkaduwe Sumangara of Vidyodaya Pirivena	Phra Vajiragnanathera	The author told us that he needed to learn traditional practice from Phra Vajiragnanathera and requested manuscripts that were unavailable in Sri Lanka. The purpose of the author was to meet Dhammayuttika-nikaya monks.	1845
14	Bopagoda Sumana of Valukaramaya	Phra Vajiragnanathera	The author composed a stanza named Jayamangala Gatha and sent it to Thai king and Phra Vajiragnanathera. He said that both persons were prominent in Thailand.	1845
15	Bentara Atthadassi of Vanavasi Vihara, Bentota	Sangharaja of Thailand	The author praised Thai king, Sangharaja and Phra Vajiratgnanathera as influential person. He also gave details about main disputation on Vinaya rules among Sri Lanka's nikayas. It is believed that the author needed the solution to this problem from the Thai Sangha.	1846

16	Gotagama Gunaratana, Mahanayaka of Asgiriya, Kandy	Phra Vajiragnanathera	The details of letter narrated about the establishment of Siam-nikaya in Sri Lanka by Phra Upalithera in Kandy period. The details of several gifts sent to Sangharaja, Phra Vajiragnanathera and Phra Krommamuen Nujijinot also included. The letter pointed out the minor conflict between Pubbaramaya and Asgiriya.	1846
17	Koggala Dhammasara of Sayilabimbara maya	Phra Sobita	The author gave details about the establishment of the Amarapura-nikaya in Sri Lanka specially in the Galle area. He learnt about the Buddhist situation of Thailand from Phra Subuti and Phra Anomasiri who visited Sri Lanka from time to time. At the request of the Thai king, he accepted to seek the available manuscripts in Sri Lanka. The name list of manuscripts was also included.	1852
18	Hikkaduwe Sumangara of Vidyodaya Pirivena	Phrakru Sanghasiddhikara of Payuravamsavasa	The author asked Phrakru Sanghasiddhikara for information about Maha-nikaya in Thailand in order to compare Siyam-nikaya in Sri Lanka. The important document about the Buddhist situation in Sri Lanka was also included. The details of the letter mentioned that	1888

	Bangkok	many Sinhalese monks were interested in the traditional practice of Dhammayuttika-nikaya.
--	---------	---

Letters of Thai Monks sent to Sri Lanka

No	Sender	Recipient	Description	Date
1	Phra Vajiragnanathera	Sri Lankan Monks	The details of letter described Sri Lankan monks who went to Thailand from the reign of king Rama I to king Rama II. Those kings faithfully provided accommodation to Sri Lankan monks and supported them financially. Moreover, Sri Lankan monks who travelled to worship sacred sites around kingdom were under royal patronage. The author gave details about the voyage of the Thai mission that travelled to Sri Lanka with royal support. The purpose of this mission was to inquire about the Buddhist situation in Sri Lanka and seek rare books that were unavailable in Thailand.	1842

2	Dhammayuttika Monks	Sri Lankan Monks	The letter described the enormous city of Bangkok and reputation of Dhammayuttika monks as erudite scholars. Details of Sri Lankan monks who went to Thailand and learned traditions and the culture of Thailand are also included. The author clearly narrated about the Thai mission that travelled to Sri Lanka. It was noteworthy that the author gave details of royal offerings for distributing to Sri Lankan monks and about worshipping at the sacred sites in Sri Lanka.	1842
3	Dhammayuttika Monks	Sri Lankan Monks	The letter described Buddhist relations between Sri Lanka and Thailand from king Rama I of Chakri dynasty. The Thai mission was sent to Sri Lanka in the reign of Rama III also gave details.	1842
4	Phra Vajiragnanathera	Saddhatissa	The author described monastic correspondence between Bopagama Sumana and Phra Vajiragnanathera. He also mentioned about boundary character according to Buddhist regulations.	1843 ?

5	Phra Vajiragnanathera	Monks of Hayagiri, Kandy	The letter described the Thai mission that travelled to Sri Lanka. The different idea of both hierarchy of Kandy was also mentioned clearly. The details of the royal offerings for both hierarchy in Kandy were given to us.	1843 ?
6	Dhammayuttika Monks	Lamkagoda Dhirananda	The letter gave details of royal offerings to Lamkagoda Dhirananda. The letter also mentioned Sima-katha and stanza of Threefold Learning. It is noteworthy that this letter was only written to Lamkagoda Dhirananda by Dhammayuttika-nikaya monks.	1844
7	Phra Vajiragnanathera	Lamkagoda Dhirananda	The letter began with the story of Saddhatissa who belonged to Maramma-vamsa and travelled to Thailand. This monk resided in Wat Bovornivet in Bangkok for some years. He was the bridge of Bopagama Sumana and Phra Vajiragnanathera. It was interesting to note that details of Buddhist ecclesiastical functions are also attached in this letter.	1845

8	Phra Vajiragnanathera	Bopagoda Sumana	The author gave details about Buddhist relations between Sri Lanka and Thailand. He further described the Thai mission that travelled to Sri Lanka. The story of ex-monk named Samara Nayaka was also included.	1845
9	Phra Vajiragnanathera	Devundara Gunaratana	The story of Siddhatha from Pubbaramaya of Kandy, who went to live in Thailand for short period, was mentioned first. This monk was the person who introduced Thai monks to Pubbaramaya monks. The author described about the Thai mission that travelled to Sri Lanka by royal order. Several royal offerings for Sri Lankan monks are also described clearly. The purpose of this mission was to find rare books unavailable in Thailand.	1845
10	Phra Vajiragnanathera	Bopagoda Sumana	The letter describes about how Saddhatissa brought the Thai mission to Sri Lanka. Also, he led some Thai monks to visit Maramma-vamsa monks in the Galle area. This made Sri Lankan monks to be monastic friends with Thai monks and wrote letters to them. The letter praised Phra Amara who spoke English fluently.	1845

				Details of Kapugama Dhammakhanda or later Samara Nayaka also appeared in this letter.	
11	Phra Vajiragnanathera	Bopagoda Sumana		The letter started with the establishment of Maramma-vamsa. The monastic practice of Maramma-vamsa was similar to Dhammayuttika-nikaya. The origin of Dhammayuttika-nikaya is also mentioned. It was noteworthy that the author gave details of the Buddhist Sangha of Thailand from ancient times and described Maramma-vamsa of Myanmar who migrated to the kingdom of Thailand from time to time. The author concluded that Maramma-vamsa was similar to the Thai Sangha. Dhammayuttika-nikaya was the same tradition of Maramma-vamsa of Myanmar.	1845
12	Phra Vajiragnanathera	Sobhita Siridhamma		The letter gave details of Maha-nikaya and Dhammayuttika-nikaya in Thailand. The letter invited Sri Lankan monks who would like to learn Thai Buddhist traditions. They would be provided	1845

				accommodation by royal patronage. King Rama III asked the hierarchy to send a Thai mission to Sri Lanka. He also gave valuable offerings to Sobhita of Milikutta Vihara.	
13	Phra Vajiragnanathera	Sri Lankan Monks		The letter gave the name list of the Thai mission that travelled to Sri Lanka. Several royal offerings were also mentioned. The duty of this mission was committed to Dhammayuttika-nikaya monks. One who chose monks for this mission was Phra Vajiragnanathera.	1845
14	Phra Vajiragnanathera	Saddhatissa		The letter described the story of Maramma-vamsa monks in the Galle area, the character of Lamkagoda Dhirananda and Samara Nayaka, ex-monks. An invitation for Sri Lankan monks to travel to Thailand was also included.	1845

15	Dhammayuttika Monks	Galgriyawe Sumangala Mahanayaka of Malwathu	The author gave details about the discrimination of monastic ecclesiastical function between Upali-vamsa and Maramma-vamsa. He pointed out that this was the beginning of disharmony.	1845
16	Phra Vajiragnanathera	Sri Lanka Monks	The author described the role and duty of Dhammayuttika-nikaya monks. He viewed that Dhammayuttika-nikaya held principles following Buddhist regulations. There were many groups of monks that belonged to Maha-nikaya but Dhammayuttika-nikaya had only one. The letter concluded that all monks in the kingdom of Thailand were supported by faithful royal patronage.	1845
17	Dhammayuttika monks	Monks and layperson	The letter focused on the story of the Emerald Buddha which was written in the work named Ratanabimbavamsa. Moreover, all monks who resided in the kingdom of Thailand, both native and foreign, were supported by royal patronage.	1845

18	Phra Amaramoli	Devundara Sirinivasa	The letter gave details about much correspondence between Sri Lankan and Thai monks. Most letters of Sri Lankan monks showed lack of knowledge about Thai traditions specially in the royal court. The important documents from those letters showed us that the British as colonizer rejected support of Buddhism which was denoted through the return of the key of the Tooth Relic Temple to Sri Lankan monks.	1846
19	Phra Sobhita	Saddhatissa	The author described the traditions of Maramma-vamsa monks. Those monks entrusted letters to Phra Subuti, who went to Sri Lanka on a Thai mission.	1847
20	Phra Devamoli	Monks of Hayagiri	The letter gave details about Siam-vamsa and Ramanna-vamsa. The establishment of Dhammayuttika-nikaya by Phra Vajiragnanathera is also mentioned.	1847
21	Phra Vajirayanathera	Bopagoda Sumana	The author gave details about the Thai dynasty, prominent aristocracy and colony of Thailand.	1847

22	Dhammayuttika monks	Bopagoda Sumana	The letter described the story of Bopagoda Sumana, Lamkagoda Dhirananda and Bulathgama Sumanatissa of Paramananda Vihara.	1852
23	King Rama IV	Bopagoda Sumana	The author described that king Rama IV offered his photos for Bopagoda Sumana. King's story and family were also mentioned clearly.	1863
24	Phra Sirisundaravohara (nobleman)	Bopagoda Sumana	Phra Sirisundaravohara by the order of king Rama IV wrote a letter to Bopagoda Sumana.	1866
25	King Rama IV	Bopagoda Sumana	The letter gave details of the death of Chaofa Noppavong and the cremation of heir to the throne.	1867
26	Dhammayuttika monks	Sri Lanka Monks	The author gave details about the serious disputation between Upali-vamsa and Maramavamsa in Sri Lanka. The author showed the way to resolve such problems.	1869