CHAPTER - 1

INTRODUCTION
SECTION I

HISTORICAL BACKGROUND :-

The origins of the Thai race are shrouded in the mist of pre-history. The annals of China make a characteristic reference to “barbarians” living south of the Yangtze river in the area where the ancestors of the present day Thai were presumed to dwell. By the middle of the seventh century A.D. however, the Thai had clearly established a state--called Nanchao—in what is today Yunnan province of China. Here they built up an advanced administrative apparatus which had ministers of state, censors or examiners, generals, record officers, chamberlains, judges, treasurers, etc.¹ From this base they extended their influence over nearby areas and successfully waged war with Chinese armies on a number of occasions. By the ninth century however, the kingdom of Nanchao has become a vassal of China and eventually was to be completely subjugated during the conquests of Kublai Khan.

Under the pressure of the Mongol invasions, the Thai began to drift in increasing numbers to the south where they added to the population of the small principalities which had emerged in the upper valley of the Chao Phraya. About 1238 A.D. a coalition of Thai chieftains defeated the Cambodian (Khmer) Lords of the upper valley and established the first distinct Thai state at Sukhothai.²

The first inhabitants of Thailand were hunters and gatherers. They survived by hunting wild animals and gathering whatever they could find in the forests and the hills with the introduction of rice most likely via China, and by breeding livestock, a pattern of settled communities emerged. With prosperity came highly developed skill such as metal casting and pottery making. Cast bronze technology in the northeastern Thailand dates back to

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² Ibid., p. 51.
2000 B.C., which made the prehistoric settlements in Thailand technologically advanced as those of India and China. Ban Chiang in Udon Thani province is almost 6,000 years old and the archaeological digs have unearthed bronze utensils and ornaments, painted pottery, and bronze and iron weapons. Although Ban Chiang was essentially an agricultural community, it is also known for being very advanced in pottery technology, dating back to 300 B.C.

200 A.D.

Mon and khmer Dominance. The area which is now central and western Thailand was under the occupation of a Mon civilization, called Dvaravati from the 9th to 11th centuries A.D. The Mon race, who shared the same linguistic lineage as the khmers, later settled in southern Burma Important Dvaravati cities in Thailand include Nakhon Pathom, Khu Bua, Phong Tuk and Lopburi. Little is known about the social or political aspects of the Dvaravati people, except that they have been strongly influenced by Indian culture. Theravada Buddhism was their dominant religion and it remained so for almost a thousand years although the Mons retained significant elements of Animism, Hinduism as well as Mahayana Buddhism. while Theravada Buddhism had strongly influenced and inspired much of Dvaravati art and sculpture Indian art forms remained conspicuously represented. Between the 11th and 12th centuries the Mon domination was replaced by the Khmer empire which emerged in the east. The capital of this empire was Angkor, now part of Cambodia. The Khmer rulers were very effective organizers and had great capabilities for cultural and territorial expansion. Khmer territories extended well into what is Thailand today, as far as the Kanchanaburi in the West, into large areas of central Thailand and into northeastern region. The Khmers also controlled most of the trade routes in the area of Thailand and Indochina and exercised power through a system of vassal states and their governors culturally the Khmer in Thailand built stone temples notably at Phimai and Phanom Runng which have been restored to their original glory. Exquisitely carved stone sculptures depict Hindu gods and Buddha images in distinct Khmer style.
The Chao Phraya River Basin always had been populated by people of ethnic mix composed of the Khmers, Mons, and Lawas. Towards the end of 13th century, the power of the Khmers weakened and new kingdoms dominated by the Thai race emerged. There manifested indigenous Thai characteristics and legacies, while retaining strong Khmer influences. The Emergence of the Thais. The controversy over the origin of the Thai people persists until today. One theory believes that the Thai people migrated southwards into southeast Asia from the Altai mountain range in north-western China. The most recent research however, however does not support it. Another theory holds that the Thais migrated from Szechuan province in central China, founded a kingdom in southern China called Nanchao, from there they were driven out by the Mongols further to the south in 1253, in to Indochina and then the present-day Thailand. This theory too does not bear out because Nanchao was not a Thai dominated kingdom, and also the Thais had already immigrated to the areas that is now Thailand long before 1253.

The third theory claims that the Thais were originally of Austronesian ancestry, rather than the Mongoloid stock and had migrated from the Malay Archipelago northward. The forth hypothesis aims on the basis of archaeological and anthropological evidence that Thailand has been inhabited continuously ever since prehistoric times. Animism, material culture and folklore suggest continuity in the settlement of this area. Different ethnic groups mingled with each other until they were fully integrative and formed a distinct Thai race. This theory gives, however, little consideration to the issue of Thai migration and maintains that the Thai nation is a mixture of various races formed in prehistoric times. The fifth and most convincing theory about the origin of the Thai people is perhaps the one which is based on linguistic evidence. Based on the research done in the southern provinces of Kwangtung, Kwangsi and Yunnan, where the Thai Language is still spoken, it is suggested that the Thai migrated south from these three provinces. This theory seems to be gaining
more strength. In the early 1980, several prominent Thai citizens led a
delegation to Yunan. There they met with members of the Thai minority, who
speak a language which is very similar to modern Thai and are technically
related to the Thai people. The Tai minority in China also lives in wooden
houses on stilts, just like the Thais do and celebrate Thai festivals such as
Songkran. The region the Tai are living in is called Xishuangbana or in Thai
sipsong panna which means "the 12 rice fields". While it is difficult to draw a
final conclusion concerning the 13th century the Thais and established
themselves in the mainland of south east Asia and made considerable territorial
gains. From approximately the second half of the sixth century until the eleventh
century A.D. the region which is now called central Thailand is historically
known to us as Dvaravati. There are indications that even before the Dvaravati
period the religion had been influenced by the Indianized Fu-nan region. The
population was basically of Mon stock. According to historians, the Thais
took their origin in northwestern Szechwan in China several thousand years
ago. They were compelled to migrate south because of conflated with the
Chinese. They founded kingdom called Nancho in south China in the seventh
century A.D. Charles Elliot states that the Thai (in the form Tai) was the racial
name of several tribes of the southern proviances of China. From thère they
began to move and took shelter from Laos the Assam on & the middle
section arried in the Menam Valley. They came to a centure which was the
mon region in central Thailand and this century was quiet different from their
own. The siamese people said that they have adopted the name Thai (free)
when they were able to threw away the influence of the cambodians. The name
siam, syam or has been identified with the sanskrit syama, dark or brown.

5. Thailand political History and Budhhist cultural inculences by Kanni Lai Hazra Vol I Decent Book New Delhi 2000 P2-3
It is generally believed that the Thais migrated from China but recent research has mentioned that from early time they used to stay both sides of the border with China and as is the thirteenth century AD they asserted their independence. Frankly speaking, Thai history began from that time.  

After the end of 12th century A.D. the Thai people moved from southern China and started entering the Indo-China peninsula, especially the area now called the present Thailand. The Thai gained complete control over the Khmers towards the close of 13th century A.D. The Thai set-up their independent kingdom named Sukhothai or Sukhodaya. The Thai finally smashed the Khmer power in the middle of the 15th century A.D.  

From the eleventh century the Khmers dominated the political scene in most of the region now known as Thailand. Vassal age to Angkor had a profound influence upon the religious art and architecture many statues which date from this period can be related to Mahayana and Hindu Mythology.  

During the twelfth and thirteenth centuries and possible even a little earlier Tai-speaking. Tribes had been settling in the valleys of what is now northern Thailand. This was part of a series of Tai conquests over an area encompassing part of the regions now known as northern Vietnam Laos, northern Burma, and Assam. The Tai invasions seem to have been triggered by a large scale armed conflict between the Tais and the imperial Chinese armies during the middle of the eleventh century which ended in a devastating Tai defeat.  

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6. Thailand political History and Buddhist cultural inculcences by Kanni Lal Hazra Vol II Decent Book New Delhi 2000 P.531  
9. Tai refers to the wider language family (which includes the Thai Language), While the term Thai has been reserved for matters relating to Thailand. Monk and magic B. J. Tenwiel page No. 7, 1994  
Many scholars have tried to trace the Tai-speaking tribes back much further usually by equating Tais with one or more of the southern tribes in the Chinese annals.\textsuperscript{11} much of such research remains speculative and the question of the origin of the Tais has not yet been resolved in a satisfactory manner.\textsuperscript{12}

One of the persistent myths regarding the early history of the Tais is their involvement with the kingdom of Nanchao which had its center around lake Tai in Yunnan. Probably it was Terrien de Lacouperie who originally proposed this when he remarked that the Shans formed the leading family in the Nanchao agglomeration.\textsuperscript{13}

Early in the twentieth century this idea found its way into virtually all Thai history books and has been presented as proven fact. At present however most historians agree that Nanchao had little to do with Tai tribes.\textsuperscript{14}

The spread of the Tai over a vast area of mainland southeast Asia has often been described as a gradual merging with local cultures. Coedes describes the process as an infiltration of immigrants. supposedly over a period of time they took positions of command, settled among the sedentary agriculturists already present and assimilated their culture.\textsuperscript{15}

\begin{itemize}
  \item \textsuperscript{11} Some Thai views on the Origin of the Tais can be found in prince Damrong Rajanubhab, (History of Saim in the period Antecedent to the Founding of Ayuthaya by king Phra chao u Thong', selected Articles from the Siam society, Journal Vol.3, 1959, P.37; Likhit Hoontrakul, The Historical Records of the Siamese-Chinese Relations commencing from Ancient Times up to the time when the siamese people Formed Themselves into a state called Siam with the Town of Sukhothai as capital, Bangkok: privately published, 1953; and kachom sukhabanji, 'Thimkampood lac Naew' Ophayop khong Phawthai', in In memoriam Phya Anuman Rajadhon (edited by T. Bunnag and M. Smithies). Bangkok : The Siam society, pp. 111-26.
  \item \textsuperscript{12} For an overview of many views, see B. J. Terwel, 'The origin of the Tal peoples Reconsidered', oriens Extremus, Vol. 25, Pt.2, 1978, PP. 239-58; an elaborate update of this article appeared in Thai, 'Kankhonha Laengkamnoet khong chonchattha; Botpramoen Khwamhen tangtang tae Naewkhit mai', in B. J. Terwel, Anthony Diller, and chrontha sattayawathana, Knothai (Doem) Mai Dai Yu Thini, Bangkok : Muang Boran, B. E. 2533 (1990), PP. 8-78.
  \item \textsuperscript{15} Coede's, the making of south East Asian P. 102.
\end{itemize}
It may well be argued, however that the Tai expansion represents a journey of conquest. From local histories such as the Ahom Buranjí,16 it may be inferred that the Tais established themselves with overwhelming might. Especially during the troubled times of the twelfth and thirteenth centuries, when the older mainland southeast Asian kingdom were unable to protect their outer regions, the Tai expansion went unchecked. In what is how called north Thailand, not far from the present town of Chiang Mai the capital of a Mon territory could be found from the eighth century until the late thirteenth century, when Tai speakers took over. This territory which was known as Haripunjaya and whose capital was Lumforn, is best known to us from local chronicles17 and a series of stone inscriptions.18 The Thai state and society evolved through several historical eras.

SU KHOTHAI ERA (13th -15th centuries) The state that is still regarded by Thai historical tradition as the “first Thai kingdom” was Sukhothai. There were in fact, other contemporaneous Thai states such as Lanna and Phayao, both in present-day northern Thailand, but the Thai historical imagination has been most stirred by Sukhothai. Even today the evocative ruins of Sukhothai and its twin city sasatchanalam conjure up images of material prosperity, artistic greatness and Buddhist piety. Indeed, Sukhothai is remembered as much for its art and architecture as for its political achievement Sukhothai was originally a chieftain under the sway of the khmer empire, the oldest monuments in the city was built in the Khmer style or else show clear Khmer influence. During the first half of the 13th century the Thai rulers of Sukhothai threw off the


Khmer yoke and set up an independent Thai kingdom. One of the victorious Thai chieftains becomes the first king of Sukhothai with the name of Si intharathit (sri Indraditya). Sukhothai's power and influence expended in all directions through conquest (the Khmer were driven southwards), by a far sighted network of marriage alliances with the ruling families of other Thai states, and by the use of a common religion Theravada Buddhism, to comment relations with other states. Si Intharathits son and successor was king Ramkhamhaeng, undoubtedly. The most famous and dynamic monarch ever to rule the Sukhothai kingdom. Much of what we know about Sukhothai in the 13th century derives from a 1292 stone inscription attributed to king Ramkhamhaeng. Though problematic the inscription is considered a seminal source of Sukhothai history as well as a masterpiece of Thai literature. It eloquently extols the benevolence of king Ramkhamhaeng's rule, the power and prosperity of Sukhothai. The king was accessible to his people; for example, he had a bell hung in front of the place gate so that any subject with a grievance could ring it and ask for justice "king Ramkhamhaeng, the ruler of the kingdom, hears the call, he goes and question the man examines the case and decides it justly for him so the people of sukhothai praise him". According to the inscription, the king did not levy road tolls or taxes on merchandise, nor did he tax his subjects inheritance at all. Such a paternalistic and benevolent style of kingship has caused posterity to regarded the Sukhothai kingdom's heyday as a "golden age" in Thai history. Even allowing for some hyperbole in the Ramkhamheang's inscription, it is probably true that Sukhothai was prosperous and well. Its economy was self sufficient small scale, and agricultural. The Thai people's basic diet was the same as that of many other people in southeast Asia consisting of rice and fish as staple foods, both of which were plentiful according to the inscription. In the time of king Ramkhamhaeng this land of Sukhothai is thriving. There are fish in the water and rice in the fields. Sukhothai may well have been self sufficient as far as food was concerned but its prosperity also
depended on commerce. During the Sukhothai era glazed ceramic wares known as "Sangkhalok" were produced in great quantities at kilns in Sukhothai and Sisatchanalai and exported regularly to the other countries in the south china sea area, specimens having been found in Indonesia and the Philippines. Sukhothai also traded with China through the traditional Chinese tributary system. The Thai king was content to send tribute to the Chinese emperor and be classified as a vassal, in return for permission to sell Thai goods and buy Chinese products. Although animistic beliefs remained portent in Sukhothai, king Ramkhamhaeng and his successors were al devout Buddhist rulers who made merit on large scale. The major cities of the kingdom were therefore full of monasteries, many of which were splendid examples of Thai Buddhist architecture. Sukhothai adopted the Ceylonese school of Thervada Buddhism beginning with king Ramkhamhaeng's invitation to Ceylonese monks to come and purity Buddhism in his kingdom. This Ceylonese influence manifested itself not only in matters of doctrine but also in religious architecture. The bell shaped stupa so familiar in Thai Buddhist architecture was derived from Ceylonese models. Sukhothai-style Buddha images are distinctive for their elegance and stylized beauty, and Sukhothai artists introduced the graceful form of the "walking Buddha" into Buddhist sculpture. Sukhothri's cultural importance of Thai history also derives from the fact that the Tha spacecraft evolved into a definite form during king Ramkhamhaeng's time taking as its models the ancient Mon and khmer scripts. Indeed, this remarkable king is credited with having invented the Thai script king sir Intharathit and king Ramkhaamhang were both warrior kings and extended their territories far and wide. Their successors however could not maintain such a far flung empire. Some of these later kings were more remarkable for their religious piety and extensive building activities than for their was like exploits. An example of this type of Buddhist ruler was king Mahathammaraccha Lithai, believed to have been the compiler of the
Tribhumikatha, an early Thai book on the Buddhist universe or cosmos. The political decline of Sukhothai was, however not wholly due to deficiencies in leadership. It resulted rather from the emergence of strong Thai states further south, whose political and economic power began to challenge Sukhothai during the latter half of the 14th century.

These southern states especially Ayutthaya, were able to deny Sukhothai access to the era. The Sukhothai kingdom did not die a quick death. Its decline lasted from the mid 14th until the 15th century. In 1378, the Ayutthaya king Borommaracha I subdued Sukhothai’s frontier city of Chakangrao (Kamphaengphet) and there after Sukhothai become a tributary state of Ayutthaya. Sukhothai attempted to break loose from Ayutthaya but with no real success in the 15th century it was incorporated into the Ayutthaya kingdom as a province. The focus of Thai history and politics now moved to the central plains of present-day Thailand where Ayatthaya was establishing itself as a centralized state its power outstripping not only Sukhothai but also other neighboring states such as Suphannaphum and Lawo (Lopburi).¹⁹

The kingdom of Sukhothai though remote in time is still a source of national pride to the contemporary Thai, and its third king Ramkhamhaeng, is one of greatest figures in Thai history. His reign of some forty years saw an extension of Thai hegemony throughout an area roughly comparable to contemporary Thailand. Ramkhamhaeng allegedly excelled as a warrior administrator, diplomat scholar linguist, and humanitarian. Besides winning for the state of Sukhothai a kingdom extending to the Bay of Bengal, Luang prabang and the Malay Peninsula he established diplomatic relations with China adopted the Khmer alphabet to the Thai Language and encouraged the growth of Theravada Buddhism when it came to Thailand from Ceylon. From an inscription found from a stone pillar in the city of Sukhothai a picture of the broad principles of the administration of this state emerges.

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¹⁹. Thailand into the 2000’s Published by the National Identity Board office of the Prime minister Kingdom of Thailand 2000’s. P.10-13.
The king of Sukhothai were apparently both liberal and patternal in their government since the inscription reads in part that "whoever desires to do a deal in elephants he does it, whoever wishes to trade in horse, he does so, whoever wishes do business in silver and gold, he does it too." 20

The paternalism of this monarchy, as yet only slightly influences by imported ideologies was indicated by the king's title "Paw Khon or Paw Muang father of the people" The glory of Sukhothai was shortlived and began to disintegrate rapidly upon the death of the great Ramkhamhaeng. The cultural achievements of this era were nevertheless so marked that Sukhothai merits the name as the "cradle of Siamese civilization. A rival principality, U Tong succeeded to the waning power of Sukhothai and the 1350 the prince of u tong established the city of Ayutthaya, after an epidemic had struck his own capital.21 Ruling under the name of Ramatibodi, This king reestablished the power of the Thai state, pushing southward as far as the straits of Malacca. Ayutthaya to remain the capital of Thailand (or Siam, as it was later known to the outside words) until it was captured and brazed to the ground by the invading Burmese in 1767.

AYUTTHAYA ERA. The change to Absolutism (1350-1767) For 417 years the kingdom of Ayutthaya was the dominant power in the fertile Chao Phraya river basin. Its capital was Ayutthaya, an island city situated at the confluence of three rivers the Chao Phraya , the pasak, and the Lopburi which grew into one of Asia's most renowned metropolises, inviting comparison with such great European cities as Paris. The city must indeed have looked majestic, filled as it was with hundreds of monasteries and crisscrossed by canals waterways which served as streets. An ancient community had existed in the Ayutthaya area well before 1350 the year of its official founding by king Ramathibodi I (U tong). The huge Buddha image at wat Phananchoeng, just

outside the island city, was cast over twenty years before King Ramathibodi I moved his residence to the city. The site offered a variety of geographical and economic advantages. The rivers and waterways offered not only easy access to the countryside but also to Gulf of Thailand, with stimulated maritime trade. The surrounding rice fields flooded each year during the rainy season, making the city virtually impregnable for several months annually. These fields of course served the even more vital function of feeding a relatively large population in the Ayutthaya area as well as yielding a surplus large enough for export to various countries in Asia. Ramathibodi I Ayutthaya first king was both a warrior and a lawmaker some old laws confided in 1805 by the first Bangkok king date from this much earlier reign. King Ramathibodi I and his immediate successor expended Ayutthaya's territory especially northward towards Sukhothai and eastward towards the Khmer capital of Angkor. By the 15th century Ayutthaya had established a firm hegemony over most of the northern and central Thai state, though it failed in attempts to conquer Lanna. It also captured Angkor on at least one occasion but was unable too hold on to it for long. The Ayutthaya kingdom thus changed during the 15th century form being one of several similar small state in control Thailand into an increasingly centralized kingdom wielding tight control over a core area of territory, as well as having looser authority over a string of tributary states. The greater of tributary states. The greater size of Ayutthaya's territory compared with that of Sukhothai meant that the method of government could not remain the same as during the days of King Ramkhamhaeng. The paternalistic and benevolent Buddhist kingship Sukhothai would not have worked in Ayutthaya.

The rulers of the latter therefore created a complex administrative system beginning in the region of King Trailoka or Borommatrailokanat (1448-1488) which was to evolve into the modern Thai bureaucracy. It contained a hierarchy
of ranked and titled officials, all of whom had varying amounts of Honour marks (sakdina). Thai society during the Ayutthaya era also become strictly hierarchical. There were roughly three classes of people with the king at the very apex of the structure. At the bottom of the social scale and most humorous were the commoners (freeman or phrai) and the slaves. Above the commoners were the officials or nobles (Khunnang), while at the top of the scale were the Princes (Chao). The one classless section of Thai society was the Buddhist monkshood or sangha into which all classes of Thai man could be ordained. The monkshood, was the one institution which could weld together all the different social classes, the Buddhist monasteries being the center of all Thai communities monasteries being the center of all Thai communities both urban and agricultural. The Ayutthaya kings were not only Buddhist kings who ruled according to the Dhamma, they were also devaraja, god-king whose sacred power was associated with the Hindu gods India and Vishnu. To many Western observers they seemed to treated as if they were gods. The French Abbe de choisy who came Ayutthaya in 1683, wrote that “Thew king has absolute power. He is the only god of the Siamese no one dares to utter his name”. Another 17th century writer the Dutchman van vliet, remarked that the king of Siam was “honoured and worshipped by his subjects more than a god”. The Ayuthanya era was early Thai history’s great era of international trade. The part of Ayutthaya became an entrepot an international market place where goods from the far East could be bought or bartered in exchange for merchandise from the malay. Indonesian archipelago, India or persia, not to mention local wares or produce from Ayutthaya’s vast hinterland. The trading world of the Indian ocean was accessible to Ayutthaya through its possession for much of its long history of the seaport of mergui in the Bay of Bangal, Which was linked to the capital by an ancient and frequently used overland trade route. Throughout its history, Ayutthaya had a thriving commerce in
“forest produce”, principally sapwood (from which a reddish dye was extracted) Englewood (an aromatic wood), benison (a type of incense), gumlac (used as wax and deerhides (much in demand in Japan). Elephant tusks and rhinoceros horns were also highly valued exports, though the former was a strict royal monopoly and the latter relatively rara, especially compared with deer hides. Ayutthaya also sold provisions such as rice and dried fish to other southeast Asian states.

The range of minerals found the kingdom was limited but tin from Phuket ("Junk ceylon") and Nakhon si Thammarat ("Ligor") was much sought, after by both Asian and European traders. The Chinese, with their large and versatile junk, were the traders who had the most regular and sustained contact with Ayutthaya. In order to conduct a steady and profitable trade with the Ming and Manchu China, from the 14th to 18th centuries, the Ayutthaya kings entered willingly into a tributary relationship with the Chinese emperors. Muslim came from India and further west to sell their highly-prized clothes both to Thai and other foreign traders. So dominant were Chinese and Muslim merchants in Ayutthaya that an old Thai law dating back to the 15th century divides the Thai king’s foreign trade department into two sections one for each Chinese, Indians and later on Japanese and Persians all settled in Ayutthaya, the Thai kings welcoming their presence and granting them complete freedom of worship several of those foreigners became important court officials. containing merchandise from all corners of Asia, the thriving markets of Ayutthaya attracted trades from Europe. The Portuguese were the first to arise, in 1511, at the time when Albuquerque was attempting to conquer to Melaka (Malacca). They concluded their first treaty with Ayutthaya in 1516, receiving permission to settle in the city and other Thai ports in return for supplying guns and ammunition to the Thai king. Portugals powerful neighbour Spain was the next European nation to arrive, toward the and of the 16th century. The early 17th
century saw the arrival of two northern European east India companies the Dutch (V.O.C.) and the British. The Dutch East India company played vital role in Ayutthaya’s foreign trade from 1605 until 1765, succeeding to obtaining from Thai kings a deerhide export monopoly as well as one on all the tin sold at Nakhon si Thammarat. The Dutch sold Thai sapwood and deer hides for goods profits in Japan during Japan’s exclusion era, after 1635. The France first arrived in 1662 during the reign of Ayutthaya’s most outward-looking and cosmopolitan ruler, king Narai (1656-1689). French missionaries and merchants came to the capital, and during the 1680 splendid embassies were exchanged between king Narai and king Louis XIV. The Franch tried to convert king Narai to Christianity and also attempted to gain a military foothold in the Thai kingdom when, in 1685 the sent troops to garrison Bangkor and mergui. When a succession conflict brake out in 1688, an anti French official seized power, drove out the French troops and executed king Narai’s Greek favorite Constantine Phaulkon who had been championing the French cause.

After 1688 Ayutthaya had less contact with western nations, but there was no policy of national exclusion. In deed, there was increased trading contact with China after 1683 and was continued trade with the Dutch, the Indians and various neighboring countries. Ayutthaya’s relations with its neighbors were not away cordial. Wars were fought against Cambodia Lanna Lanchang (Laos) Pattani and above all Burma. Burmese power mixed and waned in cycles according to their administrative efficiency in the control of manpower. Whenever Burma was in an expansionist phase, Ayutthaya suffered. In 1569, king Bayinnaung captured Ayutthaya, thus initiating over a decade’s subjection to the Burmese. One of the greatest Thai military leaders, Prince (later king) Naresuan, then emerged to declare Ayutthaya’s independence and to defeat the Burmese in several battles and skirmishes culminating in the victory of Nong sarai, when he killed the Burmese crown prince in combat.
on elephant back. During the 18th century Burma again adopted an expansionist policy. The kings of the Alangphaya Dynasty were intent on subduing the Ayutthaya kingdom then in its cultural and artistic prime in the 1760s Burmese armies inflicted severe defeats on the Thai who had become somewhat complacent after almost a country of comparative peace. In April 1767 after a 15th month siege, Ayutthaya finally succumbed to the Burmese, who sacked and burnt the city, thus putting an end to one of the most politically glorious and culturally influential epochs in Thai history. The Thai state that was established at Ayutthaya in 1350 was destined to evolve a set of political and social institutions that was to mark the Thai social system and character in a peculiarly permanent manner. During the years of its ascendancy and for three successive reigns following the transfer of the capital to Bangkok the general character of Thailand was to remain essentially unchanged. It was a state" with king who had absolute powers and were regarded as Semidivine, a wealthy and powerful aristocracy, a farmer-peasant population in a state of Semivassalage, a self-sufficient economy, a fairly extensive, but vaguely controlled, empire, a distant or hostile attitude toward neighbouring states; and a minimum of contact with or influence from the western world. The fall of the medieval capital of Ayutthaya in 1767 was a serious blow to the social structure of Siam but did not mark the end of the patterns of administration identified with this era. When the Thai had regained their sovereignty and the invading Burmese were driven from the territory of the state, the Chakkri kings who now reigned in the new capital of “krungthep” or Bangkok reestablished the patterns set in Ayutthaya and "old Siam" was destined to survive for another 50 years much as it had for the last four hundred.  

22. Thailand into the 2000’s Published by the National Identity Board office of the Prime Minister Kingdom of Thailand 2000 P. 14-18.  
KING TAKSIN WARFARE AND NATIONAL REVIVAL :-
THONBURI ERA :- (1767-1782) After the shattering defeat of Ayutthaya’s destruction, the death and capture of thousands of Thais by the victorious Burmese and the dispersal of several potential Thai leaders, the situation seemed hopeless. It was a time of darkness for the Thai nation. Members of the old royal family of Ayutthaya had died escaped or been captured and many rival claimants for the throne emerged, based in different areas of the country. But out of this catastrophe emerged yet another savior of the Thai state the half Chinese general Phraya Tasin, former government of Tak. Within a few years this determined warrior had defeated not only all this rivals but also the Burmese invaders and had set himself up as king. Since Ayutthaya had been so completely devastated, king Taksin chose to establish his capital at Thonburi, across the river from Bangkok. Although a small town, Thonburi was strategically situate near the mouth of the Chao Phraya river and therefore suitable as a seaport. The Thai needed weapons, and one way of acquiring them was through trade. Moreover, foreign trade was also needed to bolster the Thai economy, which had suffered extensively during the war with Burma. Chinese and Chinese Thai traders helped revive the economy by engaging in maritime trade with neighbouring states, with China and with some European nations. King Taksin’s prowess as a general and as an inspirational leader defeated all the Burmese attempts to re-conquer Siam. The rallying of the Thai nation burning a time of crisis was his greatest achievement. However, he was also interested in cultural revival in literature and the arts. He was deeply religious and studied meditation to an advanced level. The stress and strain of so much fighting took their toll on the king, and following an internal political conflict in 1782 his fellow general Chao Phraya chakri, was chosen king. King Taksin’s achievements have caused posterity to bestow on him the epithet “the Great”.  

After the crushing defeat of the Thais by the Burmese army the country went through an extremely difficult era. Many of its leaders were captured and killed. Members of the royal family were not spread either, many escaped, some were taken as prisoner and others died. However, this national disaster produced a savior, a half Chinese general Phraya Taksin, who was not only an effective ruler but a deeply religious man interested also in literature and art. The new king renewed foreign trade with china and Europe and initiated economic revival of the country. More over, he rebuilt the Thai army which had been extensively depleted; and within a few years defeated the Burmese, captured many of them and used them to rebuilt his capital city of Ayutthaya. However, this monumental task of rebuilding the country took its toll on king Taksin who, as a result of an internal conflict, was replaced by General Chao Phaya Chakri in 1782.26

RATTANAKOSIN ERA. Rattanakosin realm was established during Christian era 1782. The capital city is Bangkok province. After prajao Taksin (in Thonburi Era), The new king, Prah Buddha Yod fa chulalok, or Rama I, was also a great general. In addition, he was accomplished states man, a lawmaker, a poet, and a devout Buddhist. His reign has been called a “reconstruction” of the Thai state and Thai culture, using Ayutthaya as the model but at the same time not slavishly imitating all aspects of the old capital. He was the ruler who established Bangkok as the capital and was also the founder of the Thai Royal House of Chakri, of which the present monarch king Bhumibol Adulyadej is the ninth king. The significance of his reign in Thai history is therefore manifold. In the beginning, the capital was just Rattanakosin side but when the city grew up more and more the capital city was expanded to cover Rattanakosin and Thonburi. These two cities together are called “Bangkok” (Bangkok in Thai Language is krung-tep Which means the city of angel).

In this era, nine kings have ruled till today. With the establishment of the new capital at Bangkok and a new dynasty, being the modern period in the history of Siam. Passing through the medieval era at Ayatthaya, it comes to the modern age, when it still keeps its independence, We known that various Indian colonies had been established in the past Champa, Cambodia, Java and other countries, but none could survive to the present day except this kingdom of Siam. As a colony of India, it still holds the torch of Indian culture and civilization in the far East. Ayutthaya continued to be the capital of the kingdom of Siam until the year 1767. The fall of Ayutthaya was due to the attacks of the Burmese, who though Buddhists, were fighting against the Siamese for a long time. In 1767 these Buddhists of Burma did not scruple to destroy Ayutthaya as well as numerous temples and images of the city. The constant Burmese invasion had weakened the royal power and this invasion came as the final blow to the ruling royal dynasty, for the time being it seemed as if the kingdom of Siam would die out, but it was not to be so. A Siamese leader of Chinese origin, name Phraya Taksin rallied the scattered Siamese army, drove the Burmese and established the new capital at Bangkok, which is called the capital of the angels. unfortunately, Phrya Taksin could not rule for a long time. With the fall of Ayutthaya, the monks had become disorganized and corruption was prevailing in the Buddhist church. The new king would not tolerate such corruption and introduced drastic reform in the church. But it was not liked by many, accordingly he was deposed in 1782 In the same year another dynasty was established at Bangkok by Chao Phraya Chakkri (1782). The present ruling king of Siam claims descent from this new dynasty being the ninth king of the dynasty.
SECTION - II

THAILAND AT THE PRESENT :-

Siam is the name by which Thailand had been known to the world until, 1939, and again between 1945 and 1949. On may 11, 1949, an official proclamation changed the name of the country to "Prathet Thai" or Thailand. The word "Thai" means free and therefore "Thailand means the land of the free".

GEOGRAPHY :-

Situated in the heart of the southeast Asian mainland and covering an area 513,115 sq., from North 5° 30" to 21° and from East 97° 30" to 105° Thailand borders the Lao people's Democratic Republic and Myanmar to the North Cambodia and the Gulf of Thailand to the East, Myanmar and the Indian ocean to the West, and Malaysia to the South. Thailand has maximum dimensions of about 2,500 k.m. north to south and 1,250 k.m. east to west, with a coastline of approximately 1,840 k.m. on the Gulf of Thailand and 865 k.m. along the Indian ocean.

TOPOGRAPHY :-

Thailand is divided into four natural regions the north, the central plain or the Chao Phraya River Basin, the Northeast, or the korat plateau; and the south, or the southern peninsula. The North is a mountainous region comprising natural forests, ridges, and deep narrow alluvial valleys The leading city of this region is Chiang mai central Thailand, the basin of the Chao Phraya River, is a Lush, fertile valley. It is the richest and most extensive rice-producing area in the country and has often been called the "Rice Bowl of

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Asia”. Bangkok, the capital of Thailand, is located in this region. The northeast region, or the korat plateau, is an arid region characterized by a rolling surface and undulating hills. Harsh climatic conditions often result in this region being subjected to floods and droughts. The southern region is hilly to mountainous, with thick virgin forests and rich deposits of minerals and ores. This region is the center for the production rubber and the cultivation of other tropical crops.

CLIMATE :-

Thailand is a warm and rather humid tropical country. The climate is monsoon, marked by a pronounced rainy season lasting from about may to September and a relatively dry season for the remainder of the year. Temperatures are highest in March and April and lowest in December and January. The average temperature is 23.7°C to 37.5°C.

POPULATION :-

The population of Thailand is approximately 63.6 million (Asia week 2002 census), with an annual growth rate of about 1.3 percent. The population includes descendants of ethnic Chinese, Malays, Khmer, Lao, Vietnamese, Indians, and others.

RELIGION :-

Buddhism is the national religion, is the professed faith of 95 percent of the population. Islam, Christianity, Hinduism, and others are embraced by the rest of the population. There is absolute religious freedom. The king of Thailand, under the constitution and in practice, in patron of all major religions embraced by the people.

LANGUAGE :-

The official national language, spoken by almost 100 percent of the population, is Thai. It is a tonal language uninflected, and predominantly monosyllabic. Polysyllabic words in vocabulary have been borrowed mainly
from Khmer, Pali, or Sanskrit. Dialects are spoken in rural areas, other Languages are Chinese and Malay, English, a mandatory subject in public schools, in widely spoken and understood, particularly in Bangkok and other major cities.

GOVERNMENT: -

The Thai monarchy's absolute power ended in a 1932 coup led by a group of army officers and western-educated civilians. The resulting government evolved into a parliamentary structure, although the monarch the head of state. His majesty king Bhumibol adulyadej, the ninth king of the reigning Chakri Dynasty founded in 1792, ascended the throne in 1946. Today he is the longest reigning king of Thailand. Thailand is governed by a constitutional Thailand is governed by a constitutional monarchy with a bicameral parliamentarian form of government. The country is divided into 76 provinces, each administered by an appointed governor, and subdivided in to districts, sub-districts, Tambons (groups of villages) and villages. The Bangkok metropolitan administration is administered by an elected governor and divided into 38 districts. A constitutional monarchy, Thailand is rule by His majesty king Bhumibol adnlayadej. The prime minister and his cabinet, and the government bureaucracy from the executive branch. The legislative body is the national Assembly, of which the prime minister and his cabinet are members. Prime minister is Thaksin sinawatra whose party "Thais love Thai" won in the January 2001 elections.

ECONOMY: -

For over a century, form the mid-nineteenth to the mid-twentieth, the peasantry was the foundation of Thailand society and economy. Peasant small holders grew the rice and other crops which in 1960 still accounted for over 80 percent of all export value. In 1970 four-fifths of the population still made
their primary living from agriculture. The peasantry was in no way “traditional”. It was totally new. At the start of the nineteenth century, most of the area which it later settled was covered by jungle, scrub, and marsh. The agrarian population was small, and was bound by labour indenture to the mobility. The new peasantry broke through the boundaries of settlement and the bonds of social control to create a new rural society on a moving agrarian frontier.  

Throughout the early 1990s, the Thai economy was among the fastest growing in the world. Indeed according to a world Bank report, between 1985-1994 Thailand's average annual per capital GNP growth of 8.2 percent was number one in the world. After enjoying a real compound annual growth rate of GDP of 9.6 percent in the 1986, the rate contracted by eight percent signaling the on set of the collapse of the Thai economy in mid 1997 following the flotation of currency. Thailand sought an international monetary found (IMF) rescue package for its deterioration economy amounting to u.s. 17.2 million. Thailand at that time faced four major economic problems including the depletion of net international reserve, the systematic problems in the financial sector serious liquidity shortage in the "real sector" of the economy and the constraint in the country's ability to resolve economic difficulties arising form widespread regional economic turmoil. To cope with the crisis the government placed priorities on policies to restore confidence and to revive the economy. These policies gave significant results. For example, international reserves were built up to a satisfactory level, foreign capital rebounded and the exchange rate stabilized. The list of measures taken to stabilize the economy is a long one. measures included budget cuts, tax and draft increases, and implementation of a tight monetary policy. In addition, a series of 11 key economic laws and regulations was adopted covering area such as land and condominium ownership bankruptcy and foreclosure procedures, and foregin 

business regulations. The net result of all these reforms was to strengthen the legal framework, while at the same time opening Thai markets to foreign investors, thereby preparing the country for the global attractive market place for the 21st century. With the stimulus packages and the improved economic conditions, the Thai economy regained market confidence and recovery was on its way. Notably, positive growth was recorded for the first time in the second quarter of 1999 and GDP growth in 1999 turned positive to 4.2 percent after a decline of 10.2 percent in the 1998. In addition, the inflation rate was only 0.3 percent in 1999 compared to 8.1 percent in the previous year. In 2000, GDP growth is expected to expand at the rate of 4.5 percent, while the inflation rate is estimated to be 2.5 percent. In conclusion, the government has taken a systematic but flexible approach to resolving the economic crisis so as to allow the economy to recover quickly and in a sustainable manner. All the measures taken resulted in improvements of several economic indicators. This confirms that the Thai economy is on the recovery path, but this times with strong economic and financial fundamental's laid down by major reforms by the current government.

FLAG:--

Thailand's national flag, ceremoniously raised each morning at 08.00 and lowered in the evening at 18.00 in every town and village is composed of five horizontal bands of red, white and blue. Outer bands of red representing the nation enclose equal inner bands of white evoking religion. The blue band, occupying the central one-third of the total area, symbolizes the monarchy. The harmony of the design expresses the complementary nature of these three pillars of the Thai nation. This tricoloured flag, first introduced by the king Vajiravudh (Ramavi) in 1917, replaced an earlier design in which a white elephant was placed against a red background.
NATIONAL COLOURS: -
Thailand has no official national colours, although red, white and blue, inspired by the colours of the Thai flag, are used by Thai international sporting teams, as well as on other appropriate occasions.

NATIONAL ANTHEM: -
The royal Thai Anthem, acclaiming the Chakravatin ideal king Bhumibol Adulyadej embodies, is played during state occasions and public meetings sports events, cinema shows, concerts etc. unlike those anthems whose lyrics are often archaic or absolute, the sentiments expressed in the royal Thai anthem precisely mirror the feeling of the Thai people towards their king.

NATIONAL AMBLEM: -
The Thai national and royal emblem is the Garuda, a mythical half-bird half-human figure that adorns king Bhumibol Adulyadej’s scepter and royal standard. Many ministries and departments have incorporated the Garuda into their insignias. Moreover, the Garuda signifies “By Royal Appointment” and is awarded at the personal discretion of His majesty the king, a sign of royal approval to companies that have rendered outstanding economic and charitable services to Thailand such an award is rarely bestowed and is considered a great honour.

NATIONAL DRESS: -
Although there is no official national dress, the traditional dress has been adopted as the unofficial national costume and can be seen on both formal and informal occasions. For women, it is a full length pasin, a rectangular piece of cloth worn like a skirt or sarong and generally made of Thai silk. The pasin can be of any colour and generally has contrasting bands around the hem. It is worn with a long-sleeved silk blouse. On formal occasions a sash
may by worn across the breast from the left shoulder to the right part to the waist. For men, the traditional dress consists of trousers with a sua phra ratchatham, a short sleeved shirt (long-sleeves for formal occasions) with a high collarless neck. On formal occasions a cummerbund is tied around the waist.

NATIONAL DAY :-

December 5, the birthday of His majesty king Bhumibol Adulyadej, is the Thai national day it is a public holiday. Most national holidays and festivals are of religious nature and serve to evoke a sense of devotion to the monarchy, the religion, and the nation. Some are celebrated by the lunar Calendar and thus their dates very from year to year, while, others are celebrated according to the solar calendar.

SECTION - III

BUDDHISM IN THAILAND :-

As a predominantly Buddhist country, Thailand has an obligation to disseminate the principles of Buddhism to the rest of the world. However, Buddhism, as it exists in Thailand today, has a special identity which is often referred to as “Thai Buddhism” In the one part, its conservative nature staunchly upholds and preserves the principles of Buddhism as handed down throughout the ages and recorded in the Tipitaka and countless commentaries. on the other hand, Buddhism in Thailand derives its strength from the acceptance of change and flexibility, enabling it to coexist with the 20th century life style. As Thailand moves into the new age of the 21st century. Buddhism will remain a strong and integral part of the Thai culture.29

Buddhism, the national religion, is followed by 95 percent of Thai population. There is a total religious freedom in the country and other faiths such as Christianity, Islam, Hinduism, Skims and other faiths are practiced by small minorities.30

In general, archaeological and historical data on the development of Thai religion is heavily biased towards the ruling classes and the urban environment. Scholars have noted this phenomenon and interpreted it in various ways. Thus writing about religious development in Cambodia during the thirteenth and fourteenth centuries, Beichert assumed the existence of an urban-rural dichotomy. He assumes that Theravada Buddhism generally spread in the villages of the Khmer empire before the court adopted it in favour of the Hindu-Mahayana syncretism it had adhered to up to them.31

In practice, the Thai government had accorded people not only religious freedom but also full support to their faiths. The state deems the patronage of religion as one of its affairs. Moreover, under the constitution the king is obliged to be a Buddhist and the upholder of Religion.

After its introduction into Thailand Buddhism gained wide acceptance because its emphasis on tolerance and individual initiative complemented the Thais, cherished sense of inner of freedom. Fundamentally, Buddhism is an empirical way of life. Free of dogma, it is a flexibly moral, ethical, and philosophical framework within which people find room to fashion their own salvation. While Thailand has encountered several crises through the countries, Buddhism has never even one suffered any ill fate in this country on the contrary, it has flourished here from the earliest times. It has had a profound influence over the Thai arts, culture tradition, and learning, more important still, it has dominated the character of the vast majority of the Thai people.

The Pali tradition maintains that learned monks were sent to Suvannabhumi by the great king Asoka of India in the 3rd century B.C. That mission was led by Elder morks sona and uttara. The dentification of the land called Suvannabhumi is still controversial. Some scholars believed that it covered the whole area of the eastern shore of the Bay of Bengal starting from Lower Burmar upto the south most of malay Peninsula.\textsuperscript{32} According to Burmese sources it is identical with Thaton in Lower Bumma.\textsuperscript{33} Thais claim that the center of that so-called Suvannabhumi was modern Nakhorn pathom (Nagara prathama) in central part of Thailand. It was the head quarter or a stronghold of the missionary activities at that time.\textsuperscript{34}

Assuming that the celebrated Suvannabhumi has some connection with the area of present Thailand, it appears that Buddhism crossed the native land and spread in this area more than 2000 years ago. Buddhism is the cultural essence of the Thai society Thai life starting from birth up to death was something to do with Buddhism. Buddhism in Thailand is a branch of the orthodox Theravada that does not believe in the revision of the rules and prescriptions. In view of the fact that Thailand is one of the few Buddhist countries in the world where Buddhism still exists as a living force. Thailand is known as "The hand of Yellow robes" since Thailand is full of yellow robes that are the sacred garment of the Buddhism monks and they can be seen everywhere in the country. It is the only country in the world where the king is constitutionally stipulated to be the Buddhist and where Buddhism is established and has enriched the life and attitude of Thais in all aspects. Without Buddhism, indeed, Thailand would not have been what it is today because the tremendous influence caused by Buddhism exerts on the life of people. Thus, Thailand is called is the "Land of Yellow Robes", "the Land of

\textsuperscript{32} Sasanevamsa, Nalanda Edition PP. 38-48, Kalyani Inscription.
\textsuperscript{33} Damrong, prince : ISS XIII, 1956 PP. 10-12
\textsuperscript{34} The Jinkalamali, camadejivamsa and phongsavadan - Yonok.
smiles” and Bangkok capital city of the country is historically known as a
city of Angles”. There are differences of opinions about when exactly did
Buddhism was introduced to Siam during the reign of Asoka, the great Buddhist
Emperor of India who sent missionaries to various countries of the world.
Others have view on this matter that Siam has received Buddhism much
later. On the basis of archaeological finding and other historical evidences,
however, it is safe to say that Buddhism first reached Siam when the country
was inhabited by racial stock of people known as the Lawa who then had their
capital Dvaravati at a city of Nakon Pathom, which is south of Bangkok 50
kilometers Phra Pathom Chedi the good pagoda of Nakon Pathom and other
historical finds in other parts of the country testify to this as well as the fact
that Buddhism reached the land known the. The Buddhist sculptures which
have been discovered Phra Pathom carry the most original ideas of Buddhism
codes. A famous French scholar considers these as a very strong argument
in favor of an early colonization of southern Siam by Indian Buddhists “one is
even induced”, says he “to wander whether that region with its many topography
like Suphan, Kanburi, U Thong meaning “Golden land” has not better claim
that Burma to represent Suvannabhumi “The Golden Land” where according
to Pali chronicles and ancient traditions. Buddhist teaching spread very early.35

Suvannabhumi Mahavamsa and Sasanavamsa and other Buddhist
literatures tell us that for the propagation of Buddhism, Buddhist missionaries
were sent to different counties by Asoka, the Great. At that time two Thera
monks, Sona and Uttara were sent to the land of Suvannabhumi. Scholars
are not unanimous on this important point. Suvannabhumi was Peru (Thaton)
in Burma, others told that it was southern Siam. The first form of Buddhism
introduced to Siam was that of Hinayana or Theravada school which is proved
by various archaeological remains unearthed in the excavation. At Nakon

35. R. Le May, The concise History of Buddhism Arts in Siam, P. 18. R. C. Majumdar, Hindu colonies in the Far East,
P. 221.
Pathom, such as the Dhamma Chakra (Wheel of Law) the Buddha's footprints and seats, and the inscription in the Pali language, all of which are in rocks. Such objects of Buddhists veneration existed in India before the introduction of the Buddha image. Which came later as result of the Greek influence. Buddhism therefore must have reached Siam sometime before 500 B.C.  

Juding from archaeological finds and another historical evidence, however, it is safe to say that Buddhism first reached Thailand when the country was inhabited by a racial stock of people known as the Mon-Khmer who then had their capital, Dvaravati, at a city now known as Nakon Pathom (Sanskrit. Nagara Prathama) about fifty kilometres to the west of Bangkok. The great pagoda at Nakon cetiya, and other historical finding in other parts of the country testify to this in its various forms, reached Thailand at four different period, namely:

1. Theravada or southern Buddhism (in about 239 B.C.).
2. Mahayana or northern Buddhism (in about A.D. 700),
3. Burma (Pagam) Buddhism (in about A.D. 1057),
4. Ceylon (Sasanavamsa) Buddhism (in about 1253).

Thai Buddhism is the same as the Buddhism to Ceylon, Burma, Laos, and Cambodia. Buddhism of Thailand is publicly prominent, both in the sense that the professional (in Thailand, the saffron-robed Buddhist monk) is a very obvious feature of public life and in the sense that religious institutional structures. Buddhism had made a variety of Thai style into a number of kind.

37. 87 Alem Sangkhavasi, Introduction Thai Buddhism, (Bangkok : pao phitaya publication, 1964), P. 47.

(31)
BUDDHISM AND SOCIAL STRUCTURE OF THAILAND :-

The Thai villages are not the foundations upon which class or economic structures are based, because most relationships in Thai society are based on vertical lines, along the "client patron axis", which cuts across socio-economic classes. Member of a village community whether of a higher or lower status, are treated more as individuals than as member of a special class or social economic group. Here the description of Thailand as a country with a "loosely structured society".  

Culture nationally covers a wide field. A people's beliefs, customs and usage are some of the more important aspects of culture. In these we have been inspired from ancient times by patterns of India, Cambodia and other Hindu communities. Thus our customs in administration such as ceremonials, the laws and national traditions were derived some from the Khmer Empire and some from India. From India too came inspiration in fine art, dramatic art and literature. These as you know have been greatly developed to suit Thai state and Thai ideals. It can thus be summed up that, though inspired deeply by other civilization which existed around us, Thai culture was a produce of our own, an adaptation from foreign ideals but truly Thai in conception.  

Most of Thai merit making is a part of the traditional way of life. Monastery centered activities make merit. On certain occasions it is good to listen to the preaching of the Dhamma even who one does not understand it. One makes distribution to collective ritual, the building of temples, and the origination of one son. These activities offer one an opportunity to acquire all the merit desired. Most people are not interested to make merit at every occasion. Monks are representatives of the virtue of Buddhism, and of the sacred and its power. Monks provide a receptive field


that enables people to gain the merit they need to enhance their chances for a better rebirth, or even for the improvement of their current circumstances. Though gaining merit is not an exclusively female pre-occupations, women are thought to gain tremendous merit by having a son ordained in the temple.42 The Thai culture has its origin in Buddhism, because Thai people from the past to present and concerned with Buddhism from birth till death. And Buddhism plays a very significant role in the daily of the Thai people. It involves almost every occasion in form of culture, ceremonies and festivals, though Buddhism itself is not the religion of rituals. one of the greatest things in Thai life is a man’s ordination. This is both Thai culture and Buddhist ceremony. It is the ideal that all men should become monks of some point in their lives usually before marriage in order that they can experience the discipline and tranquility of the monastic life. For the Thais ordination means education, preparation adulthood and merit Buddhism plays a very important part in the life of the average Thai people. It has indeed, the greatest influence upon them. From the cradle to the grace it influences and directs his life. In fact, it is the living light guides the whole Thai nation. As we have seen all most the Thai culture origin from Buddhism. In the other works Buddhism is the sources of Thai culture. There are many expert monks working for the social development in Thai society. They realize people needs to get socialized and lives of modern techno-economic development. In times of complex situation and crisis the monks inspire people though Buddhist ideas to abide by the moral fibres of society vis a vis economic and material development. The monasteries are indeed the prime movers of stimulus among the people to learn and adopt the civic live in accordance with the changing Socio-economic milieu and thus they work as a socializing agency for the society.43

42. Niels Mulder, Inside southeast Asia : Thai, Javanese and filipino Interpretation of Every day life. (Bangkok : Duang Kamol, 1992), P. 74.
The social solidarity which has been born in Thai lives is because of the fact that the Thai loves their own uniqueness as Thai culture, which has been brought into daily life by monastery located around Thailand Buddhist ceremonies. Ordination ceremony, funeral function or else, which overwhelmed Thai people and Thai lives have attributed themselves to the nation bonds.

Even Thai national Buddhist Day i.e. vishakha Day, etc, also has been their dignity as they are single Buddhist nation.

Sawai Malatong said "monks, as the leader of community work for the villagers for many years even from their history. Thai monks, cultivated people with Dhammas, elevated them untidily in society which is valuable in Thai motto. Both sympathy and wholesomeness are eternity planted, in Triphum pharuang." Apart from the family the Wat is the next most important institution in Thai rural life. Nearly every village has its own Wat, standing as a symbol of the commitment of the people to Buddhism and as the core of village unity. The social and cultural life of the villages around the Wat. The centrality of the Wat in village affairs has the effect of increasing the influence of the monks. In almost all activities the monks represent the Wat and become the villages 'spiritual leaders, a source of respect trust and co-operation. Thus the relationship between Buddhism and Thai society is mutually supportive. But today there is a characteristic difference between the rural Buddhist and the urban Buddhist.

The Thai urbanite is exhibiting a growing disinterest in religious maters and religious ceremonies especially in Bangkok,. The wealthy people tend to spend more money on consumer products and much less by way of religious expenditure. They barely spend on rituals like cremation ordination and marriage blessing. Activities like visiting Buddhist shrines or attending monastery fairs are optional for them. Jhon L.S. Girling states The impact of Socio-economic change with growing numbers of educated, higher paid urban professionals,
business people and officials evidently effects the practices of and to some extent the belief in religion.\textsuperscript{45} since the Buddhism is the state Religion. if is the bounden duty of the king to protect it and promote the ideals Buddha preached It is well to observe the following Royal statement His majesty, king Rama I he great said when he ascended the throne "It is may intention to patronize and promote Buddhism, to protect the kingdom and take care to the people and officials.\textsuperscript{46} Thailand has achieved world wide fame as the "Land of smiles,"\textsuperscript{47} The kingdom of the Yellow Robe\textsuperscript{48} and so on. Frederick Neale, a British traveller has paid the following tribute to the Thai people.

The Siamese are a people incapable of retaining one spark of animosity; and during my stay in Bangkok, I do not remember a single instance of seeing two Siamese come to blows and seldom even quarrel. They have been taught from their infancy to obey and respect every grade, form the king to those just one degree above them, and from their inferiors they in their turn receive that homage they pay to others, hence even were they so disposed opportunities seldom offer which would admit of a dispute.\textsuperscript{49}

\begin{footnotesize}
\begin{itemize}
\item[47.] P.T.R. P. 127.\)
\item[49.] Young, Ernest: The kingdom of the Yellow Robe, Archibald constable, Westminister, 1898.
\end{itemize}
\end{footnotesize}
Indeed because of the influence of Theravada Buddhism peace and non-violence have become leading principles of Thai life. Besides these, love of freedom love of healthy living, compassion, tolerance, altruistic joy are some ofvalves ennobling the life of the Thais. It is on record that while Thailand has been subjected to external aggression it has river attacked any county and never coveted and territory for the last many hundreds of years. In Theravada communities, suluk sivaraksa observes.

There has been triangular relationship of a close and intimate kind between the sangha, the king and the people. The sangha advises the king guides him in the Dhamma and supports him in his administration of the state. In return the king provides protection for the sangha and engages in public works of building Buddhist monuments and dwelling places for the Bhikkhu sangha, and in ensuring optimum conditions for their pursuit of the Buddhist way. The sangha is expected to be the growing point of the reconstructed consciousness and the reconstructed society.\textsuperscript{50}

Thus, Thai national identity expressed through the above triangular relationship have been reflected in the symbol of three colours viz., while, red, and blue on the national flag (Tri-Rong) as introduced by king Rama Vi on 28th September, 1917, He ,in this context describes :

The white colour stands for purity
denoting the triple Gem and the Dhamama
(moral principles) that takes care of the
Thai mind red is colour of blood
which the Thai people would be willing to
shed to maintain the nation and its
religion, and blue signifies the monarch.\textsuperscript{51}

J.B. Pratt in the his “The Pilgrimage of Buddhism, states the influence of
Theravada Buddhism in Thailand as follows:

The influence of Buddhism on the
Siamese people is generally admitted to
be, from the moral point of view,
excellent. This is the chief reason, many
missionaries will tell, why Christian,
missions have made such slow and slight
progress, especially in those parts of
Siam, like Bangkok, where Buddhism is
at its best and at its strongest. The
Buddhist are so satisfied with their own
religion that it is difficult to make them
see they need another. So the
missionaries tell me Buddhism is,
moreover probably the greatest force for
democracy in Siam. The poorest peasant
may become a monk, and once a monk he
is spiritually on the level of the king.

For the happiness of its adherents Buddhism

\textsuperscript{51} King Rama VI : Disitsamit : Special Issue, (Bangkok 1918( P. 42, Chammong Thong prasert (ed.) Buddhism : The
national religion of Thailand : "The Buddhist Promotion committee on Visakha Puja occasion, 1984, Bangkok, 1984,
P. 126.
also does much it teaches it followers
that this is an ideal world that, the forces
which ultimately control it are moral
forces, that was a man sows he inevitable
shall reap, and that death is not the end.52

Buddhism is still the state religion of Thailand. Under the constitution,
the king as a symbol of the nation although protector of all religions, must be
a Buddhism. Buddhism has had a deep influence in the Thai arts traditions,
learning and the character of the people It has modeled their manner of thinking
and acting In short, it has become an integral part of Thai life. The charm that
has caused Thailand to be called The land of smiles undoubtedly comes from
the influence of Buddhism over her people. Realizing these facts, the Thai
rulers have taken the responsibility for the protection and promotion of
Buddhism. The influence of Buddhism can be seen in all aspects of the Thai
life and culture In the home people keep for worship the Buddha images of
various sizes on small altar- tables. While travelling, they wear small Buddha
images around their necks as objects of veneration and recollection or as
amulets for adornment and protection. When passing sacred places like the
Royal chapel of the Emerald Buddha devout Buddhists never fail to pay respect
to them. Many times during the year they hold and attend festivals at a
monastery. Occasionally they go on a pilgrim to some favourite shrines located
in a remote place monastery buildings such as the Uposatha hall and the
repository of Buddha images are usually the most beautiful and ornate building
in the village. The Buddha’s teachings and Buddhist literature such as the
Jataka tales have inspired Thai literature and most of the Thai art forms
especially mural paintings which cover the interior walls of most temples Pali
and Sanskrit are recognized as classical languages. A large number of Thai
words especially those used in royal language and written language and written

are derived from Pali and Sanskrit. Scholars writing textbook usually torn to Pali and Sanskrit roots for modern technical vocabulary. 53 Deeper in the fabric of the nation Buddhism has been one of the main foundations of the Thai culture. It has done much to would the Thai mind and Thai character. The respect of the Thai personality that has caused Thai to be called "the land of smiles" must be credited mainly to the teachings of Buddhism. Buddhist monasteries have been centers of culture of community activities of social life and of popular education. 54 Language is another sphere where the elements of Buddhist influence stand out most prominently. Since the initial introduction of the faith a large number of words form the Pali and Sanskrit language. 55 Which were the literary media of the religion began to find their way into the native tongue until they were perfectly assimilated. To this terminological category belong not only religious technicalities but these especially meant for use in reference to royal personalities and activities as well as common occurrences. Indeed, it was Buddhism that had enriched the language of the Thai people to the level it occupies to day. Thai scholars often turn to Pali and Sanskrit roots when there is a need to coin new words for poetical expressions or for western technical and scientific equivalents. It is also interesting to note how harmoniously and comfortable Pali and Sanskrit which are both inflectional languages, found their place in the Thai tongue, an agglutinative monosyllabic one, with all the differences in syntactical and phonetic structure that seem an apparent negation to such a euphonious assimilation. The general estimate gives at least fifty percent to Pali and Sanskrit terms in the Thai vocabulary as compared to the sum total of the living speech. The words Dharma, Pradesa, Bhiksu, Sasana, (doctrine, country, monk and religion) which are Sanskrit in origin are all commonly used in Thai with noticeably localized pronunciation (although the spelling remains faithful enough). From

55. Pali is the Language of Theravada Buddhism While Sanskrit belongs to the Mahayana school.
the Pali origin there are words like hetupaccaya, samana, thanantara, buddharupa, osatha, etc. meaning cause-condition religious man, position or rank, Buddha image, medicine respectively. For most of Thai people Buddhist is a religious heritage which they accept without question as a way of life, that provides the guidepost for a moral and happy existence satisfies their spiritual thirst and supplies answers to mysteries of life “By gradual adjustment through the countries Buddhism has become indigenous in Thailand its concepts and practices being in accord with the expectations of its adherent’s. The temple though under the monk's administration legitimately belongs to every one and it serves as a center for merit-making ceremonies educational acquisition, and medical treatment, holding meetings and funeral rites. The monks themselves act as teachers, counsellors, and arbitrators in communal disputes, physicians and organizers of all junctions and ceremonies, that take place in the temple precinct. popular Buddhism includes also village processions, community pilgrimages to sacred shrines, and monastic festivals with decorations, orchestras and diversions. Briefly Buddhist believe that one's life does not begin with birth and end with death, but is a link in a chain of lives, each conditioned by volitional act, (karma) committed in a previous existences The concept of karma, the law of cause and effect, suggests that selfishness and craving result in suffering, conversely, compassion and love bring one happiness and wellbeing. Therefore only by eliminating desire can one find peace of mind. The ideal Buddhist aspiration is to attain perfection through “Nirvana”, an indescribable, immutable state unconditioned by desire, suffering or further rebirth, in which a person simply is, yet is completely at one with his surroundings. Later, the Thais in the northern part of the present day Thailand similarly embraced Buddhism, finding it psychologically, emotionally and intellectually satisfying. Moreover, Buddhism was easily


(40)
adopted because it did not conflict with animism or Brahmanic ritual but fulfilled needs not addressed by either. Although Buddhism become the primary religion, Thais have always subscribed to the ideal of religious freedom. While Thai constitutions have stipulated that Thai kings must be Buddhist, monarchs are invariably titled “Upholders All religious“. Consequently, the government, through the Religious education and construct maintain and restore monasteries, mosques and churches.58

BUDDHISM IN THAI HISTORY :-

The third son of Phon Khun Sriindraditya, Phon Khun Ramhamhaeng succeeded to the throne of Thailand in B.E. 1820 (1277 c.e.) and ruled as the third king of Sukhothai. During this time the type of Buddhism which dominated in Sukhothai was that of the Sinhalese inspired Theravada school. When king Ramkhamnaeng conquered the town of Nakhon sithammarat in the mala peninsula Theravada Buddhism received a strong impetus.59

By this time Buddhism had disappeared in India and the center of the religion moved to Ceylon where, under the patronage of king Parakramabahu the Great who emulated king Asoka, the monks were united and the sacred texts were reestablished in their original purity. With the influence of this revival Buddhist monks were dispatched from many countries to study the newly revised doctrine and discipline there. These monks were preordained and took back home the revised ordination procedure later known as Lankavamsa.60

In Thailand, the monks of the Lankavamsa sect settled first in Nakhon sridhammaraj and then soon reached Sukhothai. The great king Ramkhamhaeng sent messages to invite the group of Bhikkhus into his capital

59. B.J. Terwiel, Buddhism and society in Thailand, Published by the South Easy Asian review office, Bihar, India 1984, P. 3.
60. Phra Rajamuni, Thai Buddhism and in the Buddhist world, mahachulalongkorn Alumni Association, P. 19-20.
to preach their doctrine at Sukhothai promising them every help and convenience. King Ramkhamhaeng gave the title of sangharaja, or "supreme patriarch" to the leader in the Sinhalese monks. These monks ordained many local men and had a lasting influence upon the religion of Sukhothai and had a lasting influence upon the religion of Sukhothai and the kingdom as a whole. After that the Theravada Lankavamsa tradition became popular and was more and more widely practiced in Thailand. Some of the Thai monarchs such as king Lithai of Sukhothai and king Borom Trailokanath of early Ayutthaya even entered the order and lived for some time as Bhikkhus. This later resulted in the custom of Thai youths entering the order for at least a short period in their lives. Pali was studied and used as the fundamental language of the scripture instead of Sanskrit. The Mahayana Buddhism adopted under the Srivijaya and khmer rule declined and finally disappeared. This marks the period in which all Buddhists in Thailand were unified under the one single faith of the newly revised Theravada Buddhism. During the reign king Boromakot (1733-1758) news was received from Srilanka that king Kittisiri Rajasiha had liberated the country form foreign oppression and that he was attempting to restore the Buddhist tradition, which had been destroyed by heretics. He sent an embassy in 1950 to Ayutthaya asking for a chapter of learned monks to come and ordain Sinhalese Buddhists. So that pure sangha could be reinstated in Srilanka.61

The Thais were very happy to comply and sent a group of monks headed by Upali here. Within a few years, the Thai monks ordained a large number of Sinhalese Buddhists, and this gave rise to a considerable revival of Buddhism in the Island kingdom. Even rise to a considerable revival of Buddhism in the Island kingdom.

Even today the Siamese ordination has been in use in Ceylon. There also developed a Buddhist sect called Siyam Nikaya which is still the major sect in that country. During the Ayutthaya period, Theravada Buddhism in Thailand seemed to reach its Zenith of popularity. But in the year 2310 B.E. Ayutthaya fell under the attacks of the Burmese. Though the Burmese were repelled, the country was disorganized and Buddhism declined king Taksin and king Rama I did very much to revive the religion. The second Buddhist council of Thailand was held during reign of Rama I. The Tripitaka and commentaries were collected, revised and established. The Emerald Buddha the Buddha shining and many other priceless Buddha images were collected and enshrined as national treasure in various temples in Bangkok.

As mentioned earlier king Mongkut was a monk for twenty-seven years and knew the doctrine well. Seeking to give monastic life its former strictness, he founded a new movement within the order and called it the Dhammayuttika sect to distinguish it from the original sangha, which was later called the Mahanikaya sect. As time went on there were movements, changes and improvements in both sects so that at present the two sects do not differ substantially in any way from each other. The reign of king chulalong korn (Ramav) marks the period of great changes and progress both in secular and in religious affairs. king Rama V founded two Buddhist universities in Thailand Mahamakuta Raja vidyalaya and Mahachulalong korn Raja vidyalaya, for the sake of increasing the progress and stability of education of Buddhism. He also enacted a law concerning the administrative system of the community of Bhikkhus declaring that the Buddhist temple should be self-governing holy community, while the state would be patron for the welfare of the temple.

Many books on Buddhism were written by many scholars. The Tripitaka, formerly a set of palm leaf books in Cambodian characters, was revised and printed in the form of normal books, using Thai characters.

Rama IX His majesty king Bhumibol Adulyadej, the present king of Thailand came to the throne after the death of his elder brother, Rama VIII in the year B.E. 2489 (1946 A.D.). In his reign many temples are repaired many institutions and writers contributed a great number of books on Buddhism both in Thai and English. We can say that any person can get an insight study of Buddhism in Thailand either by himself or from several temples offering free Buddhist classes. Thus has Buddhism prospered and today it had finally established in Thailand.  

In Thai society the Buddhist brotherhood is composed of four assemblies of Buddhists namely, monks Nuns, Laymen and Laywoman. As it is well known monks and Nuns are from the Monastic section while Laymen and Laywoman are from the lay section. The two sections follow the path of the Buddha at different levels. The monks are more devoted to spiritual development than the laymen. When we see the history of Thailand, we see clearly the close relationship between Buddhism and Thai Nation.

The history of Thai nation is also the history of Buddhism. The Thai nation was originated over 2,000 years ago. Also in that same period, Buddhism came and ever since is playing an important role in the Thai history. As mentioned earlier by the researcher, the Thai nation settled firmly in present day Thailand 7,000 years ago. Also seven centuries ago it adopted the present form of Buddhism. Buddhism is the state religion of Thailand under the constitution, the king as a symbol of the nation, although he is protector of all religions, must be a Buddhist.  

Thus Buddhism is the majority religion of Thailand, and to most Thai’s to be a Thai is equated with being a Buddhist.

Apart from the massive government bureaucracy, the Buddhist monkshood is numerically the great of all Thai institutions, but while attitudes towards civil servants are often ambivalent, attitudes towards monks are almost always positive and trustful. The bureaucrats are seen to embody the power to rule and command, but the monks represent a way of life in which all Buddhist Thais share Buddhist is therefore present in society in the greatest of Thai institutions, expressive of and perpetuating the Thai nation its traditions, its rituals, and its identity. At present there is 95.92 percent Buddhist population. While it is possible to travel for days in remote areas without seeing a representative of government, it would be strange indeed if a day passed without seeing a living manifestation of Buddhism. In Thai society till today, to spent time in the monkshood carries prestige and reaffirms Thai traditions. Especially those who have spent more than average time in the robes will be well versed in Pali formulate and the details of rituals. After disrobing they may acquire prestigious positions, such as leader of the lay congregation or member of the temple committee. According to Thai thinking, Buddhism deals essentially with virtue and wisdom, which can liberate people from the common order of life Buddhism shows the way out of the fetters of existence. It transcends and relates to the trustworthy order of morality and goodness that is symbolized by the home.66

Buddhism have a deep influence in the Thai arts traditions, learning and the characteristic of the people. It has modeled their manner of thinking and acting we can say that charm that has caused Thailand to be called the land of smiles undoubtedly comes from the influence of Buddhism over her people. Realizing these facts, the Thai rulers have taken the responsibility for the protection and promotion of Buddhism. The Thai rulers have always encouraged and supported Buddhism by building and maintaining monasteries, by providing the monks with material necessities and facilities for performing religious


(45)
duties, by patronizing their educational activities, such as the Buddhist councils for revising Tripitaka and having the scriptures translated into Thai and by reforming the sangha and appointing able supreme patriarchs to govern the order. As researcher have mentioned earlier since B.E. 2446 (1903 C.E.) the state has even enacted the laws forming the constitution under which the sangha govern itself.\textsuperscript{67}

To achieve the close cooperation between the order and the government and to provide the channel through which the sangha can communicate with government authorities and through which the state can promote the well being of the sangha. The Department of Religious Affairs has been established in the ministry of education. Four Buddhist holidays are recognized by the government as national holidays, namely,

1. the mangha puja day,
2. the Visakha puja day,
3. the Asalha Puja day,
4. the khao Pansa day.

In Thailand, the Buddhism will never suffer because it is the root of the Thai nation social cultural and identity Buddhism occupies more than the narrow area allocated to religion in other societies, and is constantly involved in economic, business, political diplomatic, intellectual and scientific contexts as the basic belief on which all human activity in Thailand rests.

Buddhism and Economic :-

During the last three or four centuries in human's attitude to nature. It would have thought that western people's attitude to nature. People seem not experience themselves as a part of nature but as an outside force destined to dominate and conquer it. They neglected realizing that, if they won the battle, they would find themselves on the losing side. The battle, recently, went well

\textsuperscript{67} Pha dhammapitaka, Op cit. P. 14.
enough to give them the illusion of unlimited powers which nourished by astonishing scientific and technological achievements. It's been a total victory, but not so well as to bring the possibility of total victory into view. This has how come into new of many people beginning to realize what this means for the continued existence of humanity.

E. F. Schumacher says that, "One of the most fateful errors of our age is the belief that the problem of production has been solved." 68

It is this error is pervading all present day systems there is at present not much to choose between them. The latter illusion is based on the failure to distinguish between income and capital where this distinction matter most. People now are facing of pollution as a rather hasty habit indulged in by careless or greedy people neighbour's garden. We need a faster rate of economic growth, and use at least some of the fruits of our ever increasing.

Productivity to improve the quality of life and not merely to increase the quantity of consumption. All this is fair enough, but it touches only the outer fringe of the problem. To get to the crux of the matter, we do well to ask why it is that all these terms-pollution, environment, ecology, etc. have so suddenly come into prominence. 69

P. A. Payutto the well know Buddhist monk of Thailand gave his explanation on this matter that "the word 'production' is misleading. We tend to think that through production new things are created, when in fact, it is merely changes of state which are effected. One substance or form of energy is converted into another. These conversions entail the creation of a new state by the destruction of an old one. Thus production is away accompanied by destruction. In some case the destruction is acceptable, in others it is not. Production is only truly justified when the value of the thing produced outweighs the value of that which is destroyed. In some cases it may be better to refrain from

69. Ibid. P. 5
production. This is invariably true for those industries whose products are for the purpose of destruction. In weapons factories, for example, non-production is always the better choice. In industries where production entails the destruction of natural resources and environmental degradation, non-production is some times better choice. To choose, we must distinguish between production with positive results and production with negative results; production that enhances well-being and that which destroys it.

In this light, non-production can be a useful economic activity. A person who produces very little in materialistic terms may, at the same time consume much less of the world's resources and lead a life that is beneficial to the world around him. Such a person is of more value that one who diligently consumes large amounts of the world's resources while manufacturing goods that are harmful to society. But modern economics could never make such a distinction; it world praise a person who produces and consumes (that is, destroys) vast amounts more than one who produces and consumes (destroys) little.”\textsuperscript{70}

While we are on the Problem of doing work in order to obtain money. There is still much disagreement among economists as to scope of economics. The quality of this disagreement is of some significance for an estimate of the resent and future of the science and it will occupy us a great deal later.\textsuperscript{71} The public knows that it can justifiably demand of the economist a statement of how the system works (though its faith in the explanation which is forth coming is not always great) ; but it generally wants to know also what is the right thing to do.\textsuperscript{72} The particular set of economic conditions to which they refer was not present on developed and comprehensive form at any earlier stage of human history.\textsuperscript{73} Man cannot being to theories about the economic process as long as this is so simple as to require no special explanation.\textsuperscript{74}

\textsuperscript{72} Ibid. P. 20
\textsuperscript{73} Ibid., P. 20.
\textsuperscript{74} Ibid., P.21.
But all that anthropology shows is that the earliest human theorizing was concerned with what contemporary economists would call the technical aspects of the process of want satisfaction.

In so far as we can discover the ideas which primitive man consciously held they appear to be designed to supply some explanation of the changes of reason, of the power of the soil, of the habits of animals, and of the bearing of all these upon the ability to satisfy human beings wants.\textsuperscript{75}

The animistic views of early Semitic religion gave way to an idealized conception of divinity. But the unearthly majesty of God is tempered not only by two other basic attributes, justice and mercy but also by the covenant between the Deity and his people.\textsuperscript{76} The evils which the prophets denounced were not realized to be in part the result of the growth of new economic structure; they were ascribed exclusively to a change of men’s hearts.\textsuperscript{77}

The remedy was equally a wholly idealistic one; a full of acceptance of God’s Law, a life led, once again, according to the religious code. A clear vision of a new social structure of the future was no part of the view.\textsuperscript{78}

In Plato’s ideal state there are two classes the rulers and the ruled. The former is divided into guardians and auxiliaries’ the latter are the artisans.\textsuperscript{79}

But this part in the controversy about the ideal is the least important of Aristotle’s contributions to early economic thought. His analytical ideas can be summarized under three headings:

a) the definition of the scope of economics;

b) the analysis of exchange, and

c) the theory of many.

\textsuperscript{75} Ibid., P. 22.
\textsuperscript{76} Ibid., P. 23.
\textsuperscript{77} Ibid., P. 24.
\textsuperscript{78} Ibid., P. 24.
\textsuperscript{79} Ibid., P. 29.
According to Aristotle, economy divided into two parts: economy proper which was the science of household management; and the science supply; which was concerned with the art of acquisition.\textsuperscript{80}

In discussing the science of supply Aristotle is soon led to analyze the art of exchange through which the needs or the household are increasingly met. Here distinguish between a natural and an unnatural form of exchange. The former is merely an extension of the economic of household designed for the satisfaction of men's natural wants.\textsuperscript{81}

Of everything which we possess, there are two uses; both belong to the thing as such, but not in the same manner. For one is the proper. And the other the improper or secondary use of it, for example, a shoe is used for wear, and is used for exchanged, both are uses for the shoe. In these words, Aristotle laid the foundation of distinction between use value and exchange-value, which has remained a part of economic thought to the present day.\textsuperscript{82}

Although his words are obscure, Aristotle seems to say that the secondary value of an article as a means of exchange is not necessarily "unnatural". Men may exchange without being engaged in the unnatural form of supply the art of money-making. They would in that case exchange only until they have enough; but barter does not step hear men become more and more dependent upon exchange for the supply of their needs and they develop a medium of exchange.\textsuperscript{83}

Thus Aristotle carries a little further Plato's definition of money as symbol for the sake of exchange. He shows how the inconveniences of barter lead to the development of indirect exchange, how measurement by size and weight is replaced by coinage, and how trade for its own sake, the Pursuit of money-making, arises. The natural purpose of exchange, the more abundant

\textsuperscript{80} Ibid., P. 32.
\textsuperscript{81} Ibid. P. 32
\textsuperscript{82} Ibid. P. 32
\textsuperscript{83} Ibid. P. 32-33
satisfaction of wants, is lost sign of, the accumulation of money becomes an end in itself. The worst form of money-making is that which uses money itself as source of accumulation; usury. Money is intended to be used in exchange, but not be increase at interest, it is by nature barren; through usury it breeds, and this must be the most unnatural of all the ways of making money. In these views Aristotle shows himself to be still anxious to limit to scope of commerce by setting it on an ethical basis and by distinguishing between different forms of it.\textsuperscript{64}

Aristotle’s long discussion of the two arts of money making was not just an attempt to drive home an ethnical distinction. It was also a true analysis of two different forms in which money acts in the economic process: as a medium of exchange whose function is completed by the acquisition of the good required for satisfaction of a want; and in the shape of money capital leading men to the desire for limitless accumulation.\textsuperscript{65} In his discussion of the quality of money Aristotle concludes that money has a conventional rather than a natural origin.\textsuperscript{66} Aristotle recognizes that “money is serviceable with a view to future exchanges, but also that its value, like that of other things, is subject to change.\textsuperscript{67}

According to the teaching of Buddhism, human beings are born in a state of ignorance, which is a real limitation in life, lack of proper knowledge and causes problems in life since birth. Because of ignorance, they do not really know how to conduct their lives, people simply follow their desires, struggling at the directive of craving to stay alive in a hostel world. This blind craving is called Tanha means craving, ambition, restlessness, or thirst. It arises in correspondence with the feeling: if the feeling is pleasant, there will be a desire to hold onto it; if the feeling as unpleasant, there will be a desire to

\textsuperscript{64} Ibid., p.33.
\textsuperscript{65} Ibid. P.33
\textsuperscript{66} Ibid. P.33
\textsuperscript{67} Ibid., P.35.
escape from or destroy it; if the feeling is neutral, there will be a subtle kind of attachment to it. These reactions are automatic, they do not require any conscious intention or any special knowledge or understanding.\(^{88}\)

Because of Tanha so closely follows feeling, it ends to seek out objects which will provided pleasant feelings, which are basically the six kinds of pleasant sense objects: sights, sounds, smells, tastes, bodily, feelings and mental objects. The most prominent of these are the first five, known as the five sense pleasures. The six sense objects, and particularly the five sense pleasures, are the objects that Tanha seeks out and fires into. In this context, our definition of Tanha might be expanded on thus: Tanha is the craving for sense objects which provide pleasant feeling, or craving for sense pleasures. In brief, Tanha could be called wanting to have on wanting to obtain. Tanha would be much problem if it is without the guidance of proper knowledge or Wisdom, can be easily seen in the basic need for food. On a wider scale, the social costs of over consumption, such as depletion of natural resources and costs incurred by health care, not to mention crime, corruption and wars, are enormous. Modern economics and Buddhism both agree that mankind has unlimited wants. The Buddha says, "There is no river like craving"\(^{89}\). Rivers can be sometimes fulfilled or blocked by their banks, but the wants of human beings can never filled.\(^{90}\)

In the struggle to feed their endless desires, people do not clearly perceive what is true benefit and what is harmful in life. Then do not know what leads to true well-being and what leads away from it. With minds blinded by ignorance, people can only strive to feed their desires. In this striving, they sometimes create that which is of benefit, and sometimes destroy it. If they do create some well-being, it is usually only incidental to their main objectives but in

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89. Dhammapada Tr. by Daw Mya Tin, Varanasi 1990, P. 186
most cases the things obtained through Tanha harm the quality of life. As they struggle against each other and the world around them to fulfill their selfish desires, human beings live in conflict with themselves, with their societies and with natural environment. There is a conflict of interests; a life guided by ignorance is full of conflict and disharmony.

If this were all there is to human nature, and all that needed to be taken into consideration in economic matters, then we human beings would not be much different from the animals, and perhaps even worse because of our special latent for pursuing activities which are detrimental to well-being. Fortunately, there is more to human nature than this. Buddhism states that human beings are naturally endowed with a special aptitude for development. It is natural for mankind having craving for things it also recognizes the human desire for quality of life or well-beings, the desire for self improvement and goodness. Problems arise when life is lives form ignorance and at the direction of craving. Problems can be solved by acquiring proper knowledge. Human development thus hinges on the development of knowledge.

In Buddhism this kind of knowledge is known as Panna- Wisdom.

One of the way to develop wisdom may be possible practice according to the following principles :

1. Sappurisasamseva : association with the wise : to associate with learned and virtuous people, who are attained, wise and worthy of respect.

2. Saddhammassavana : hearing the teaching : paying attention to teaching and advice, and searching out. Knowledge from other people, books and other media; applying oneself to learning, asking questions and delving in to the truth.

3. Yoniso-manasikara : intelligent reflection : reflecting on the things see, heard and learned; analyzing them, seeing the what, when, where, why and how of things; seeing what their virtues and shortcomings are :
Dhammanudhammapatipatti: right practice: using the teachings rightly, according to the defined principles and objectives, so that the minor principles accord with the major ones and the minor practices are harmonious with the major ones. As an example, contentment with little is meant to bring about favorable condition for making effort, not laziness.  

Whe ignorance is replaced with wisdom, it is possible to distinguish between what is of true benefit and what is not. With wisdom, desires will naturally be for that which is truly beneficial. In Buddhism this desire for true well-being is called dhammachanda (proper desire), kusalachanda (skillful desire), or in short chanda, leads to effort and action base on intelligence and clear thinking or desire in the proper way.

By contrast, Tanha leads to blind seeking based on ignorance. Both of these internal desires motivate behavior, but with very different ethical consequences.

In Buddhism the ethical value of behavior can be judged by whether it is motivated (overtly) by Tanha or chanda and (on a deeper level) by ignorance or wisdom. When it comes to judging the ethical value of economic behaviour, we must determine what kind of mental state is motivating it. When greed (Tanha) is driving economic decisions, behavior tends to be morally unskillful, but when desire for well-being (chanda) is guiding them, economic behavior will be morally skillful. By judging economic behavior and economic activity are linked in the case and effect stream.

From the Buddhist point of view, economic activity should be a means to a good and life. Production, consumption and other economic activities are not ends in themselves; they are means; and the end to which they must lead is the development of well-being within the individual, within society and with the environment.

Buddhists recognize that requiring wealth is one of life’s fundamental activities, and the Buddha gave many teachings on the proper way to acquire wealth. But be always stressed that the one who has acquired wealth honestly should support him/herself comfortably, share with others and performs good works. Moreover, those are not deluded by wealth, but uses it with full knowledge and awareness of its benefits and faults and are detached from wealth and so becomes its master. One who has been so, is the one acquires wealth honestly and uses it with wisdom and intelligence. Most people acquire wealth through dishonest means, some acquire both honest and dishonest, other acquire honestly, but lacks of the wisdom and intelligence.  

It is, of course, the purpose of wealth is to facilitate the development of highest human potential. In Buddhism there are said to be three goals in life: the initial, medium, and ultimate goals. The initial goals are reasonable material comfort and economic security. Material security, however, is only a foundation for the two higher, more abstract goals - mental well-being and inner freedom.

The major art of our lives is taken up with economic activities. If economics is not have any real part to play in the resolution of human problems, then all economic activities production, consumption work and spending-must contribute to well-being and help realize the potential for a good and noble life. It is something what we are capable of doing. The essence of Buddhist economics lives here, in ensuring that economic activity enhances the quality of our lives. So as to bring our mind in righteous way.

Thailand is an agricultural country. The main source of its economy lies in land. Rice is the principal crop which has always been surplus. In addition to rice, sugarcane, peasants grow coconut, chili, pepper, onion, fruit, fish, forest products and rubber. Traditionally Thai economy way self-subsisting, as the household necessities mere met by agricultural product. In the present day, modern industries increased throughout the country. Most of Thai people

are Buddhists. They practice the teaching of the Buddha in their livings. In economic matters, Buddhism as practiced in Thailand has played certain beneficial roles. First, there are many Buddhist teaching which give practical advice on how to maintain an economically a viable and decent household.

The Buddha taught that layman who intends to become successful, economically or otherwise, must follow the four rules of conduct. Fourfold path toward success or, in pali, the fourfold Iddhipada, there are:

1. Chanda “having a heat of zeal, to work hard and pay constant attention to whatever one is doing.
2. Viritya : doing with effort, to be diligent and apply one self to a tast with strong effort, patience and perseverance, not abandoning it, but striving ever onward until success is attained.
3. Citta : committing oneself to the task; to establish one’s attention on the task in hand and do it thoughtfully.
4. Vimamsa : using wise investigation; to diligently apply wise reflection to example cause and effect within what one is doing and to reflect on.

Buddhism does not place great emphasis on economic achievement, but Buddhist teachings can be made applicable of serviceable to economic development. One essence of Buddhism is the emphasis on the "Middle way". But this does not necessarily impede the path toward economic development.

Buddhist moral principles were not applied only to production but also to devised to five parts:

1. Expenses incurred on procuring basic needs beginning with food.
2. Maintaining the wife, children and servants,
3. For ill-fortune and other emergencies.
4. For charitable purposes, and
5. For activities such as the treatment of one’s relatives and visitors fulling obligatory duties to the dead by undertaking various cuts like offering of alms on their behalf, offering merit to the deities, and for the payment of state text.\(^{95}\) Good people do not waste money on drinks, gambling, feasts, dancing, singing, music, acrobats etc.

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\(^{95}\) Nandasena Rathapala, Buddhist Society, Satguru Publications, A Division of Indian Books Center Delhi : 1993 P. 101
The Buddha condemned certain activities and professions, like slaughtering domestic animals for the purpose of sacrificing or for food, selling meat, hunting, fishing, production and sale of armaments, trading in poisons and intoxicating drinks, slavery etc.  

According to the Buddhist teachings, Economic Production has to center on human beings. Then it has to look at man in relation to the economic activity initiated by him. An Economic act has to be weighed together with other acts undertaken only when it does not:

1. exploit other;
2. increase additional wants while depriving some others of their basic needs;
3. does not fall within the five areas stated earlier;
4. would not lead to undue waste, of the creation of illbalance in material resources available or disturb the ecological balance.

Wealth should be used for the purpose of helping other; it should support a life of good product and human development. According to this principle, when wealth arise for one person, the whole of society benefits. The Buddha taught that a householder who shares his wealth with others is following the path of the noble ones:

"If you have little, give little; if you own a middling amount, give a middling amount; if you have much, give much. It is not fitting not to give at all. Kosiya I say to you, 'Share your wealth, use it. Tread the path of the Noble ones. One who eats stone eats not happily".

Buddhist economic theory considers it the duty of the state or the ruler to direct economic policy without limiting its role to that of a passive observer. The state economic policy should actively intervene to correct the ill-balance in the distribution of material and non-material resources. Everyone have to reserve the societies and environment, do no selfish.

95. Nandasena Rathapala, Buddhist Society, Saiguru Publications, A Division of Indian Books Center Delhi : 1993 P. 101
98. J. V. 382, P. V. Payutto, Buddhist Economics, Op-cit., P. 77
SECTION - IV

BUDDHISM AND ITS VARIOUS SCHOOLS :-

One of the most intriguing intellectual phenomena of the mid-twentieth century. Is the widespread interest in religion at a time when there is also extensive agreement that religious belief, as traditionally understood, has markedly declined in its intrinsic significance for most numbers of modern societies. This is readily understandable in so far as much public interest in religious matters relates precisely to the efforts of religious people to modify and adapt religious beliefs and institutions in the light of changes occurring in modern societies.

The controversies surrounding the publication of Bishop John Robinson's Honest to God (1963) and on an almost global scale, the papal Encyclical on birth control (1968) fall into this category. More fundamentally, however, intellectual interest in religious beliefs and institutions appears to be part of a generalized concern with problems of meaning and purpose in social life, the foundations of ethics, morals and values, and so on. For the sociologist religion tends to assume great importance precisely in terms of the relationship between these more general aspects of human culture and the apparent decline in religious authodoxy. The sixth century B.C. was an important landmark in the religious history of India. The rise of Buddhism took place in this century. It marked the end of the predominance of the Brahmans period.

The beginning of the fourth century A.D. which witnessed the rise of the Gupta dynasty, marked an important period in the political as well as in the religious history of ancient India. From epigraphically records it is clear that a


(58)
king named Gupta or Srigupta had the title of maharaja and was the founder of the Gupta dynasty. Buddhism attained its prominence as one of the distinct religious in the Gupta period.\textsuperscript{102}

Some evidence is available regarding the spread of Buddhism in India at the time of Harsavardhana. Hiuen-tsang’s account is very useful on this point. It helps us to draw a picture of Buddhism, the progress of the Hinayana and the Mahayana, the popularity of the Mahayana form of Buddhism, and the development of its various sects in the age of Harsavardhana. Hiuen-tsang refers to the Mahayana and Hinnayana, the two main divisions of Buddhism and also makes references to eighteen schools. He describes, "As a religious system of Julai is apprehended by people according to their king, and as it is long. Since the time of the Holy one, Buddhism now is pure or diluted according to the spiritual insight and mental capacity of its adherents. The tenets of the schools keep these isolated, and controversy runs high; heresies on special doctrines lead many ways to the same end. Each of the Eighteen schools claims to have intellectual superiority; and the tenets of the great and the small systems (vehicles) differ widely wherever there is a community of Brethren it makes (its own) rules of gradation. The brother who expounds orally one treatise (or class of scripture) in the Buddhist canon, whether vinaya, Abhidharma or sutra, is exempted from serving under the prior, he who expounds who is invested with the outfit of a superior; he who expounds three has Brethren deputed to assist him; he who expounds four has lay servants assigned to him; he who expounds five rides an elephant; he who expounds six rides an elephant and has a surrounding retinue. Where the spiritual attainments are high, the distinctions conferred are extraordinary.\textsuperscript{103}

\textsuperscript{102} Ibid., P. 77.
\textsuperscript{103} Ibid., P. 99.

(59)
Over the centuries, Buddhism has evolved into five separate schools. The first school, the oldest one, is known as the Theravada or Hinayana school; it is also known as the small wheel, or the teaching of the elders. The second is the mahayana, or the Big wheel school. The third school is known as zen Buddhism. The fourth school is Lamaistic Buddhism. And the fifth is Tantric Buddhism.\textsuperscript{104}

While leaving the first and second schools of Buddhism for a more detailed discussion, the remaining three will be only briefly identified.

1. **Zen Buddhism.** This school of Buddhism has three branches in Japan:
   - the Rinzai, founded by a Japanese monk, Eisai (1141-1215 A.D.);
   - the Soto, founded by monk Dogen (1200-1250 A.D.); and
   - Obaku, established by a Chinese monk named Igen, about 1653 A.D.

Both Japanese monks, Eisai and Dogen, spent many years studying in China.\textsuperscript{105}

According to this school, the enlightenment is achieved only through one’s inward efforts and, consequently, it stresses self-discipline, self-control, and self-conquest.\textsuperscript{106} It emphasizes meditation and stresses the followers should pay attention to the teaching of the Buddha and not to the personality or charisma of the monk. Therefore, for the followers of zen the personal conduct of a monk is irrelevant. The zen monks are allowed to marry.\textsuperscript{107} The monk Dogen’s doctrine is one of the most important and representative features of Zen Buddhism. Feeling that the answers he was seeking could not be found in Japan, he set out for China to "Seek the light", and propagated the following doctrine after returning to Japan.

\textsuperscript{104} Thailand Buddhism, society and women ALEXANDRA R. KAPUR -FIC. Abhinav Publications 1998, P. 102.
\textsuperscript{105} J. N. Takasaki, In Bapat., Op-cit., P.118. for the principal schools of Buddhism in India, Northern countries (Nepal, Tibet, China and Japan), and the Southern Countries (Ceylon, Burma, Thailand and Cambodia) See Ibid., PP. 86-121. Also chatumarn Kabilsingh, A. Comparative study of Bhikkhuni Patimokkha. Varanasi : Chaukambha orientalia, 1984, "Historical Development of various schools", PP. 174-185.
\textsuperscript{107} Bangkok Post, January 24, 1995.
"All human beings have been already enlightened. They are Buddha by nature. The practice of Meditation is nothing but the Buddha's act itself."\textsuperscript{108}

Accordingly, the Buddha's acts continue to work for the improvement of human society, but the human beings should also constantly strive for the welfare of the community in which the live. Zen Buddhism found its main follower in the warriors for whom steadiness of mind was necessary. Patronized and encouraged by the shoguns, zen Buddhism quickly spread throughout Japan. The Rinzai sect had closer contact with the shogunate Government that the Soto, it was very popular among the local lords and the farmers, was quite large. Zen Buddhism made significant contribution to the development of Japanese culture. It transported to Japan the higher Chinese culture of those days. The painting in black and white, the non dance, the tea ceremony and the flower arrangements all came into fashion as a result of the influence of the zen Buddhism. Also, the spirit of zen Buddhism played a considerable role in the formulation of the tenets of Bushido, the Japanese concept of chivalry.\textsuperscript{109}

Lamaism, also known as Tibetan Buddhism, has radically deviated from the original form of Buddhism, is followed essentially in Tibet and Mongolia, and in fact represents a form of Mahayana Tantric Buddhism. It originated in India at the time when old school of Buddhism was in decline, was greatly influenced by Tantric Hinduism, and it is marked by the use of elaborate symbols and magic formulas. In interacted with the indigenous Tibetan religion called Bon; which claims that man's life is controlled by spirits and fierce demons, and that out of fear man seeks to control them by the invocation of magical spells, sacrificial rituals and magic formulas. In Lamaism, even the eternal Buddha of Mahayana manifest themselves in powerful images of fierce spirits, who subdue them and make them serve man rather than harm him.

\textsuperscript{109} Ibid., P. 119.
This explains why Tibetan art frequently portrays Buddha with fierce facial expressions, and not with a smile and peace on his face. Worship is based on sacred texts and involves chanting of prayers, invocation of mantras and performance of sacred ritual believed to have magical powers.110

Tantric Buddhism. This school of Buddhism draws upon. Tantric Hinduism. Practiced in Tibet and Nepal its highly symbolic and believes that a ritualistically performed sexual act is a bridge leading directly to the primordial creative power of nature, and hence is a means to spiritual achievement of inner peace.

The real followers of the Buddha can practice this religion without adhering to any school or sect. A few hundred years after the Buddha’s passing away, There arose eighteen different schools on sects al of which claimed to present the original teaching of the Buddha. The differences between these schools were basically due to various interpretations of the teachings of the Buddha. Over a period of time, these schools gradually merged into two main schools. Theravada and Mahayana. Today, a majority of the followers of Buddhism are divided into these two schools.

Basically Mahayana Buddhism grew out of the Buddha teaching that each individual carries within himself the potential for Buddhahood. Theravadins say that this potential can be realized through individual effort. Mahayanists, on the other hand, believe that they can seek salvation through the intervention of other superior beings called Bodhisattvas. According to them, Bodhisattvas are future Buddha who, out of compassion for their fellow human beings, have delayed their own attainment of Buddhahood until they have helped others towards liberation.

In spite of this basic difference, however, it much be stressed that doctrinally there is absolutely no disagreement concerning the Dhamma as contained in the sacred Tri Pitaka texts. Because Buddhists have been encouraged by the master to carefully inquire after the truth, they have been

free to interpret the scriptures recordings to their understanding. But about all, both Mahayana, and Theravada are one in their reverence of the Buddha.¹¹¹

The areas of agreement between the two schools are as follows:

1. Both accept sakyamuni Buddha as the Teacher.
2. The four Noble Truths are exactly the same in both schools.
3. The Eightfold path is exactly the same in both schools.
4. The Pattica-samuppada or teaching on Dependent origination is the same in both schools.
5. Both reject the idea of a supreme being who created and governed this world.
6. Both accept Anicca, Dukkha, Anatta and Sila, Smadhi, Panna without any difference.

Some people are of the view that Theravada is selfish because it teaches that people should seek their own salvation. But how can a selfish person gain Enlightenment? Both scholars accept the three Yana or Bodhi and consider the Bodhisatta ideal as the highest. The Mahayana has created many mystical Bodhisattas, while the Theravada believes that a Bodhosatta is a man amongst us who devotes his entire life for the attainment of perfection, and ultimately becomes a fully Enlightened Buddha for the well-being and happiness of the world. The terms Hinayana (small vehicle) and Mahayana (great vehicle) are hat known in the Theravada Pali literature. They are not found in the Pali canon (Tripitaka) or in the commentaries on the Tripitaka. Theravada Buddhists follow orthodox religious traditions that have prevailed in India two thousand five hundred years ago. They perform their religious services in the Pali Language. They also expect to attain the final goal (Nibbana) by becoming a supreme Enlightened Buddha, Pacceka Buddha, or an Arhant the highest stage of sainthood). The Majority of them prefer the Arahantahood. Buddhists

in Sri Lanka, Burma and Thailand belong to this school. Mahayanists have changed the old religious customs. Their practices are in accordance with the customs and traditions of the countries where they live. Mahayanists perform their religious services in their mother tongue. They expect to attain the final goal (Nibbana) by becoming Buddha, hence, they honour both the Buddha and Bodhisattva cone who is destined to be a Buddhhal with the same respect. Buddhists in China Japan, and Korea belong to this school. Most of those in Tibet and Mongolia to this school. Most of those in tibet and Mongolia follow another school of Buddhism which is known as vajrayana.

Buddhist scholars believe that this school inclines more towards the Mahayana Sect.

It is universally accepted by scholars that the terms Hinayana and Mahayana are later invention. Historically speaking, the Theravada already existed long before these terms came into being. that Theravada, considered to be the original teaching of the Buddha, was introduced to Sri Lanka and established there in the 3rd Century B. C. during the time of Emperor Asoka of India. At that time there was nothing called Mahayana. Mahayana as such appeared much later, about the beginning of the Christian era. Buddhism that went to Sri Lanka, with its Tripitaka and commentaries, in the 3rd century B. C, remained there intact as Theravada, and did not come into the scene of the Hinayana-Mahayana dispute that developed later in India.

It seems therefore not legitimate to include Theravada in either of these two categories. However, after the inauguration of the world relationship of Buddhists in 1950, well-informed peoples both in the East and in the west, use the term Theravada, and not the term Hinayana, with reference to Buddhism prevalent in south-east Asian countries. There are still outmoded people who use the term Hinayana. In fact, the Samdhi Nirmorcana sutra (a Mahayana Sutra) clearly says that the sravakayana-Theravada and the Mahayana constitute one Yana (ekayana) and that they are not two different and distinct
"Vehicles". Although different schools of Buddhism held different op-
the teaching of the Buddha, they never had any violence or bo-
more than two thousands years. This is the uniqueness of Bud-
tolerance.\textsuperscript{112}

Man is the only living being in this world who has discovered religion
and performs worship and prayer. Man developed religion in order to satisfy
his desire to understand the life within him and the world outside him. The
earliest religions had animistic origins, and they arose out of man's fear of the
unknown and his desire to placate the forces which the thought inhabited
inanimate objects. Overtime these religious underwent changes, being shaped
by the geographical, historical, Socio-economic, Political, and intellectual
environment existing at that time.\textsuperscript{113} Having witnessed how some religious
authorities have misted and blindfolded their followers in Europe.

Karl Mark made a caustic remark: ‘religion is the sign of the oppressed
creature, the feelings of a heartless world, just as it is the soul of soulless
conditions. It is the opium of the people.\textsuperscript{114}

THE DECOINE AND DEMISE OF BUDDHISM IN INDIA :

Although Buddhism was originated in India but very soon it gave way to
Hinduism. Except for few remains it almost disappeared from India. What
were the reasons responsible for the downfall of Buddhism.

According to Non-Buddhist scholars who has no experience of the true
teachings of the Lord Buddha and even some Buddhists scholars, the doctrine
of suffering (dukkhavada) is one of the causes of the decay of Buddhism.
According to Anukul chandra Banerjee, "The doctrine of suffering
(dukkhavada), recording to some, is one of the causes of the decay of
Buddhism. Buddhism teaches that birth, old age, disease and death are full

\textsuperscript{112.} Ibid P. 60-61.
\textsuperscript{113.} Ibid P. 249.
\textsuperscript{114.} Ibid., P. 255.
of suffering. Life is only full of suffering. Man does not like suffering. He wants joy and happiness. This doctrine of suffering could not attract more laity to Buddhism.\textsuperscript{115}

However, the above reason for the decay of Buddhism shows the critic total ignorance of the true Buddhism. There is no doubt that the depth of Buddhism can never be understood by arguments alone, but by one's own experience. The Lord Buddha, himself said:

"This doctrine is profound; hard to see, difficult to understand, calm, sublimes, not within the share of logic; subtle, to be understood by the wise"\textsuperscript{116}

"Well expounded is the Dhamma by the blessed one, to be self-realized, with immediate fruit, inviting investigation leading onwards, to be comprehended by the wise, each by himself."

"You yourselves must make the effort. The lord Buddha only points out the way."

"Seeing one's own good, let, him work it out with diligence. Seeing the good in others, let him work with diligence. Seeing the good of both, let him work with diligence."

But does it mean that the difficulty in understanding Buddhism was the cause of its disappearance. Let us investigate fully?.

1. Investigating the sources of the Decline of Buddhism in India.

The teachings of the Lord Buddha, as he himself said:

"Enough of teaching of the Dhamma that even I found hand to reach; for it will never be perceived by those that live in lust and hate. Men dyed in lust, and whom a cloud of darkness laps, will never see. What goes against the stream, is subtle, deep and hard to see, obtruse."\textsuperscript{117}

\textsuperscript{115} Anukul chandra Banerjee, Buddhism in India and Abroad, (Kolkata : The World Press Private Ltd., 1973), PP. 171-179
\textsuperscript{116} Udana, 80.
\textsuperscript{117} The Vinaya Pitaka I.3.
The Lord Buddha himself said these words after he gained Enlightenment, and he found that it was hard for him to achieve Enlightenment. How hard it would be for others to understand this? But after forty-nine days of his consummation of the fruition of Enlightenment in Bodhgaya was complete, it appeared to him that there were some wise men that could understand what he had found, from Bodhgaya, He came to preach to the first group of the five ascetics who had been with him a number of years before they left for Sarnath.

There still exists one question; "why did Buddhism disappear from the Motherland" We may come to two conclusions:

I. Internal causes.

II. External causes.

What was the internal cause? There were many internal causes for the disappearance of Buddhism for its birth land. The Lord Buddha himself did not hand Buddhism to anyone specially but the Exalted one said that the teachings would be the friend of all his disciples. There are four groups of disciples;

(1) The Bhikkus, or the male monk disciples;

(2) The Bhikkhunis or the female Buddhist monks;

(3) Lay Buddhist males, and

(4) Lay Buddhist females.

The teachings of the Lord Buddha must be well understood between the four types of disciples. Each group has to study well the teaching of the Lord Buddha. If each group of disciples performed their duties with full responsibility that would be good. What is the duty of disciples of the Lord Buddha? The four duties of every Buddhist is:

(1) Studying with respect the teaching of the Lord Buddha which is called kandhadura or the duties of study.

(2) Practicing with respect to the Dhamma what we have learned from the text, or from the master of the Buddhist disciples is called Vipassanadura

(67)
or to develop the wisdom with experience in between internal and external sense organs.

(3) To propagate the teachings of the Buddha to either friends or relative who come hear to us, teaching what you know.

(4) To propagate or to help others, who might not clearly see the teaching of the Lord Buddha, someone might speak wrong about the Dhamma. The duty of the Buddhist was also to give them the right idea of what we know about Dhamma.

Anukul Chandra Banerjee, in this Book he says that: "No schism occurred in the sangha due to the commanding personality of Buddha during his life time. When he died, he left none to take his place as the supreme authority to guide the sangha. We are told that Buddha advised his followers to rely on themselves and the Dhamma and Vinaya would be the supreme authority. As there was no supreme head of the monastery, the leaders of the different monasteries acted as they wished. They interpreted differently and ultimately they lost their purity. The believing laity gradually lost their faith in Buddhism. Some scholars believe that the sangha. Which contributed much to the propagation and popularity of Buddhism, was also responsible for its decadence. Admission to the sangha was open to men and women alike, irrespective of caste and creed. As a result many willful and cunning men entered the sangha as monks. They had no reverence for Buddhism. They entered the sangha with the main object of leading a happy and comfortable life. For propagating and making Buddha's teachings popular they became thorns in the way of religion. Thus admission of these unscrupulous persons in the sangha led to the rapid decay of Buddhism. To this may be added what R. Sathinatha Iyer writes with reference to the decadence of Buddhism. He observes; "The modest, pious and energetic wandering monks of the early days became in course of time ignorant and do-nothing priests, attached to opulent monasteries. Instead of passionately preaching and appealing to the
human heart, the later monks’ indulged in gerund grinding and logic-chopping and in debasing Tantric practises.  

“Rituals had no place in early Buddhism. Buddha was deadly opposed to them. But rituals crept into his religion gradually. We are told that worship of the images of Buddha came into existence during the Kusana period. But Buddhism turned into Tantricism during the Pali Period. The consequence had been that Brahmans revived and Buddhism fell into neglect.”

According P.V. Bapat book during the great king Asoka, the Royal patron of Buddhism, then the material prosperity of the monasteries grew by leaps and bounds and the monks lived in ease and comfort. There were a lot of heretics who had lost their income and honor and were attracted by these prospects to enter the Buddhist order. These heretic however, continued to perform and adhere to their own faiths and practices and preached their doctrines as the doctrine of the Lord Buddha.

The teachings of the Lord Buddha toward his disciples are quite clear but what many scholars said about the decay of Buddhism was also quite true. After the passing away of the master, Lord Buddha, the status of the Buddhist monks was good. But there were so many currents of heretical ideas and sectarians who entered into the order of the Buddhist sangha to search for their own convenient life. They received what they wanted for living but they knew nothing about the duties of the Buddhist monks. They did not care about the good or bad, they only wanted fame and prosperity in their own life.

Even the other sangha, monks who performed in the right way, held a great status in the Sangha. But there were not many of them because the heretical monks out numbered the good ones. There were not enough good monks to solve the problems. Many of them became aloof and stayed silently.

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118. See also details in College textbook of Indian History, P. 360.
in the forest. Venerable Moggaliputta Tissa Thera, himself moved and stayed in the forest, too. The great Buddhist King Asoka was the first great king of Buddhism, he organized the meeting for the Sangha to clean up all the problems before the situation got too bad and became difficult to solve.

The Book "Jarigboon - Jaruegdhamma" (The pilgrimage of merit, for recording Dhamma), which was compiled and written by the Phra Dhamma Pitaka (P.A. Payutto), tells about the decline of Buddhism in India and gives many reasons one such reason in the caves in Ajanta and Alora:

The caves; some are Buddhist caves, some are Hindu Caves. What are the meanings of the paintings and carvings in the caves? Do they want us to learn something in the caves? It might be possible that these caves were gradually changed from Arannavasi (forest temples) into a kamavasi Temple (Temples in the towns). We cannot assume that this is right or wrong, for example, it is quite possible that later on the people were settled around the temples, when they came to know about these caves. The people moved to stay near the caves. The people may have gone to visit the cave temples often.

When these Arannavasi temple caves became associated with the lay people, the duty of propagation of the teachings of the Buddha also increased. The numbers of people increased day by day, these venerable monks might have caved more stone carvings to give symbolism and easy transmission of learning to the masses. It might have been to give instructions to the people, that these venerable monks drew a lot of historical pictures of the Buddha and the Jatakas. Perhaps, some of these people were attracted to the caves by the beauty of the art, while others might have come for merit, seeking the Dhamma or seeking peace of mind. When the people started to come often to visit the caves and the people settled around them. The places were no longer calm and peaceful any more. If we assume this to be true, the

(70)
lives of the monks were probably also changed by the crowds coming to visit the temple so often. When the lives of the Arannavasi were changed, it might have been because of growth and development and because of the decline of Theravada Buddhism from these caves. We know this story from the history of Buddhism at that time.

We now know that the Theravada (Hinayana or orthodox) Buddhist monks probably built these caves. But we learned that Theravada Buddhism disappeared from India during the Buddhist Era 500-600. But at that time it was firmly established in Ceylon or Sri Lanka.”

Venerable Phradhammapitaka says the same about Theravada Buddhism and Mahayana Buddhism in India: “In India during the year of 600 Buddhist Era (57 B.C.), after entering into this century, it was the Mahayana period. Mostly Mahayana Buddhism was developed into the glorious time from before and up to the fifth century. When the sixth century of Buddhism was complete, it began the glorious era of Mahayana Buddhism. Then we learned that the caves of Theravada Buddhism were finished about 550 years after the Lord Buddha passed away, after that Theravada Buddhism completely disappeared form these caves.”

The Mahayana Buddhists might not have been interested in carving in the caves. We have learned that the caves were neglected for about 400 years. Then, somehow the Mahayana Buddhist monks became interested in the stone art. It is at this point that the finest art was created because the artists were more experienced than the first group of Theravada monks and to tools for carving were also improved. The Theravada monks might have wanted to preserve only the old tradition of Theravada.

The artists might not have been experts, but they carved to calm the mind. The Mahayana monks came to build these caves again to satisfy to

people who visited the temple. The relationship between the Buddhist monks increased from this time. The art of carving stones from this period contained a mixture of Hinduism and Buddhism. The caves of Ajanta did not mix Buddhism and Hinduism, but the caves of Allora contained both Hindu and Jain art, too.

As I said earlier, the Buddhist monks were permitted by the Lord Buddha to stay in caves from the earliest time of Buddhism. It was allowed for the Buddhist monks to stay in caves or the five places permitted, but it was strange why and how Hindu Sadhus also stayed and craved in the store caves. The Hindu or Brahmins had nothing to do with the caves; it was not the way of life of the Brahmins or the Brahmin sangha to stay in caves. So why did they build the caves? This is a mystery that we have to look into.

The Buddhist monks built the caves for accommodation for themselves, the lay Buddhists and the royal patrons. The ministry of the king built the caves or the temples for the monks to stay. If the Brahmins and Hindu Sadhus built the caves, then why? Mostly the Hindus built to offer to their gods. Why did they build these caves? This is the mystery of these caves.

It is possible that the Hindus worked on these caves to suppress other faiths (Buddhism), but it is only one point of view. Perhaps the Hindus and Jains later added their own designs to the caves, to represent their own faiths. At the beginning, we learned that the subject of the art in these caves were all about human beings living with the natural things around them and morality for human beings know as Manusyadhamma. The Buddhist monks built the caves, painted and carved the history of the Buddha and Jatakas to instruct the moral teachings of Lord Buddha. For example, Nikro dhamikajataka, the story of Sarnath was drawn in the cave. One Jataka told us about the Bodhisatta being born as a deer, who sacrificed himself (for the safety of the female deer with her young). All of the deer in the park ran away in fear. All
the deer were afraid that to go out to cat, because they were afraid the king might come to hunt them at anytime. The Bodhisatta made an agreement that one deer would sacrifice himself to the kitchen of the king every day. When it come to the turn of a female deer with a New born, she came to ask for someone to replace her because she expected that when her newborn deer could take care of itself, she will sacrifice herself to king. The Bodhisatta deer sacrificed himself in her place. When the king came to know this story he talked with the Bodhisatta deer and discussed the Dhamma of Loving kindness. The king was filled with Loving kindness and gave up the order of killing the deer.

Most of the Hindu examples of art depict the deities or gods in various forms showing all kinds of supernatural effects and deities with many hands, and many dangerous weapons for fighting and killing each other. According to the author venerable Phradhammapitaka (P. A. Payutto) :122

"Due to internal causes, Buddhism disappeared from India. In Nalanda at this time Buddhism was prosperous, most of the monks lived only in the big city of Nalanda University the king also patronized the University. The monks in the big city were always busy with their own business for example, studying and discussing philosophy. The monks in the University were cut off from society and the people in the countryside Buddhism was very rare in the countryside. So there were a gap, the temples were abandoned, the Hindu Sadhus took over, yet the Buddhist monks were also familiar, later the Hindu Sadhus ruled all the Buddhist temples."

Hinduism's assimilation of Buddhism may be divided into two categories, 1) Assimilation of the way of life and the teachings of Buddhism. 2) And the assimilation of society, anyhow, both were assimilated. L. M. Joshi after studying all about these cases, made the conclusion:

122. Ibid., P. 336.
Many scholars including V.A. Smith, S. Radhakrishnan, R.C. Mitra, Sylvain Levi, and other scholars have pointed out that the most significant causes of the decline of Buddhism from India was the assimilation of Buddhism into Hinduism, from the very small thing and gradually even the Buddhists had never known that.

The cause of the disappearance of Buddhism from India, however, was not only assimilation. But force and persecution were also the significant causes.

1. Political Unrest:–

The decline of Buddhism in the motherland, had mostly to do with external causes. According to Anukul chandra Banerjee this came about from the persecution caused by political unrest in India.

"It is generally believed that the persecution of the Buddhist responsible for the decay of Buddhism in India. But some scholars, however, maintain that the Brahman persecution was the most potent factor that led to the decline of Buddhism in India. But this sort of persecution was not sustained and persistent but broke out in periodic or local ebullitions of frenzy till Buddhism was over powered and hounded out of the land of its origin.

"Those who advocate persecution to be the main factor often refer to the persecution of the Buddhists by Pasyamitra Mahirakula, and sasanka and also to the merciless campaign against Buddhism by Kumarila Bhatta, Sankaracarya and other saints."¹²³

King Pusyamitra was the founder of the Sunga dynasty. Buddhism lost the status of the patronage during the reign of Pusyamitra. He was dead against Buddhism. He had tried his utmost to wipe out Buddhist and persecuted the Buddhists in every way. Anukul said. It is said that he destroyed many

Buddhist monasteries and declared a reward of hundred dinaras (gold coins) for the head of each monk. He also destroyed all the monasteries in Punjab and adjoining areas. But he was thwarted in his attempt at destruction of Kukkutaram of Asoka at Patali Putta by the roar of a lion." There are still many Buddhists who do not utter the name of king Pusyamitra and speak ill of him when his name is uttered to them. According to the eminent Tibetan historian Taranatha, Pusyamitra was not only a cruel persecutor of Buddhism but was intolerant of Buddhism in every respect.

Ancient Chinese and Japanese historians place Pusyamitra first in the list of religious persecutors. The distinguished archaeologist Havel thinks that king Pusyamitra was more inimical to Buddhism order than Buddhism itself. The king believed that many monks of the order were active supporters of the vile conspiracy against him. But some scholars, however, differ in this regard. We are told many Buddhist Stupas (monuments) came into existence during to Sunga period, the popular support was great Buddhist Stupas at Bharut in central India that were created during this period. The celebrated stupa at Sanchi originally built by king Asoka was also renovated during his period. It, therefore, seems that although Buddhism was deprived of the active support and patronage of king Pusyamitra it continued to be prosperous and popular.

With more misery and pain Buddhism was changed by political unrest after king Pusyamitra and then, other dynasties. Anukul Chandra Banerjee said.

"History does not record any persecution of the Buddhists by the kings for more than five hundred years after the Sunga dynasty. Buddhism lived pari passu with Hinduism with dignity. But unfortunately towards the close of the Gupta periods, the national and religious life of India, especially in northern India, was troubled in various ways by the ferocity of the Hunas. Buddhism again fell on evil days. Mihirakula was the son of Huna leader Toramana. He was a determined enemy of Buddhism. Many Buddhists were treated with
cruelty and oppression on account of the religious rebellions. Many Buddhists were thus killed at his hand and offered a cruel blow to the monastery. His main objective was to do away with Buddhism. We are told that he destroyed many Stupas (monuments), cetiyas (chiteyas, topes) and vihars (monasteries) in Punjab and Kashmir. From the famous Chinese Pilgrim Hiuen-Tsang’s itinerary we learn that King Minirakula requested the Buddhist Sangha to send a capable and learned monk to give him instruction on the Buddhist lore. But the Sanga sent on monk of low caliber to him to be his teacher. The king took this as a great insult and ordered the persecution of the Buddhist monks. They were killed in such numbers that the water of the sva it became red. It is further known that sixteen hundred cetiyas (monuments) and monasteries were destroyed with their vast collections. Nine crosses of Buddhist layman were also killed. Thus Buddhism met with gradual decay and the monks were exhausted due to king Mihirakula’s tyranny. Kalhana’s Rajatarangini, which contains the historical account of Kashmir, also testifies to the inhuman persecution of the Buddhists by the king. This account, indeed, it seems, is a highly exaggerated one. But all scholars, however, agree about the tyranny of the Buddhists by the king.

"Buddhism survived under the patronage of Harsavardhana who became a staunch follower of Buddhism after the Guptas. It received a new lease of life for sometime. No other powerful king espoused the canes of Buddhism and helped its propagation after king Harsavardhana. The century that followed Harsa’s rule saw a state of anarchy unfavorable to the growth of a monastic religion like Buddhism, which depended so much on the patronage of the rulers. King sasanka was the king of Bengal during the time of Harsavardhana. His capital was at karnasuvarna, identified with Rangamati, six miles south west of Berhampure in the Murshidabad district. He was an older contemporary and a great adversary of the great Emperor Harsavardhana. King Sasanka was an adherent of a Brahmanical sect. He used to persecute the Buddhism
in various ways. From Hiuen-Tsang's account we learn the humorous acts of oppression committed by Sasanka against the Buddhists. It is said that he expelled monks from the monastery at Kisinagara.¹²⁴ He also threw into the Ganges a stone containing footprints of Buddha at Pataliputta. He is further said to have uprooted the Bodhi tree at Bodhgaya and burnt the remainder of it.¹²⁵

"He also removed an image of Buddha and replaced it with that of Siva. No one can escape the consequence of an action. A good deed bears good fruit and an evil deed bears evil fruit—this is the invariable rule. King Sasanka had to feel the consequence of his sacrilegious acts. He was thus attacked with leprosy and ultimately died of it. The manjusrimula-kalpa also records the story of Sasanka's acts of oppression against the Buddhists. This account may also be regarded as an exaggerated story. But all scholars, however, agree that he was a cruel persecutor of Buddhism. Buddhism suffered a great decline owing to Sasanka's activities. There it fell into evil days in Bengal. We are also told that Bhaskaravarman of Kamarupa threatened the monks of Nalanda with a behavior similar to that of Sasanka, and with the destruction of the whole monastery unless Hiuen-Tsang were peremptorily dispatched to his count."¹²⁶

"Buddhism experienced another great revival in Bengal under the patronage of the Pala dynasty, sometime after the death of King Sasanka. Most of the kings of this dynasty were great adherents of Buddhism. Although Buddhism disappeared from other parts of India, Bengal was, however, the last resort of Buddhism during this Pala Period. Buddhism, however, underwent a change in this period and took up a new form, which we call Mantrayana, Vajrayana, Sahajayana and the like. Buddha's ethical code ultimately came to be dominated by mantra, Tantra and other secret practices. It thus developed

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¹²⁴ Watters, On Youn Chwang, Vol. 11, P. 43.
¹²⁵ Ibid. Vol. II., P. 118, 121-122.
¹²⁶ S. Beal, Life of Hiuen-Tsang, P. 171.
forms of Mysticism. And with the advent of the Pala dynasty Buddhism indeed received a new impetus and flourished to a great extent. But unfortunately during this very period again it became practically moribund.”

2. Islamic Influence in the North of India :-

The Muslim persecution was the last cause of complete decline of Buddhism from India. Anukul Chandra Banerjee says:

“No one can ignore the ruthlessness of the Muslim conquests. Buddhism suffered most from Muslim invasions. According to the great historian Vincent Smith the Muslims were the greatest religious persecutors. We know that wherever they had gone they had been there with open swords in their hands. They tried their best to destroy the religion of the foreigners and were mostly successful in this regard. This finds corroboration in India History, too. Buddhism became weakened because of the corruption that crept into the religion during this period. And that is why sudden attack by the Muslims was not resisted. They were thus easily over-powered by them. Buddhism disappeared from many parts of India towards the close of the eleventh century A. D. Ikhatyar-ud-Din Muhammad invaded the famous odantapuri monastery in Bihar with only two hundred men. Practically, he captured it without any resistance at all. The valuable treasures and the valuable records preserved therein came to his hand. The shaven-headed monks of the monastery were massacred. But when he searched for the learned men to explain to him the contents of the manuscripts of the monastery, he found no one capable of reading the manuscript, and came to know that all of them had been killed by the Turks. Mohammad Bakhtyor came to realize then that odantapuri monastery was not a fort. It was but a Buddhist monastery and shaven-headed persons were no other than Buddhist monks.”

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Eliot writes: "The Mohammedans had no special animus against Buddhism. They were iconoclasts who saw merit in the destruction of images and the slaughter of idolaters. But whereas Hinduism was spread over the country, Buddhism was concentrated in the great monasteries, and when these were destroyed there remained nothing outside them capable of with standing either the violence of the Muslims or the assimilative influence of the Brahmans."

"Muslim invasions thus sounded the death-knell of Buddhism in Northern India. It, however, 'eked out a perhaps precarious existence for a few continued years beyond, in Bengal, Orissa, and some corners in the Decan."

Muslims also influenced to decline of Buddhism in India. According to Kenneth K. S. Ch'en, in this book "Buddhism, the right of Asia", the Muslim troops invaded and occupied the northwest of India, an at this time they wiped out all the Buddhist temples, binaries manuscripts, and iconography, in all the Buddhist areas. It was about two hundred years later they captured Magadha, the central Land of the Buddhist state in India and exterminated everything -even more than ten thousand Buddhist monks in Nalanda University. From this time, Buddhism was a religious and intellectual force completely disappeared from India.

Venerable Pharadhammapitaka (P.A. Payutto), the great Thai Buddhist scholar says in his book Jarigboon-Jaruegdhamma' (The pilgrimage for merit to Record the Dhamma). Muslims came and took over northwest India, Afghanistan, Pakistan, then moved to the Northeast of India. The Muslim troops abolished every Buddhist monks. In Nalanda University alone the libraries had three buildings; one building was named Ratanasakora and had nine stories and other two buildings were named Rattanodhadhi and

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Rattanarachake. History tells us that the Libraries were burned out, whether they were attacked by the Muslim troops or by another means, they were burnt down. Little is left for the research scholars to find out the true story of these libraries. Somehow, the story was told that each library burned for more than a month.

3. The Brahmanist Revival :-

Eventually Buddhism was eroded even further and its popularity disappeared due to the fierce campaigns carried on by some Hindu philosophers and preachers of southern India. Among them Kumarila Bhatta and Sankaracarya deserve special mention. Kumarila Bhatta was a Brahmin at Bihar and was dead against Buddhism. In this book he established the excellence of the vadic rites by refuting the Buddhist doctrine. People thus lost their belief in Buddhism. There was another king of Ujjain at the same time as Kumarila Bhatta. Under the encouragement of Kumarila Bhatta, the king of Ujjain destroyed every remaining path to Buddhism.

The Sankara-vijaya attributed to Madhava and the Sankāra vijaya attributed to Ananda-Giri Chronicled the persecution of the Buddhists by king sudhanvan at the encouragement of Kurmarila Bhatta. From the Kerala-upatti, which negotiates with the story of Kerala, we are told that Kumarila Bhatta pushed out the Buddhists from Kerala. Sankaracarya who was a Brahmin of the South dignified the teachings of the vedas and vedantas, by discrediting the teachings of Buddhism, with reason. The result being that, Buddhism declined from India and Hinduism progressed. Some scholars assume that Sankaracarya was not against Buddhism, but was highly influenced by many strong points of the Buddha teachings. He is thus known as an Artificial - Buddhist.

It is true that Buddhism was fully absorbed into Hinduism. That is why Buddhism disappeared, because the Buddhists lost their own principles and their own forms.
4. The Heedlessness of the Buddhist Monks, Nun (Bhikkhuni), the Laymen and Lay women :-

Buddhism in India prospered at the time. This prosperity of the Buddhist teaching spread all over Jambudepa and all of the south east Asia regions. This is the truth that the causes were built up to spread the teachings of the Buddha all over the east, northwest, and the south of India. King Asoka had sent the Buddhist missionaries out to spread the truth of the teachings of Buddhism. The Great king Asoka had never forced any country to accept Buddhism, but the many countries knew about the war between the Pataliputta (modern Patna) and Kalinga (modern Orissa). The king himself proposed the Dhamma of loving-kindness, which is much better than war, which costs a lot of lives even today. The first Buddhist council to the third council was held in India, and was accepted by the Theravada Buddhist countries, such as, Ceylon, Myannar, Cambodia, Laos, Vietnam and Thailand. The teachings of Lord Buddha are like the light, saving all the human beings from darkness. Being blind of wisdom, or ignorant, we found that this light of Buddhism could bring us up to gain enlightenment and we will no longer be blind of wisdom. The one who realizes that we were blinded by ignorance will needs the teachings to develop themselves to be in the position of being blind no more for this faith. That is why we hope to keep this truth amidst the world of cruelty to benefit the generation to generation of the teachings of the Enlightened one, the Buddha.

THE RECENT TREND TOWARDS THE REVIVAL OF BUDDHISM IN INDIA :-

In today's world of global economy and religious freedom no country can afford to constrict, and believe in the monotheist principles. If is true that if a country has no gain the economic fruit from the global business market then it has to be on the tracks of religious freedom and secularism. Practically it has its profits, as we can see that different developed countries have used the policy of secularism and won the confidence of the people and in return
people have actively participated in different economic policies which has been brought in by the governments.

India is now observed the same principle. Since independence, India has followed the principles of religious freedom and we can see that each and every religion has been freely propagated and people are free to embrace and follow any of them.

Buddhism in India has been given the equal importance like other religion. As we know that India is the birthplace of Buddhism, all the important religious and pilgrim centers related to Buddhism are located in India, especially in the states of Uttar-Pradesh and Bihar. So India is naturally the important Buddhist Pilgrim center in this regard.

India has always welcomed with an open arms, all the preachers and monks, and given them respect and shelter here. The government has provided all the basic facilities to these religious leaders. One of the examples is of Dalai Lama, who in 1959, along with 85,000. Tibetan refugees including 700 high incarnates lamas reached India. He was welcomed and now given place at Dharamshala, where he could propagate the Tibet Buddhist religion more widely than before. A large number of Buddhists know have found refuge all along the Himalayan ranges west to east. May high lamas, after a few years in India, went abroad and became a prime source contact of the affluent people of the host countries.

On the whole, Buddhism has got a favorable environment for its growth in India. Several activities have been performed by the monks in different areas of Buddhist interest, freely without any hindrance from the government. All the architectural assets of the Buddhist period are now preserved and are care taken by Archeological survey of India. Due to these reason buildings of that period has able to survive and the pilgrims are able to visit these places. Different international Buddhist organizations have donated money to develop the infrastructure of the places, which are connected to the life of Buddha.
Among the different religious, which are propagated in India, Buddhism has also attained an important position. Government of India has recognized the importance of this religions and has given much impetus to the development of various pilgrimage sites. As we all know that since coming of Dalai Lama to India, he has been given the equal respect and status to any other religions in India. Dharamshala in Himachal Pradesh has been recognized as a major Tibetan Buddhist centre in Ladakh and different places in Himachal, Buddhist lamas have settled down and are freely preaching Buddhist culture. Recently an incident took place, with unfortunately gave the religion a negative jot. The self proclaim Buddhist avatar Ram Raj, on November 4, 2001, converted ten lack Dalits to Buddhism, at Babasaheb Ambedkar Bhavan, New Delhi.

The point on which he stressed and the reasons, which he gave for the conversion, smelled a little political, as highlighted by the media. Although it was clarified by the leader that the move was not political, but it was just for the benefit of the Dalits.

Whatever be the reason the incident did not affected much the stability of Buddhism. Its charm and dignity is maintained at its place. Today pilgrims and tourists from India and abroad come here to feel the sanctity of the place of birth of Lord Buddha.

In India, from 1700 B.E./1157 AD to 2293 B.E./1750 A.D. Buddhism was completely forgotten by the Indian people. It remained forgotten until the British came to occupy India. It so happened that British archaeologists found a broken piece of an Asokan pillar inscription in Delhi. This was followed by many other discoveries. As a result of the study of the Asokan inscriptions, an interest in Buddhist traditions increased through the years. The Ajanta cave was accordingly discovered by two British soldiers, in the year 2362 B. E. (1819 A.D.). Then, the great stupa of sanchi was discovered, and there was an opening celebration by sir Alexander Cunningham in 2394 B.E. (1851 A.D.). The large numbers of subsequent discoveries and the active work of
excavation and the restoration of the Buddhist archaeological sites were carried on. The signs of the glorious history of Buddhism were revealed. The evident ruins of the greatest leader of human beings who founded the truth of nature, of life and death was brought back to revival again in its own motherland.

The labors of Western scholars brought about an awakening among the scholars of India. The Buddhist text society was founded in calcutta in 2435 B.E. (1892 A.D.). The pioneer work in the field of Buddhist studies was done in Bengal. In the course of time Santiniketan, Patna and Nalanda in Eastern India and Bombay, Poona and Baroda in Western India became active centers of Buddhist studies.\textsuperscript{131}

Alongside western Indian activities, the Buddhist revival in India began as an organized movement with the founding of the Mahabodhi society in 2484 B. E. (1944 A.D.\textsuperscript{132} The Great Activities brought Buddhism back to India. The influence of seeking knowledge of the new revival of Buddhism in India was a big deal to the scholars in India itself and from abroad during this time. And the great founder of the Mahabodhi society was Anagarika Dhammapala. He was a young Lay Buddhist from Sri Lanka-Dhammpala was born in 2407 B. E. (1864 A.D.\textsuperscript{133} in a wealthy and influential Buddhist family in Colombo. His personal name was Don David Hewanitharne. He was educated in a Christian missionary school. As he could not love his wine-drinking and pleasure-loving missionary teachers, he developed an attachment towards Buddhist monks who were meek and abstentious. Under the influence of colonel olcott and Madame B’lavatsky he took an interest in the ossify and then adopted a life of a religious docetion as an Anagarika (who lives no attachment to the householder’s life; or lives life as a monk.

\textsuperscript{131} Among prominent Indian Scholars, the following names should be cited: B. C. Law, Barua, N. Dutt, Dharmananda Kosambi, P. V. Bapat, C. V. Joshi, P. C. Bagchi, V. V. Gokhate, A. C. Banerjee, Anand Kausalyana, S. Dutt and J. Kashyap.

\textsuperscript{132} Phra Rajavaramuni (P. A. Payutto), Thai Buddhism in the Buddhist world, (Bangkok: The Manachula long Korn University Press, 1990), PP. 61-62.

\textsuperscript{133} This is according to the Thai Buddhist Calendar. In the Ceylonese Calendar, this should be B. E. 2408.
In 2428 B. E. (1885 A.D.), Shri Edwin Arnold, the author of "The light of Asia" (a long poem about stimulated scholarly study of Buddhism), visited Bodhgaya,\textsuperscript{134} which was in the hands of the Mahant Family, Hindu saivites, and was shamefully neglected. He pointed out this fact in a series of articles in the "London Telegraph". Inspired by Sri Edwin Arnold's article, Dhammapala visited Bodhgaya. He was so shocked at what he saw that he made a vow to dedicate his life both to the task of restoring the Holy place of Buddhist hands and as a worthy place of pilgrimage. The new revival of the Noble Dharma is still in the Land of its birth.

Dhammapala returned to Ceylon in May 2434 B. E. (1891 A.D.) and founded the Mahabodhi society in Colombo. In the same year, a mission was sent to Bodhgaya and held there. The headquarters of the new society were set up in Calcutta and in 2463 B. E. (1970 A.D.) a Buddhist Vihara was opened at Calcutta. The revival movement was then well founded and continued steadily.

India achieved independence on August 15, 1490 B. E. (1947 A.D.). It way 55 years ago. When questions arose as to what should be adopted as the national symbols of the India. The constituent Assembly ultimately turned towards the Buddhist heritage. Thus, the Dhamma-Cakka (Pali), Dhamma-Chakra (Skr.), the wheel of the Law came to be represented at the center of the national flag to remind the Nation of the Noble Doctrines of the Buddha and the Dhamma and Vinaya. This holy land was combined by the righteous king, Asoka. And the four lion heads capital of Asoka represents the fearless proclamation of the Dhamma to the four quarters of the world. It has been adopted as the official seal of the Indian Republic and can be seen on India money. The chairman of the committee who drafted the constitution was Dr. B. R. Ambedkar. He was the leader of the "Untouchables" who became Buddhists and revived a massive Buddhist movement all over India.

\textsuperscript{134} Or, in Pali, "Buddha Gaya."
There were two other important events that increased interest in a Buddhist revival among the Indian masses. The homecoming of the sacred relics of the two chief Disciples of the Lord Buddha, which were brought in 2492 (1949 A.D.) for the Buddhajayanti, or B. E. 2500 anniversary of the Buddha’s Parinibbana in 1956 A.D. The relics were returned to India by the British Government to be enshrined at the great Stupa at Sanchi, their original resting-place by request of the Mahabodhi society. The enthronement of the relics was celebrated together with the Mahabodhi society’s Golden Jubilee and an international conference attended by the Prime Ministers of India, Myanmar and world Buddhist Leaders. The Indian Buddha Jayanti - Celebration commerce in May of 1956 A.D. and tasted for one full year, until may 1957 A.D. The program of the Government of India included the publishing of the Tipitaka in Devanagari script and "B.E. 2500 years of Buddhism" a special volume which was and Indication of the respect given to Buddhism by the Indian educated class.

During the year of the celebration, on October 14, 1957 A.D. Dr. B. R. Ambedkar led half a million followers in a formal declaration of adherence to Buddhism. This great event was followed by a large increase in the Buddhist population in India. It was particularly through a number of similar connections among the untouchables seeking social equality By the year 2508 (1965) there were about 4,000,000 Buddhists in India in contrast to 50,000 in 2434 B. E. (1891 A.D.) The number of Bhikkhus, Viharas, and Buddhist societies and organizations have also considerably increased. The study of Pali was introduced into Calcutta University as far back as the year 2451 B. E. (1908 A.D.). Many other Universities in India have followed this example. The establishment of the new Nalanda Pali institute (Nava Nalanda Mahavihara) in 2494 B. E. (1951 A.D.), and the founder of Maghadh University in 2505 B. E. (1962 A.D.) is also evidence of the important place modern India has given to Pali and Buddhist studies.

(86)
In other regions, the revolution of the red Chinese Government took over Tibet in the year 1950 A.D. The Tibetan people, both Buddhist monks and Lay Buddhists, fled from Tibet to the north of India and found refuge in her hill country. Therefore, This Buddhist community is taking shape in India and Tibetan Buddhism may make significant contributions to India and the world. The Government of India has invited the Buddhist countries from all over the world to come to India during the time of celebration of the 2,500 Buddhijayanti. The Thai Government was the first to construct a Thai Buddhist Temple called “Wat Thai Buddha-Gaya” at Bodhgaya. Many countries followed, for example, Myanmar, Japan, China, Sri Lanka, Bhutan and Tibetan Buddhist Temples have been built at Bodhgaya.135

SECTION - V
INDIA AND ITS SOCIETY

GEOGRAPHY :-

India is girdled by high mountains and seas. It lies in the Northern Hemisphere and extends between latitudes 80°4', and 37°6', N. and longitudes 68°7', and 97°25', E. South of the mountainous wall are the Northern Plains watered by mighty small and big rivers including the mighty Ganges. On the south-west of this plain is the Great Indian Desert. To the south is a tableland with narrow coastal plains enriched by numerous rivers and their deltas. The mountains have a wealth of forests and mineral resources, while the land yields a variety of crops-rice and wheat being the major ones.

India extends 3,214 K M from north to south, covering an area of 32,80,482 K M2. It is the seventh largest country in the world. Because of its vast size there are great variations in its climate (from zero to an average of 250 c) and annual rainfall (25 cm to 200 cm). Yet it is referred to as a tropical

country. The yearly monsoon is an overwhelming phenomenon that determines not only the fertility and prosperity of a given region but also the daily round of activities, life-style and religious calendar of the people.

India is bordered by Nepal, Bhutan and China to the north, Pakistan and Afghanistan to the north-west and Bangladesh, Burma and China to the east. The Republic of India is a union of states, and its territory comprises twenty-eight states and seven union territories.

SOCIAL STRUCTURE :-

Indian civilization is ancient, and its culture is a mixture of several racial, ethnic and religious groups. Neither the mountainous walls on the north nor the sea in the south could maintain its isolation (Spate, 1969). The successive streams of immigrants from the Afrasian dry zero to the alluvial plains of the Indus and the Ganges, as well as the contacts between west Asian and Mediterranean regions and the western coast of India, produced a blend of cultures. India has a long history of invasions and colonization and has a long struggle for independence.

The great diversity in terms of geography, democracy, economy, political life and social and cultural composition obstructs the possibility of generalizations. Yet some shared characteristics can be enumerated. India is a highly stratified society, caste being the most manifest expression of this and marking the dominant ethos of the majority community, i.e. Hindus, but revealing the distinct imprint of other religious groups such as Muslims, Christians and Sikhs.

Almost all the major religions are found here.

There are fifteen major languages spoken by the people (the total number of the languages and dialects is 826).

Hindu being the language of the largest group. English is wildly used for official work and by the elite and the middle classes.
In spite of a sizable urban population and a tribal component, the majority of the population lives in the villages in India.

The traditional social structure is dominated by a family type that is patrilineal-virilocal, with strong attachment to the palace of origin and a network of caste and caste like affiliations with principles governing status, occupation, interlining and marriage. It is common to speak of the "joint family" in India, but jointness is a complex concept, describing various compositions or family set-ups, which depend on the particular state which a family has reached in the process of formation and fission. It is common to find an old patent or relative coming to stay with a son or a younger member of the family. Marriage, which are arranged, are really reaffirmation's of the existing social structure and involve the whole family/kinship/clan. Monogamy is the prevalent practice with preference for hypergamy. The importance of male lineage, the near obsession with the sexual purity of the female the birth of a son as a passport towards salvation; these are some of the dominant features, at least of the elite culture.

The rules of social living are derived from the religious scriptures, which are not equally accessible to all. Besides this the Dravidian and tribal components show departures and variations, specially in the kinship systems, which may be bilateral and matrilineal, giving relatively greater equality and freedom for participation in social life. Nevertheless the general pattern of social life is derived from the ideology of dependence and the notion of the social inferiority of the female-sanctified by scriptures and supported by folklore. The denial of property and other rights contributes to an asymmetrical relationship between husband and wife. The roles of wife and mother have been glorified. Women's instruction has been confined to the learning of spiritual and familial functions, with a view to discouraging them from social and political participation. The force of tradition weighs heavily even today. Yet these norms and values are more typical of the upper classes, while the lower classes have a tradition of active participation in economic functions and of working to support themselves and the family.
CLIMATE :-

Basically, India has three seasons in a year, the hot, the wet, and the cool. In May and early June, the temperature is at least 350 c -400 c. In December and January the temperatures are relatively cool ranging between 100 c- 250 c. In the Himalayan ranges the temperatures can go between the zero degree level. The worm to hot climate has its own obvious benefits in a country where housing is meager and fuel is scarce and expensive and only a few can afford warm clothing. India is a land where most of the living is done outdoors.136

India has mainly three seasons a year namely the summer season which beings from the mouth of April and ends in the mouth of July. The winter season beings roughly in mid- October and extends up to the month of February. The rainy seasons commences from the month of June and comes to an ends in the month of Setember.137

Population :-

The problem arising out of a rapidly increasing population also cannot be ignored. According to present estimates, India’s population which is about one billion will be 1.18 billion by 2010 and 1.39 billion by 2016 even assuming a very moderate growth rate of 1.6 per cent. Keeping in view this growth rate, India will need 216 Mt. of foodgrains by the end of the Ninth Five-Year Plan. Assuming a food reserve of 10 M.t. and constant export target of 5 m.t. by 2002, the demand for goodgrains will be above 230 m.t. With the current level of 195 m.t., the immediate challenging task is to add 35 m.t in the next five years. This has to be achieved without seriously damaging the environment.138

India is the second largest populous country in the world. The majority of Indians are Hindus. The second largest religion in India is Islam. The census reveals that 105 million people follow the religion of Islam with Christians accounting to 22 million people, Sikhs at 18 million people and Buddhists and Jains accounting to 6.6 million and 4.5 million people respectively also live in this wonderful sub-continent of India. Therefore, all these religions when divided on the percentage basis of the total population, we find that 82.64% are comprised of Hindus, 11.35% are comprised of Islam and Christians account to 2.42% of the total population. The Sikhs account to 1.96% Buddhists 0.71% and Jains 0.49% of the total population of country.

India is a land of unity in diversity. Most of the Indian people differ in aspect of life such as religion, tradition, caste, language, clothes, education, culture and the way of life.

AGRICULTURE :-

Agriculture is the backbone of India, s economy. It provides direct employment to about 65 per cent of working people in the country. It contributes to about 29 per cent of gross modesties product & constitutes a sizeable share in India, s exports. It forms the basis of many premier industries of India including the cotton, textiles, Jute and sugar industries. Being the largest source of employment and income to millions of people it provides a vast market for our industrial products.

Agricultural crops can be broadly divided in to two categories namely food crops and non-food crops. Food crops consist of cereals and pulses and the non food crops comprise a number of cash crops such sugarcane, cotton, Jute, Tobacco etc. Tea, coffee, Rubber are included among the plantation crops. Besides these, we have the horticulture crops like fruits, vegetables, coconut, cashew etc.\textsuperscript{139}

MINERAL WEALTH OF INDIA:

India is fairly rich in mineral resources. It possesses large reserves of iron ore, extensive deposits of coal, sizeable quality of mineral oil reserves, rich deposits and Bauxite and has a virtual monopoly of mica, all of which hole the potential of making India economically self-reliant modern industrial nation. The mineral resources of India are however very unevenly distributed. The great plains of northern India are almost entirely devoid of any known deposits of economic minerals.

On the other hand, south Bihar and Orissa on the north-eastern parts of the peninsular India possess large concentration of mineral deposits, accounting for nearly three-fourths of the country,s coal deposits and containing highly rich deposits of iron ore, manganese, mica, Bauxite and Radioactive minerals. Gold mines are found in Karnataka and Andhra Pradesh, Petroleum and Natural Gas aplenty in Assam and Gujarat and Radioactive uranium is found in the states of Kerala. Bihar and Rajasthan.

Some of the non-metallic mineral like asbestos which is found in Andhra Pradesh and Bihar, Calcite which is aplenty in Rajasthan and Gujarat, Diamond in Madhya pradesh, marble in Rajasthan, mica in Bihar and Rajasthan, Sulphur in Tamil Nadu, Graphite in Orissa and Rajasthan and many more help India to keep its name on the global markets.140

INDUSTRY:

The industrial development of India over the past three decades of planned progress is indeed spectacular. The country is now, more or less, self-sufficient in the production of consumer goods and some basic items like iron and steel. Power generalization has been substantially stepped up and infrastructure adequately built up for future industrial progress.

140. Ibid, S.K. Sachdeva, P. 1000
Among India, s major large scale industries are cotton, Textile industry and Iron and steel industry. Other than these, the Jute industry, sugar industry, cement industry and also small scale industrial sector and village industries are a major source of employment and a substantial earner of foreign exchange for the country.  

India, s contribution to information technology is great. Software exports contribute a good and sizeable revenue for the country. Bangalore, the capital city of Karnataka state is famous for its work in the information technology sector and is therefore better known as the silicon valley of India.

STATUS AND UNION TERRITORIES :-

The Republic of India comprises of 28 states and 7 union territories which are administered by the center. The Government is the chief Executive head of the state in the India union. He is aided and assisted in the discharge of his functions by the chief minister of the state and a council of ministers.

The union territories are administered by the president, acting to such extent as he thinks fit, through an administrator.

Though area wise Madhya Pradesh is the biggest state of India, the state of Uttar Pradesh has the largest population covering about 9 per cent of the total area of India. India is also known as a subcontinent and the biggest democratic country. India which was under the rule of many rulers and dynasties gained independence from the British in the year 1947. It was on August 15th that the public of India had achieved this feat for which many freedom fighters fought and became martyrs. Furthermore, despite its population problems, rural poverty, corruption and political opportunism, India

manages to feed its own people without importing food, can turn out hi-tech products with little assistance from outside agencies. It also has a free and a highly critical press and hassleless by security and customs officials are neither non-existent or minimal.\textsuperscript{143}

India also has to its credits many highly learned scholars, noble laureates, sports persons and industrialists who with their contribution in their own field have made India proud and globally prominent.

\textbf{SECTION - VI}

\textbf{THE STATE OF MAHARASHTRA AND THE DISTRICT OF AURANGABAD.}

It illustrates the physical structure of Aurangabad with consists of Land, People Language, Climate, and Religions. Western India is a land of contrasts: of hills and plains, wet and dry seasons, forests and cultivated valleys, bare rocks and laetrile plateaus.\textsuperscript{144}

It has been a meeting place of many types of people and a number of religious from early historical terms. Buddhism as a religion flourished in this region for over millennium, i.e. from the middle of the third century B.C. to the tenth of eleventh century A.D.

During this time it was concentrated in the area which includes the western districts of Maharashtra, viz., Aurangabad, Greater Bombay, Lilhapur, Nasik, Pune, Raigad, Ratnagiri, Satara and Thana it is within this region that our inscriptions are obtained.

The major rivers of Maharashtra are Tapi, Godavari and Krishna. The different direction to which these rivers and their tributaries flow have also influenced the people seeing along their banks.\textsuperscript{145}

\textsuperscript{144} Gudzer, Satalira,1980,Quaternary Environment and stone Age Culture of Konkan,P.3.
\textsuperscript{145} Gokhale,B.G.,1976,Buddhism in Maharashtra,P. 4.
The region of Maharashtra, where the Aurangabad district is situated, apart of the state of Maharashtra, is on the borders of the states of Andhara and Karnataka. Aurangabad city in the Divisional place of Marathwada and is famous for Historical places, cave of Ajanta and Ellora. Now the city is spreading by the industrial complexes in Chikaltana, Waluj, Paithan and Aurangabad.

GEOGRAPHICAL FEATURES :-

The centers of lock-cut architecture with inscriptions under study are located in the western and South-western parts of the presents state of Maharashtra, between 160 to 210 N and 730 to 760 E. This region consists of two major relief divisions, the plateau and the coastal strip. The two are intervened by the sahyadri mountain chain and crossed by several parallel hilly ranges emitting almost perpendicularly on either side of that chain.  

The coastal strip in maharashtra comprises of the districts of Ratnagiri in the south, Raigad in the middle and Thana in the north. These districts are flanked by the Arabian sea in the west and the Sahyadri wall in the East. Konkan is characterized by low level plateaus of laetrite, estuarine plains of river, transverse ridges having medium to low heights and some isolated hills. The characteristics of the coastal areas are the alternating bays and headlands providing a number of natural harbours. The northern region of konkan has a flat surface of loam and alluvial soils which prompt easy exploitation by man. The central parts of konkan are covered more by low transverse hills, laterite levels and parallel flowing seasonal rivers with stilled estuaries. The south of konkan is a very narrow strip experiencing heavy rainfall.  

146. Nagaraju, s., 1981, Buddhist Architecture of western india, P.10., Here after, BAWI.
147. Ibid. P. 10
The plateau is drier climatic region and consists of wide river basins and hill ranges. Several hill ranges stretch across the transitional belt and the Desh plateau in an east-west orientation. In the north is the Ajanta range, and the south of this is the Balaghat range and the further south of this are the Mahadeva range and Purandhar range. The valleys in between these ranges are fertile, drained by the Godavari and the Krishna rivers. These river valleys from vast irrigational belts.\(^{148}\)

Most of the early human settlements have been found along the banks of these rivers. Besides the rivers, the Arabian sea also lays an important role by providing many a thriving ports with natural beauty and convenience along the coastal line. The then sea-ports and river-ports, from which traders and merchants made their donations to the Buddhist establishments, were Dahanuka, Sopara, Kalyan, Thana, Chaula, Dabhol, Chiplunand Broach.

**GEOLOGICAL INFLUENCES :-**

The very nature of geological structure decided the form of the monuments in several places and the nature of rock formation determined the dimensions of the caves. The Caves are generally cut half way up the hill where the rock is most suitable. In order to facilitate easy approach to these, another geological feature of trappean hills was exploited by the architects. The second, third or the succeeding flat ledges of lava beds served as approach paths as well as natural platforms from which the workers could operate the cutting, for examples at Nasik, Bhaja, Bedsa, etc.\(^ {149}\)

The Deccan trap has been particularly beneficial for the existence of the excavated Buddhist monuments. Almost 70% of the excavated rock monuments in India are located in western India, mostly in Maharashtra. These rock monuments contain the history of Buddhism in western India for a period of 1,200 years, i.e. from 300 B.C. to the tenth century A.D.\(^ {150}\)

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148. Ibid., P.11.
Passes, Trade-routes and climatic condition. The rock-cut monasteries were located along ancient trade-routes, particularly along those connecting the ports with important inland towns.

1. PASSES AND TRADE-ROUTES :-

There are three main sets of passes through the western Ghats leading to the interior, and caves are situated at the heads of all three. The sher and Tal Ghats connect sopara with Nasik. The Nanaghat links Kalyan with Junnar and then with Paithan, and the Bhor Ghat connects Kalyan with Karle and then with Ter. In addition, there are smaller passes near the Bhor Ghat which lead to the port of chaula.\textsuperscript{151}

It appears that there was a major route along with the Maval transitional belt running from Kolhapur up via karad, wai, Pure, Junnar and Nasik. This was not only fed by the routes coming from Konkan but also linked with other roads connecting major towns on the plateau like Ter, Navasa and Paithan and in turn many other cities in the Peninsula and Northern India. Several group in the Maval transitional belt appear to have been located hear this route, particularly at places where the feeder routes from Konkan joined.\textsuperscript{152}

CLIMATIC CONDITIONS :-

Water Supplies from underground springs were abundant as the result of seasonal heavy rainfall. This in particular must have proved extremely useful to the rock-cutters as the choice of a site was not necessarily determined by access to surface water.

most of the known centres of rock-cut architecture are situated in areas with comparatively heavier rainfall. The areas were comparatively rich in timber and there was good scope for the development of wooden architecture locally, and this appear to have been copied in the early rock-cut caves.

\textsuperscript{151} Dehejia, v., 1972, Early Buddhist Rock Temples, P.30.
\textsuperscript{152} Nagaraju, s., op. Cjt., P.12.
The cutting of innumerable cisterns near the caves themselves might have been necessitated by the seasonal rainfall, from June to September only; in the rest of the period usually there was a dearth of water supply. The cisterns were meant particularly for the storage of water during the summer season.

Unlike other parts of the country, western India has a rock formation which is very suitable for rock shelters. Though the rocks are hard they can be excavated with primitive rock-cutting tools. The rocks are situated neither too near the towns nor too far from them, so are easily accessible. They are neither too low not too high from the plains. They are surrounded by fertile fields and lands. Though water is not obtained abundantly throughout the year, it is not a severe problem either. The seasonal rainfall provides underground springs here and there even on the tops of the hills and mountains. The climate is an ideal one; it is neither too not nor too cold, but just temperate. So the early Indian Buddhist found western India more suitable for permanent settlements than any other part of the country. That is why this region has about 70% of the total rock-cut monuments of India.

AURANGABAD CITY :-

Aurangabad founded in 1610 A.D. on the site of village, khirki or some called khidki, which meant window by Malik Ambar the prime minister of Murtaza Nizam Shah II.

The City of Aurangabad lies on the right bank of the kham River, over looked from distant ridges of the Lakenvara hill to the north and the satana hills to the south.153

Auragabad is also historical town in Maharashtra state. It contains of the important place and the history of Buddhism in the ancient time. But by the name of the town, we appreciated that it was the capital of Muslim people.

153. Lal Chand & sons; Lastest tourist guide to Aurangabad, Dualatabad, Ellora & Ajanta etc. New-Delhi, P.1.
"The City was name as fetch Nagar of Fatchpur in ancient times, after the name of malik Ambar's son, who was the prime minister of sultan chand Bidi of Ahamed Nagar. The City had to privilege of being the Mughal capital during the region of Auragzeb, while he ruled in Deccan. After the death of Emperor Aurangzeb it become under Nizam-ul-malk, who made it his capital, which was later on shifted to Hyderabad. After independence in 1947 Aurangabad came under the Jurisdiction of the government of India and today it is a district under Mahzarashtra state.¹⁵⁴

About the general views of Aurangabad, it is quite good. It placed on Deccan plateau. It surrounded by the hills. There are no more big plants around the villages in urban areas. That is why the climate around Aurangabad is very hot in the summer. The number of population of Aurangabad was very high density in the city.

It has been the unique feature of Hindu social system that there has been a large group of people known as"Untouchables" or depressed or scheduled castes. This system has hardly any parallel elsewhere in the world. Simon commission coined the term"scheduled castes" Mahatma Gandhi gave them the name “Harijans” the man of God.¹⁵⁵

The castes were listed systematically in the 1931 census of India, the term scheduled castes (SC) was applied to these castes for the first time in the government of India Act of 1935. Until then they were known as untouchables, depressed classes or exterior castes. Then the government of India published a list of scheduled castes under the government of India order 1936.¹⁵⁶

In the case of language, linguistically maharashtra state mired with many language like Hindi, urdu, Gujarati, Telugu, Kannada, Malayalam, Tamil, English and so on. But the majority of language which spoken by Maharashtrain people is Marathi. Marathi is the mother tongue language of Maharashtrain's. Further the other language could be found in the great Bombay, Nagpur, Poona, Thana and Dhulia districts in urban and rural areas.

According to the census of the scheduled castes in Maharashtra, 1961, it was 5.63% of the total population in Maharashtra and it increased to 6.00% in the year 1971 and 7.14% in 1981. Mahar is one of such untouchable castes.

The Mahar formed the biggest and powerful group of the untouchables in Maharashtra. They scatter around the Maharashtra state, especially in their society which is known as "Maharwada" Maharashtra, numbering 438,530 in 1931, 782,008 in 1961 and 1,0117,087 in 19711 are found throughout the marathi speaking areas. They are on important part of the Maharashtra village, 'Wherever there is a village, there is a Maharwada' is a popular saying. Their residential quarters are situated outside the village.\textsuperscript{157}

Prior to becoming Buddhists in 1956, they had shared with all the other Harijans in social and ritual placement disabilities and disprivileges & suffered in low social condition the standard of education & economic position.\textsuperscript{158}

The Mahars lived in the rural area outside the village more than urban areas. The Mahars, as well as, the other scheduled castes face many problems in society. The Mahars population in Maharashtra was 35.12 %. They formed the biggest of all scheduled castes. "Of the total scheduled castes which is 5.63 % of the total population of Maharashtra, the most numerous 35.12 %, 32.65 % and 22.06 % together make up 89.93 % of all the scheduled castes. Bhangi make up 2.78 %."\textsuperscript{159}

\textsuperscript{157} Ibid: Vainusarana P.32.
\textsuperscript{158} Ibid: p.p.31-32.
\textsuperscript{159} Sunanda Patwardham: Change Among india's Harijans: Maharashtra A case study, Orient Long man, New-Delhi, 1972, p.9.
A General presumption is that conversion was limited mostly to the numbers of the Mahars caste, which is the largest among the scheduled castes in Maharashtra. The number of Buddhists in Maharashtra is 27.90 lakhs, which is over 85 % if the total Buddhists in India. The strength of 22.27 lakhs of the scheduled caste population in the state in 1961 Bhow's that more than 55 % of the scheduled castes in Maharashtra must have changed their religion to Buddhism. Many of these Neo-Buddhists are converted from the Mahar community. 160

After October 14, 1956 many Mahars converted themselves to Buddhism to avoid from the caste system, an inequalities of economic and social, political and religious injustice and also to eliminate the rejections of human rights in religious functions. Now we call themselves as Neo-Buddhists or Nav-Buddhism. They prefer to call themselves as Buddhists to identify their new status in society and to avoid the inequality of caste system. But there are many mahars who have remained Hindus till now a day.

SECTION - VII

BACKGROUND OF BANGKOK "THAILAND":-

Rattanakosin: Rattanakosin realm was established during Christian era 1782. The capital city is Bangkok province. After Prajao Taksin (in Thonburi era), Prabatsomded Praputtayod fajulalok (The first king of Rattanakosin era) became the king. He also moved the capital city from Thonburi to Rattanakosin which was established in 1782. In the beginning, the capital was just Rattanakosin side but when the city grew up more and more the capital city was expanded to cover Rattanakosin and Thonburi. These two cities together are called "Bangkok" (Bangkok in Thai Language is Groong-tep which means the city of angel). In Rattanakosin, nine kings have ruled till today.

Bangkok is the home to virtually all major local and international companies, all government ministries all educational, sporting, cultural facilities, and majority of Thailand’s revered shrines.\footnote{161}

Many people see Bangkok as offering the “best of both the world.” i.e. the old and new - And it’s easy to see why. One one side, it is an open window to the Thai Past. The stamp of ancient Siam seems to have been frozen in time on the temples, statues, landmarks and other main attractions across the city. On the other hand, it is a dynamic, third millennium metropolis, bustling with the trappings of contemporary life: The city is dominated by high-rise office buildings, condominiums, luxury hotels, departmentstores and shopping malls. Modern road networks meandering in and around the city. Cutting edge communication facilities and other conveniences are ordinary to the way of life. City folks are attuned to the latest trends: cyberworld, fashion, jewelry, music, arts and everything. As Thailand’s capital and gateway city, Bangkok is the epitome of the country’s kaleidoscopic blend of the old and the new. More than anything else, it is an expression of the Thais respect for tradition while at the same time pursuing development and progress. Located on the banks of the Chao Phraya River, a few kilometers upstream from its out flow into the Gulf of Thailand, Bangkok sprawls some 1,568,737 Square Kilometers across a flat alluvial plain.

It is where the Royal family lives, where the seat of government and administration is located, and is the focal point for virtually all major industrial, commercial and financial activity. Administered with 24 districts and home to one tenth of the population, it is the truly the heart of the country.

Such an all important role is reflected in the capital’s popular name, Krung Thep. Which means the city of Angels. To the the Thais, Bangkok is always Krung Thep, the spiritual, symbolic, and physical heart of the nation.

\footnote{161.  Kornbkaew, Medhi, “History of Thailand” 1985, P. 38-74.}
Bangkokians call their city “Krung Thep”; not Bangkok. Bangkok was established as the capital of Siam in 1782 by king Rama I. He thought that the former capital Thonburi, on the western bank of the Chao Phraya River, was vulnerable because its soil erodes on large scale every year, so he admired the location on the opposite side; he believed it was ideal for the new capital, not only for its geographical conformity, but also for its strategic advantages. Thus he moved the capital to Bangkok. Bangkok became the capital of Siam after king Rama I succeeded the throne in 1782. The king considered the former capital Thonburi, on the westbank of the Chao Phraya River, as vulnerable because its soil erodes on a high degree each year.

He believed that the location on the opposite side was ideal for a new capital, not only because of its geographical conformity but also because it offers strategic advantages. The construction of a new city there ushered the Rattanakosin era. Bangkok was originally a walled city. It began as an artificial island, formed by a canal dug at a point where the Chao Phraya River curved. The earliest palace buildings and temples, many of which can still be seen today in the Grand palace area, were conscious evocation of structures in the former capital of Ayutthaya. As in the old city, an intricate network of canals, lined with floating teak house, form the main avenues. Periodically, for more than 225 years, more and more significant edifices were constructed around the grand palace in harmonious styles. The reverie, essentially medieval Bangkok lasted barely a century. The city prospered from trade and soon, the Chao Pharaya was crowded with ships from all over the world. Thousands of Thais from the provinces arrived to seek their furthers in the capital, while other Asians, mostly Chinese, migrated in growing numbers. The first proper street Charoen krung (New Road) was built in the mid-19th century. Others followed quickly, spreading out and replacing rice fields to the east, and in time, extending all the way to the Gulf of Thailand.
POPULATION :-

Bangkok's population, estimated to be more than nine million, is predominantly young. Over half of the residents are under 30 and this has influenced life in the city in many ways. Numerous schools, both public and private, have emerged to meet the needs of this high concentration of young people. The capital's shopping centers as well as its entertainment facilities are geared toward the youth. Phrakanong district is said to have the highest concentration of the population.

Due to the ancient culture and heritage Thailand has retained its own identity in international scene. F.W. Riggs recommended in this book, history of Siam, has observed:

Riggs refers to two societies were extant in Thailand i.e. in the past Agrarian dominated the whole country, meanwhile, in the 20th century, the modern development of science and technology has brought about remarkable changes in that society. Social and economic structures have grown up producing. The economic expansion has taken place around big cities like Bangkok. As the major base of economic activities, and services Bangkok metropolis, has contributed greatly to the overall rapid economic expansion during the sixth plan period (1987-1991) the result of rapid expansion and industrialization has brought many changes to the life-style of the Thai people. It has also brought disparities in the standard of Living. The government has initiated programmed to help equalize the living standard of the people throughout the country and simultaneously
make the people better equipped to live in the
new industrialized society. So that they can enjoy the
output of development programmed
in the ear of Bangkok metropolitans development
plan during the seventh plan period (1992-1996)
with emphasizing on the development of
infrastructure facilities, quality of life and urban
environment as well as enhancing administrative efficiency.\textsuperscript{162}

Bangkok is the capital and the center of education, commerce and industry.
The metropolitan area of Bangkok comprises of 36 districts 2 district branches,
and 151 sub-districts. Several districts of Bangkok are administered by
themselves and are under the control of provincial senators of Bangkok
metropolis the population of Bangkok is over 9 million.

THE CENTRAL REGION :-

The central Thailand, through which flows the Chao Phraya River, is a
lush, fertile valley. It is the richest and most extensive rice producing area in
the country and has often been called the “Rich Bowl of Asia.” Bangkok, the
capital of Thailand is located in this region.

The central region has 22 provinces. The main agricultural sources are
the three large basins of the Chao Phraya, Pasak, and Bang Pakong Rivers.
As the ground is made up of thick layers of sediment and water, a large
segment of the population occupies this region, and as a result, it has become
the economic and political center of the country. This is the location of
metropolitan Bangkok, the capital. The surrounding cities and areas of Suphan
Buri, Nakhon Pathom, Samut Prakan, and Ayutthaya feed the capital, and
include industrial cities that have emerged in response to the expansion of
Bangkok.\textsuperscript{163}

\textsuperscript{162} F. W. Riggs : History of Siam (1953) P. 23.
\textsuperscript{163} B. J. Terwiel, Buddhism and Society in Thailand, Published the South East Asian Review office, India, 1984. Gaya.
P. 2.