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Namo Tassa Bhagavato Arahato Sammasambuddhassa

AMRITANJALI

**A Homage To
The Late Ven. Bhikkhu Amritananda**



Editorial Board

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Publisher's Note

Early in 1990 a committee★ was formed in Kathmandu under the aegis of the Ananda Kutī Vihar Trust to commemorate the 50th year of the Higher Ordination of the Venerable Bhikkhu Amritananda by organizing among other programmes a Shanghayana Dharma Deshana and Kalpabrikshya Dana later in the year. An editorial board★★ was also formed to bring out a commemorative volume entitled AMRITANJALI (An Offering of Nectar), after the name of the Venerable Bhikkhu, as a

- ★ Committee for the 50th Commemoration of Ven. Amritananda's Higher Ordination - President: Ven. Bhikkhu Aswaghosha Mahathera; Vice Presidents: Mr. Bhakti Das Shrestha and Mr. Nhuchhe Bahadur Bajracharya; Secretary: Mr. Lok Darshan Bajracharya; Joint Secretaries: Ven. Bhikkhu Maitri and Mr. Ratna Bahadur Bajracharya; Treasurer: Mr. Mani Harsha Jyoti Kansakar.
- ★★ Editorial Board - Mr. Nhuchhe Bahadur Bajracharya, Mr. Ratna Bahadur Bajracharya and Mr. Kesar Lall.

tribute to the many contributions made by him in the course of half a century of dhammaduta work in Nepal and elsewhere.

The editorial board wrote to a number of eminent persons soliciting messages and articles reflecting their personal recollections, anecdotes, estimation, etc. about the personality and work of Ven. Bhikkhu Amritananda. The response was overwhelming.

His Holiness Somdet Phra Nyanasamvara, The Supreme Patriarch of Thailand, sent the following message:

“My blessings and goodwill Bhikkhu Amritananda Mahanayaka Mahathera, President of the Sangha Council of Nepal, on the occasion of the commemoration of the fiftieth-year of Bhikkhu ordination.

Bhikkhu Amritananda Mahanayaka Mahathera is one of the pioneer Elders of Nepal as far as the country's revival of Theravada Buddhism is concerned. He is blessed with an unshakable faith and a determined will to revive Buddhism in Nepal, the birthplace of the Buddha, the founder of Buddhism. His is a life of dedicated missionary work, with the literary output and fruitful activities widely known both in his homeland and abroad. It was through his courageous initiative that the Buddhists of Nepal have been made better aware of the task of reviving Buddhism in their own country.

In B. E. 2487 a group of Nepalese Bhikkhus and lay disciples joined forces to establish the **Dharmodaya Sabha**, with Bhikkhu Amritananda Mahanayaka Mahathera being appointed its first secretary-general. Later, in B. E. 2499 he was elected its president. In B.E. 2494 he founded the Sangha Council of Nepal to serve as the agency for the administration of Nepal's Bhikkhu Sangha. Later he was elected as its president, the position which he presently holds. In B. E. 2520, the Anandakuti Vihara Trust was formed by him, with the purpose of supporting the various Buddhist activities in the country. Since his initial Buddhist missionary work in Nepal he has compiled and written more than 80 books on Buddhism in three main languages i. e. Nepali, Newari and English. Among those books the most remarkable published works are the Buddhakalin Series which are the translations of the Tripitaka and Commentary itself in Nepali, the official language of Nepal. Judging from these examples, it is obvious how Bhikkhu Amritananda has been playing an active and effective role in reviving and spreading Buddhism in Nepal.

The Buddha's Message is intended to be of benefit and security to mankind without discrimination against class and caste. As a result, Buddhism possesses a universal characteristic, bestowing equal freedom to each

person to apply the teaching to his life, for his own sake as well as for the sake of others, in proportion to the ability and maturity of each. Moreover, never has the preaching and dissemination of Buddhism been intended to harm or hurt anyone. The purpose of the Buddha Dhamma is always to reveal Truth that all may adopt it for their own benefit. Therefore, those who undertake Buddhist activities can be said to have done so altruistically for the welfare of mankind as a whole.

For half a century Bhikkhū Amritananda has been living a chaste life in the Buddha's Dispensation. During these decades he has rendered many a distinguished service to Buddhism, to society and to his own motherland. All these through his indefatigable philanthropic efforts. As such he has long been revered and admired by Buddhists and all who know him. Such qualities are characteristic of a Thera or Elder in conformity with the following saying of the Buddha.

Yamhi saccaneā Dhammo ca Abimsa sammāno dāmo
Sa ve vantamalo dhiro So theroti pavuccati

"In whom there exist Truthfulness, Righteousness, Non-Violence, Restraint and Self-Control, he is called an Elder, having dislodged his 'pollutions', being a Sage thereby."

Through the Grace of Triple Gem and all the meritorious deeds so far accumulated, may Bhikkhu Amritananda be steadily endowed with progress and success in the Buddha's Dispensation.

Somdet Phra Nyanasamvara

The Supreme Patriarch of Thailand

Wat Bovoranives Vihara

Bangkok, Thailand

15th July B. E. 2533"

The President of The World Fellowship of Buddhists, H. E. Prof. Sanya Dharmasakti wrote from the W. F. B. Headquarters in Bangkok, as follows :

“Herewith I present with heartfelt sympathy my appreciation and reverence to Venerable Bhikkhu Amritananda of Nepal, the land blessed with the birth of our Lord the Buddha. As a Samana Sakyaputta - son of the Recluse from the Sakya clan - the Venerable has been an outstanding Bhikkhu of the Buddha Sasana in a variety of ways, especially in the area of literary works. His literary output covers quite a number of valuable books in different languages viz. Nepali, Newari and

English. Some of them have run into more than one edition, with one entitled GYANAMALA BHAJAN having seen its 15th edition so far. In short, the number of books compiled by him totals 78, with the number of pages amounting to almost 30,000. All titles, to say the least, reflect the depth both of his devotional spirit and his intelligent and brilliant capacity - an irrefutable evidence of how strenuously he has been undertaking the Dhammaduta work in his own motherland and elsewhere in the course of half a century. It should not be an exaggeration, therefore, to mention that the Venerable ranks among one of the noteworthy Buddhists who have worked devotedly for the Buddha Sasana - really the one Buddhists everywhere can be proud of.

On this auspicious occasion may I invoke the Grace of the Triple Gem to bless the Venerable with longevity, health and wisdom so that he can live through the other half of the century and shoulder the responsibilities he loves with as much energy as before or, better still, with more energetic exertion than before."

The President of the Buddhist Association of China, Mr. Zhao Fuchu; The Hon. President of the Young Buddhist Association of Thailand, Dr. Boonyang Yongvanij; the Rector of Mahachulalongkornrajavidyalaya

University under Royal Patronage of Thailand, Ven. Phra. Amaramedhacarya; and Ven. Rambukwell Sri Dharmarakshita Vipassi Mahanayaka Maha Thera of Kandy, Sri Lanka, had very kind words to say about Ven. Amritananda. Their letters are reproduced below.

“Wishing Ven. Amritananda Maha Nayake Thera Good Health And A Long Life

Ven. Amritananda Maha Nayake Thera is an old friend of mine and there exists a profound friendship between us. On the occasion of the 50th Vassavasa of Ven. Amritananda Maha Nayake Thera, I think it is necessary for me to write a few words to express my congratulatory feelings.

Since 1950's he has paid friendly visits to our country for two times and made important contributions to promoting the friendship between the Buddhist circles of China and Nepal. The book “Buddhist Activities in Socialist Countries” he wrote during his first visit to China in 1959 is highly praised by the Buddhists of China and various countries around the world.

He is a sincere friend of the Buddhist circle of our country. At the international Buddhist conferences, he spoke with force of justice to support our delegate's

right position on striving for world peace and friendship among the Buddhists of various countries around the world, for which he was widely acclaimed by the participants.

Being a great Buddhist scholar of Nepal, he has made a significant contribution to the propagation of Buddhism. During the last fifty years, he has not only restored Buddhism in Nepal, founded the Dharmodaya Sabha of Nepal, published several dozens of Buddhist books but also established schools to raise the cultural level of the Nepali youngsters. He has made outstanding contributions to disseminating the merciful teachings of the Buddha and developing the educational cause of Nepal.

Although he suffered from his illness for a long time, he often went to visit other countries in the last fifty years for spreading Buddhism, striving for world peace and promoting the friendly contacts among the Buddhists of various countries around the world. His devout belief, noble quality, erudition and diligent spirit have made a deep impression on me.

Finally, please allow me, on behalf of the Buddhists of China, to sincerely wish Ven. Amritananda Maha Nayake Thera good health and a long life and the

Buddhist circle of Nepal successes on making new contributions to the propagation of Buddhism.

Zhao Puchu

President

Buddhist Association of China”

Message of Congratulations

Nepal is a very important country because she is the motherland of Lord Buddha who is the greatest man on earth.

Because of the natural law of “Anijchang-Tudchang-Anatta” Buddhism disappeared from Nepal for a period of time.

Bhikkhu Amritananda is one of the greatest sons of Lord Buddha. He has already devoted himself more than 50 years to revive and propagate Buddhism in Nepal.

Lord Buddha said that “No other gift has more value than Dhamma gift.”

Allow me to congratulate Bhikkhu Amritananda for his excellent deed. Will he finally be rewarded with “Nirvana”.

Dr. Boonyoung Vongvanij

Hon. President of the Young Buddhist Association
of Thailand

The Most Venerable Amritananda Mahanayaka Mahathera - A Tribute

It is indeed a pleasure and an honour to be invited to pay tribute to the Most Venerable Amritananda Mahanayaka Mahathera on the occasion of the completion of his 50th year of Upasampada (Higher Ordination). It goes without saying that during the five decades that have passed, the Mahathera has dedicated his life to the cause of Buddhism in Nepal, the land of his birth, and the world outside. No one can deny the fact that what we witness as propitious signs of Buddhism in Nepal today are not largely due to the untiring efforts of the Mahathera. The founding of the Dharmodaya Sabha, the construction of the Anandakuti Vihar, the establishment of the Anandakuti Vidyapeeth High School, the publication of the Buddhist monthly "Anandabhumi", etc. etc., are all the result of the dedication and stamina of the Most Venerable Amritananda. It is gratifying to recollect that, due to the endeavour of the Mahathera, the Government of Nepal had twice sponsored the conferences of the World Fellowship of Buddhists in Kathmandu. Most important of all was undoubtedly the declaration of Vaisakha Purnima the thrice sacred day of the Buddhists, as a public holiday by the Government

of Nepal, again at the initiative and effort of the Mahathera.

Another achievement of the Mahathera which must not be overlooked is the propagation of Buddhism in the lands where religions are supposed to be non-existent. In such countries, the Mahathera has not only worked for the cause of Buddhism but also for world peace, a cardinal point in the Buddha's Teachings.

Last but not least is the literary contribution by the Mahathera. So far not less than 78 books have been published by him in Nepali, Newari and English. Most of them are renderings from Pali texts for the purpose of better understanding of the Dhamma.

In spite of his advanced age, heavy duties in the past and the not always good health, the Most Venerable Amritananda, knowing no respite, still devotes his soul and heart to the cause of Buddhism.

Realizing the many noble and memorable deeds performed by the Mahathera, the Mahachulalongkornrajavidyalaya Buddhist University had in 1988 deemed it appropriate and exemplary to confer on him its honorary degree of Doctor of Buddhist Studies, the first of its kind to be bestowed on a Buddhist monk outside Thailand.

By the Grace of the Triple Gem, may the Most Venerable Amritananda Mahanayaka Mahathera be blessed with happiness and longevity so as to enable him to further serve the cause of Buddha Sasana.

Phra Amaramedhacarya

Rector

Mahachulalongkorn Buddhist University
(Under Royal Patronage)"

"On the occasion of the completion of the fiftieth vassavasa of Ven. Bhikkhu Amritananda of Kathmandu who is a well - known scholar and a great advocate of Theravada Buddhism in Nepal I send this message of felicitation to honour him and his services to Buddha Sasana.

This is a historic period for the people of Nepal. We notice the political, religious and social changes that are taking place at present. To us, who are Buddhists, Nepal is a sacred land where Gautama Buddha was born. Lumbini signifies a symbol of peace and harmony.

We have studied that Buddhist monastic institutions in Nepal had ceased to exist somewhere around

the ninth century with Hindu and Muslim influences effecting the development of Buddha Sasana. Nevertheless, it was the effort and dedication of Bhikkhus of the Sakya origin that prevented the eradication of Buddha's teaching from the land of its birth. In the recent history of Buddhism in Nepal Bhikkhu Amritananda's contribution to its development can never be ignored. His knowledge of the Dhamma is well documented in the large number of books he has published. He also has guided the laymen and the Mahasangha over the past several decades by his Anusasana. Being a Kalyana mitra –a good friend– of Sri Lanka, and a brother Bhikku belonging to the Theravada community. I wish him good health and happiness on this occasion so that he may live long to serve the world.

Sukhi dighayukho bhava.

Ven. Rambukwelle Sri Dharmarakshita Vipassi

Mahanayake Maha Thera

Malwatu Maha Vihara

Kandy, Sri Lanka.”

A press copy of the English edition of AMRITANJALI was almost ready by the middle of the year. However, following a massive heart attack, the Venerable Bhikkhu Amritananda suddenly departed from our midst on

August 20 and we were only comforted, as Ven. Akuretiya Amarawansa wrote from Sri Lanka in a message of condolence, "by remembering the teachings of the Buddha which explain the real nature of all aggregations." And we could only take solace in the Dhamma and wish Venerable Bhikkhu Amritananda Nirvanic Bliss.

Following the great loss, Ananda Kuti Vihar Trust decided to carry on the programme as originally planned and held a Sanghayana Dharma Deshana and Kalpa-brikshya Dana on October 4 and 5, 1990, which was marked with religious fervour and great solemnity. It was a unique event in which those following the Theravada, Mahayana and Vajrayana traditions took part with equal enthusiasm, showing a unique fraternal unity, to achieve which the Ven. Bhikkhu Amritananda had worked hard during his lifetime.

The Nepali and Newari versions of AMRI-TANJALI were brought out in one special issue of Anandabhumi, the journal of the Ananda Kuti Vihar Trust. A documentary in video cassette on the life and work of Ven. Bhikkhu Amritananda, with the same title, was also produced in Nepali and English languages.

After a regretable but inevitable delay, the Ananda

Kuti Vihar Trust is bringing out the present volume. The editors express their great appreciation and offer their thanks to all the distinguished monks and laymen who had sent their messages and articles for this book. The editors have done their best to include their valuable contributions. However, in the changed context, they have, with due apology, made some changes, for which they hope to be excused. They are also very sorry for their inability to include some of the contributions for obvious reasons.

The Ananda Kuti Vihar Trust acknowledges a debt of gratitude to many venerable monks and distinguished laymen who have done their best to make it possible to bring out AMRITANJALI. To all of them the Trust offers sincere thanks. Besides a humble tribute to a most venerable monk, a great scholar, a tireless worker for peace and happiness of mankind and a distinguished citizen of Nepal, Ven. Bhikkhu Dr. Amritananda Mahanayaka Mahathera, it is hoped that this book would help in shedding some light on a multi-faceted personality, keep a record of unparalleled works and activities as well as prove a source of inspiration to his fellow countrymen to promote Buddhism in Nepal.

Messages

Somdet Phra Nyanasamvara

The Supreme Patriarch of Thailand

I have learned with Dhammasangvega of sudden death of Ven. Dr. Amritananda Mahanayaka Mahathera, the president of the Sangha Council of Nepal. His is a life of dedicated missionary work, with the literary output and fruitful activities widely known, both in his homeland and abroad. Moreover, he is a person familiar and well-known among Thai Sangha and Thai Buddhists. His Venerable's demise is a great loss to Nepal's Buddhism. Please accept my Dhammasangvega and sincere condolences from Thai Buddhists in your great loss.

Dhamma.Digital

His Excellency R. Premadasa

President of Sri Lanka, Colombo

I was deeply grieved to learn about the passing away of Venerable Bhikku Amritananda, Chief High

Priest of the Ananda Kuti Vihar in Kathmandu, Nepal. Bhikkhu Amritananda was a pious and scholarly monk who was held in high esteem, especially by Buddhists of Nepal and Sri Lanka.

I had the good fortune of being associated with Bhikkhu Amritananda on many occasions both in Sri Lanka and in Nepal. I have called on him at Ananda Kuti Vihar in Kathmandu - the beautiful and prestigious temple built by him and where he spent most of his life. He was a linguist who mastered six languages namely, Nepalese, Hindi, Sinhalese, Pali, Sanskrit and English. He has contributed immensely to the promotion and propagation of the Buddha Dhamma in Nepal through his writings in Nepalese. Many congregated from far and wide to listen to his Dhamma sermons. Bhikkhu Amritananda not only ordained many Nepalese as Buddhist monks but also took steps to send them to Sri Lanka to learn the Dhamma and the oriental languages.

The passing away of Bhikkhu Amritananda is indeed an irreparable loss to the Buddhists of Nepal and Sri Lanka and to the entire Buddhist world in general. I convey my heartfelt sympathies and those of the Government and people of Sri Lanka to the Venerable Bhikkhus, the lay followers of Bhikkhu Amritananda and the Buddhists of Nepal on this sad

occasion of the passing away of the learned and respected scholarly monk Bhikkhu Amritananda.

H. E. Sanya Dharmasakti

President

The World Fellowship of Buddhists

Bangkok

I have learned with deepest regret the demise of Ven. Amritananda, WFB Vice President.

This is a great loss to WFB with which he had been associated from the very beginning. |

Please convey our deepest condolences to his family and friends.

Mr. Zhao Puchu

President

The Buddhist Association of China, Beijing

I am shocked to learn that Ven. Amritananda Mahasthabir, President of your federation, has passed away. I express my deep condolence on his death. Ven. Amritananda is an old friend of the Chinese Buddhists. He has done many works for the friendship between the Buddhists of our two countries during his life. His goodwill and merits and accomplishments will remain in our mind for ever.

Ven. Ryojun Shirakawa

Chairman

Japan Buddhist Federation, Tokyo

We, at the Japan Buddhist Federation, were deeply grieved to learn that Ven. Bhikshu Amritananda, the ex-Vice President of the World Fellowship of Buddhists (The W. F. B.) has passed away.

On behalf of all the Buddhists in Japan, we send our deepest sympathy to you.

Mr. Albert Edirisinghe

President

World Fellowship of Buddhists

Sri Lanka Regional Centre, Colombo

I was deeply grieved to hear of the passing away of the Venerable Bhikkhu Amritananda Nayake There, Chief High Priest of the Ananda Kuti Vihara in Kathmandu, Nepal.

I first had the opportunity of meeting this most pious scholar when he was learning the Buddha Dhamma from the most revered teacher Pelane Vajiragnana of Vajiraramaya, Sri Lanka. Our acquaintance was further strengthened through the numerous activities of the World Fellowship of Buddhists, where he was a foun-

der member. His contribution as the Vice President of the Conference of the WFB stands as a prime example of his immense contribution to the spread of the Buddha Dhamma.

His commitment to his chosen course, the course of enlightenment, can be well exemplified by his endeavour to translate the Tripitaka in the Nepalese language, a project to which he directed his every effort till the last moment.

This passing away marks a profound loss not only to the Buddhist World but also to the entire mankind whose need for guidance from such great men could never have been felt greater than at the present moment.

May he attain Nibbana.

Ven. Lama Lobzang

Member

**National Commission For Scheduled Castes And
Scheduled Tribes**

New Delhi

**Mahasthavira Amitananda Ji was not only the
most outstanding Buddhist leader of Nepal but was
equally respected by the entire Buddhist world. His**

deep learning and devotion to the propagation of the teachings of the Tathagata will be cherished by the Buddhist world for a long time to come. Innumerable persons like me drew inspiration from the benign and gracious personality of the late Mahasathavira Amritanandaji.

In this hour of grief I send herewith my sincere condolences and sympathies to all those connected with the Anandakuti Vihar Trust and through it to the very large number of close associates and disciples of Mahasthavira Amritananda Ji.

Ven. L. Ariyawansa Nayaka Mahathero
Chief Sangha Nayaka of Northern India and
Vice President, Mahabodhi Society of India, New Delhi

Shocked to know demise of Ven. Dr. Amritanaji. The role of Ven. Amritananda in the spread of Buddhism in Nepal was most tiresome and praiseworthy. He was increasingly drawn into the deliberation and activities of the International Buddhist Movement.

A great Buddhist scholar and leader we have lost. In this 20th century, Ven. Amritananda was the most travelled monk not only in Nepal but also none surpassed him in the world, Not to mention number of the times he has visited India and stayed with me

several times to discuss Dhamma as a close friend of mine. Buddhist world will remember this pioneer monk for ever. May he attain everlasting peace is my prayer at the feet of Lord Buddha.

Dr. Suchart Kosolkitiwong

World Peace Envoy

President

International Federation of Religions

The Religious Land Hooppha Sawan

Pak Tho, Ratchaburi, Thailand

May I, on behalf of all Thai Buddhists, express my profound condolences and sincere sympathy to you for the sudden passing away of the Most Ven. Dr. Amritananda Mahathera, the President of the Sangha Council of Nepal. It is a great loss to Nepalese Buddhists and Buddhism of Nepal. He is the well known and familiar person among Thai Sangha and Thai Buddhists. I wish that the soul of the Most Ven. Dr. Amritananda Mahathera enter the good way because he dedicated his life in missionary work for Buddhism during 50 long years of ordination.

Ven. Thich Man Giac,

President

Congregation of Vietnamese Buddhists in the United States

Tong Hoi Phat Giao Vietnam Tai Hoa Ky

Los Angeles, California 90005

I am deeply moved when I received the news of passing away of the Most Venerable Dr. Bhikkhu Amritananda Mahanayaka Mahathera.

I met him the first time in Nepal when I attended the 15th Conference of the WFB in 1986. I met him the second time when the 16th Conference of the WFB was held in Los Angeles in 1988. And I met him the third time when he visited the Vietnamese Buddhist Temple in early 1990. We have had more time for discussion this last time. On this occasion, he contended that Nepal should be declared a secular state in which all religions have an equal place. And I advocated for spiritual freedom and democracy in Vietnam and all over the world.

I was mostly moved when the delegates visited his Temple in Nepal and he greeted all of us with heartfelt warmth and solidarity.

Recently, I received the news of the passing away

of Princess Poon Pismai Diskul, Honorary President of the WFB. Thus, there is the loss of two distinguished persons in the WFB !

In accordance with Buddhist concept, the shadow of a flying bird appeared on the surface of the waves of a watery body and such illusion vanishes into the realm of immensity. The shadow of a human being on earth, however, remains through temporal succession. Therefore, I respectfully pray that Ven. Mahanayak Bhikkhu Dr. Amritananda Mahasthabir and Princess Poon remain in spatial dimension and temporal succession in our Buddhist activities.

On behalf of Vietnamese Buddhists—domestic and overseas—I respectfully send our condolences and deepest sympathy.

Ven. Bhikkhu Silegama Wimala
National Economic, Social, Educational,
and Cultural Foundation
Kadawatha, Sri Lanka

I think I am fortunate enough to have the rare occasion of meeting Mahanayak Bhikkhu Dr. Amritananda Mahasthabir of Anandakuti Vihar, Swayambhu in the year 1968. I stayed at Anandakuti Vihar for over six months and during this period I had the

opportunity of having close acquaintance with him. With his direction and instigation, I was able to learn the Newari language too to a moderate degree. The aim of my visit to Anandakuti Vihar was to bring six Nepalese children to Sri Lanka to train them on Dhamma propagation work.

During my stay at Anandakuti Vihar I got an opportunity to go to Japan and I explained details about my desire to Mahanayak Bhikshu Dr. Amritananda but the responsibilities entrusted to me were more important and I had to abandon my idea. I felt very sad over this issue and I wept in front of Bhikkhu Dr. Amritananda. He consoled me by saying that I would some day get another chance to visit Japan. From that time onwards I was in very close company with Bhikkhu Dr. Amritananda.

He was a great scholar, an ardent social worker and an outstanding leader. Large Buddhist organisations such as World Fellowship of Buddhists, Asian Buddhist Council for Peace of Mongolia, World Buddha Council of Taiwan, Dharmodaya Sabha, All Nepal Bhikkhu Mahasangha, Anandakuti Vidya Peeth and Anandakuti Vihar have come into great fame through his leadership and direction.

His contribution to Buddhism through writing well

over 70 books in English, Nepali and Newari is a gift endowed to the present and future generations.

The news about his passing away was a shock to me and I was deeply grieved. It is an irreparable loss to the whole world and specially to the Buddhists.

May He attain Nibbana !

Ven. Nguyen Cao Thanh

Vice-President,

World Vietnamese Buddhist Order

Quebec, Canada

We are profoundly moved, shocked and deeply grieved on hearing about the sudden demise of the Most Venerable Acharya Bhikkhu Dr. Amritananda Mahanayaka Mahasthabir, President of All Nepal Bhikkhu Federation.

We still vividly remember his frank, outspoken attitude and valuable contribution to the success of the 16th General Conference of the World Fellowship of Buddhists held on Hacienda Heights, California, U.S.A.

The whole Buddhist world owes him a debt of gratitude for his indefatigable, selfless and dedicated efforts towards the noble task of propagating the compassionate Teachings of Lord Buddha. His life and work has been a source of inspiration for all of us

in building a world of peace in freedom and tolerance. His passing away is an irreparable loss not only to Nepal's Buddhists but to the whole Buddhist world.

On behalf of the Most Venerable Thich Tam Chau, Supreme Patriarch of the World Vietnamese Buddhist Order and the Vietnamese Buddhists scattered all over the world, we present to you and through you to Nepal's Buddhists and specially to Nepal's Venerable Sangha Members our heartfelt condolences. May we humbly join you in offering our heartfelt prayers for the eternal peace of the late Mahanayaka Bhikkhu.

Most Ven. Pak Tae Ho
Chairman
The Central Committee of the Korean Buddhists
Federation
Pyongyang



Dhamma.Digital

I have learned with the Dhamma-sangvega of the sudden demise of Ven. Dr. Amritananda Mahanayaka Mahathera, the President of the Sangha Council of Nepal. I express deep condolences to the members of his bereaved family and hope that the relations of friendship and cooperation between us will deepen.

Col. George Ranatunge

President

Asian Buddhist Congress

Dehiwela, Sri Lanka.

It is with deep sorrow that the Asian Buddhist Congress write to express the heartfelt condolences on the passing away of Maha Nayaka Dr. Amritananda Maha Thera. The immense religious services rendered by the Maha Nayaka to Nepal, the birth-place of Lord Buddha, will go down in the annals of history as a mark of great religious service to the people of Nepal.

The yeoman service this Maha Thera has performed to the World Fellowship of Buddhists is remembered with great devotion. The link he established between Sri Lanka and Nepal has paved the way to strengthen the religious relationship between the two countries.

I, as the President of Asian Buddhist Congress, regret very much the loss of the Maha Nayaka Thera specially because the A. B. C. has failed to benefit by his erudite scholarship, as the A. B. C. was formed only in March 1990. To replace the Maha Nayaka will be difficult. But it is necessary that younger priests

of Nepal must emulate him and fill this gap as early as possible, so that the Buddha Sasana is firmly entrenched in Nepal.

May all our meritorious work bestow merit on the late Maha Nayaka and may he attain Nibbana.

Dr. A. T. Ariyaratne

President

Lanka Jathika Sarvodaya Sangamaya (Inc.)

Colombo, Sri Lanka

We were very grieved to hear of the passing away of Ven. Dr. Bhikkhu Amritananda Mahanayaka Mahathera.

The contributions he made to Buddhasasana will be remembered by generations to come. I vividly remember the inspirational dialogue I had with him during my last visit to Nepal, when I went to pay my respects to him in Anandakuti Vihar. I will miss him very much. But let us take solace in the Dhamma and wish him Nirvanic bliss.

Mr. A.R.K Mackenzie

Strathgashel

Rowardennan

Scotland - G630Aw.

I express my deepest sympathy to you and all

your associates on this great loss. I had the honour of meeting the Venerable Bhikkhu both in Thailand and Burma, when I was serving as a British diplomat, and I was impressed by his spirituality, high intelligence and constructive activities. He was a real bridge-builder.

Mrs. Akiko Yamamoto

Shibuya-Ku, Tokyo

I wish to express my deepest sorrow over the passing away of Ven. Bhikkhu Amritananda.

It is with regret and sorrow that I look back upon the days when we enjoyed our friendship and the promise unfulfilled - to visit him in Nepal. We know that his demise is a great loss for Buddhism.

Please accept my sincere condolences in your loss.

Ven. Suddhananda Mahathero

Joint-Secretary

Bangladesh Bouddha Kristi Prachar Sangha

Dhaka

Learn with deepest shock the sad passing away of Mahathero Amritananda. Remember with special regard his uncommon love and parentlike behaviour shown me in all previous meetings. We miss in his death a great son of Buddhadahmma, a great servant

of humanity. While the loss will never fulfill the vacuum caused by his death I wish fervently the young monks of Nepal Monk Association will come up to rescue dhamma following the great ideals of the deceased who happened to be the worthy son of Nepal. I personally cannot count the loss of Theravada Buddhism in his death. But I sincerely hope that his friends, relatives and associates will bear the sorrow in the Dhamma ways and create condition to overcome the sense of loss. While I and members of my Sangha send deep condolences and bereavements we wish and pray for the deceased noble Thero's Nibbana Sukha.

Mr. Ganga Prasad Pathak
Ashok Vihar
Delhi - 110052

Dhamma.Digital

With profound grief I received the sad news about the demise of Ven. Dr. Bhikkhu Amritananda Mahanayaka Mahathera following a cardiac arrest during the night of August 20, 1990.

I wish you to have enough courage and peace of mind to bear the loss of the same.

May he attain Nibbana.

Mr. Ranjit M. Sri-Nissanka

99 Maya Avenue

Colombo 6.

I was very sad when I received the letter from Kathmandu with the news of Ven. Mahathera Amritananda's departure from our midst.

He was an elder brother to me as he was very close to my family.

May the Ven. Amritananda attain Nibbana.

Ven. Akuretiye Amarawansa Nayaka Maha

Thera

Administrator of Buddhist Ecclesiastical Law in

Southern Sri Lanka and

Principal, Vidyodaya Piriwena, Colombo 10.

Sri Lanka

Venerable Amritananda Maha Thera of Nepal was a celebrated Buddhist monk who adorned the Buddhist faith by rendering his valuable services towards revival of Theravada Buddhism. He was well versed in the languages as Sinhalese, Pali, Sanskrit, English, Hindi, Nepali and Newari. He had written many books in English and Nepali. His work on Tripitaka literature in thirteen volumes well displays his thorough knowledge in Buddhist literature.

Before his advent it was a pity that Buddhism had totally vanished from the birth place of the Buddha so that the very sons of the soil had forgotten that the Buddha was a relative of theirs whilst the rest of the world were celebrating his name. The microscopic minority of the nation to follow the faith at that time was using a faith mixed with Hinduism.

Venerable Amritananda's self imposed mission was revival of Theravada Buddhism, the pure teaching of the Buddha, in Nepal and he had to fight for it with the help of a handful of his followers. Once he was imprisoned and then exiled. When he was deported he took asylum in Sri Lanka and won the hearts of Sri Lankan Buddhist monks and with the assistance of Sri Lankan celebrated Buddhist monk, Venerable Narada Maha Thera, he could return to Nepal and again he had the opportunity of continuing his efforts for revival of Theravada Buddhism there.

This time his exertion appeared more meaningful and he was successful in increasing the number of Theravada Buddhist monks there and build Buddhist monasteries in Sri Lankan style in various places, expounding the pure form of Buddhist teachings to modern Nepalese population. His selfless endeavour would never be forgotten in his motherland. He had

carried the name and fame of Nepal throughout the world by representing the country in various international gatherings.

I was shocked by learning of the passing away of Venerable Amritananda, the renowned Buddhist missionary of Nepal. It will not be easy to fill the gap created by his absence in Nepalese Buddhist movement. It will be the duty of present Nepalese Buddhist monks to continue the activities of their Prelate, the fatiguesless Buddhist leader, as their gratitude to him.

Venerable Amritananda Maha Thera was admired in the Sangha of Sri Lanka and especially he was a close friend of mine for a long time and my deep feelings of him are inexplicable. We are comforted by remembering the teachings of the Buddha which explain the real nature of all aggregations.

May the Venerable Amritananda Maha Thera who made his name long-lasting in the society in course of his activities, attain Nibbana.

Ven. Bhikkhu Khemapali and Karuna
Bangkok

Shocked and grieved at demise of Venerable Amritananda. Irreparable loss to Buddhist World. Pray accept condolences from Thai Buddhists.

Ven. Kok Kwong

President

W. F. B.

Hong Kong Buddhist Association

Hong Kong.

We are deeply distressed to learn of the demise of Ven. Dr. Amritananda Mahanayaka Mahathera on 20 August 1990.

Ven. Amritananda has dedicated his life to the cause of Buddhism and to the promotion of activities of the World Fellowship of Buddhists. His demise is a sad loss to the Buddhist community and his friends all over the world.

Kindly convey our sincere condolence to members of the Anandakuti Vihar Trust, the Dharmodaya Sabha and the Sangha Council of Nepal.

Ven. Lama Tsydenov Dorje

Chairman, USSR Buddhist Board

Moscow

Deeply saddened to learn of demise of Dr. Bhikkhu Amritananda. Please accept our heartfelt sincere condolences.

Ven. Wo Ming
President
World Buddhist Sangha Council
Taipei

We express our deepest sympathy personally and on behalf of the World Buddhist Sangha Council over the passing away of Most Venerable Sri Amritananda Maha Thera.

The Late Maha Thera was a strong pillar of the WBCS as one of the founder members. His demise is an irreparable loss at this time when whole world badly need his service.

We are extremely sorry for not being able to attend the funeral service personally.

May the Late Maha Thera attain the Eternal Peace of Nibbana !

Mr. Hemendu B. Chowdhury

Editor
Jagajyoti
Calcutta

With deep Dhammasanvega we learnt of the passing away of His Holiness Amritananda Mahathera on 20 August 1990.

The passing away of His Holiness is not only a great loss for the Buddhist community in Nepal and sub-continent, but also a great loss for the whole Buddhist community of the world which can not be filled in.

We remember him with our deepest respect for his contribution in spreading the message of Buddhism. He has enriched the lives of many people by his service.

His Holiness inspired great respect among Indian Buddhists with whom he developed association during his lifetime.

May the blessings of the Triple Gems be always with His Holiness for his immortal life.

Ven. Mahaguru Narbu Lama

President

**All India Buddhist Tribes and Tribal Communities
Coordination Committee**

Tirap Gate.

Assam, India.

I have learned of the sad demise of Ven. Dr. Amritananda Mahanayakathero of Nepal. I am deeply grieved and I convey my heartfelt sympathies.

Further I would like to say that we have offered Buddha Puja and Sanghika Dana to the Bhikkhus at

Buddha Vihara here today for Ven. Amritananda's (in memory) peace and happiness in his next life and to fulfill his Aim and Object for which he had dedicated his life. May he attain the ever-lasting Peace, NIBBANA.

H. E. Alfred K. David

High Commissioner of Sri Lanka, Dhaka.

I was very sad to learn of the passing away of Ven. Dr. Bhikkhu Amritananda Mahanayaka Mahathero on August 20th 1990.

My family and the High Commission staff join me in sending you and others at Anandakuti Vihar our deepest sympathies.

Ven. Dr. Medhankara Mahathera

"Buddha Bhoomi", Nagpur

Kindly accept our condolence message most shockingly expressed at Amritananda Mahathera's demise.

Kalimpong Dharmodaya Sabha

Kalimpong, India.

We, the members of Kalimpong Dharmodaya Sabha, are shocked to hear the news of sad demise of Mahanayak Bhikkhu Dr. Amritananda Mahasthvir, the President of the All Nepal Bhikkhu Federation.

He has contributed immensely to the promotion and propagation of Buddhism in Nepal through his writings. His works will be remembered by the Nepalese Buddhists in the years to come. We feel that his demise has caused an irreparable loss to the Bhikkhu Mahasangha of Nepal.

We express our profound sympathy and heartfelt condolences to Akhil Nepal Bhikkhu Mahasangha on the sad demise of Mahanayak Bhikkhu Dr. Amritananda Mahasthvir.

Mr. M. Subba
Secretary
Daijokyo Buddhist Temple
Buddhagaya
India.

We, the members of the Daijokyo Buddhist Temple, Bodh-Gaya, are shocked to learn of the sudden demise of the Most Ven. Amritananda Nayaka Mahathera. We have lost a prominent promoter of the Buddha's Dhamma and Sangha which will never be filled in and this is a great loss to the Buddhist world in particular.

I, on behalf of the Daijokyo Buddhist Temple, express our deepest sympathy and heartfelt condolence, and pray that the late Venerable attain Nibbana.

It may be mentioned here for your information that we had performed a special memorial service at our Temple on the 23rd. August, 1990 and offered Sangha Dham to the Venerable monks.

Mr. Pho Thamkhajadpaikun

Bangkok

It was with deep sorrow that we learn of the death of Ven. Bhikkhu Amritananda, abbot of Ananda Kuti Vihar. As a Thai lay supporter (Upatthaka), I cannot yet bring myself to realize that I shall see him no more. I wish that his 50th Vassavasa-Punna-Kamma on 4 and 5 October 91 be fulfilled as previously planned though without his physical presence. My family and I extend sincere heartfelt sympathy to his family and the countless who loved and admired him.

Dhamma.Digital

Ven. Dhamananda Mahanayaka Thero

Ven. Dhammaloka Nayaka Thero

Marapura Sirisadhamma

Wansanikaya Jayasekararamaya

Colombo 10

Great loss for Buddhist World.

Mr. Y. Flazov
Dalhousie University
Department of Russian
Halifax, Nova Scotia
Canada B3H 3/5

With a great and deep sorrow I have read, with delay, about the demise of Ven. Dr. Bhikkhu Amritananda Mahanayaka Mahathera. I needed some time to recover from this news. Undoubtedly, he was a great man and a prominent religious leader.

In the late 1950s and throughout the 1960s I knew him very well. I spent with him without exaggeration hundreds of hours together. Together we visited Buddhist temples in Siberia, we spent together one month in Crimea. We visited Kiev and the capitals of the Baltic Republics. He spent many evenings in my house in Moscow.

His speeches and preaching in Russia at that time stirred many hearts. I was under profound influence of his personality, his enthusiasm, his vitality, his wisdom, and his universal humanity. May he attain Nibbana.

Bhikkhu Amritananda, The Wise and Humble Monk

by S. N. Goenka

In whom wisdom prevails
gentleness and humility manifest,
The branch laden with fruit
is by nature bent.

This adage was literally true of the Venerable Bhikkhu Amritananda.

Bhikkhu Amritananda was a man of great wisdom. He was verily a walking encyclopaedia of Buddhist lore. He was very well versed with the whole corpus of Buddhist literature, not to mention the Pali Tripitaka. A discourse with him on any branch of the Teachings was a pleasure and a satisfying experience.

During his life-time, he was honoured by different organizations of Nepal, India, Sri Lanka, Mongolia and other countries. As a matter of fact, these organizations had honoured themselves by honouring him.

Born in an ordinary family, Amritananda had

reached great heights by dint of his own study and genius. He made an in-depth study of not only his mother-tongue, Newari, but of Nepali, Hindi, Singhali, English, Russian and other languages. His works in Nepali and Newari numbering more than 50 titles would not only continue to spread his fame but benefit many people for centuries. For myself, his works of research proved a veritable treasure trove. I wonder how long he must have toiled to bring out these books.

Bhikkhu Amritanada was not only a learned person but an institution in himself. He was more than that. He was a movement itself. The story of his life was verily the story of the revival of Buddhism in Nepal. The unparalleled courage with which he faced and overcame the innumerable obstacles at every step of his life and his success against very heavy odds would be a source of inspiration to any follower of the Dhamma.

He commanded much respect and he was highly regarded not only in Nepal but among all Buddhists in the world. Notwithstanding his preminence, he was entirely devoid of pride. The enthusiasm with which he participated in a Vipassana session conducted by an ordinary layman like myself and his wholehearted observation of the strict discipline, despite his poor health,

was more than a testimony of his humility, which came easily and naturally to him. Humility was not a show in him. Whenever I met him, I was filled with respect for him and I enjoyed every moment that I spent with him. Such a monk is hard to come by. Perhaps, there comes one in a century.



The Venerable Amritananda

by John K. Locke, S. J.

More than sixty years ago a small boy from Palpa gazed at pictures of monks at Kwa Baha in Patan and formed a dream of seeing saffron-clad monks in Nepal and through them a revival of the Dharma of the Buddha. Like the Buddha a restlessness drove him from his home to North India. There at Kushinagar he met the Ven. U. Chandramani Mahathera and from his hand eventually received ordination as a monk.

Like the Buddha he became a wanderer spending his time in India, Burma and Sri Lanka to study. Returning to Nepal he was twice forced into exile by the Rana regime. Returning again after the overthrow of the Rana regime he was privileged to see his dream become a reality as the Theravada movement grew and developed. His own contribution to this movement had been enormous from the founding of Ananda Kuti Vihara and the establishment of Ananda Kuti School to the publica-

tion of some seventy-eight books on the Dharma. He had served as an ambassador of the Buddhists of Nepal traveling to countries all over Asia and to the West. The details of his accomplishments have been carefully recorded elsewhere and do not need to be repeated here.

Much more important than these accomplishments was the man himself : to have met him was to experience the living Dharma, and this experience was as valuable to men and women of the late twentieth century as it was to people twenty five hundred years ago. Ven. Amritananda's active life as a monk spanned the entire post-World War II period. At the end of that war people all over the world were filled with a feeling that now there would be peace and prosperity in the world. War had come to an end, the colonized nations got their freedom and had taken their place in the United Nations. Science would solve all the world's problems by bringing development and prosperity. It has not turned out that way. There are still wars and revolutions, thousands of people are enslaved by poverty, by ignorance, or by other people, and we have destroyed much of our lovely environment. There is still suffering and people look, not for explanations in books, but for a man who has experienced the full force of this

suffering and found release and peace that they may walk the path he has trod. Many have found that man in the Venerable Amritananda.



...

Ven. Dr. Amritananda Mahathera

by Ven. L. Ariyawansa Nayaka Mahathera

The history of revival of Buddhism in Nepal is a very painful episode, full of rise and falls. In comparison to Their Majesties Tribhuvan Bir Bikram Shah Deva and Mahendra Bir Bikram Shah Deva other rulers of Nepal in the past were not at all generous or sympathetic towards the spread of Buddhism in the country. The practices of Buddhism was banned and the monks were sent into exile from the country.

The role of Ven. Amritananda in the spread of Buddhism in Nepal was most tiresome and praiseworthy. He was one of the gallant fighters, who stood for the cause of Theravada Buddhism in the country and joined the struggle launched by Bhikkhu Dhammaloka and others.

Ven. Amritananda was born to Shri Hira Kaji Shakya, who was a goldsmith by profession. He was a very religious person and had a generous attitude

towards all *sadhus* and monks even of the Hindu sect. He was a disciple of Swami Satchidananda.

Ven. Amritanandaji, known as Lal Kaji in boyhood, was brought by his father to their ancestral Vihar known as Hiranya Varna Maha Vihar in Lalitpur where he was shaved and given coloured robes to wear at the age of 7, as every child of the sect had to undergo a period of religious living for some days in his training and educational life although no monks were living in the Vihar then.

Lal Kaji was very naughty in his childhood and always full of mischief. So he was given a book of Chanakya entitled Niti Darpan of Hindu ethics and morals. He later joined a school and was taught Nepali by a Brahman teacher named Chakrapani. Once Hira Kaji was told by his Guru Shri Satchidanandaji that Lal Kaji would not stay at home but develop a wanderlust. At the age of 10 years, both of his parents died and he was taken care by his uncle Shri Moti Kaji. At times Lal Kaji helped his uncle in business but mostly he stole away and smoked *ganja* (hemp). Hoping to control his nephew, Moti Kaji got him married at the age of 14, but he was not to be controlled and often he ran away.

Once he went as far away as Calcutta. After several months he appeared in the town of Bhojpur in eastern

Nepal from where he was brought back to his home in Tansen by some relatives. While coming back home, they came via Kushi Nagar, the sacred spot where Lord Buddha had passed away. He saw a monk in the temple in yellow robes and took a vow to become a monk by the coming Buddha Purnima. He read a book on the Buddha by Rahula Sankrityayan and the Lalitvistara in Newari by Nistananda. But then his wife conceived and once more he was troubled as that was a hurdle in attaining monk-hood. He took courage and flew away from his home, when his wife was just in the 5th month of pregnancy.

He came to Kushi Nagar and met Ven. Chandramani Mahasthvir of Burma and requested him to ordain as Stamāner, but the Venerable monk disagreed as without the permission of the parents he would not ordain him. By then his uncle arrived at the spot and told the Mahasthira that the boy had left a pregnant wife at home. The way-ward boy did not go home but fell ill with malaria and earnestly requested his uncle to permit him to become a monk. At this his uncle wrote very tersely that he might do as he liked. Thus Lal Kaji was at last happy, seeing his mission being fulfilled soon. With his uncle's letter in hand, he approached Venerable Chandramani who then agreed and

ordained him as a Sramaner or novice on 2nd August, 1936, when he was of 18 years and named him Amritananda. He was very happy at last. Soon the Venerable monk sent him to Ven. Maha Pragya at Kalimpong in Darjeeling district among Nepalese and Tibetans for Kalimpong was really a gate-way to Tibet.

In Kalimpong Amritanandaji started learning Pali. After some time both of them went to Bhojpur in Nepal but they were put in prison for 4 months and escorted back to India by two policemen. In 1937 Amritanandji went to Moulmein, Burma but as the food was not agreeable, he left for Colombo, Sri Lanka. After some time at Vidyalankara Pirivena, Amritananda found a place at Vajiraramaya, Bambalapitiya, Colombo and there he devoted to the study of the Pali canon. There he also learnt Singhali and English.

At this very period we came across each other and he became my friend in Sri Lanka, away from our parental homes, India and Nepal. On January 25, 1940, his long-cherished desire was fulfilled by becoming a Bhikkhu when he got the Upasampada (the higher Ordination) from the late Shri Dhammarakshita Vansalankara Palane Vajiraramaya Maha Nayaka Mahathera.

After spending 5 years in India, Burma and Sri Lanka, Bhikkhu Amritananda returned to Nepal in 1942.

He made his residence on Swayambhu Hill, where Ven. Dhammaloka was trying to establish a Vihar. Congregations of Buddhists were not then allowed by the Ranas but Bhikkhu Amritananda went to the villages, preaching the Dhamma here and there and he was appreciated by all. He wrote books on the Dhamma in Newari which were seized by the Government. A number of monks were then expelled from Nepal.

It was then that the Dharmodaya Sabha, a Nepalese Buddhist association, was formed in India by the monks and laymen and Bhikkhu Amritananda was made its General Secretary. They appealed to various organisations and persons in India and abroad to protest to the Government of Nepal against the expulsion of the monks. In the circumstances, he thought it would be prudent for him to go to Sri Lanka. So he went there and came back to Nepal in the year 1946 with a goodwill mission from Sri Lanka under the leadership of the late Ven. Narada Mahathera, the head pupil of Ven. P. Vajiranana Mahathera. Two memorable events took place on this occasion. The foundation of a chaitya or a stupa was laid at the new Anandakuti Vihara and Bhikkhu Amritananda made an appeal personally to the Prime Minister, Maharaja Padma Shamsher, to permit the Nepalese monks to return to Nepal. The Maharaja

agreed to let the oldest of them, Ven. Dhammaloka, to return at once. Then gradually over a short period of time, the other monks returned one by one.

The Ven. Narada Mahathera came again next year, bringing with him the sacred relics of Buddha and a sapling of the Maha Bodhi Tree from Anuradhapura for Anandkuti Vihara. In 1948 he returned for the 3rd time to inaugurate the *chaitya*. He appealed to the then Maharaja Mohan Shumshere that the Buddha Purnima be declared a public holiday in Nepal. The Maharaja agreed to the appeal and made the day a holiday in Kathmandu Valley. Following the political change in 1951 H. M. King Tribhuvan adopted a very liberal policy and the damage done to the Buddhists was repaired. Many memorable events took place in that year. With His Majesty the King as Chairman and Bhikkhu Amritananda as Secretary, a Committee was formed to receive the sacred relics of Lord Buddha's two foremost disciples, Sariputta and Maha Moggalana, from the Mahabodhi Society in Calcutta. The relics were received by His Majesty the King at the airport with a 31-gun salute and were kept at the Narayanhity Royal Palace for one night. The next day a grand procession accompanied the sacred relics from the Palace to Anandakuti Vihara.

Hundreds of thousands of Nepalese paid their respects to the sacred relics for a fortnight at the end of which they were returned to the Maha Bodhi Society in Calcutta.

On His Majesty the King's Birthday, *Paritrana* was chanted for 24 hours in the Palace and His Majesty gave *dana* (alms) to the Bhikkhu Sangha of Nepal. Since 1951 *Paritrana* has been chanted at Anandakuti on the King's Birthday annually. This is perhaps the greatest service that Bhikkhu Amritananda had rendered to the Buddhist cause, enlisting the support of His Majesty the King of Nepal.

In 1956, His Majesty King Mahendra Bir Bikram Shah Dev presided over the opening ceremony of the Fourth General Conference of the World Fellowship of Buddhists in Kathmandu. In the same year, during a visit to Lumbini, the first ever by a king of the Shah dynasty, His Majesty the King proclaimed that no animal shall be killed throughout the Kingdom on the day of Vaisakha Purnima. Thanks to the then U. N. Secretary General U. Thant of Burma, His Majesty was also able to enlist international support for the development of Lumbini as a project of the United Nations. His Majesty King Mahendra also took keen interest in

the welfare of the Buddhists living in the remote and less developed regions in north Nepal.

By an act of Rashtriya Panchayat, His Majesty King Birendra Bir Bikram Shah Dev created the Lumbini Development Trust in 1986. In order to give the highest priority to the development of Lumbini, His Majesty the King chose to be the Patron of the Trust and appointed His Royal Highness Prince Gyanendra Bir Bikram Shah as Chairman.

It is only because of His Majesty the King's pious intention and the endorsement and practical support of His Government that the 15th General Conference of the World Fellowship of Buddhists could be held in Kathmandu in the International Year of Peace, 1986, with the theme. "Lumbini, A Symbol of World Peace."

As for Ven. Amritananda, he was increasingly drawn into the deliberations and activities of the international Buddhist movement. He attended all the general Conferences of the World Fellowship of Buddhists. Besides attending the Asian Buddhist Meeting and the World Religious Conferences in 1956, he was elected Vice President of the World Fellowship of Buddhists, a position to which he was re-elected at the end of every 3 year term. He headed the delegations to the Chatta Sangayan in Rangoon in 1954 and the 2500th Buddha

Jayanti Celebrations in 1956 held in New Delhi. Thus he had the opportunities to personally know various Buddhist leaders in many countries.

In 1982 Ven. Amritananda was invited to the Conference of Buddhist Scholars and Leaders in Sri Lanka and in the following year he was present at Dhaka, Bangladesh, to attend the 1000th Birth Anniversary of Atisa Dipankara Srijana.

Ven. Amritananda was the most travelled monk not only in Nepal but also none surpassed him in the arena of the world. He had visited almost every important city of the world. Not to mention the number of times he visited India, Sri Lanka and Thailand, Ven. Amritananda's travels include Burma (1937, 1954), Japan (1952, 1958, 1964), Taiwan (1958), Italy (1954, 1960), United Kingdom (1951), Scandinavia (1957), USA (1958), Indonesia (1958), Singapore (1958), Malaysia (1958), Cambodia (1958), Hongkong (1958), The Phillipines (1958), Laos (1958), Peoples Republic of China (1958), North Vietnam (1958), Mongolia (1959, 1970), USSR including Buryat Republic (1959, 1962, 1970), Poland (1962), Czechoslovakia (1962), Hungary (1962), Bulgaria (1962), Yugoslavia (1962), Austria (1962), Germany (1962), Iran (1962), Pakistan (1962), Finland (1965), Egypt (1969), Israel

(1969), South Korea (1970), Afghanistan (1970) and Bangladesh (1983).

Ven. Amritananda was the most important member of the Baudh Sangha of Nepal. He founded the Akhik Nepal Bhikkhu Maha Sangha in 1951 and was elected its President. In the year 1962 Ven. Amritananda founded the Nepali Yuvak Bauddha Parishad and was its President for some time. In the year 1955 the Amarpura Nikaya of Sri Lanka conferred on him the title of "Nepala Sasana Sobhana Shri Dhamma Rakshita Vamsalankara." Vajiraramaya also conferred on him in 1984 the title of "Dhamma Rakshita Vamsalankara Dhamma Kirti Shri" followed by the even greater appreciation the same year by all the three Nikayas of Sri Lanka. Bhikkhu Maha Sangha in a special ceremony, jointly calling him the "Maha Nayaka" for Nepal, with the title of "Tripitaka Visharada Sasane Jotaka". At the Gangdan Tegcheling Monastery in Ulan-Bator in 1259, he had been given the title of "Gaegen" (Holy) by the Grand Lama and President of the Buddhist Central Council in the Mongolian People's Republic. In recognition of Bhikkhu Amritananda's services to the nation, His Majesty King Mahendra Bir Bikram Shah Dev awarded him the "Gorkha Dakshina Bahu" in 1968. The titles bestowed on him - Tripitaka, Visharada, Acharya, Mahanayaka -

attest to his abilities, learning and status within the Sangha in Nepal and in other Buddhist countries. In recognition of his knowledge of Pali, the Buddhist Academy of Sri Lanka conferred on him the honorary degree of "Sahitya Chakra Varti" (D. Litt.) in 1976. The Pali Institute of Nalanda also gave him the honorary degree of "Vidya Varidhi" (Ph.D.) in 1979.

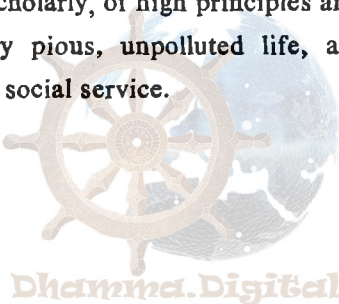
In 1972, Ven. Amritananda embarked on a literary adventure not knowing when it would end nor where it would lead him to, because it was such a vast project. With no one to assist him he set upon himself the onerous task of making the Pali Tripitaka available in Nepali, because there was no Buddhist literature yet in the national language of Nepal. Altogether, he wrote more than 70 books in three languages - Nepali, Newari and English.

His books gave not only a knowledge of Theravada Buddhism but revealed a very interesting picture of the social, economic and political conditions prevailing in the 6th century B. C.

Ven. Amritananda was my sincere friend from adulthood since we were students in Sri Lanka. Always we had met in the W. F. B's Conference and ABCP held in Mongolia, USSR, Japan, Thailand, Laos, Sri Lanka and other countries. When the 25th anniversary of Ven.

Amritananda's ordination was celebrated, I went to Kathmandu to participate in the same. Whenever he went to foreign lands, he came to Delhi and stayed with me. Whatever publications he had at Anandakuti were all forwarded by him to our Arya Dharma Library of Buddha Vihar.

He was very soft tempered, affectionate and amicable, always speaking very delicate and sweet words. He was a great example of self-sacrifice and wholly devoted to the Dhamma. He was very compassionate, learned and scholarly, of high principles and sober living. He led a very pious, unpolluted life, always given to Dhamma and social service.



Ven. Amritananda, A Sakya-Putra in the True Sense

by K. Karuna

It is more than half a century ago (in 1936, to be exact) that, by a very strange coincidence, I met Ven. Amritananda (then a youth of about 18 years old) at Sarnath, the place where Lord Buddha preached His First Sermon, and one of the Four Holy Places of Buddhism. In age I am one year younger than Ven. Amritananda. His lay-man name was Lalkaji Shakya.★ With some of his colleagues and elders, he was fleeing religious persecution from Nepal, then under absolute rule of the Ranas. At the time I was an inmate of the

★ Shakya is the name of a tribe in Nepal. It is interesting to note that the Buddha also belonged to the Shakya tribe (Shakya is identical with Shakya, Sakka, and Sakiya in the Pali language - see "Dictionary of Pali Proper Names" by G. P. Malalasekera). Whether or not the Shakyas of Nepal are in any way related to the Shakyas of the Buddha's time is a controversial subject and is better left for scholars to decide.

Maha Bodhi Society of India at Sarnath near Benares (now Varanasi), studying in the Buddhist Seminar founded by Anagarika Devamitta Dhammapale of Ceylon (Sri Lanka). As followers of the same Faith, we Buddhists at Sarnath did our best to soften the sufferings, both physical and mental, of our fellow Buddhists from the Himalayan Kingdom of Nepal.

He had received his ordination as a Samanera (novice) from Ven. Chandramani Mahathera of Burma at Kusinara, the holy spot where the Buddha had passed away.

For 6 years Ven. Amritananda studied Pali and Buddhism in Burma and Ceylon and acquired a good knowledge of Sinhalese too.

In 1940 Ven. Amritananda received higher ordination (upasampada) from Ven. Dharmarakshita Mahanayaka Mahathera of Vajiraram Temple in Colombo.

After acquiring sufficient knowledge of Pali and Buddhism, Ven. Amritananda returned to work for the cause of Buddhism in the land of his birth in 1942, but because of the antagonistic attitude of the then Nepalese government towards Buddhist activities, he was obliged to flee to India again.

From 1942 to 1946 Ven. Amritananda ceaselessly worked for the return of Buddhism-especially Theravada

Buddhism - to Nepal, and was crowned with success to the extent that all Nepalese Buddhist monks were allowed to return home from exile. From 1946 onwards Ven. Amritananda lived in Ananda Kuti Vihara, Swayambhu Hill, Kathmandu, devoting his time for the cause of the Dhamma both in and outside Nepal.

I happen to be in possession of a copy of the citation on the occasion of the conferment by the Mahachulalongkorn Rajvidyalaya Buddhist University, Bangkok, Thailand, of its honorary degree of Doctorate in Buddhist Studies on Ven. Amritananda which reads as follows :

‘The Mahachulalongkorn Rajvidyalaya Buddhist University Council, in its meeting on November 27, Buddhist Era 2530 (A. D. 1987), has unanimously agreed on the following decision:

The Venerable Mahanayaka Amritananda Mahathera was born in 1919 at Tansen, Western Nepal, about 50 kilometres from Lumbini, the birth-place of Lord Buddha. Belonging to the Sakya community of Nepal, his layman name was Lalkaji. At the age of 18 he entered the novicehood (Samanera) at Kusinara, the place where Lord Buddha passed away. He then proceeded to study Buddhism in Burma and Sri Lanka where he received

higher ordination (Bhikkhu), receiving from his Guru the Buddhist monk name of "Amritananda".

Having completed his Buddhist studies in Sri Lanka, Bhikkhu Amritananda returned to Nepal and began to work for the cause of Theravada Buddhism in full earnestness. In spite of staggering obstacles and hardships from various quarters, Bhikkhu Amritananda succeeded in winning over sympathy from the king and the people of Nepal.

As a result of his untiring efforts and determination, the World Fellowship of Buddhists, with its headquarters in Bangkok, Thailand, had its 4th and 15th conferences held in Kathmandu under the auspices of the Government of Nepal. Bhikkhu Amritananda also succeeded in persuading the Nepalese Government to declare Visakha Purnima, the thrice-sacred day of the Buddhists, a public holiday throughout the Kingdom of Nepal. He did a yeoman service in the restoration of Lumbini, the place where Lord Buddha was born, having it included as an important item in the work programme of the UNESCO (United Nations Educational, Scientific and Cultural Organization).

Ven. Bhikkhu Amritananda Mahathera founded the Dharmodaya Sabha of which he is the president till today. Anandakuti Vidyapeeth, the primary and second-

dary schools in Kathmandu, run in accordance with Buddhist principles, were also founded by him. So also was the Anandakuti Vihara Foundation which aims at the promotion of Buddhism in Nepal. Dharmodaya, a periodical devoted to the dissemination of Buddhism in Nepal, is still published regularly by the Foundation.

With joint efforts of other Nepalese Buddhist monks, Bhikkhu Amritananda Mahathera established the Bhikkhu Sangha Sabha of Nepal. Apart from the cause of Buddhism in Nepal, Bhikkhu Amritananda Mahathera also led several Nepalese Buddhist delegations to participate in international Buddhist gatherings in foreign countries including Thailand.

A profound scholar in the Lore of the Buddha, Venerable Amritananda Mahathera broadcasts, writes and preaches regularly on Buddhist themes in Nepal as well as outside. With his immense knowledge of the Tripitaka, Bhikkhu Amritananda, till now, has to his credit not less than 57 volumes of writing on Buddhism. Of particular importance is undoubtedly his "Pali-Nepalese-Newari Dictionary".

In view of the remarkable service and sacrifice rendered to the cause of Buddhism and humanity at large as cited above, the Mahachulalongkorn Rajvidyalaya Buddhist University Council deemed it appropriate and

exemplary to confer on the Venerable Amritananda Mahanayaka Mahathera its honorary degree of Doctor of Buddhist Studies, Faculty of Humanities.

Given on January 30, B. E. 2531.

(Somdech Phra Budhacharya)

Chancellor

Mahachulalongkorn Rajvidyalaya Buddhist University”

From the contents of the above document, presented as it was by the prestigious Mahachulalongkorn Buddhist University of Thailand, I feel I am fully justified in my entitling this article as: “Ven. Amritananda: A Sakya-Putra in the True Sense”.



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In Memory of Bhikkhu Amritananda and The Light that he Rekindled

by Nhuchhe Bahadur Bajracharya

In 1946, following the worst period of the repression of Buddhist monks and their activities in Nepal by the Rana regime, Bhikkhu Amritananda returned to the country from exile in Sri Lanka. He straight away succeeded in establishing rapport with the new Rana Prime Minister, who in turn relaxed certain anti-Buddhist regulations, enabling some monks to return to Nepal and resume to spread the Dhamma. Bhikkhu Amritananda has remained ever since, one of the major beacons in that context at home, and on several occasions, abroad too. In recognition of his outstanding record, the Bhikkhu Maha Sangha of Sri Lanka named him the Mahanayaka for Nepal.

It was in the winter of the year 1942 that Juddha Shamsher Jung Bahadur Rana (1936-1946), the Prime

Minister, vigorously enforced the laws banning certain Buddhist practices, including religious conversion, enacted by a predecessor, Chandra Shamsher Rana (1901-1929). All Buddhist practices were viewed with suspicion and disfavour. The propagation of the Dhamma had virtually ground to a halt. No Bhikkhus preached in public. With a major political trouble also brewing on a big scale, with four men given capital punishment, and a large number of protestors being herded into the many crowded prisons, the fag end of that year was a singularly cold and forbidding one. It was also the year that Mahatma Gandhi had chosen to launch the "Quit India" movement in India against the British. That had some influence on certain Nepalese political sectors, who were fighting against the authoritarian excesses of the Rana rule. Bhikkhu Amritananda had already served a jail sentence of a few months in 1937 in Bhojpur.

I was at that time working as a teacher in a government technical school in Kathmandu - much against my own predilections - wholly due to pressure brought to bear upon me by some concerned Rana officials. That was one of the reasons why I was instantly drawn to the very young Theravada monk, who commenced preaching the Dhamma in public each morning at

Parabasthan in Swayambhu hill, followed by all-night chanting of the Mahaparitana. I was impressed by the experience. Large congregations regularly participated, ignoring the ban imposed against all kinds of gatherings.

Soon enough, I had my first meeting with the remarkable revivalist, who so boldly espoused a zealous evangelists' spirit and braved official curbs, to preach the Dhamma.

Bhikkhu Amritananda, at that time, was nearing completion of three years of monkhood, having received his "Upasampada" in January 1940, at the hands of his "Upajjhaya", the late Venerable Dhammarakkhita Vansalankara Sri Palene Vajiraranana Mahanayaka Maha Thera. I was imbued with an urge to associate with him in his mission, which continued for nearly two years in Kathmandu, during which time he also published four religious books, only to see the Government confiscate them.

Born in the town of Tansen, in 1918, in a Shakya family, he had left home at the age of 18 for Kusinara in India, to be ordained a Theravada Buddhist monk, in 1936. He then spent six years in Burma and Sri Lanka learning Buddhism and Pali literature. His devotion to the former, and his dedication to the latter were very pronounced throughout his adult life. The results and

the record speak most eloquently in this matter. Of the 81 books the Venerable Amritananda had written and published in the Nepali, Newari and English languages on matters related to Buddhism and Buddhist studies, a considerable number constitute translations from his favourite Pali language works, besides several others based on his knowledge and facts culled from Pali literature and its rich and varied lore.

In recognition of such efforts, he received honorary doctorates, from the Nalanda Pali Institute of India, after he had passed with distinction the Acharya examination held in 1955 and from the Buddhist Academy of Ceylon.

The Venerable Amritananda was in Sarnath in India when he was made the General Secretary of the newly-created Buddhist society of Nepal (Nov. 30, 1944), named "Dharmodaya Sabha" with the Venerable U. Chandramani Maha Thera as its first President. (Later the Venerable Amritananda became its President for many years.) He utilized fully the leverage he could use in that particular capacity to persuade all Buddhist societies in India (every single one of which he himself personally visited) and influential Theravada Buddhists in countries where the faith flourished (he wrote to them all) to protest against the then Nepal Government's actions against Nepalese monks and their work in Nepal.

Eight monks, led by the Venerable Pragyanda Maha Thera, were expelled from Nepal that year, thereby abruptly bringing to an end the preaching of the Dhamma. In addition, the ordination of a nun was blocked.

I had the good fortune to accompany the Venerable Amritananda and his small party of associates to Sri Lanka soon afterwards. I had previously quit teaching in Kathmandu without seeking permission to do so, and had left Nepal, also without intimating the concerned authorities, to join the monk in India. Those were exciting days that we spent in the island dominion, and also most trying ones. While our spiritual and intellectual pursuits invariably led to fruition in most ways, creature comforts, and at times, even bare material sustenance (like minimum amounts of food and beverages), were most hard to come by. Days of war-time rationing and acute scarcity of essential commodities played havoc with us, especially as we had entered Sri Lanka without official sanction, and had thus forfeited any right we might have otherwise had to secure permits to obtain such goods and facilities.

He returned to Nepal in April, 1946, as a member of the high powered goodwill mission headed by the Most Venerable Narada Maha Thera. The Venerable

Amritananda found the new Rana Prime Minister, Padma Shamsher Rana, a considerably better person than his immediate predecessor. He persuaded the all-powerful potentate to permit the Venerable Dhammaloka Maha Thera to return from exile to Nepal, and when the latter met the Venerable Amritananda, he exclaimed joyfully: "Amritananda, you have rekindled the light that had been extinguished." Soon enough, other monks began trekking back to their homeland, and there was a marked improvement in the affairs of Buddhism and Buddhist monks' religious work in Nepal. The Venerable Amritananda was, in many ways, the prime mover in such happy events, a duty he continued to discharge very efficiently ever since, having successfully established cordial, and even warm and friendly relations with the last Rana Prime Minister, Mohan Shamsher and late Kings Tribhuvan and Mahendra as well as the present King HM Birendra Bir Bikram Shah Dev – all of whom helped Buddhism and its normal practices to function in an atmosphere of freedom and goodwill. His personal relationships with such eminent rulers of the land was always remarkably close and effective where the needs of Buddhism were concerned.

In 1952 one of his foremost dreams took concrete shape, with the coming into being of the nucleus of the

Buddhist boarding high school, the Ananda Kuti Vidya-peeth at Swayambhu. I had the privilege of associating closely at its founding, and later took over the management of imparting instruction, besides its internal management, while the founder himself continued to look after its external interests, and took care of its major financial requirements in the early days.

The Ananda Kuti Vihara in Swayambhu hill remained his abode and headquarters. It was on its verdant, wooded flank that he founded the All-Nepal Bhikkhu Mahasangha in 1951. The Ananda Kuti Vihara established in 1943 was the first Theravada monastery in Nepal. In 1973, the Venerable Amritananda established the Ananda Kuti Vihara Trust, for the upkeep of the Vihara and the propagation of the Dhamma. There are 60 monks and 70 nuns in Nepal at present. Many books in several languages have been published by the Trust, and it also successfully published a few periodicals. 13 Viharas in the Kathmandu Valley and 15 elsewhere in the country also benefit from it.

He had travelled widely and participated in several important conferences. His contributions to Buddhism and peace were widely acclaimed wherever he had gone and singular distinctions were bestowed on him on that account.

However, the most significant honour that came his way was his naming on August 7, 1984, by the Bhikkhu Maha Sangha of Sri Lanka, as the Mahanayaka for Nepal, with the title of “Tripitaka Visarada”, at a function held at Paramadhammacetiya Pirivena in Colombo.

The Venerable Amritananda’s ceaseless and unflagging work in search of newer and broader means to firmly establish and widely propagate the special virtues and practices taught by his sect of Buddhism, in close communion and constant association with the more popular Mahayana sect, continued unabated, until the very end at the age of 70. As one who has known him personally, and worked with him in many instances, for half a century, I have little doubt that his efforts in that direction would continue to yield major results for decades in the future also.

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Amritananda Mahanayaka Thero

**by Ven. Baddegama Vimalawansa
Anunayaka Maha Thero**

The knowledge of the Buddhist population in Sri Lanka regarding Nepal extends only up to the 3rd century B. C. This is due to the fact that Prince Siddhartha was born in “Lumbini” and lived in “Kapilavasthu” thereafter. I announce to the people of Nepal that the Buddhist Sinhalese have an immeasurable respect for “Lumbini”. Theravada Sri Lanka joined hands with Nepal in recent times due to the efforts of Amritananda Mahanayaka Thero. This Thero came to Sri Lanka at a young age, and together with the most learned and good natured Bhikkhus whom he associated with, practised the Theravada code of conduct well. Therefore, due to the efforts of this priest alone and the goodwill generated by him a large number of priests from Nepal are engaged in studies here today. Due to this reason alone it will be possible to enhance the religious activities of our two countries by this means.

Ven. Amritananda was a person of very rare and extremely exalted qualities. He had a very high intellect and a sharp and deep knowledge of the “Dhamma”. He was able to win over the hearts of those whom he associated with through “Meththa” and kindness. When I take into consideration the number of books he had written and published I think that no Theravadi Bhikkhu has written such a large number of books. He had written and published 78 books in the Nepali, Newari and the English languages. He also knew several other languages including Sinhala, Hindi, etc.

Although it is stated that there are five hundred and fifty (550) Jataka stories in the Sinhala Jataka book that number is not there.

Ven. Amritananda Mahanayaka Thero found the entire five hundred and fifty (550) Jatakas. His knowledge of the “Theravadi” Buddhist philosophy is very high.

Similarly, he had many experiences through meditation. The services rendered by him for Buddhist Dharmaduta work was extremely great.

Ven. Amritananda was an incomparable son of Nepal. In his demise, I have lost a very close and life – long friend.

Venerable Bhikkhu Amritananda— The Illuminated Personality

by Dipak K. Barua

I pay my sincerest homage to this great Buddhist monk whose personality was revealed to me during his lifetime from three perspectives. This is not merely a formal estimation of Ven. Amritananda but also an expression of my reverence which I had maintained everyday for him. As far as I recollect we had met on five occasions, in Bangkok, Thailand; in New Delhi, Buddha-Gaya, Sarnath in India; and in Dhaka, Bangladesh in connection with seminars on Pali and Buddhism. But at the very first meeting the personality of Ven. Amritananda attracted me and I found in him a person seriously engaged in the work of study and propagation of Theravada Buddhism not only in his own motherland, Nepal, but also in other countries of the world. Hence today when I am writing about him, I see that the rays of his personality were spread in three directions—proselytism, scholarship, and internationalism.

He had not only become illuminated himself through his wisdom but he also served to illumine other people by preaching the right way of life. In the following pages I shall endeavour to clarify these points.

August 2, 1936, was an important date in the life of Lal Kaji Shakya as on that day at the age of eighteen he was ordained as *samanera* or novice-monk named Amritananda or 'the Pleasure of the Nectar' by Ven. U. Chandramani Mahathera, a Burmese monk, at Kusinagara or Kusinara, the place of Mahaparinibbana of Gotama Buddha in India, and also in the history of Buddhism in Nepal as at that time there was no Theravada Buddhist monk in that country. Henceforth Amritananda engaged himself for the propagation of Buddhism in Nepal and abroad and finally he received *upasampada* or higher ordination to become a *bhikkhu* from the late Siri-Dhammarakshita Vansalankara Palane Vajiraramaya Mahanayaka Mahathera of Sri Lanka on January 25, 1940—just fifty years ago. After his sojourn in India, Burma, and Sri Lanka Ven. Amritananda returned to Nepal by the end of 1942 to live in a small monastery, later on known as the Ananda Kuti and initially built up by Ven. Dhammaloka in the woods of the Swayambhu Hill. From there he silently began to preach the noble doctrines of Lord Buddha in the villages

even during a period of great political unrest in Nepal. In 1944 he visited Sarnath, the place of the turning the Wheel of Law by the Buddha in India and met there eight Nepalese monks. With them and other Nepalese persons residing in India the Dharmodaya Sabha, a Nepalese Buddhist association, was established then and Ven. Bhikkhu Amritananda became its first General Secretary. He went to Sri Lanka and came back to Nepal in 1946 with a goodwill mission from Sri Lanka under the leadership of Late Ven. Narada Mahathera, a renowned Buddhist monk-scholar. At this time the foundation of a Stupa or a sepulchral monument in the sacred Ananda Kuti Vihara was laid. This work was indeed a significant event in the history of Buddhism in modern Nepal. Besides, Ven. Bhikkhu Amritananda made a personal appeal to Maharaja Padma Shumshere, Prime Minister of Nepal, to allow the exiled monks to return to Nepal. The Maharaja agreed to let Ven. Dhammaloka return immediately. Later on, other monks were also allowed to come back. This incidence was again a great achievement on the part of Ven. Amritananda. With the dawn of a new era in Nepal during 1951 His late Majesty King Tribhuvan Bir Bikram Shah Deva agreed to meet Ven. Amritananda along with Ven. M. Pannashila Mahathera of Sri Lanka to discuss about the contemporary condition

of Buddhism in his country. A committee was formed with His late Majesty the King of Nepal as the Chairman and Ven. Amritananda as the Secretary to accept the sacred relics of Sariputta and Maha-Moggallana, two distinguished disciples of Gotama Buddha, from the Maha Bodhi Society of India in Calcutta. After the demise of His Majesty King Tribhuvan Bir Bikram Shah Deva in 1955 Ven. Amritananda enlisted the patronage of his successor, His late Majesty King Mahendra Bir Bikram Shah Deva, who at the request of Ven. Amritananda agreed to preside over the inaugural session of the fourth general conference of the World Fellowship of Buddhists (W.F.B.) in Kathmandu and during his visit to Lumbini, as the first ever King of the Shah dynasty, to do so he proclaimed that no animal should be killed throughout the Kingdom on the day of the thrice blessed Vaisakhi Purnima in 1956 asking at the same time for international support for the development of Lumbini, the birth-place of Gotama Buddha, as a project of the United Nations. Further, the present King His Majesty Birendra Bir Bikram Shah Deva due to the enthusiasm of Ven. Amritananda, supported the arrangement of holding the fifteenth general conference of the World Fellowship of Buddhists with the theme of discussion on "Lumbini - A Symbol of World Peace" in 1986-the International Year

for Peace. Thus, Ven. Amritananda endeavoured in spreading the Buddha's noble tenets not only in his own country, Nepal, but also in other countries. During the long period covering the twentieth century he is probably the only person who, like Mahinda, the son of Emperor Asoka, acted for the propagation of Buddhism abroad. His practice of propagating the Buddha's principles was with due respect to them all, somewhat different from other Buddhist monks. Ven. Amritananda welcomed all, irrespective of caste, creed or sex and consoled them in their sufferings.

A serious study of his biography and one's own personal acquaintance with him reveal that Ven. Bhikkhu Amritananda was a Buddhist scholar of outstanding calibre. His knowledge of Nepali, Newari, Pali, Sanskrit, Prakrit, Hindi, English, Russian, and Sinhalese, was well known. The year 1937 proved a turning point in his life, for soon after his ordination, he received the first lesson in Pali from Ven. Mahapragya at Kalimpong in India. He proceeded to Burma and thenceforth to Sri Lanka to learn Pali language and literature. He stayed at Vidyalankara Pirivena and Vajiraramaya in Sri Lanka for the study of the Pali texts. Coming back he passed the Acharya, equivalent to M. A., Examination, in Pali from the Nava Nalanda Mahavihara, a Post-Graduate

Institute for Pali learning, at Nalanda, Bihar, in India. In the meantime he began to study the difficult and psycho-philosophical Theravada books in Pali. As a result, in 1957, he was invited by the Buddhist Society of London, the United Kingdom, to deliver lectures on Pali and Buddhism. Gradually, Ven. Amritananda came into the limelight as a sincere Pali teacher. His deep knowledge of Pali language and literature had brought for him the rare distinction of the honorary degree of *Sahitya-Chakravarti* and *Vidya-Varidhi*, equivalent to the Honorary D. Litt. degree, respectively in 1976 and 1979 from the Buddhist Academy of Sri Lanka and Nava Nalanda Mahavihara of India. Apart from being an able teacher of Pali, Ven. Amritananda was a great researcher and writer. Among his English titles mention may especially be made of *A Short History of Theravada Buddhism in Modern Nepal* and *Kings of Buddha's Time*, which display his deep erudition in the discipline. His ambitious project taken singly in 1972 regarding the translation of the entire Pali Tipitaka into Nepali was obviously a difficult task to be finished during his lifetime. Still the work he did in this regard will be ever remembered by his people. As a Pali scholar he was unparalleled, as a teacher he was unquestionable, and as a writer he was distinguished.

Through his service to humanity Ven. Bhikkhu Amritananda had become an international personality. Probably he was one of those few persons, who reintroduced Pali and Buddhism during this age of rapid growth in science and technology by his simple but thought-provoking interpretations of Buddha's Law. Whether in Nepal, or in India, or in Bangladesh, or in Burma, or in Sri Lanka, or in Pakistan, or in Japan, or in Mongolia, or in the U. S. S. R., or in Iraq, or in Israel, or in Czechoslovakia, or in Iran, Ven. Amritananda was able to earn admiration and veneration from the high ranking persons to the ordinary ones for his pleasant demeanour. In 1950 when the World Fellowship of Buddhists was established under the leadership of the late Professor, Dr. G. P. Malalasekara, a great Pali scholar of Sri Lanka, Ven. Amritananda led the Nepalese delegation to its first general conference held in Colombo. "That was a turning point in the history of Buddhism in Nepal and in the life of Bhikkhu Amritananda personally" (*A Brief Biography of Ven. Bhikkhu Amritananda, by Kesar Lall, p. 28*). From that time onwards Ven. Amritananda had no time to look behind and he became gradually an international figure. As a result he was unanimously elected Vice-President of the W. F. B. in 1956.

Ven. Bhikkhu Amritananda appeared to me as a well disciplined, calm and erudite Buddhist monk who dedicated his life for the weal and welfare of the many. He crossed over all political barriers and became acceptable to the peoples of the world with whom he came into contact personally. I was much impressed by his deep ethical sense, generosity, and ideals of national integration as well as communal harmony. When, as the Organising Secretary, I requested him in 1988 to accept the post of Vice-President of an international committee of which the patrons were the Governor and Chief Minister of the State of West Bengal and the President was the Vice-Chancellor of the University of Calcutta, to observe the birth centenary of Professor Benimadhab Barua during the period 1988-89 in an appropriate manner Dr. Amritananda Mahanayaka Mahathera in his letter dated June 29, 1988, wrote to me." By the grace of Lord Buddha, may you be well and happy. Thank you for your kind letter of 17th May 1988. I do not know how to reply to you. You have suggested to me to be a Vice-President of the Birth Centenary Committee. It is very kind of you. But, as you know, I am a heart patient. What can I do ? Even then, if you wish I have no objection. Regarding your request to write about Late Prof. B. M. Barua . . . I know him quite well. I shall try my

best to send something. It is very appropriate to celebrate in his memory. Hope this will find you in good health. Yours in the Dhamma-Bhikkhu Amritananda". This was how he answered in an official letter. His personal touch was everywhere. He was the only person from Nepal, who had been selected for his scholarship to be the Vice-President of this international committee of academicians. We had already inaugurated the birth centenary celebration and arranged an international seminar on *Buddha's Law of Dependent Origination (Paticcasamuppada - Naya) : Its History, Ethics and Philosophy* in honour of Professor Dr. Benimadhab Barua who was the first Asian to obtain the D. Litt. degree from the University of London and the first University Professor of Pali in the University of Calcutta, India.

That was how I maintained my respectful but loving relation with him. Once again I do admit that whatever I have written in this paper is not a formal demonstration of adoration on my part but the homage that I offer him whenever I remember him, again and again, in the deep privacy of my life.

My Recollections of Ven. Bhikkhu Amritananda

by Akiko Yamamoto

Our friendship with Ven. Amritananda went back to 1952 when the World Buddhist Conference was held in Tokyo. I was then a university student and working as a tour guide during the conference. Ven. Amritananda and I had first met during a bus ride. He mentioned that he was very interested in a visit to a Japanese home and so my family had welcomed him to our home.

During his stay with us I clearly remember my late father serving a very expensive Japanese tea called Gyokuro, as a sign of welcome to an important guest. It was a very special green tea, drunk in very small quantity—three or four cubic centimeters at a time—and tasted gracefully. In spite of the fact that Ven. Amritananda had no knowledge of Japanese culture then, he uttered with admiration, “Oh, this is really a dew drop !” That was really what Gyokuro meant in Japanese. He said what

he felt and we felt that in an instant he had understood a part of our culture.

Another episode remembered from that time was a bath. On the first night, as the honoured guest, he was offered to take the bath first. When he finished his bath, we were all astonished because all the water was gone. Not a drop was left in the bath tub ! We had to wait another hour to have the bath ready again as he had used all the water while our custom was to enjoy a dip in the bath tub and wash ourselves, using as little water as possible outside the tub. (At that time, soon after the war, we didn't have a shower system !)

The former episode showed how sensitive he was towards a foreign culture and the latter what a jolly personality he had. Both episodes underline the difference in cultures.

He never failed to write to me whenever he went or lived abroad and we had the pleasure of meeting him every time he visited Japan. He was a kind, warm-hearted friend. To my daughter, he was more like a kind, jolly uncle than an important venerable priest. He never took anything that we did for him for granted. I respected him all the more for that. My husband and I consi-

dered it an honour to have had a firm friendship with him. We always wished him all the blessings of the Buddha.



Ven. Bhikkhu Amritananda

by Kesar Lal

A true Buddhist monk is a light that dispels the darkness of ignorance from people's lives.

On the night of August 20, 1990, a light that reached far beyond Nepal suddenly went out at Ananda-kuti Vihara in the sacred Swayambhu hill, Kathmandu.

As the news of the passing away of the Venerable Bhikkhu Dr. Amritananda Mahanayaka Mahasthavir spread, thousands of people from all walks of life—monks, nuns, farmers, students, teachers, merchants, ministers and foreign diplomats—converged at the vihara, some from places as far away as Lumbini, Tansen, Pokhara and Dharan.

Messages of condolence expressing deep sorrow and sympathy came from all quarters—from Their Majesties the King and Queen of Nepal, the President of Sri Lanka, Prime Minister K. P. Bhattarai, the Supreme Patriarch of Thailand, the Chairman of the Lumbini Development Trust and the President of the

World Fellowship of Buddhists in addition to many others from India, Japan, China, U. S. S. R., Switzerland, U. K., Taiwan and other countries.

The Venerable Amritananda had returned to Nepal in 1941, wrote Ria Kloppenborg, "from a period of study in Vajirarama, Colombo, under the guidance of Narada Mahathera, a well-known and active Singhalese monk. He became involved in the work of the Nepalese Buddhists on several occasions and used his diplomacy and reputation to the advantage of the Theravada cause. Amritananda, through his zeal and enthusiasm, was the most important leader of the movement for the following thirty years. His preaching, through which he became popular, resulted in a rapidly increasing number of sympathizers, mainly from the Newar part of population." (*Theravada Buddhism in Nepal*)

The most significant achievement in the life of Ven. Bhikkhu Amritananda was his success in enlisting the support of King Tribhuvan to the cause of Buddhism in Nepal. The King, wrote Erika Leuchtag, "was a devout Hindu, yet progressive. Years later, when his body was sick and his heart low, he welcomed the comfort given him by the Bhikkhu Amritananda." (*With a King in the Clouds*) In 1951, King Tribhuvan made an effort to restore to Nepal its ancient

Buddhist heritage which had been seriously impaired in recent times by presiding over a committee formed to welcome the sacred relics of Sariputta and Mahamoggallana Arhats, the two foremost disciples of Lord Buddha. Said the King, "Was it not in this holyland of ours that the great Buddha, the relics of whose disciples we are honouring today, was born and who by that act made us participants in the glory that He shed over Nepal for all time to come?"

To the Chhattha Sanghayana in Rangoon in 1952, His Majesty wrote: "We have great pleasure in sending Bhikkhu Amritananda to represent Nepal - the birthplace of Lord Buddha - in order to cooperate and take part in this holy and great performance."

In the course of his work for peace and happiness of mankind, Bhikkhu Amritananda met many prominent leaders of the world, including the late Jawaharlal Nehru, Ho Chi Minh and Chou En-Lai. The founder of the World Fellowship of Buddhists, the late Dr. G. P. Malalasekara, and the current President, Professor Sanya Dharmasakti, were very close to him within the international Buddhist movement.

Bhikkhu Amritananda was a "walking encyclopaedia" of Theravada Buddhism, wrote Acharya Satya Narayan Goenka, the founder of the Vipassana move-

ment in India. He was a man dedicated to an ancient tradition, yet he was completely at home in the modern world. A determined will manifested itself whether he addressed an international gathering, gave a sermon to a small group of laymen, spoke at a meeting of monks or talked with a visitor in his Vihara. Popular as an effective preacher of religion, he also earned a reputation as a blunt speaker who minced no words if and when the situation demanded. His last public speech was delivered at a huge gathering in Kathmandu on June 30, 1990, in which he made a fervent plea for a secular constitution for Nepal. He believed that without freedom no country would prosper. Twice within the present century Buddhists in Nepal had faced persecution. (Soon after he had become a novice in 1936, Amritananda had found himself within a prison).

Ven. Amritananda was a born traveller. His first travel outside his home town Tansen took him at the age of seven to the Kathmandu valley for a symbolic initiation into monkhood at his ancestral vihara, Hiranyavarna Mahavihar, "The Golden Temple" of Patan, where he first saw the representation of a Buddhist monk in a wall painting. "There are no living monks," lamented a priest in the temple. Amritananda remembered the priest's lament all his life.

A few years later, he did see some living monks in India-at Kusinagar, where the Buddha had passed into Nirvana. Leaving a pregnant wife at home, he returned to the holy place in India and became a monk himself. Since then he had travelled a great deal - from Afghanistan to Yugoslavia. He had gone even to Siberia to meet the Buryat Mongolians, who remained Buddhist in a Communist land.

In all his travels, he was never so moved as during a visit to the monastery of Gandantegchenling in Mongolia, when he was given the biggest ever ovation in his life. "No sooner was the door of my car opened than the mass rushed towards me," he wrote. "As the crowd was very big, it took me more than four hours to bless them. By the time I came out of the shrine room I could scarcely move my neck and the right arm. Some old ladies, who may be over seventy or so, shed tears on their wrinkled cheeks when they saw me and bowed their heads. I nearly felt like weeping when I saw some of the very old people in their blessed innocence." (*Buddhism in Socialist Countries*)

In the National Library of Mongolia, he came across a copy of *Astasahasrika Pragyaparamita* in Newari script written many hundred years ago.

His last travel, notwithstanding three heart attacks, took him in 1990, at the age of 73, to Solu-Khumbu within a few miles from Mt. Everest for a celebration of the Buddha's birthday among the Sherpa people.

A wish he had long cherished—the organization of a Sanghayana Dharma Deshana according to an ancient Buddhist tradition on the occasion of the 50th commemoration of his higher ordination was fulfilled on October 4, 1990 by his friends and followers when a large number of monks, nuns and laymen belonging to all the three schools - Theravada, Mahayana and Vajrayana - gathered at Anandakuti Vihara, followed by a Kalpabrikshya Dana on the following day.

“The passing away of Bhikkhu Amritananda,” observed the President of Sri Lanka, H. E. R. Premadasa, “is indeed an irreparable loss to the Buddhists of Nepal and Sri Lanka and to the entire Buddhist world in general.”

Appendix I

Expulsion of Monks, 1944

On July 30, 1944 eight Buddhist monks, namely Ven. Pragyananda, Dharmaloka, Subodhananda, Pragyashmi, Kumar Kasyapa, Aggadhamma, Panarasa and Ratnajyoti, were expelled from Nepal and they eventually went to Sarnath in India, where Ven. Amritananda had already arrived some time before. On November 30, 1944, a Buddhist society called The Dharmodaya Sabha was formed at Sarnath with the Ven. U. Chandramani Maha Thera, the *guru* of many of the Nepalese monks, as Chairman. Ven. Amritananda was elected its Secretary.

As Secretary, Ven. Amritananda wrote in "A Short History of Theravada Buddhism in Modern Nepal," "I visited each and every Buddhist society in India and appealed to them to protest to the government of Nepal against the expulsion of the monks. I also wrote letters to influential people in Theravada Buddhist countries for their support to my campaign."

This was not the first time that Buddhist monks had been persecuted in Nepal but the expulsion created a stir in Sri Lanka, Burma and India. Here are some letters that throw light on that unfortunate event.

Sarnath,

Banaras

16th August, 1944.

To

The President,

Maha Bodhi Society of India

Calcutta.

Sir,

Please permit me to bring the following facts to your notice for your kind consideration and necessary action:-

The Government of Nepal has recently expelled all "Theravada" Buddhist monks from that country. All the monks concerned are Nepalis and not foreigners. For many years they have been living peacefully in their monasteries. So they are not new to the country and they have not committed any offence either political, religious or otherwise. But in spite of all that, without any justifiable reason and without any previous warning or notice these monks were served with an

order on 30th July last containing the following conditions:-

1. No converts to be made to the Buddhist fold;
2. Nobody to be initiated into the order of monks, not even born Buddhists;
3. No sermons to be preached to the laity even if they come to the monasteries;
4. No religious ceremonies to be performed or festivals to be observed;
5. No Buddhist monks or nuns to remain in Nepal unless he or she became a layman or laywoman.

Anybody who did not agree to these conditions was ordered to leave Nepal within three days.

In the case of monks this order was carried out immediately. As for the Upasikas (nuns), they were allowed to live in the monasteries for the duration of Vassa (Lent) season on condition that they took to lay life by the end of this period, failing which, they would also be expelled from the country.

Now in this order there is not a single condition which a freedom-loving and self-respecting person can agree to. There are several points to be specially noted in this matter. In the first place all these monks are born Nepali Buddhists and not converts from Hin-

ism or any other religion. The followers of the other religions such as Islam, Hinduism etc. are allowed to lead their religious life without any interference from the Government. Then again the condition that they can live in Nepal only as laymen and not otherwise is a gross injustice, nay an insult, to the whole Buddhist world. Had this order been imposed on the followers of any other religion the Government of Nepal would have felt the necessary reaction.

These monks were asked to go to the very places where they received their ordination. Most of them were ordained by the Ven. Chandramani Maha Thera of the Kusinagar Temple, Gorakhpur. Others were ordained by various preceptors in Burma and Ceylon. So, some of the monks have taken refuge with their venerable preceptor at Kusinagar and others have left for Kalimpong.

The matter mentioned above concerns the Buddhist world as a whole. We trust that the Maha Bodhi Society of India will do all they can to get the above order revoked and to get an assurance from the Nepal Government that the Buddhists be allowed full freedom in respect of their religion and religious activities.

I remain,
Sir,
Yours in the Dhamma.

Kathmandu
Nepal.
20-8-1944

Mr. M. Sangharatna
Asst. Secretary, Maha Bodhi Society
Sarnath, Benares.

Sir,

In reply to your letter dated Sarnath 9-8-44, I am directed by H. E. Commanding General Bahadur Shamsher Jung Bahadur Rana to say that it is correct that some Buddhists have recently been ordered to leave the country. *Dhamma.Digital*

The society is probably aware that Hinduism based on Sanatana Dharma is the religion of the country, rules and laws that conversion from the established Hindu Sanatana Dharma to any other Dharma is not tolerated and is disallowed by the law of the country. To seduce minors and women and to convert them

to the Buddha Dharma is a penal offence. The monks that you refer to were found guilty of this offence.

They and their disciples were therefore ordered to leave the country. In this connection I might mention that there are thousands of Buddhists in this country and they enjoy all liberty and freedom in the observance of their Dharma and live amicably side by side with the Hindu Sanatanists. There are many Buddhist temples up here which are visited and revered by the Hindus too. The Hindu and Buddha Dharma are sister religions but the state law and religious sanction are strictly against conversion from Hinduism to Buddhism and when such an offence specially in case of minors and women is committed as in the present instance, the Government has to take appropriate actions according to law.

Dhamma.Digital

I trust the matter is now clear to the Society.

I have the honour to be,
Sir,
Your most obedient servant
Sd. Gajraj Jang Thapa, Col.

**APPEAL OF ALL BURMESE BUDDHIST
PRIESTS OF BENARES**

To

H. M. THE MAHARAJA OF NEPAL.

Singha Darbar Palace, Kathmandu,

Nepal.

Dated: Benares Cantt., 31st August 1944.

Your Highness,

We, the Burmese Buddhist priests, residing at Benares are aggrieved to learn from the newspaper that Nepalese Buddhist priests were asked to leave their country of Nepal for good and some eight priests have now arrived at various places in India.

We learned that they are in a miserable state; they have no proper places to live in and they are in a difficult state of obtaining food.

We believe that Your Highness does not wish to see the natives of Nepal in such a state of poverty in another country.

We therefore humbly appeal to Your Highness

kindly to permit them to return to their native place
and allow them to live in Nepal.

For which act of kindness, we shall ever pray.

We beg to remain,

Your Highness,

Your most obedient servant,

(U. Dhammissara)

From

The Reverend U. Dhammissara,

Presiding Priest on behalf of all Burmese
Buddhist Priests of Benares.

C. 21/1C Maldhia, Benares Cantt. U. P.

Maha-Bodhi Society of Ceylon

Post Box 250

Maha-Bodhi Mandiraya, Maligakanda

Colombo

NAMO BAUDDHAYA

28-9-1944

Reverend Sir,

I am in receipt of your letter of 9-8-44. As I
am unable to write Hindi, I am replying in English.

It gave me a great shock to hear that the Nepalese

-101-

Theravada Bhikkhus have been driven away from Nepal. As I am aware of the autocratic nature of the Nepalese Government, I am not surprised at this action which only shows that it will take sometime more for the Nepalese Govt. to come upto modern standards of just rule.

I have got the editor of Sinhala Bauddhaya to write an editorial about the maharaja's decree. Please get it translated and sent to Nepal if it will serve any useful purpose. You can also get the Indian Mahabodhi Society to write a letter and also agitate through the press. I doubt whether Ceylon's voice will reach so far. However, I am doing what I can from here.

If those who are exiled have no place to stay, they are all welcome at Sarnath. Kindly inform them accordingly.

With best wishes & hoping to hear that the exile order has been withdrawn.

Yours in the Dhamma
Sd.

8th Sept; 44

To
His Excellency Commanding General
Sri Bahadur Shamsheer Jung Bahadur Rana,
G. B. E.,
Kathmandu, Nepal.

May it please your Excellency,

We beg to forward herewith for your Excellency's information a resolution passed at a meeting of the Maha Bodhi Society of India, held on 7th September, 1944, concerning the expulsion order passed on certain "Theravada" Bhikkhus of Nepal. We are given to understand that the expulsion order has been passed on the assumption that these Bhikkhus were converting people from Hinduism to Buddhism, which is against the law of the State. We are, however, informed by one of the expelled Bhikkhus that no such conversions were made by them at any time and that they had not violated the laws of the State. If this information is correct, we must presume that there must have been some misunderstanding somewhere.

We would, therefore, appeal to your Excellency to order further enquiries to be made regarding this

matter, and even if these unfortunate Bhikkhus had unwittingly violated some technical point of the law, to pardon them and allow them to return to Nepal and carry on their religious practices without let or hindrance so long as they conform to the laws of the country.

In fairness to all parties concerned we trust that your Excellency will graciously bring about an amicable settlement of the matter.

Resolution referred to:-

"The Maha Bodhi Society of India has learnt with deep concern and regret that some Buddhist monks and nuns have been ordered by the Government of Nepal to leave the territory on the ground of the alleged activity in converting people from Hinduism to Buddhism. This society most respectfully request the Government of Nepal to withdraw the said expulsion order and allow any such monks or nuns, already expelled, to return to Nepal and carry on their religious practices in complete freedom so long as they do not violate any law of the land.

We remain,
Your Excellency's most humble servants,
President, Maha Bodhi Society of India,
Hony. General Secretary, Maha Bodhi Society
of India

Rev. Bhikkhu Amritananda

Sarnath,

Benares.

Dear Rev. Sir,

I am in receipt of your letter of the 16th August and am deeply moved with the news of the expulsion of the Theravada Bhikkhus from Nepal. An editorial regarding this matter appeared in our paper Sinhala Bauddhaya last week. On the 17th of this month there will be a big gathering of the Buddhists to celebrate the Dharma-pala day and we are intending to bring forth this question and to pass a resolution to make an appeal to His Highness the Maharaja of Nepal requesting him to consider this matter with a favourable attitude in the name of the Buddhists of Ceylon. I will let you know the details later.

Yours in the Dhamma

Dhamma F. Vajjanana.

Young Men's Buddhist Association, Colombo

Bhikkhu Amritananda

Sarnath, Benares.

22-9-1944

Revd. Sir,

We are grieved to read the news contained in your letter of August 17 reporting the expulsion of

the Nepalese Buddhist monks and nuns from their country.

I placed your letter before my Committee, who, after a careful consideration of the circumstances as presented by you, directed me to request you to send us a copy of the proclamation you refer to and, if possible, also a statement from one of the expelled monks or nuns, together with such other particulars as would help us to inspire our Government to intercede on our behalf.

The Nepal Government has taken certain steps, according to you, against its own people, and before the British Government could be persuaded to make a friendly approach in this matter to that Government, we should be in a position to place at the disposal of the British Government indisputable facts regarding the occurrence you report.

Yours respectfully,
Hony. General Secretary,
Y. M. B. A. Colombo.

Buddhist Temple,
Kushinagar, P. O.,
Dist. Gorakhpur,
India,
18th October, 1944.

NAMO BUDDHAYA

D. N. W. de Silva, Esq.,
Hony., General Secretary,
Y. M. B. A., Borella,
Ceylon.

Dear Sir,

We, the Nepali Buddhist monks of the Kindol Vihara, Kathmandu, Nepal, recently expelled by the Nepal Government, intend to bring to the kind notice of the Buddhist brethren of Ceylon that on the 30th July, 1944, we were asked to give in writing that we would not preach Buddhism to the Buddhist congregation, nor would give ordination either to monks or nuns. On expressing our inability to write such degrading letter, we were asked to leave the country.

Our teacher Ven. U. Chandramani is providing you with all the necessary papers for your information, which will reveal what a great injustice has been

done to us, the members of the Holy Order of the
Buddha.

Blessings by the Grace of the Triple Gem.

Yours in the Dhamma.
Bhikkhu Dhammaloka,
Bhikkhu Subodhananda,
& Bhikkhu Pragyarashmi.

His Excellency
Bahadur Shamsher,
Commanding General,
Singha Durbar,
Kathmandu, Nepal.

22nd Oct. 1944.

We, the monks of the Holy Isipatana, invoke the
blessings of the Lord Buddha on Your Excellency.

We are in receipt of Your Excellency's letter
dated 12th October, 1944. We were very glad to
learn that Your Excellency as well as H. H. the Maha-
raja are so very kind upon the expelled Bhikkhus and
are thinking of showing mercy upon them. This is what
we all expect in a Hindu Raj in Nepal.

We beg to assure Your Excellency that none of the batch of expelled Bhikkhus ever came or stayed with us to instigate us to send letters appealing Your Excellency for reconsideration.

We got the news of the fact through the reliable sources and also was confirmed by Your Excellency's letter dated 20th August, 1944. As it is the chief object of our mission to safe-guard the Buddhist cause in India, we were duty-bound and obliged to try to move Your Excellency's mercy for reconsideration, as we have done.

The Nepali Bhikkhus, I think, have never attempted to cause any annoyance to Your Excellency's Govt. If I happen to come in touch with them I would advise them to rely only on Your Excellency's unbounded mercy of which we are fully confident.

Your Excellency's in the
Dhamma,
Sd. Bhikkhu M. Sangharatana,
Asst. Secretary, Maha Bodhi Society.

श्री. नेपाल सरकार

Private Secretary Office:

Kathmandu,

Nepal

To

18th. Jan. 1946

The Secretary

Colombo Young Men's Buddhist Association
Colombo, Ceylon.

Dear Sir,

His Highness has received your telegram of the 3th instant and desires me to tell you that if monk Narada desires to come here on pilgrimage necessary permission will be given for that as well as to do research work in the Library for a month or so. He can bring with him five or six companions but not the Nepalese monk if he is the same man who was expelled from this country some time back. The party will of course have to make its own arrangements for the journey up and stay here.

Regarding the monk's desires to have a few sermons I have to tell you that this cannot be granted as the law of the land prohibits preaching and proselytising by any sect. From time immemorial the followers of all different faiths including even Mohamma-

danism have prospered side by side and sermons by different sects may lead to a strained feeling amongst them.

On receipt of information regarding details i. e. name, age, caste of the men composing the party visiting here and the date of their arrival at Birgunj, the Nepalese frontier station, necessary instructions will be sent to the Bada Hakim there to issue requisite passport to the party.

Your Sincerely

Sd. Nagendra Man Singh, Sardar
Private Secretary to H. H. The Maharaja, Nepal.



Dhamma.Digital

II

Exposition of the Sacred Relics of Sariputta and Moggallana Arhans, 1951

In 1950 the Dharmodaya Sabha put forward a proposal to take the sacred relics of Sariputta and Moggallana Arhants, the two foremost disciples of Lord Buddha for an exposition in Nepal. These relics had been restored to India only a few years before by the British government and they had been already taken to Burma, Sri Lanka and Tibet. Official apathy however prevailed in Nepal until after the political change later in the same year. In 1951 the Rana regime came to an end and with the restoration of power, H. M. King Tribhuvan himself became the Chairman of a committee formed to receive the relics while Ven. Amritananda was named the Secretary.

The exposition of the relics in Kathmandu proved

to be an important event in the history of the revival of Buddhism in modern Nepal. A newspaper reported the event as follows :

THOUSANDS PAY HOMAGE

The Relics of Sariputta and Moggallana, disciples of the Buddha, were taken to Nepal by a special delegation of the Mahabodhi Society in India.

The Government of Nepal sent a special plane to take the relics to Kathmandu.

The King of Nepal, the Prime Minister, the Home Minister and other Cabinet Ministers and Princes were present when the sacred relics were handed over by the President of the Mahabodhi Society to the King amidst a salute of thirty-one guns.

In the Narayan Palace they were deposited on the throne in the Durbar Hall.

King Tribhuvan Bikram Shah Deva carried the casket to the Motor Ransivige which was gorgeously decorated.

The relics were then taken in procession to a canopied platform erected in the heart of the city.

At a public party over which the King presided, supported by the Crown Prince and Mr. Koirala, Prime

Minister Mohan Shumshere Jung Bahadur Rana delivered an address after which on behalf of the President of the Mahabodhi Society a presentation was made to the King.

Mr. Devapriya Valisinghe, Rev. Amritananda, Prince Peter of Greece, Mr. H. Sri Nissanka, K.C.M.P. and Rev. Ananda Kausalyayana addressed the gathering after which the relics were taken to Anandakuti Vihara.

Pilgrims from Tibet, China, Ladakh, Bhutan, Nepalese, in their thousands passed the relic in Indian file bringing offerings.

Given below are the contents of some letters that throw some light on the event.

4th May 1950

The Private Secretary to the Government
Department of Foreign Affairs,
Kathmandu, Nepal.

Dear Sir,

Thank you very much for your letter No. M/570 dated March 20, 1950. As suggested by you I discussed the matter with Bhikkhu Amritananda and the General Secretary of the Maha Bodhi Society of India. Now

I wish to make the following suggestions for His Highness's kind approval.

1. The sacred relics of Sri Sariputta and Moggallana Arahants will be available during July/August, 1950 for the proposed reception and expositions in Nepal. The date may be finally fixed according to the convenience of His Highness.
2. The request for the sacred relics may kindly be made through the Government of India to Dr. Shyama Prasad Mookerjee, President, Maha Bodhi Society of India, 4-A, Bankim Chatterjee Street, Calcutta, 12.
3. The Government of His Highness may be requested to make the following arrangements for the conveyance of the sacred relics from Calcutta to Kathmandu and back:-
 - a) Special carriage (Tourist Car) upto Raxaul and back.
 - b) Special carriage from Raxaul to Amlekhganj and back.
 - c) Motor Car from Amlekhganj to Bhimphedi and back.
 - d) Special palanquin from Bhimphedi to Kathmandu and back.

e) Nepalese police guard to escort the sacred relics from Calcutta to Kathmandu and back.

atH

4. A guard of honour may be given and salute be fired on the arrival of the Relics at Kathmandu.
5. His Highness and the King will receive the sacred relics at the entrance to a convenient place in the city and take the relics in a procession to the Durbar Hall or to a preminent temple.
6. The delegation accompanying the sacred relics to be the guests of the Government.
7. The sacred relics may also be taken to Lalitpur, Bhatgaon and other places as convenient to His Highness's Government.
8. The Government will make the necessary arrangements for the protection of the sacred relics throughout the whole period.
9. His Highness or the King may be requested to preside over the welcome meeting to be arranged in honour of the Relics.
10. An exposition of the sacred relics for one month, to be held at a special pandal to be constructed at the maidan in front of the Durbar Hall, Kathmandu.

In this connection I wish to suggest that you may kindly obtain copies of the programmes made by the Government of Bihar, U. P., and Assam during the expositions of the sacred relics in the respective provinces.

On hearing from you, I shall be glad to place a detailed programme for your kind consideration.

Thanking you,

Yours faithfully,

Sd/-Bhikkhu K. Mahanama.

Secretary, DHARMODAYA SABHA,
4, Ramjidas Jetia Lane, Calcutta

Department of Foreign
Affairs, Kathmandu,

May 11, 1950

Dear Sir,

I write to thank you for your letter dated May 4, 1950 on the proposal made by you for bringing the sacred relics of Sri Sariputta and Moggallana Arhants to Nepal.

2. The details you have sent of arrangements which have to be made to receive the relics in Nepal, including a formal request to the President of the Maha

Bodhi Society Calcutta, through the Government of India, have been noted.

3. According to earlier correspondence on the subject it had been understood that you were only requesting for facilities for the entry of the relics to Nepal. It now appears that is not so, and that the Government of Nepal are expected to take all necessary action, that arrangements contemplated are on a very lavish scale.

4. In the circumstances I write to inform that it would be better if you give up the idea of bringing the relics at present to Nepal.

Yours Faithfully,

Sd/-N.A. Dikshit, Sardar
Secretary to Government

Bhikkhu K. Mahanama,
Secretary, Dharmodaya Sabha

4, Ramjidas Jetia Lane,
CALCUTTA-7

4th May 1951

To
The Hon'ble Sri B. P. Koirala
Home Minister,
Kathmandu,
Nepal.

Sir,

We are now in correspondence with the Maha Bodhi Society of India on the subject of taking the Sacred Relics of Sri Sariputta and Moggallana Arahants, the two chief disciples of Lord Buddha, to Nepal for an exposition there. These Sacred Relics of the two immortal Arahants were presented to the Maha Bodhi Society of India by the Hon'ble Pandit Jawaharlal Nehru, on behalf of the Govt. of India. They have already been taken to Burma, Ceylon, Uttar Pradesh, Assam, Bihar, Orissa, Sikkim and other places where millions of people worshipped them. The arrangements for the reception of the Sacred Relics in all these places were made by the respective states. In Burma, they were first received by His Excellency the President and in the other places by the Governors and the Prime Ministers. Recently they were taken to Tibet

where His Holiness the Dalai Lama worshipped them for two weeks at Yatung.

As you are well aware, Nepal is affectionately referred to, by the Buddhists all over the world, as the sacred motherland of Lord Buddha. We have come to know that the people of Nepal, both Buddhists and Hindus, are eagerly waiting for the happy opportunity of receiving the Blessings of the Sacred Relics. We are sure that the arrival of these Sacred Relics in Nepal, when it takes place, would go a long way to enhance the great admiration that India and the Buddhist countries like Tibet, Burma, Ceylon and Siam entertain towards Nepal. We are also sure that the presence of these Sacred Relics in Nepal will result in peace, tranquility and prosperity throughout the country.

May we, therefore, request you kindly to arrange for the above Sacred Relics being taken to Nepal on the eve of the full-moon day of June this year?

In this connection the Maha Bodhi Society of India makes the following suggestions :

1. The invitation to take the Sacred Relics to Nepal may be sent through the Govt. of Nepal, as it has

been the case when they were invited to other countries.

2. The Govt. of Nepal will give the Sacred Relics a State welcome with full honours such as a guard of honour by troops, firing of salute, etc.
3. His Majesty the King of Nepal may be graciously pleased to receive the Sacred Relics at the Airport.
4. All expenses for the conveyance of the Sacred Relics both ways may be borne by the Govt. of Nepal.
5. The delegates of the Society, numbering about 12, will be the guests of the Govt. of Nepal during the visit.
6. Suitable arrangements to be made for exposition of the Relics so that all people, irrespective of religion or caste, may see and pay their homage.
7. The Govt. will give protection to the Relics during their stay in Nepal.

We intend to invite the Sacred Relics to Nepal on the eve of the full-moon day of June this year, if only the above date is convenient to His Majesty and the Govt. We also intend to form a Reception Committee to assist the Government in making necessary arrangements for the purpose.

We shall be highly obliged to you if you will kindly favour us with an early reply so that we may proceed with finalising the programme as soon as possible.

We remain,
Yours in the Dhamma,
K. Mahanama
(Bhikkhu K. Mahanama)
Secretary.

Copy forwarded to—

Bhikkhu Amritananda and Bhikkhu Dhammaloka,
representatives of the Dharmodaya Sabha in Nepal.

From

Governor of West Bengal

The sacred relics of Sariputta and Moggallana, Arhans will be taken to Nepal on the 6th November 1951. This will be a memorable and historic event, and will take one's mind back through the vista of centuries to the very birth of Buddhism 2500 years ago. Gautama Buddha was born in Kapilavastu, situated in the territory of Nepal. The Blessed one is reported to have visited his birth-place definitely once after his Enlightenment, and when he made up his mind to discard this earthly body, he decided to go back to his old birth-place once again, but his life came

peacefully towards a close at Kusinara. Much of the territory now in Nepal must have been hallowed by the touch of the feet of the master, and I dare say among his disciples the most beloved Sariputta and Moggallana must have visited many places in Nepal, including Kapilavastu. And here now after the lapse of 2500 years they are going to visit that thrice blessed land once again to preach by their very presence through these relics the excellent doctrine of piety and non-violence in thought, word and deed. Had mankind walked the middle eight-fold path pointed out by Lord Buddha, how much infinite suffering it would have avoided, but that was not to be. We in India are fortunate indeed in this generation that we have opened our arms widely to welcome Gautama Buddha once again to India, where he worked all his life for the upliftment of humanity. And now with these relics I pray that may hearts and souls of men living in Nepal be stirred to receive that inspiring message for the benefit of mankind. May that infinite peace, which shall for ever remain associated with the name of these great disciples, ever dwell in that ancient land of Nepal shall be the prayer of every lover of India and of Nepal.

Kailas Nath Katju

8.12.1951

Rangoon

Dated: 23rd Oct., 1951..

Bhikkhu Amritananda

**Secretary, Sacred Relics Reception Committee,
Kathmandu, Nepal.**

Reverend Sir,

It is most gratifying to learn that the Sacred Relics of SARIPUTTA and MOGGALANA are being conveyed to Kathmandu for worship by all believers in the Dhamma. We hope that this public exposition of the Sacred Relics at Kathmandu will once again resurrect Buddhism in the country where Lord Buddha was born.

The Nepalese people residing in Burma have already had the honour of worshipping the Sacred Relics of the above chief disciples of Lord Buddha when they were recently brought to this country with the courtesy of the Ceylonese Government.

The Nepalese people in Burma earnestly feel that the invitation extended by you to the believers in the Dhamma from Burma will bring in the religious, cultural and social ties between the peoples of Nepal and Burma still closer, and will be a helpful factor for the cause of our people in this country.

We earnestly pray that the ceremony will bear spiritual fruits which will contribute towards the all round advancement of Nepal.

With reverential greetings,

We have the honour to remain,

Rev. Sir,

Yours most obediently,

(G. B. GYEWALD)

Secretary

All-Burma Nepali Association,

Rangoon Branch.



Hozenji Temple

1115 Akabane

Kitaku, Tokye

JAPAN.

H. M. King Tribhuvan **Digital** Oct. 30, 1951

Nepal.

President of the Committee for the Reception of the Sacred Relics of Sariputta and Moggallana.

My Most Revered Sire :

Be graciously pleased to permit me to say in reply to Your Majesty's most kind invitation to the

ceremony and fete to be held for two weeks beginning November 6 at Kathmandu for the reception of the Sacred Relics of Sariputta and Moggallana, two prominent disciples of the Buddha, that I consider it a great honour not only to my humble self, but to seventy million Buddhists of Japan.

Last year under the guidance of Rev. Amritananda I had the pleasure of visiting Lumbini and Kapilavastu and deeply felt the unique blessing Your Majesty's country enjoys in having these two sacred places within its confines.

The ceremony and fete to be held at your capital city in honour of the two saints seems to me to have much bearing with the aspiration held by all true lovers of peace throughout the world. In fact, such people are consciously or unconsciously followers of the Buddha's lofty teachings. If the coming memorable function is a sign of the revival of Buddhism in the country where this great religion first saw light, the people of the world will hail it with enthusiasm just as the thirsty land made barren by a long spell of drought welcomes the invigorating water from the snow-clad mighty Himalayas. The world is now oppressed

with strife and unrest. It wants to have a society where enduring peace as taught by the Buddha reigns supreme. Indeed, at the present time nothing is more desirable than that Buddhism spreads all over the world in the shortest possible time.

Due to the difficulty of obtaining permission to travel abroad because of lack of time to take the necessary procedure, I greatly regret that I am unable to accept Your Majesty's invitation. It will not be, however, before long when my country will be admitted into the family of nations on equal footing and my countrymen can freely travel to foreign countries. Many of them will then visit your country to pay homage to the memory of the Buddha at his birth place. Sure of the same goodwill these pilgrims will be favoured with as shown me by Your Majesty, I do not regard my disappointment at my inability of attending the coming auspicious function so hard to bear.

Graciously permit me in conclusion to wish Your Majesty a long happy life. Also permit me to hope that You and Your people will continue to endeavour to spread our Saviour's noble teachings even to the remotest corners of the world for the salvation of

mankind. Meanwhile, I am Your Majesty's most obedient and respectful servant.

Rev. Riri Nakayama.

Chairman of the Board of Directorate of
the Buddha Worshippers' Association

Buddhist Association of Thailand
Under Royal Patronage
Phra Sumer Rd., Bangkok
Thailand

October 9, 1951

Amritananda, Esq.

Secretary for Reception Committee "Sri Sariputta-
Moggallana Arahants-Sacred Relics"

Srigha Vihar, Naghal Tole
Kathmandu, Nepal

Dear Sir,

We certainly appreciate your kind invitation to attend the great ceremony of welcoming the Sacred Relics of the Arahants Sariputta and Moggallana which is going to be held in Kathmandu on November 6, 1951.

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It is with exceeding regret that there is an inconvenience that has made our presence at this sacred ceremony impossible. We, however, are most grateful to have this opportunity of conveying you, in the name of the Buddhist Association of Thailand, hearty greetings from every Thai Buddhist. May the coming of the Sacred Relics bring with them to your country success and prosperity and open up a vista of real hope for the creation of close friendship between your country and ours and also other Buddhist countries.

May the blessings of the Triple Gems be yours.

Yours in the Dhamma,

(Aiem Sangkhavasi)

Hon. Gen. Secretary

Vidyalankara Pirivena.

Peliyagoda, Kelaniya.

15th October 1951.

The Secretary,

Sri Sariputta Moggallana

Arahants Sacred Relics Reception Committee.

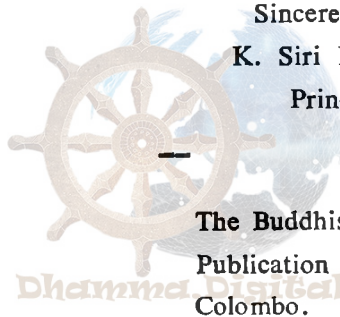
My dear Bhikkhu Amritananda,

It is with the greatest pleasure that I have to acknowledge the receipt of your kind invitation of the

23rd Sept., 1951. I am very glad indeed that I have been invited to participate in the forthcoming ceremony and also to be provided with the grand opportunity of visiting your beautiful country.

However, I feel very sorry indeed for not being in a position of participating in the ceremonies and also of availing myself of the opportunity that has been so kindly extended to me to see that beautiful country of Nepal. Yet I very sincerely wish you and all your activities a very great success.

Sincerely yours,
K. Siri Pannasara
Principal.



The Buddhist World
Publication Department
Colombo.

Bhadanta Bhikkhu Amritananda

Secretary

Reception Committee.

Bhante,

We are deeply honoured by your kind invitation to attend the Exposition of the Sacred Relics. To

worship those and for the opportunity of visiting your historically and physically beautiful country is one of our greatest wishes but we regret the time is not opportune.

Through you, Bhante, may I wish that the glory of the days which even led to the Birth of the Greatest Prince in history to have taken place in your hallowed country, return in full force that His Majesty, the Promoter of the Buddha-Sasana, His Peoples and His Country live in that Peace and Prosperity which Kusala Kamma of the Peoples and their Leaders can bring to the Nation and Country.

This Peace and Prosperity to your King and Country will radiate for the betterment of the world, and may you all live up to the great opportunity that is for the land of his Birth.

Assuring our best services.

Mettacittena,
Hla - Oung
Proprietors,
The Buddhist World Publications.

Friends of Buddhism

Mariankatu 17 A

Helsinki (Finland)

October 20th 1951

Bhikkhu Amritananda

Dharmodaya Sabha,

Srigha Vihar, Naghal Tole

Kathmandu, Nepal.

Venerable Sir,

I had the great pleasure to receive your kind invitation of September 29th to the reception of the Relics of Sariputta and Moggallana at your city.

Unfortunately the great distance between our countries is an absolute obstacle to such a journey as interesting as it might be. It would involve such an expenditure that it is beyond my means or of our small society which is fighting with great material and intellectual odds.

We are more concerned with spreading the Dhamma as well as we can with very small means in spite of the hostility of the Church.

Yet I very much appreciate your kindness and

express the hope that the celebration will be a great success.

**Yours in the Dhamma
Mauno Nordberg
President of the Friends
of Buddhism, Helsinki**



APPENDIX III

Contribution to Buddhist Literature

“Impressed by Amritananda’s popularity,” wrote Ria Kloppenborg (Theravada Buddhism in Nepal, Kathmandu, *Kailash*, Vol. V, No 4) “Dharmaloka Mahasthavira urged him to write down his sermons and to publish books on Buddhism in Newari. This led to a very successful series of publications and translations of Buddhist literature in Newari, after the earlier attempts of Dharmaloka and the Newari Buddhist journal of Dharmaditya Dharmacharya had failed for lack of financial and editorial assistance.”

In just three years, from 1944 to 1947, Ven. Amritananda had published four books in Newari language on Buddhist teaching, but these were held up for three years by the government for the purpose of scrutiny and eventually all copies of the books were seized.

The four books were *Dhammapada*, *Griha Vinaya*, *Triratna Bandana* and *Pathya Sutra*.

On October 24, 1947, for the first time in history, a broadcast in Newari language was made by Ven. Amritananda over Calcutta radio, in which, besides giving a summary of Buddhism and the Buddhist population of the world, he deplored the condition of Buddhism in Nepal itself and urged the Buddhists of Nepal to support a magazine called *Dharmodaya* being published in Newari from Sarnath, India, by the Nepalese monks living in exile.

In connection with the efforts made by Ven. Amritananda to launch a literary movement among the Newars, the great Indian scholar, Dr. Suniti Kumar Chatterji, National Professor of Calcutta University, wrote to him a long and very thoughtful letter in 1951, which is worth reading with great attention even now. The letter is reproduced in full below.

Suniti Kumar Chatterji

M. A. (Calcutta), D.Lit. (London), F.R.A.S.B.,

Bhasacharya, Sahitya-Vachaspati,

Honorary Member, Societe Asiatique, Paris,

and American Oriental Society,

**Khaira Professor of Indian Linguistics and Phonetics,
and Head of the Department of Comparative Philology-**

Asutosh Building,

The University,

Calcutta.

Dated: 22 April 1951

My dear Bhikkhu Sri Amritananda,

For some time past I have been watching with keen interest the cultural and literary movement among the Newari speaking people of Nepal and India both Buddhists and Brahmanists which has been started by the Dharmodaya Sabha (which you founded in 1944 and for which you acted as Secretary until very recently). Newari is an important language of the Himalayan regions, and it is the expression of the high culture of Nepal. It developed a rich literature of Buddhist inspiration. Newari Buddhist scholars of Nepal deserve the thanks of humanity for having preserved through

the centuries the general body of Mahayana Buddhist literature in Sanskrit. This language has fallen in line with other Indian languages by going to Sanskrit for its words of higher culture. So long, the language was under a cloud within Nepal itself, and apart from the rich treasures of MSS, its literature was closed to all. The Dharmodaya Sabha first established at Sarnath in Benares and then working through its branches in Calcutta and Kalimpong has done the greatest service to the Newari language by inaugurating a series of publications in it, mostly of a religious (Buddhistic) character. Already it has some 180 titles in its list of publications, and this forms a valuable nucleus for a modern literary revival of Newari. I wish this interesting and important language a great future in the comity of Indian languages. It has attracted the attention of a number of Western scholars, beginning with the German scholar Conrady, who published articles on the classical Newari language in the Journal of the German Oriental Society during the last decade of the 19th century, and a few years ago the Danish scholar Jorgensen brought out from Copenhagen a Grammer of Classical Newari and an early Newari Text – the story of the 32 images–in the Roman character. What is more important, native speakers of Newari

are recovering their pride in the antiquity and literary achievements of their language, and serious literature has begun to be composed in it. I may mention specially the book you presented to me – the narrative poem on the life of the Buddha, the *Sugata-Saurabha*, composed by Chitradhar Upasak, which shows great promise for Newari literature of the future.

You have asked my advise how to rehabilitate Newari once again and find a place for it among the languages of India which are the vehicles of modern Indian culture. Now, your language, which is the mother tongue of I do not know how many *lacs* in and outside Nepal, it must be in the first instance taught in the school as the mother tongue of Newari youth. The government of Nepal, when the troublesome times of the Revolution are over, will, I am sure, give recognition to Newari as the mother tongue of its most important cultural group outside of the Gorkha ruling classes. Newari will then be made a compulsory subject for all Newar boys and girls in schools upto the matriculation stage: they will study Newari at least for one paper of 100 marks, side by side with Partabiya as the official language of Nepal. For this purpose, you must have school books in different subjects in Newari. Then you must regulate your language by

means of a standard grammar and a dictionary the latter should (be) in Parbatiya and Newari, Newari and Parbatiya. For this, you should immediately form a committee in Nepal with representative Newari Pandits from Kathmandu, Patan and Bhadgaon and other centres both within and outside Nepal, and the grammar and dictionary prepared by this committee should for some time to come fix the literary form of Newari binding together in a comprehensive orthography all the dialects. After a good grammar, full and comprehensive, has been got ready and printed to serve as a text book in higher classes, and a workable dictionary is made available, you should try to bring out a number of general works of a literary character— novels, short stories and poetry, as well as essays, to serve as text books. Also translations of standard works in English, Hindi or Bengali on Indian and British History, Geography, Elementary Science, Arithmetic, Geometry, Algebra, Civics, etc. etc. which are in the matriculation curriculum. Then you should try to have Newari recognized in Nepal as a main language for the matriculation, and in the Universities of Benares, Patna, Calcutta and Gauhati. From matriculation, which will be easy with the accumulation of printed literature which can be very well expected, to pass on to the Intermediate

and B. A. stages and finally to the M. A. stage. But all this work will be for the future - it will entail steady work for years, and probably decades. With your ideals set on a high level, and not trying to achieve wonders in a day, you should plod on steadily for a number of years before you can achieve success finally after ten, fifteen, twenty years. For this, you may form a *Newari Sahitya Parishad* (Newari Sahitya Parishad), with branches in Kathmandu, Benares, Patna, Calcutta, Kalimpong, Darjeeling, Shillong etc. This will proceed along the lines of the *Nepali Bhasa Prakasini Samiti* of Kathmandu for Gorkhali or Prabatiya, of the *Nagari Pracharini Sabha* of Benares and the *Hindi Sahitya Sammelan* of Allahabad for Hindi, and of *Bangiya Sahitya Parishad* of Calcutta for Bengali. I believe with the faith, energy and disinterested spirit of service of persons like yourself, you will be able to establish Newari language and culture as a great and a characteristic expression of the culture of modern India in its Nepali setting, and in this way add to the sum total of human achievement in the world.

Yours very sincerely,
Suniti Kumar Chatterji

Beginning with small pamphlets, written in Newari language and the composition of hymns which became very popular among the Newars, Ven. Amritananda, in later years devoted himself to the translation into Nepali of the Pali texts, which were published by Ananda Kuti Vihar Guthi, a trust founded by himself.

Given below are the contents of some letters received by Ven. Amritananda concerning his books.

NAMO BUDDHAYA

Phuntsholing

Bhutan

July 20, 1972.

Mahasthabir Achharya Bhikkhu Amritananda

Ananda Kuti, Swayambhu

Kathmandu

Nepal.

Atee Shradheya Vante,

May Mahasthabir Vante compassionately accept the offering of Sastanga Pranam of this Nirmanakaya in the name of the Great Lord Buddha. May Vante's Maitree pervade us ignorants.

Vante's affectionate letter dated 1/7/72 together with the eye opener 'Buddhakalin Brahman' and 'Kasko

Kura Satya Ho ?' have been received with deep gratitude. The booklet on 'Nepal-the birth place of Buddha' is also received with grateful thanks.

Congratulations to Vante on the excellent book which should be of great help to all those sincere Nepalese who want to progress ahead and understand Dhamma. Each page is an eye opener towards the Great Path. The discourse of Kapatic Manav, Andhanbenu Parampara, Todeyya Putra Manav, discourse on Greehasthi, Arjyaparagnay Skanda, Chatur-riddhi Pada etc. are really of great spiritual interest. Sri Battu Krishna could not have done better in his perface. Vante's "Buddhakalin Grihastee Haru" could as well be a revolutionary literature in Nepali Language on the Great Path for the Nepalese.

When the reconstruction work of Sacred Lumbini, so very much devotedly contemplated by great leaders like Vante, is completed it will be, perhaps, befitting to organise a 'World' Buddhist Conference' at that Sacred Place during the Inaguration Ceremony.

Grateful if the Secretary of the Ananda Kuti Vidyapith is instructed to send a prospectus of the Junior Grade Ashram for perusal here.

Vante's Maitreepurna presentation of the book

is now a treasure to this hungry humble traveller
towards the Truth.

Soliciting Vante's compassion and blessings.

In the Dhamma,
(R. M. Pradhan)

—

Pali Text Society
62 South Lodge
Circus Road
London, N.W.8. 9ET
28th March, 1973

Bhikkhu Amritananda
Ananda Kutr,
Swayambhu,
Kathmandu, Nepal.

Dear Venerable Sir,  **dhmma.Digital**

Thank you very much for writing to me on March 7th about these two books you were so very kindly sending to me and indeed took them yourself to Moscow. I write to let you know they safely got into the hands of Dr. Saddhatissa Mahathera in London who brought them over here and gave them to me. I am very grateful to you for taking all this trouble

and indeed for having thought of me in this connexion. They are two very nice volumes indeed and I read your preface with much interest and think you have done very well to bring them out and thus promote a further interest in the Tipitaka among those many who prefer reading in the Devanagari script rather than in the Roman. Besides, there are a tremendous lot of suttas translated here, all very well chosen. Further, I was much interested in your list of names of the Brahmins who had met the Buddha in these different places. I think such a list is a real contribution, and goes to show the numbers of Brahmins who conversed with the Buddha. I am sure they must have been deeply interested in his message. May I offer you my congratulations on these two volumes and your careful preparation of them, and for your kindness in inscribing in your own hand a message to me in each volume.

With all good wishes for your health and happiness.

Yours in the Dhamma,
I. B. Horner
President

Seminar fuer Indologie
und Buddhismuskunde
Der Universitaet Goettingen

Hainbundstrasse 21
D-34 Goettingen
Federal Republic of Germany

31-8-1979

Rev. Bhikkhu Amritananda
Anandakuti Viharaguthi
Anandakuti, Swayambha
Kathmandu

Respected, Venerable Bhikkhu Amritananda,

This is to thank you most heartily for the generous gift of your great work *Buddhakalina Samgraha* 2-14. *Samgraha 1; Buddhakalina Brahmana* has been obtained at an earlier occasion so that we have the privilege to possess the complete set of your most valuable work. It is of indespenible value to us as you have brought the huge store of Buddhist tradition into a systematic order. Every volume is equipped with an extensive index which is of great help for reference. Kindly accept our profound gratitude for your gracious *pradana*.

We remain both together with all the members
of our seminar.

Yours gratefully remembering,
Prof. Dr. Heinz Bechret
Dr. Phil. Gustav Roth

Sikkim Buddhists Association
Gangtok

Dated: 20-1-78

Ven. Bhikkhu Amritananda

Ananda Kuti Vihar,
Swayambhu, Nepal.

Most Rev. Sir,

We are very much delighted to receive a copy of
Buddhakalina Brahmana (Part II) sent by Ven. Maha-
nama. The packing of the book has torn off on its
way and we could not get the proper address of the
sender but please be kind enough to offer our most
grateful thanks to him.

The book will help us a lot as we have many
Nepali speaking Buddhists in Sikkim. We are very
anxious to get the whole series of your interesting
and enlightening books.

The Sikkim Buddhists' Association has to bring out all its publications in four languages, English, Tibetan, Nepali and Lepcha as the people of this state speak all these languages. You must have received our first journal which was in English for which also we wanted your frank suggestions. Our next journal will be published in all above languages and it would be of great honour if you could kindly contribute an article. Will you also be kind enough to suggest us some resourceful persons to whom we can contact in this matter.

Looking forward to your letter.

Your brother in Sangha,
Rinpoche Tulku

Dhamma.Digitalizing

Dated: 12-9-1982

Dear and honorable Bhikkhu Amritananda,

Only today I found some time to read your very interesting booklet 'A short history of Theravada Buddhism in Nepal'.

How many difficulties and sufferings you had to overcome during your life to establish the Theravada

Buddhism in Nepal is quite admirable. My short meeting with you last year impressed me already very much; but now, after having read your booklet the meeting with you has become a much deeper dimension. Be sure that I will keep you always in my memory.

This year I will not be able to come to Nepal, because I am suffering from an infection (Hepatitis), which I got in June in Pakistan. After 7 weeks of illness I feel now better, but still I must have great patience until I am again in my full health.

I hope that you can continue to write the intended books and that your health is still strong enough to complete your life-works.

With all good wishes and my best thoughts, I remain.

Dhamma.Digital

Your humble
Yakob Blatte
Waldsdmuit Stg 8A
D-8132 Tutzing
West-Germany

Nava Nalanda Mahavihara,
Dist. & P. O. Nalanda,
Bihar, India.
March, 21, 1983.

Ven'ble Amritananda
Ananda Kuti Vihara,
Kathmandu, Nepal.

Respected Bhante,

Received your Dhamma present "Kings of Buddha's Time" with great delight and many thanks. Your presentation is an invariably valuable one for me.

It is not a book of only the life stories and important incidents of the kings of the Buddha's time, but also a work of reference in every occasion. I find it a very useful one for the research students. In our Institute research students are always trying to get references in Tipitaka and its Commentaries for their works. Your book is now going to help them a good deal.

Kindly accept my humble thanks for your generous Dhamma presentation.

With sincere Metta,
Yours humbly,
(U. Jagarabhivamsa)

08.09.1983

Dr. Bhikkhu Amritananda

Ananda Kuti Vihara Trust,

Swayambhu,

Kathmandu,

Nepal.

Dear Dr. Bhikkhu Amritananda,

I am indeed happy and very much pleased to acknowledge receipt of your esteemed book on 'Kings of Buddha's Time,' published in English which is invaluable for the people interested in the subject and will undoubtedly serve the scholars to conduct research on the Buddha's time.

My earnest and sincere thanks for the book and wish you every success in all your noble undertakings. May the Triple Gem bless you.

Your's in the Dhamma,
(Ven. Dr. Labuduwa Siridhamma Thero)

The following is a list of Ven. Amritananda's publications in Newari, Nepali and English Languages.

Newari

Agrashravaka arthat Sariputta wa Mahamaudgallyana Charitra

- a. Calcutta:————, 1950, p. 30, Price 5 annas
(Printed at General Printing Press, Calcutta)
- b. 2nd printing, Yela (Lalitpur) ; Bahadur Shakyā,
1968, p. 29.

Arya Satya

- a. Kusinagar (India) : Ashwaghosha Shramaner, 1943,
p. 19, Price 4 annas.
- b. Kathmandu: Ananda Kuti Vihar Guthi (AKVG),
Dharmodaya Sabha, 1980, p. —, Price Rs. 1/50.

Ashok Juju

Kathmandu: Ananda Kuti Vihar Guthi (AKVG),
1990, p. 22, Price Rs. 3/-.

Baudha Kahari

Kantipur (Kathmandu): Dharmodaya Sabha, 1956
(4th WFB Conference) p. 40, Price Rs. -/50.

Baudha Sasanaya Itihas, Part I

Kantipur: Dharmodaya Sabha, 1957, p. 102, Price Rs. ———.

Bhadantacharya Buddhaghosha Mahasthavirya Dhammapadatta Katha, Part I, (Trans.) Dharmodaya Publication No. 1, Sarnath: Dharmodaya Sabha, 1944, p. 102, Price Rs. 3/50.

b. 2nd printing: Kathmandu: AKVG, 1982, p. 218, Price Rs. ———.

Chulakamma Bibhanga Suttam

Sarnath: Mahabodhi Sabha, 1943, p. 28, Price Rs: ———.

Dhammapada

Kalimpong: Dharmodaya Sabha, 1950; 2nd ed. p. 220, Price Rs. ———.

Dharma wa Vinaya

Kalimpong: Dharmodaya Sabha, Dharmodaya Publication No. 13, 1949, p. 31, Price Rs. -/31.

Griha Vinaya

a. Sarnath: Ramdhari Prasad "Raman", 1942, p. 92. Price Rs. ———

b. Kathmandu: Dharma Kirti Baudha Adhyan Gosthi (DKBAG), 1979, p. 103, (4th printing), Price Rs. 3/50.

Jataka Mala - I (Ed.)

Kalimpong: Amritananda, Dharmodaya Sabha,
Dharmodaya Publication No. 14, 1949, P.——,
Price Rs. -/50.

Jataka Mala - II (Ed.)

Kalimpong: Dharmodaya Sabha, Dharmodaya Pub-
lication No. 15, 1959, p. 108, Price Rs. -/75.

Karma Bibhaga

Benares; Mahabodhi Sabha, 1943, p. 28, Price-
Rs.——.

Mahakassypa Mahasthvir

Kathmandu: AKVG, Publication No. 57, 1988,
p. 365, Price Rs: 20/-.

Mahaswapana Jataka (Trans.)

- a. Butual: Bhikkhu Chunda, 1950, p. 22, Price Rs. —.
- b. Kathmandu: DKBAG, p. 32, 1976, p. 32, Price-
Rs. ——.

Nhesahya Lisah

Kathmandu: AKVAG, Publication No. 45, 1986,
p. 36, Price Rs. 3/-.

Pathya Sutra (Anubad sahit mula Pali)

Sarnath: Amritananda, 1948, p. 63, Price 8 annas.

Prajapati Gautami

Calcutta: Anagarika Shilachari, 1952, p. 53, Price-
Rs. ——.

Samchhipta Buddha Jiwani

- a. Benares: Dharmodaya Sabha, 1948, p. ———, Price Rs. ———.
- b. Lalitpur: Hera Kaji Shakya (3rd printing), p. ———, Price Rs. ———.
- c. Kathmandu: DKBAG, 1982, p. 132, Price Rs. 4/-.
- d. Kathmandu: AKVG, Publication No. 25, 1982, p. 258, Price Rs. 12/-.

Samchhipta Vesantara Jataka

Lalitpur: Madhabi Anagarika, 1974, p. 120, Price Rs. 4/-.

Sutra Samgraha

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Triratna Bandana

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Nepali

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Ajatsatru

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Anathapindika

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Buddhakalin Brahmadideva, Part I, Collection No. 8

Kathmandu: AKVG, 1976, p. 607, Price Rs. 18/-

—, Part II, Collection No. 27, Serial No. 38.

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—, Part III, Collection No. 28, Serial No. 42:

Kathmandu: AKVG, 1985, p. 268, Price Rs. 14/-.

Buddhakalin Brahman, Collection No. 1

Kathmandu: AKVG, 1972, p. 368 plus 48, Price Rs. 7/-.

—, Part II, Collection No. 12,

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Kathmandu: AKVG, 1978, p. 613, Price: Rs. —.

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Kathmandu: AKVG, 1973, p. 503, Price Rs. 8/-

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Kathmandu: AKVG, 1978, p. 542, Price Rs. 10/-.

- , Part III, Collection No. 15, Serial No. 16
Kathmandu: AKVG, Lumbini Year, 1973, p. ——,
Price Rs. 15/-
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Kathmandu: AKVG, 1973, p. 492, Price Rs. 8/-
- , Part II, Collection No. 19, Serial No. 24
Kathmandu: AKVG, 1982, p. ——, Price Rs. 14/-
(Title given in English as Grihasthiharu)
- Buddhakalin Parivrajakaharu, Part I, Collection No. 5
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- , Part II, Collection No. 29, Serial No. 47
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Kathmandu: AKVG, 1978, p. 328, Price Rs. 10/-
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Kathmandu: AKVG, 1973, p. 581, Price Rs. 10/-
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Kathmandu: AKVG, ——, p. 376, Price Rs. 18/-
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(Kaundiya carita), Kathmandu: AKVG, 1974, p.
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- , Part IV, Collection No. 23, Serial No. 32
(Sariputra cartia - 3) Kathmandu: AKVG, 1984,
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70. Kathmandu: AKVG, 1990, p. 44, Price Rs. 5/-.
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Price: —.
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(Trans.) (Trans. into Nepali by A. Saranshila/
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Dhamma.Digital

APPENDIX IV

International Recognition of Ven. Amritananda's Contributions to the Cause of Buddhism

On February 23, 1955, the Maha Sangha assembled at Cakkindarama in Colombo, Sri Lanka, conferred on Bhikkhu Amritananda the title of Thera on the eve of his return to his motherland, Nepal, to work for the cause of Buddhism. In the same year, at the request of the government of India, the Nepalese government nominated him to represent Nepal in the Advisory Board of the Bodhi Gaya Temple at Sarnath, Bihar, India.

In 1956, the World Fellowship of Buddhists (W.F.B.) in Sri Lanka elected Bhikkhu Amritananda one of its Vice Presidents.

The Buddhist Central Council in the Mongolian People's Republic conferred on him its highest honour

of "Gegen" (Holy) in 1959 "as a token of our appreciation of your great work in the name of freedom and happiness of the peoples throughout the world."

In 1976, the Buddhist Academy of Ceylon, Colombo, conferred on Ven. Amritananda the title of Sahitya Chakravarti (D. Litt.) for "the services rendered for the advancement of knowledge in Buddha Dhamma and its Philosophy and Psychology."

Two years later, in 1978, in consideration of his "distinguished attainments in the scholarly world," Nava Nalanda Mahavihara, Nalanda, Bihar, India, conferred on him the degree of Vidya Varidhi (D. Litt.), Honouris Causa.

In 1984, all the three Nikayas of the Bhikkhu Maha Sangha of Sri Lanka jointly honoured Ven. Bhikkhu Amritananda as the "Mahanayaka" for Nepal with the title of "Tripitaka Visarda Sasanajotaka." In the same year, he was also given the title of "Sri Dharmarakshita Vamsalankar Dharmakirti" by Vajirana in Colombo.

The Mahachula Buddhist University, Bangkok, in 1987, conferred on Ven. Amritananda the honorary degree of Doctorate of Philosophy (Buddhist studies)

for his "many-sided activities for the promotion of the cause of Buddhism in the kingdom of Nepal and elsewhere." That was the first time that any foreigner had been conferred this honour by the University.

--

February 23, 1955.

THE GIFT OF THERA TITLE

Bhikkhu Amritananda of Nepal, a pupil of mine, entered the Holy Order and received Higher Ordination from the SIRI DHAMMARAKHTTA VAMSA NIKAYA.

Having surpassed ten Vassas in the Holy Order, and wishing to return to his motherland and propagate the Theravada Buddhism in that land he sought the Thera title.

The Maha Sangha, the members of the Holy Order, who assembled at the Chapter house, (Sima) at Cakkindaratna in the vicinity of Colombo in Siri Lanka, conferred on him that title. Henceforth he is proclaimed to be "NEPALA SASANA SOBHANA SIRI DHAMMARAKKHITA VANSALANKARA AMRITANANDA THERA".

The Maha Sangha wishes him greatest success in his effort to propagate Theravada Buddhism in Nepal.

Thus inform:

SIRI DHAMMARAKKHITA VANSALANKARA
DHAMMARAKKHITASIRI VAJIRANANA MAHA
NAYAKA THERA.

Buddhist Central Council in the
Mongolian Peoples's Republic,
Ulan-Bator, October 30, 1959

Your Excellency,
Venerable Amritananda Thera,

The Buddhist Central Council in the Mongolian People's Republic is happy to confer on You, Grand Lama of Nepal, Vice-President of the World Buddhist Association, the highest dignity of "Gegen" (Holy) as a token of our appreciation of Your great work in the name of freedom and happiness of the peoples throughout the world, and in memory of Your visit to the monastery of Gandantegchenling.

-166-

We wish You many great successes in Your great honorable mission for preserving everlasting peace, happiness and friendship among all living beings and in conformity to the Teachings of the Buddha.

May Peace and Happiness live long !

Erdenipel,

Grand Lama of Gandantegchenling.

Buddhist Academy of Ceylon
29, Rosmead Place,
Colombu 7.
26th Feb. '76.

Ven. Bhikkhu Amritananda
Buddhist Institute of Ananda Kuti
Ananda Kuti, Kathmandu,
Nepal.

Buddhist Academy of Ceylon, International Buddhist University Movement, is pleased to award the title of *Sahitya Chakravarti (D. Litt.)* on you for the services rendered for the advancement of knowledge in Buddha Dhamma and its Philosophy and Psychology.

As the head of the Buddhist Institute of Ananda Kuti of Nepal, an affiliated Institute of the International Buddhist University Movement, we confer

this Honour on you in keeping with the tradition of Universities (e. g. Cambridge and Oxford Universities).

Hon. Mr. Krishna Raj Aryal, His Majesty's Foreign Minister of Nepal government, H. E. Mr. Krishna Bom Malla, Ambassador for Nepal in Ceylon, Mr. Udav Dev Bhatt, Foreign Secretary of Nepal, visited Buddhist Academy of Ceylon on Tuesday 17th February, 1976 and the Academy held a Reception to the Nepali Minister and the party. On this occasion as President of the Academy, I read out the Diploma and award the title on you in your absentia and Hon. Mr. Aryal was kind enough to accept the Diploma on your behalf. Two of the Ceylon Cabinet Ministers Hon. Mr. T. B. Tennekone, Minister of Cultural Affairs, and Hon. Mr. C. Coomarasuriya, Minister of Posts and Telecommunications, H. E. Mr. Gurubachan Singh, H. C. for India in Ceylon, Judges of the Supreme Court and many others participated in the ceremony.

On the same spirit as we award the Diploma on you we hope that you will receive this Honour ceremoniously from the hands of the Hon. Minister Aryal. H. E. Mr. Malla, Ambassador for Nepal in Ceylon, took charge of the Diploma with a covering letter to hand over to you.

Please convey our remembrances and good wishes
to Ven. Mahanama and other Sinhala scholars in Nepal.

Best wishes with the blessings of the Triple Gem.

Yours sincerely,

Ven. Dr. Induruwo Pannatissa,

M. A. Ph. D.

President

Nava Nalanda Mahavihara
(Education Department, Government of Bihar)

Nalanda 803111

Bihar, India

Date; 16th August 1978

To

Ven. Bhikkhu Amritananda

Anand Kuti, Swayambhu,
Kathmandu, Nepal.

Dear Ven. Sir,

In consideration of your distinguished attainments
in the scholarly world, the General Council of the
Institute has a proposal to honour you by conferring
on you the degree of Vidya Varidhi (D. Litt.), Honorary
Caasa of the Mahavihara.

I shall be extremely obliged if you kindly let me have your brief bio-data. Hope to hear from you soon.

With kind regards,

Yours sincerely

(C. S. Upasak)

Director

—

Nava Nalanda Mahavihara
(Education Department, Government of Bihar)
Nalanda 803111
Bihar, India

Dated: 28th Nov., 1978

Bhikkhu Amritananda

Anand Kuti,
Swayambhu, Kathmandu
Nepal.

Sub:- Special Convocation for Conferring the degree of Vidya-Varaidhi (D. Litt.) *Honoris Cause.*

Dear Ven. Sir,

It was indeed very kind of you to send us your bio-data and other information about yourself. The Executive Committee of the Mahavihara has tentatively

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suggested to hold the Convocation for conferring the degree of *Vidya Varidhi* on you on Sunday, the 21st January 1979. This date will be finalised if it suits the convenience of the Chancellor, the Governor of Bihar State. We have not yet received his consent but we hope to receive his confirmation soon. This is just to give you prior information so that you may make yourself convenient to be present in the Mahavihara on this date, i. e. 21st January 1979.

2. It is a convention that the recipient speaks a few words in the function.

3. On the next day we usually hold a meeting in the Mahavihara when the recipient scholar speaks or reads out some paper before our teachers and students. I would deem it a great favour if you kindly address the staff and students on a topic of your own interest.

4. We would confirm the exact date and time of convocation as soon as we receive approval from H. E. the Governor of Bihar.

With regards,

Yours very sincerely

(C. S. Upasak)

Director

From

Dr. Phramaha Nakorn Khemapali

Rector

Mahachulalongkornrajvidyalaya Buddhist University

Under Royal Patronage

Wat Mahadhatu, Bangkok 10200

Thailand.

To

The Most Venerable Amritananda Nayaka

Maha Thero

President, Dhammodaya Sabha

Ananda Kuti Vihara

Swayambhu, Kathmandu, Nepal.

December 8, 2530-1987

Venerable Sir,

I am pleased to inform you that, in its deliberations on November 27, 1987, and taking into consideration your many-sided activities for the promotion of the cause of Buddhism in the kingdom of Nepal and elsewhere, the Mahachulalongkornrajvidyalaya Buddhist University Council, Under Royal Patronage, has unanimously agreed to confer on you its honorary degree of doctorate of philosophy (Buddhist Studies). This is the first time that any foreigner has been conferred this.

honour. We will be highly honoured if your venerable self will make it convenient to attend the convocation ceremony on January 30, 1988-2531 at the University Hall, Wat Mahadhatu in Bangkok. This ceremony will be chaired by the Supreme Patriarch of Sangharaja of Thailand Sangha.

Yours in the Dhamma,
(Dr. Phramaha Nakorn Khemepali)
Rector



Friends and Followers

A monk of great personal charm and tact, Ven. Amritananda was not merely a religious leader cast in the traditional mould but an open mind, curiosity and a thirst for travelling made him a very warm person, who easily made friends and was at home everywhere. Once he accompanied a group of miners down a mine in Siberia. He kept alive his spirit of adventure to his very last days; in his 73rd year he undertook a journey to the remote Himalayan villages in north-eastern Nepal to celebrate the Buddha's birthday among the Sherpa people.

Ven. Amritananda made many friends in many places and people wrote to him constantly about the Dhamma as well as about other matters. Given here are the contents of a few, out of many, letters that give an idea of the range of his work and involvement with different people.

Bhikkhu Kassapa
Vajirarana, Bamblapitiya, 84
Colombo, Ceylon.
16th July 1947.

The Rev. Amritananda
Nepali Building
Kalimpong, Darjeeling
India.

Dear Reverend Sir,

So you are in the midst of much activity there for the benefit of the land of both the Master's birth and yours. You have the hopefulness and the energy of youth to back you, and I trust you will succeed in achieving some of the great good you plan. Cultivate a great fund of Khanti, and the "Hisharittha Sahana" capacity, for the reformer meets with much disappointments. Progress of a great scheme is always slow, the greater the slower. Only weeds that are useless sprout rapidly. Great trees, like the Bodhi and the Ironwood, take a long time to grow. Youth is generally impatient, but I am aware that you are old in Samsara, and will patiently water the roots of any great tree you may set and await developments in due time.

I trust that the fact that your present activity happen to lie outside their territory will not arouse antagonism in the Nepal Government and suspicion that it may be against the present regime, and therefore subversive. I would have preferred the work to be done in Nepal itself, right under the eye of the Government at Kathmandu. But I expect that you weighed all the pros and cons first and decided finally on Kalimpong for the best of reasons.

Again, may you be happy !

With Metta,

Kassapa

Ven. Anagarika Rin'chen Mkhas'grub
99, chaussee de Charleroi-Bruxelles
(Belgique)

Brussel, 20 Sept. 2497, 1954

To Venerable Amritananda

“Dharmodaya Sabha”

Kathmandu, Nepal.

Very dear Brother in the BUDDHA,

The “HIGH WORLD BUDDHIST COUNCIL” thoroughly conversant with your activities, is happy to present you his greetings in the Holy Dhamma.

It begs you earnestly to kindly transmit all informations, notes, tracts, pamphlets and newspapers of your land telling with your Buddhist work.

It is desirous to inform you that it has officially inscribed your name as:

MEMBER OF HONOUR COMMITTEE

The present attestation is a formal recognition, to be kept for all contacts with Authorities.

Should this happen that we should hear nothing from you in the space of one year, this recognition shall be, ipso facto, worthless.

May all Beings and no-Beings be happy!

For the "HIGH WORLD BUDDHIST COUNCIL"

The General Secretary
Monk of the Blessed.

Dhamma Digital

3509 N. Calvert St.

Baltimore 18, Md.

May 9, 1958

Dear Friend,

I received your post card from Bloomington this morning. I am delighted to know that everything went well for you there. By the way, you put too much

postage on the card. It is ten cents only for overseas-air mail post cards. For the United States I think it is only four cents.

My guests have left now and things are quiet at 3509 once more, except for the birds who are happy in this sunny weather and chattering all day long. At last the front lawn is all fixed up! The kids could not work on it for the past couple of weeks because of wet weather.

Now that you are gone I can think of so many things I would like to talk to you about. But most of all I remember the kind of man you are and the spirit, or feeling, with which you look at the world. I know that you sometimes have worries like the rest of us, and perplexities of mind, but that is not so important. I hope that in the years to come I can become more like you, free from greed and anger. I have never said that to any man in all my fifty years. Along with my great admiration and respect for you as a Bhikkhu with many years of study and training and with important achievements in the world, I also feel that I am your brother. Your well-being is important to me just as if you were of my own family. I think you know all this without my having

to say it to you, but it is good to say it all the same. But believe me, I do not make the mistake of feeling lonely. I really do not, you know. I write to you today quite happily.

Your friend,
Luther

TRI-STATE BUDDHIST CHURCH

1947 Lawrence Street

Denver 2, Colorado

U. S. A.

May 10, 1958

Dear Fellow Buddhists,

Located some distance from the more populous coastal areas we seldom have the opportunity of meeting and hearing prominent Buddhists, but once in a blue moon we have a rare treat of having such a personage visit us in Denver. One such occasion is this coming Friday evening when Bhikkhu Amritananda of Nepal will speak to us.

Bhikkhu Amritananda is an Elder of the Theravada School of Buddhism and is the leading Buddhist of Nepal, where he has his own temple. He organized the Congress of World Fellowship of Buddhists at Kath-

mandu in November of 1956. More recently he has been working with Professor Tucci in Rome, Italy, after which he went to England to teach the Dharma, and to perfect his English.

He is presently on his way back to Nepal and is visiting Buddhist groups along the way. Several weeks ago he delivered two lectures on Buddhism at the American Buddhist Academy in New York City and he is slated to speak at the Chicago Buddhist Church before coming to Denver. His itinerary did not originally include Denver but through the efforts of Rev. Kondo of the American Buddhist Academy his schedule was altered to allow him to stop and visit us.

As a guest of the Tri-State Buddhist Church, Bhikkhu Amritananda will speak on the topic "WHAT DID BUDDHA TEACH ?" This is a rare opportunity for all of us to meet this well-known Buddhist scholar, and we hope that you and your friends will join us this Friday evening, May 16, at the Tri-State Buddhist Church. The lecture will begin at 8:15 PM.

With Gassho,
TRI-STATE BUDDHIST CHURCH
YOUNG ADULT GROUP
Ed. Nakagawa, Pres.

June 2nd. 1964

Rev. Bhikkhu Amritananda

I have the honour to inform you that the Tooth-relic Sarira Pagoda in Peking sponsored by our Association has been completed. The inauguration will be held on June 25th this year. And on the occasion of the 1300 anniversary of the death of the learned monk Ven. Hsuan-chuang of Tang Dynasty, a comemoratory rally will be held in Peking on June 27th. In the name of the Buddhist Association of China, I cordially invite you to attend these occasions and pay a visit of three weeks in our country. If you agree, you are expected to arrive Peking around June 20th. Please cable your reply.

Chao Pu-chu

**Vice-President and Secretary General
of the Buddhist Association of China**

R. Rev. Bishop Pimen,

Pervomajskaja, 27

410002-Saratov, USSR.

Dear Mr. Bhikkhu Amritananda

I'm sorry, I don't know when you celebrate the New Year in your country and in your religion. That

is why I heartily congratulate you with the New Year of Christian era.

I would be very glad if you be so kind and tell me the date of your New Year and the date of your birthday too. I wish you good health and heavenly blessing in your life and works for religion and peace.

Some days ago I sent you a little souvenir-book-for memory of Russia and our unforgettable meeting in Zagorsk at the time of Conference for Peace.

With great respect

Your

Bishop Pimen.

8 Aubrey Rd. London N8 (temporarily)

64 Finlayson St,

Dandenong Lane Cove NSW Australia (permanently)

28th February 1974

Venerable Bhikkhu Amritananda

Swayambhu

Kathmandu, Nepal.

Dear Venerable Bhikkhu Amritananda,

I and my fiance have long wished to visit Nepal and soon our wish will be granted but unfortunately

for only seven days. It is our parent's wish that we marry before arriving home where our return, after four years abroad, will be celebrated. It is our great desire to be married in Kathmandu according to local Buddhist custom, and therefore we discussed this with the people at the Nepalese Embassy in London. They suggested we compromise by asking the British Embassy to supply a witness so that we can receive a wedding certificate as is customary in Australia, our home country. I believe this would not interfere too much with the ceremony.

The Nepalese Embassy suggested that you would be the best person to approach in this matter. Please understand we are sincere people and would dearly love the privilege of being married in your temple if this is at all possible, and we would both be deeply grateful if you could allow this. Unfortunately we leave London tomorrow so it is impossible to reply to this letter. Instead, I will try to contact you when we arrive in Kathmandu, probably on the 31st March. It will also depend on the British Embassy however it would be surprising if they refused to cooperate.

We are both Australians. I am a geologist and

have studied for many years to obtain the degrees of Bachelor of Engineering, Master of Science, and Doctor of Philosophy (really science). Fay, my fiancée, does mainly secretarial work and has studied the homely crafts of pottery, weaving, needlework and cooking.

I hope this request is not any trouble to you. It would be wonderful if we could share some of your customs and become married in what seems to us a strange and beautiful place. I also hope too, of course, that we may share some mutually enjoyable discussion.

With deep respect and kind regards.

Yours sincerely

Lloyd H. Hamilton

16 Cliffors St.

Kingsteignton

Newton Abbot, Devon

ENGLAND

2nd August 1974

Dear Reverend Bhikkhu Amritananda

Princess Poon Pismai Diskul, the President of the World Fellowship of Buddhists, was kind enough

to give me your name as someone who would be in a position to give information about the present position of Buddhism in Nepal, a matter about which it is very difficult to obtain any information in this country although the Royal Nepalese Embassy in London sent me such tourist literature as they had.

I am particularly interested in the question of Buddhism in your country as Nepal with its temples and Sanskrit manuscripts was the only part of the Indian sub-continent which escaped the destruction of all the monasteries by the invading Moslem in the 11th to 12th centuries.

I would like to learn something about the position and number of Nepalese Buddhists today (I am not of course referring to the number of Tibetans to which your country gave a generous refuge but to the native surviving Buddhists of Nepal).

I would particularly like to know as to whether anything is being done about cataloguing and preserving the enormous number of Buddhist Sanskrit manuscripts in your country.

Any information that you may be able to send me will of course be gladly circulated by me among my many Buddhist friends who I am sure will be

interested. I have a small photograph of the Buddha Rupa at Swayambhu cut out of the Middle Way pinned up in my study but if some generous donor could send me some other pictures of Swayambhunath I would be very glad indeed to have them. I have arranged that at my death all my Buddhist books and manuscripts are to go to the Devon Buddhist Group so that anything you might be able to have sent to me would not go astray or be lost.

I remain, with all sincere good wishes, for yourself and the Buddhists of Nepal.

Yours in the Dharma
Ronald H. Gilmore-Brown

The Buddhist Cultural Institute
Suite 351
140 East 63rd Street
New York, N. Y. 10021
August 28th 1976.

Rev. Amritananda
Ananda Kuti,
Kathmandu,
Nepal.

The Paritta Ceremony, May 1977.

The Buddhist Peace Summit, May 1978.

Dear Sir,

Would you be kind enough to send us a list of all Buddhist Associations and Centres in Nepal.

A list of Buddhist monks and Buddhist scholars too would be greatly appreciated.

We are inviting a hundred monks for the Paritta Ceremony to be held in May 1977, and we have some places for monks in Nepal. Let us have a short account of each life-pattern of the monks and scholars along with their names.

The informatory folders will be sent in due course to give you a greater idea of all this which is a part of the Buddhist Peace Summit to be held in May 1978. Awaiting an early reply.

Yours in the Dhamma,
(Mrs) Sujatha Nadarajah
(Hon. President)

Leonard Aronowitz Family
P. O. Box 5331
Atlantic City, New Jersey, 08404
The United States of America
April 16, 1988

His Holiness, The Reverend Bhikkhu
Amritananda

C/o Ananda Kuti
Kathmandu, Nepal.

Your Holiness,

We, the family-Aronowitz, humbly and respectfully ask that your Holiness personally notice our

critically-ill child by granting his final, most meaningful request for an holy robe which your Holiness has personally used.

We, the family-Aronowitz, have visited the Kingdom of Nepal and it is our fervent hope and prayer to bring the spiritual comfort of The Lord Buddha to our sick child Leonard, who is ten-years-of-age.

We, the Family Aronowitz, are citizens of the United States of America—and we do beg your Holiness to find our child worthy of receiving and of touching your Holiness's holy robe. We thus do implore your Holiness to send your holy robe, so as to make our child happy and so that he might be comforted by seeing this special gift from your Holiness. We beg your Holiness to not reject our child's pleas for your Holiness's aid in this urgent matter.

Dhamma.Digital
The Family Aronowitz

Buddharama Temple

Torsby V. 42 13900 Varmdo, Sweden

Date 25-10-88

Ven. Dr. Amritananda Mahathera

Ananda Kuti Vihara,

Swayambhu Hill,

P. O. Box 3007

Kathmandu, NEPAL.

Dear Venerable Sir,

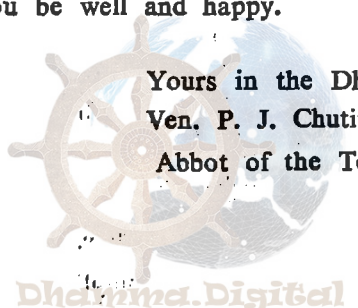
I, Thai monk, had known you on the occasion of the World Buddhist Conference in Bangkok Thailand in 1987. I have been in Sweden for 5 years supported by H. E. Ven. Phra Borhmgunaporn, the abbot of Wat Srales, Bangkok Thailand, for establishment of the Theravada Buddhist temple in Scandinavian countries. So I attempt to communicate with Thai-Buddhists, Swedish-Buddhists and different Buddhists who have been in Sweden, and nowadays The Buddharama Temple had already been opened on June 2, 1988 by H. E. Ven. Phra Borhmgunaporn among many Buddhist nations in Stockholm.

As you had presented "A Short History of Theravada Buddhism in Modern Nepal" to me in

Bangkok, while I am reading I think of you and your work for Buddhist activity so much. I have very much respect. When I met you, you are not so well, I heard you just came from the hospital, because you work hard until you get sick. I don't know how are you now. When I have morning chanting and evening chanting and meditation everyday, I pray The Buddha-Dhamma to protect you and keep you in good health.

At last I hope that if you come to Scandinavia, I would like to invite you to visit our temple too.

May you be well and happy.



Yours in the Dhamma,
Ven. P. J. Chutintharo.
Abbot of the Temple.

A Chronology of Important Events in the Life of Ven. Amritananda

- 1918 Born in a Shakya family at Tansen, Palpa district, Nepal, and named Lal Kaji. Father's name: Hira Kaji; Mother: Tika Maya.
- 1925 Travelled with father to Lalitpur for the *barechhuigu* ritual at the ancestral vihara, Hiranyavarna Maha Vihara.
- 1928 Death of parents.
- 1932 Marriage with Hari Maya Bajracharya.
- 1935 During a visit to Kusinara, India, saw Buddhist monks for the first time and was much impressed by them.
- 1936 Left home. Ordained a *samadhara* by the late Ven. U. Chandramani Mahathera of Burma, at Kusinara, and given the name Amritananda. Went to live at Kalimpong, West Bengal, India.

with the late Ven. Mahapragya. At Tansen, a daughter, Vimala, was born.

- 1937 Went to Bhojpur in eastern Nepal, where the Ven. Mahapragya joined him. As the Ven. Mahapragya had been expelled from Nepal after his ordination as a monk in 1924, both were arrested and detained for several months. They were later escorted by the police to the Indian border and released. Visited Moulmein, Burma, and then Sri Lanka, where he studied the Pali canon, first at Vidyalankar Parivena and then at Vajiraramaya, Colombo.
- 1940 Became a *bhikkhu* with the higher ordination (*upasampada*) on January 25 by the late Ven. Dharmarakshita Vansalankara Siri Palena Vajiranana Mahanakaya Mahathera of Vajiraramaya at Chakkindaramaya Ratmalene, Sri Lanka.
- 1942 Returned to Nepal and began preaching at Swayambhu hill, Kathmandu.
- 1944 During an absence in India, eight other Buddhist monks were ordered by the government of Nepal to cease ordination and preaching and upon their refusal to abide by the order, they were expelled from the country on November 30.

A Buddhist society, Dharmodaya Sabha, was formed at Sarnath, India by the monks and some laymen. Elected General Secretary of Dharmodaya Sabha. Appealed to various Buddhist organizations and individuals to protest against the expulsion of monks from Nepal.

1945 Went to Sri Lanka from India.

1946 Accompanied a goodwill mission from Sri Lanka under the leadership of the Most Venerable Narada Mahathera of Vajiraramaya, Colombo. Pleaded with the Prime Minister, Maharaja Padma Shumshere, for the return of the monks to Nepal. The oldest of them, the late Ven. Dharmaloka Mahathera, was allowed to come back, and other monks were able to come back singly and gradually over a period of time. Stayed at Anandakuti Vihara since then.

1947 Second visit by the Most Venerable Narada Mahathera with the sacred relics of Lord Buddha and a sapling of the Mahabodhi tree from Anuradhapura, Sri Lanka. The sapling was planted at Anandakuti Vihara and a *chuttya* was built to enshrine the relics.

1948 The Most Venerable Narada Mahathera paid a third visit to Kathmandu to inaugurate the

newly-built *chaitya* at Anandakuti Vihara. He also established the first *uposathagara* in the same vihara. At his request, the Prime Minister, Maharaja Mohan Shumshere, granted a holiday on Vaisakh Purnima (Buddha Jayanti) to the Buddhist civil servants in Kathmandu valley.

1950 Led the Nepalese delegation to the First General Conference of the World Fellowship of Buddhists. (W. F. B.) in Colombo.

1951 First audience with the then King, H. M. Tribhuvan Bir Bikram Shah Dev, in the Narayanhity Royal Palace along with Ven. M. Pannashila Mahathera of Sri Lanka.

A reception committee was formed under the auspices of the Dharmodaya Sabha in Kathmandu, of which His Majesty was the Chairman, to receive the sacred relics of Sariputta and Mahamaudgalyana, the two foremost disciples of Lord Buddha, from the Maha Bodhi Society, Calcutta, where they were permanently enshrined. Secretary of the reception committee. The relics were received at the airport in Kathmandu by His Majesty with a 31-gun salute and taken directly to the Royal Palace, from where they were taken in a grand procession

the next day to Anandakuti Vihara. Large crowds of people paid their respects to the relics during a fortnight-long exhibition, at the end of which they were duly returned to Calcutta.

On His Majesty's birthday, a *paritrana* chanting for 24 hours was held at the Royal Palace. His Majesty gave *dana* (alms) to the Bhikkhu *sangha* of Nepal for the first time in the modern history of Nepal.

Founded Akhil-Nepal Bhikkhu Mahasangha in Kathmandu, and was elected its President.

1952 Founded Anandakuti Vidyapith, a Buddhist high school, in Kathmandu.

His Majesty King Tribhuvan visited Anandakuti Vihara on the occasion of Buddha Jayanti and proclaimed that the day would henceforth be a public holiday throughout the kingdom of Nepal. Nepal Peace Council was founded in Kathmandu; elected Chairman.

Leader of the Nepalese delegation to the Second WFB Conference in Tokyo. After the conference, spent the next six months touring various places and giving lectures in Japan. Also visited Taiwan, Indonesia, Singapore, Malaysia, Cambodia and Thailand.

1934 Buddha Jayanti celebrated under the chairmanship of H. M. King Tribhuvan at Anandakuthi Vihara.

Deputy leader of the Nepalese delegation to the Third WFB Conference in Rangoon, where the Chhatta Sanghayana was also held. Attended the Chhatta Sanghayana on behalf of Nepal.

1935 Passed the Acharya examination in Pali with distinction from Nalanda Pali Institute, India. Conferred the title of "Nepala Sasanobhana Sobhana Siri Dharmarakshita Vamsalankara" by the Sangha of Amarpura Nikaya of Vajiraramaya, Colombo, Sri Lanka.

Untimely and sad death of King Tribhuvan—a great loss to Nepal and to Buddhism in particular.

1956 Received the then King, H. M. Mahendra Bir Bikram Shah Dev, at Lumbini, the first ever visit to the birthplace of Lord Buddha by a king of the Shah dynasty. His Majesty proclaimed that no animal shall be killed on Buddha Jayanti throughout the kingdom.

Elected President of Dharmodaya Sabha.

Organized the Fourth WFB Conference in Kathmandu under the auspices of Dharmodaya Sabha.

For the first time, Buddhist representatives from USSR, People's Republic of China and Mongolia were invited to the WFB conference, which was inaugurated by H. M. King Mahendra. Elected Vice President, World Fellowship of Buddhists.

Leader of the Nepalese delegation to the 2500th Buddha Jayanti celebrations organized by the Government of India in New Delhi.

Visited Rome as a guest of the late Prof. Giuseppe Tucci and worked with him for some time in a research program at the Institute Italiano Per Il Medio Ed Estremo Oriente.

1957 Visited London as a guest of the Buddhist Society of London. Taught Pali at the Society. Travelled all over Europe.

1958 Visited USA at the invitation of the Asia Foundation.

Visited Japan, Taiwan, Hongkong, Indonesia, Singapore, Malaysia, the Phillipines and Laos. Attended the Fifth WFB conference in Bangkok.

1959 Led a Nepalese delegation to the People's Republic of China at the invitation of the Buddhist Association of China. After the official visit, made an extensive tour of China for four months

to meet Buddhist leaders and visit temples and monasteries.

At the invitation of the Unified Vietnam Buddhist Association, visited Hanoi and met with the late President, Ho Chi Minh.

Visited the Mongolian People's Republic and the title of "Gagen" (holy) was conferred by the Rev. Erdenipel, Grand Lama of Gandanlegchenling Monastery and President of the Buddhist Central Council in the Mongolian People's Republic.

Visited the Buryat Mongolian Autonomous Republic in Siberia and other parts of USSR.

1960 Attended the World Religions Conference in Venice.

1962 Nepali Yubak Baudha Parishad (Young Men's Buddhist Association of Nepal) was founded in Kathmandu; elected President.

Led the Nepalese delegation to the World Peace Conference in Moscow.

Travelled in Poland, Czechoslovakia, Hungary, Bulgaria, Yugoslavia, Austria, East Germany, Iran, Iraq and Pakistan.

1963 Studied Russian language for nearly one year in Moscow University.

- 1964 Attended the World Religions Conference in Tokyo. Also attended the 10th "Conference against the Atom and Hydrogen Bombs" in Japan.
- 1965 Attended the World Religions Conference in Helsinki.
Founded Anandakuti Science College in Kathmandu.
- 1968 Awarded the "Gorkha Dakshina Bahu" medal by H. M. King Mahendra.
- 1969 Attended the World Peace Conference in Cario. Visited Tel Aviv as a guest of the Israeli government.
- 1970 Led the Nepalese delegation to the Asian Buddhists Meeting in Mongolia.
Visited Japan and South Korea.
Visited Bamian in Afghanistan.
Began translation of Pali texts from the Tripitaka into Nepali language.
- 1974 Visited Bangkok at the invitation of Sammak Pooawan of Thailand and took part in the cremation of the Sangharaja. Had an audience with His Majesty the King of Thailand.
- 1976 Conferred the honorary degree of "Sahitya Chakravarti" (D. Litt) by the Buddhist Academy of Sri Lanka.

- 1977 **H. M. King Birendra Bir Bikram Shah Dev** visited **Anandakuti Vihara** in connection with the celebration of the **2521st Buddha Jayanti**. **Founded Anandakuti Vihara Guthi (Trust)** with the aims and objectives of (1) maintaining the Vihara; (2) Providing boarding and lodging to the monks in residence and guests; (3) publishing books on Buddhism and (4) spreading Buddhism in other ways.
- 1978 Attended the 12th WFB Conference in Tokyo.
- 1979 The honorary degree of "Vidyavaridhi" (Ph.D.) was conferred by the Nalanda Pali Institute, India.
- 1982 Took part in the "Conference of Buddhist Scholars and Leaders" in Sri Lanka.
- 1983 Attended the 1,000th Birth Anniversary of Atisa Dipankara Srijnana in Dhaka, Bangladesh.
- 1984 Attended the 14th General Conference of the WFB in Sri Lanka.
Honoured by all the three Nikayas of the Bhikkhu Maha Sangha of Sri Lanka jointly as "Mahayanaya" for Nepal with the title of "Tripitaka Visarada Sasanajotaka."
Also conferred the title of "Sri Dharmarakshita"

Vamsalankar Dharmakirti" by Vajirarama, Colombo.

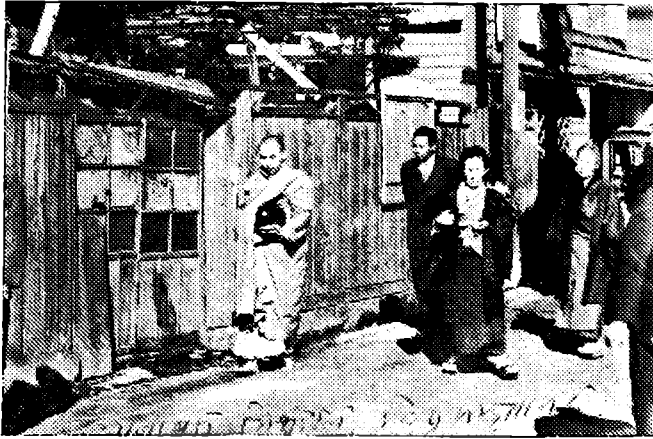
1985 Visit to Nepal by the Ven. Somdet Phra Nyanasamvara Mahathera, Rajguru and Upa-Sangha Raja of Thailand.

Organized the 15th WFB Conference in Kathmandu.

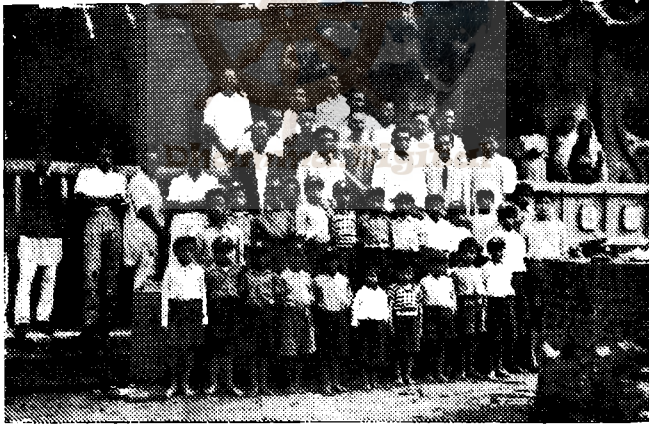
1986 Formation of the Lumbini Development Trust in Kathmandu.

1990 Demise due to cardiac arrest at Anandakuti Vihar on August 21.

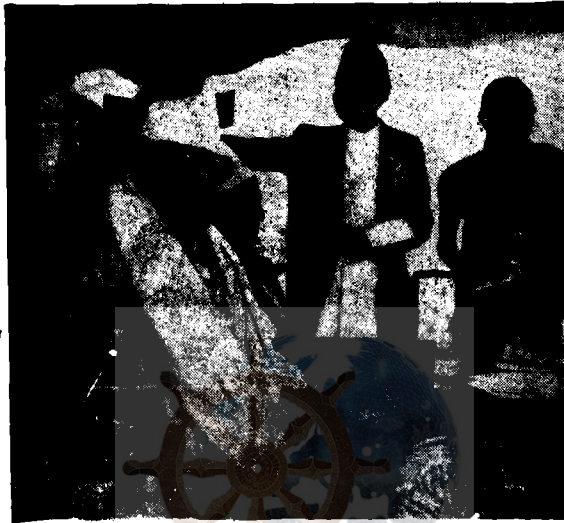




Going around with an alms bowl in a village in Japan, 1952.



With the students of the Ananda Kuti Vidyapith, Swayambhu, Kathmandu, 1953.



**His Late Majesty King Tribhuvan Bir Bikram Shah
Dev (seated, front) on the occasion of the
Buddha Jayanti, 1952.**



With the last Rana Prime Minister
Mohan Shumshere, 1951.



Buddha Jayanti celebration at Ananda Kuti Vihara,
Swayambhu hill, Kathmandu, 1951.



His Late Majesty King Tribhuvan Bir Bikram Shah Dev
(centre) delivering the welcome address at the
exposition of the sacred relics of Sariputta
and Mogallana Arhans, 1951.



Delivering a sermon at Kindol Vihar,
Kathmandu, 1942.



In Laos, 1958.



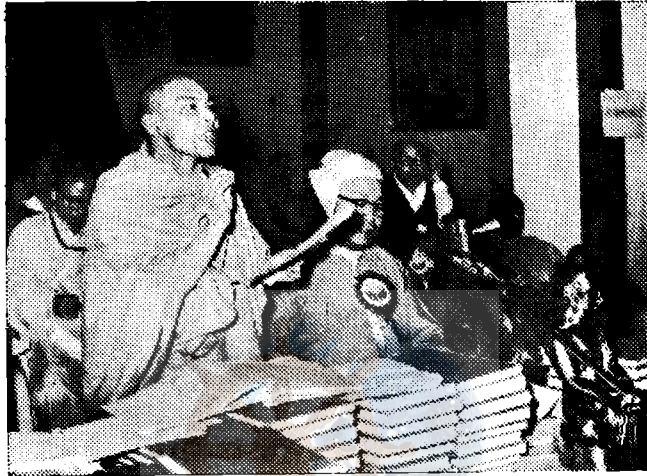
The Nepalese delegation to the People's Republic
of China with the hosts in Peking, 1959.



In Sweden, 1957.



Bhikkhu Amritananda with friends in Japan, 1958.



Addressing the 4th WFB conference,
Kathmandu, 1956.

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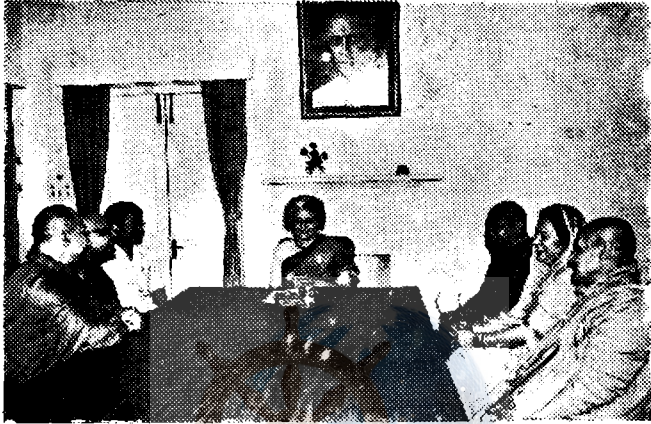


Delegates to the 4th World Fellowship of Buddhists
Conference with the then King, H.M. Mahendra Bir
Bikram Shah Dev (seated, extreme left),
in Kathmandu, 1956.



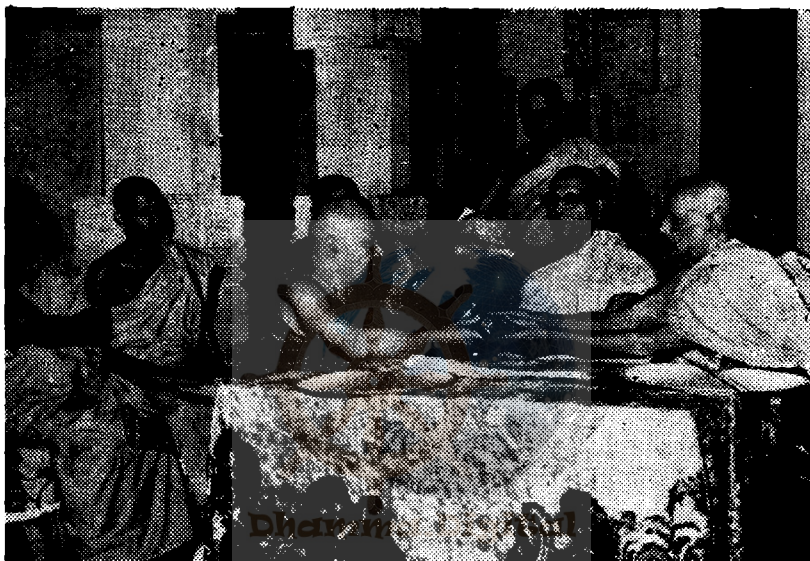
His Majesty King Birendra Bir Bikram Shah Dev and Bhikkhu Amritananda
on the occasion of the Buddha Jayanti, 1977.

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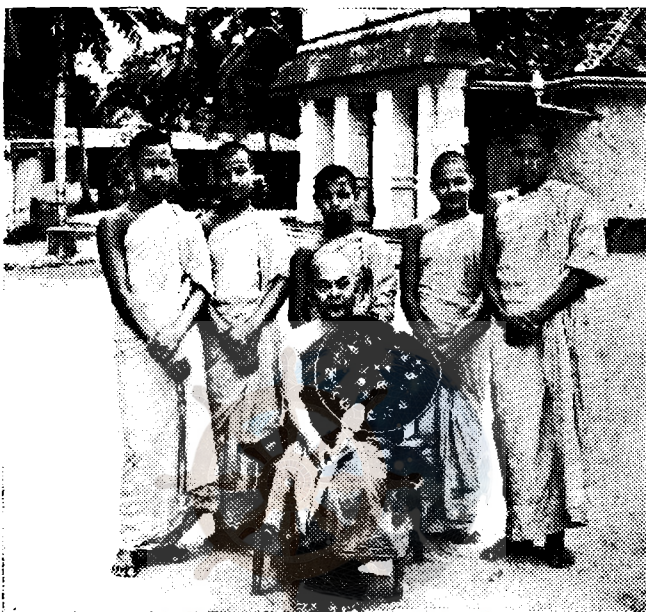
In a meeting with Prime Minister Indira Gandhi
in New Delhi, 1983.

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**The title of “Tripitaka Visarada Sasanajotaka” being conferred by the Most
Ven. P. Chandananda Mahathera to Bhikkhu Amritananda
in Kandy, Sri Lanka, 1984.**

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**Bhikkhu Amritananda among Samaneras
in Sri Lanka, 1984.**



**Bhikkhu Amritananda addressing a youth seminar
in Kathmandu, 1984.**



An audience of the Most Venerable Rajguru of Thailand with His Majesty King Birendra Bir Bikram Shah Dev at the Royal Palace in Kathmandu, 1985.

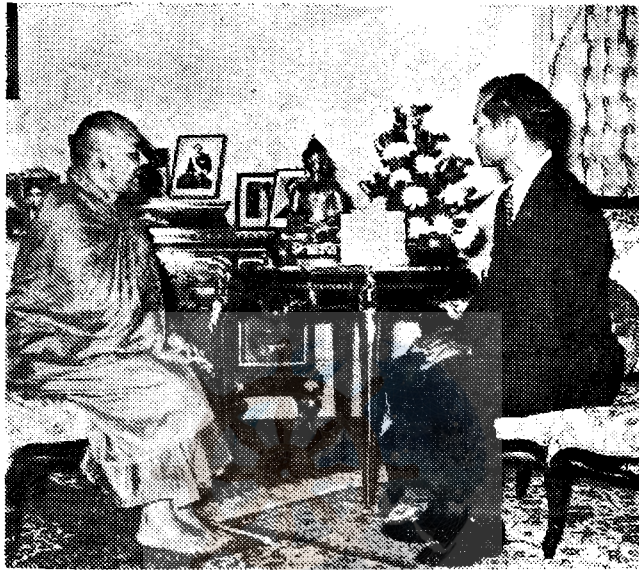
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Shaving a foreign *upasaka* for initiation in Kathmandu.



With young pupils at Bangkok.



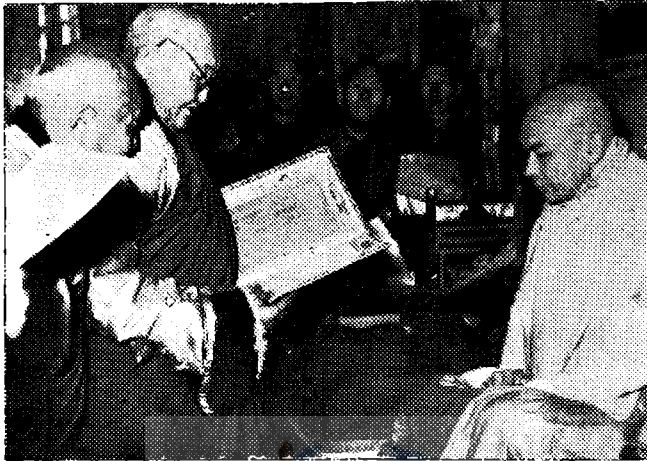
An audience with His Majesty King Bhumibol
Adulyadej of Thailand



International Conference, Moscow.

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The title of “Gagen” (Holy) being conferred
in Mongolia, 1959.



With friends in Czechoslovakia, 1962.



Bhikkhu Amritananda in a religious procession in
Ulan Ude, U.S.S.R., 1959.



Bhikkhu Amritananda with Vice Premier Chen Yi
in Peking, 1959.

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In order to cherish the memory of its founder and to fulfill a great need, the Ananda Kuti Vihara Trust has decided to establish in Kathmandu an institute to be named "Bhikkhu Amritananda International Buddhist Research Centre" at an estimated cost of half a million US dollars with the following objectives:

- 1) To complete the unfinished Buddhist dictionary on which Ven. Amritananda was working until the time of his demise and to publish it.
- 2) To publish books on Buddhism in various languages.
- 3) To conduct research on Buddhist philosophy, culture and heritage.
- 4) To hold seminars, workshops and conferences on different aspects related to Buddhism.
- 5) To encourage Buddhist studies by providing scholarships to Nepalese and foreign students.
- 6) To support national and international efforts for an improvement in the eco-system of Nepal by undertaking an afforestation programme in a desolate waste land, thereby creating an extensive forest area where a Buddhist Vihara or seat of learning in the ancient tradition in a sylvan surrounding can be eventually established.

The Centre shall have the following components:

- 1) A Buddhist Library, complete with facilities for the production and preservation of MSS, books, documents, paintings, images, etc.
- 2) A training centre for monks.
- 3) A school of Buddhist studies for the laity.
- 4) Reproduction and printing facilities.
- 5) Administrative and ancillary facilities.

Anandakuti Vihara Trust.

**P. O. Box 3007, Anandakuti Vihara
Swayambhu, Kathmandu.**

Phone: 271420, 215020



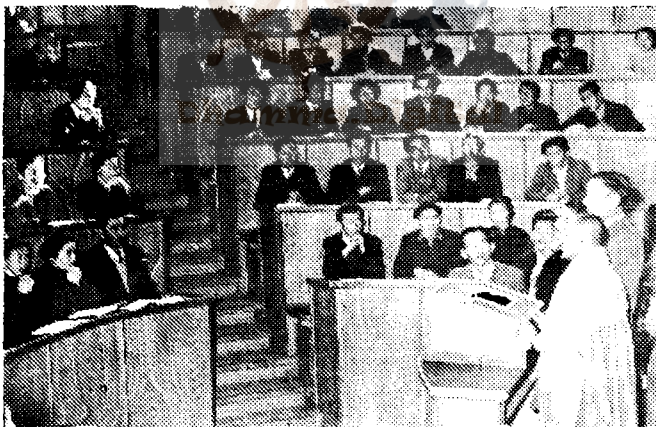
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**Bhikkhu Amritananda representing Nepal is an
International Buddhist Conference**

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With fellow delegates at a conference in Vietnam.



Addressing a meeting in Ulan Ude.

**KINDLY HELP AND CONTRIBUTE
GENEROUSLY**

to the
ANANDA KUTI VIHARA TRUST FUND

Its objectives are :

1. To provide lodging and fooding to the resident Bhikkhus at Ananda Kuti Vihara.
2. To perpetuate the 'Buddha Sasana' in Nepal and publish Buddhist literature.

ANANDA KUTI VIHARA TRUST

Swayambhu Hill, P. O. Box 3007, Kathmandu,
Nepal. Phone No. 271420

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