Chapter-III: South-East Asian Buddhism:

BURMA

The history of the early Buddhism in Burma is surrounded by obscurity. Due to lack of true
evidences it is very difficult to know the advent of Buddhism in Burma (Myanmar). But,
fortunately some primary literary texts, chronicles, inscriptions, pagodas, images, shrines etc.
help us to establish an idea about the advent and spread of Buddhism in Burma. The
Sasanavamsa, written by Elder Paññasāmi518 refers that Buddha visited Burma thrice in his life
time519 and then Buddhism spread in Burma. Elder Paññasāmi referred some places of Burma
in Sasanavamsa520, i.e. Sinhala (Ceylon), Aparantaka Country, Mahārāṭtha, Vanavāsi Country,
Yonaka Country, Suvaṇṇabhūmi, Kāśmīra-Gandhāra Country, Mahīṃsaka (Mahīṃsakamaṇḍalā),
Cīṇa Country where Buddhism flourished. But, the name of the above places are related with
nine missions propagation field which are sent by Elder Moggaliputta Tissa (under the
patronisation of Aśoka, king of India) after the Mahāparinibbāna of Buddha521. Even some
chronicles (i.e. the Glass Palace Chronicles, the New Pagan Chronicles) of Burma refers that
some early kings of Burma belonged to 'Sakiyan' clan which had origin in Sākya. Also, Buddha
himself belonged to this clan522.

From the above discussion it seems that Buddha came to Burma where the kings of
'Sakiyan' clan reigned. Yet, it can not corroborate that Buddhism entered and spread in Burma
in the time of Buddha's visit to Burma in his life time. Because, the names which are mentioned
in the Sasanavamsa, among them Aparantaka, Mahārāṭtha, Vanavāsi, Yonaka are corroborated
by the Mahāvamsa, the Dipavaṃsa and other literary sources, but there arises a debate about
their location.

Aparantaka (Aprantas) Country is the important Buddhist place in Burma and it occupies
near about 3/4 part of the Chronicle Sasanavamsa523. According to Hemchandra Raychaudhuri,

518. Halder (De), Manikuntala - History of Buddhism, P. 2 [Paññasāmi is the author of the Sāsanavāṃsa. It was
written in 1861 AD.; 1223 of Kali age, i.e. the Burmese common Era. He was a Burmese monk of Maung
Daung and was also the pupil of the Saṅgharāja (Head of the order) of Mandalaya and Rāja-guru (tutor)
of the monarch Meng-due-meng (Min-don-min) of Burma]; Banerjee, Anukul Chandra - Buddhism in India
and Abroad, P. 155 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 3.
519. Ibid, P. 5 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 219.
520. Ibid, PP. 6, 19.
521. Ibid, PP. 25-29; Geiger, W. - The Mahāvamsa (English Translation), Chapter-XII, P. 82 ["The Thera
Majjhātuṭika he sent to Kaṃsīra and Gandhāra, the Thera Mahādeva he sent to Mahāsāṃghalā. To
Vanavāsa he sent the Thera name Rakkhita, and to Aparantaka the Yona named Dhammaraṇkhiṭṭa, to
Mahāraṇṭha (he sent) the Thera named Mahādammarakhiṭṭa, but the Thera Mahārakhiṭṭa he sent into
the country of the Yona. He sent the Thera Majjhīma to the Himalaya Country, and to Suvaṇṇabhūmi he
sent the two Theras Saṇṇa and Uṭṭara. The great Thera Mahinda, the Theras Iṭṭhīya, Uṭṭiya, Sambala and
Bhadassāla his disciples, these five Theras he sent forth with the charge : 'Ye shall found in the lovely
island of Lākhā the lovely religion of the Conqueror';] Banerjee, Anukul Chandra - Buddhism in India
and Abroad, P. 63; Oldenberg, H. - Dipavaṃsa (Edited and Translated), cf. VIII; Hazra, Kanai Lal - History
of Theravāda Buddhism in South-East Asia, PP. 38-39.
522. Ibid, P. 5, fn. 2.
Aparantaka (Aparantas) Country is located in Western India near the Arabian Sea. Whereas Manikuntala Haidar (De) and Sukumar Dutta, Aparantaka is located in the western border of Punjab. Fleet said, Aparantaka comprising the territory of Northern Gujrat, Kāthiāwār, Kachchh and Sind. Wilhelm Geiger corroborates the same fact. Sir Charles Eliot and Cunningham also locate it in Western India. The Mārkaṇḍeya Purāṇa, the Mahābhārata, the Kāvyamihāsā of Rajāsekhara, the Bhuvanakośa section of the Purāṇas referred the Aparantaka located in Western India. Therefore, it may be said that in Burma there is another Aparantaka as mentioned by the Chronicles of Srilanka and Myanmar.

Next, the Mahārāṣṭra comprises the country of the Maharastra (a West Indian Province). The Mahārāṣṭra is mentioned by Geiger as Mahārāṣṭra. But, the Sasanavamsa give us information that Mahārāṣṭra is Mahānagarāṭha in Slam (Thailand) Country.

According to Wilhelm Geiger, the Vanavāsī comprises the North Kanara. According to the Sasanavamsa, the Vanavās Country is identical with the region round Sirikhetta (Prome) in Lower Burma where as Geiger places it in the North Kanara in India.

The Yonaka comprises the clans of foreign race on the North-Western Frontier of India. About Yonaka, Sir Charles Eliot said, "The inhabitants of the extreme North-West of..."
India, not necessarily Greeks by race". It is finally identified with the region of Haripūṇja (in Northern Siam).

From the above discussion it may be said 'Buddhism in Burma had root in India no doubt' and from very earliest time, Upper Burma had connections with Bengal and China by land routes and Buddhism entered Upper Burma by these routes.

Regarding the name of the same places of India and Burma Dr. Manikuntala Haldar (De) remarks, "One of the causes may be that when a place becomes famous for religious or other reasons, the same name is ascribed to other places to mark their importance. Perhaps this happened behind the identity of names in this case." According to Sir Charles Elliot, "A system of mythical geography has thus arisen."

However, if we accept that the advent of Buddhism in Burma occurs from the time of Buddha's own visit to Burma, it is sure that then Buddhism had not stood firmly there. Actually, Buddhism spread and prospered in Burma from Lower Burma after 236 years of Buddha's Mahāparinibbāna when Elder Mogalipputta Tissa sent the Theras Saṇḍa and Uṭṭara to Suvaṇṇabhūmi under the patronage of Aśoka. Opinions differ regarding the exact location of Suvaṇṇabhūmi. It is generally accepted by most scholars that Suvaṇṇabhūmi is known as Rāmaṇīadesa. According to Sir Charles Elliot, the district of Thaton is Rāmaṇīadesa and Suvaṇṇabhūmi (Suvarṇabhūmi) is identified with Rāmaṇīadesa. In the Kalyāṇi inscriptions of


539. Haldar (De), Manikuntala - History of Buddhism, P. 7 ; Dutta, S. - Buddhism in East Asia, P. 20 ; Bode M. - Sāsanavāṇḍa, P. 5.

540. Haldar (De), Manikuntala - History of Buddhism, P. 5.

541. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 217 ["There was always an overland route through Burma which joined Eastern India to China and Tonkin"].


543. Haldar (De), Manikuntala - History of Buddhism, P. 5.


545. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 63; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 38. [Mogalipputta Tissa was an Indian Monk. He was the oldest and the most learned of all monks who were participated in the 'Third Buddhist Council' which was held at Pātaliputra under the patronage of Aśoka after 236 years of Buddha’s Mahāparinibbāna.]


549. Ibid.
Dhammaceti Râmaññadesa is mentioned as Suvaṇṇabhūmi. Again, the name Suvaṇṇabhūmi, is corrupted with the name of Sudhammapura and this tradition is also admitted in Burma.

Thaton district is located in Lower Burma. Suvaṇṇabhūmi is also mentioned by the Arabian writer Al-Biruni, where Suvannabhumi is placed in the list of South-East Asian countries.

It is interesting to note that the king Asoka himself omitted the name of Suvaṇṇabhūmi in his Rock Edicts (II, V and XIII); though he mentioned a list of other regions there where he sent his religious teachers to propagate Buddhism. For this reason doubt arises among the several scholars (like Vincent Smith, Kern etc.) about the authenticity of the activities of Asoka's mission to Suvaṇṇabhūmi. Besides it the Dīpavāṃśa, the Māhāvīra, the Sāsanavamsa give their detail lists of places where Asoka sent his mission to propagate Buddhism. Suvaṇṇabhūmi is mentioned on the above lists and it has been accepted by most scholars that Soṇa and Uttara went to Suvaṇṇabhūmi to propagate Buddhism under the patronage of the king Asoka. In this regard Dr. Kanai Lal Hazra says, "Most probably Asoka did not like to mention the name of all countries in his Rock Edicts but only he referred to those which he wanted to give by name. Therefore, the omission of mission of Soṇa and Uttara to Suvaṇṇabhūmi in Asoka's Rock Edicts does not prove or disprove the historicity of the facts referred to in the Ceylon Chronicles".

550. Ko, Taw Sein - 'A Preliminary Study of the Katyani Inscription of Dhammaceti, 1476 AD' (Bombay, Indian Antiquary, 1893), XXII, P. 151 ['Suvaṇṇabhūmi ratta-Śaṅkhāṭa Rāmaññadesa'].

551. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 50; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 224 ['Classical Pāli names are given in certain cities and localities. Thus we find Suddamma (or 'Vaṭi) and Hanśāvatī as well known names of Thaton and Pegu. Thaton is really corrupted form of Suddamma.']; Haidar (De), Manikuntala - History of Buddhism, P. 36; Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia (New Delhi, Munshiram Manoharlal Publishers Private Ltd., 2002), P. 93.

552. Ahmed, Qeyamuddin (Edited) and Sachau, Edward C. (English translation) - 'India' by Al-Biruni, P. 101 ['...the islands of the Zaboj, called by the Hindus Suvarṇadvīpa, i.e. the gold islands.'].

553. Mookherjee, Radha Kumud - Asoka, PP. 32-36,

[P. 223 [Rock Edict No. II (Girnar), lines 2 & 3 - "line 2. evamapi prachāntesu yathā Chodā Pāṇḍa Satiyaputo Ketala-puto ā Tāṁha - 3. paṁqi Anītyako Yona-rājā ye Vi pī tesa Anīta [a] Kas [a] Samīp [an]."]


555. Oldenberg, H. - Dīpavāṃśa (Edited and Translated), cf. VIII; Geiger, W. - The Mahāvīra (English Translation), cf. XII; Haldar (De), Manikuntala - History of Buddhism, P. 19.

556. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 57.
From the Śāsanavṃsa it is found that Buddhism entered in Lower Burma by three turn.

Firstly, it happened in the 6th Century BC by Tapassu and Bhalluka, the lay-devotees of Buddha; secondly, by the Gavampati and the king Siharāja in the 5th Century BC and thirdly, by Thera Sopa and Thera Uttara in 3rd Century BC.

In the first and second turn Buddhism did not stand firmly there. At that time Buddhism spread in limited place in Lower Burma. Buddhism further (3rd turn) was firmly rooted by the activities of the Thera Sona and Thera Uttara in Lower Burma. Then Buddhism spread from one place to another place of Lower Burma and very later to Upper Burma.

Really, Buddhism which was strongly established in Lower Burma by the activities of

557. The two merchants Tapassu and Bhalluka of Ukkala (identified by scholars as Orissa) offered Buddha rice-cakes and honey in a bowl after seven week of his enlightenment [Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 224; Haldar (De), Manikuntala - History of Buddhism, P. 35, fn. 2; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 50]. They were the first disciples of Buddha having Buddha and Dhamma as their Refuges (Devacikasaraifa). Buddha gave them eight hairs of his head [Hall, D.G.E. - A History of South-East Asia, P. 152; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 224; Sengupta, Sukumar - Buddhism in South-East Asia, P. 25]. This two merchant-brothers brought these by sea to the Suvaṇṇabhūmi (Golden land) and enshrined the holy hair under the 'Śwē Dagon Pagoda' which adorning modern Rangoon [Sengupta, Sukumar - Buddhism in South-East Asia, P. 25; Hall, D.G.E. - A History of South-East Asia, P. 152; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 224]. In this way Buddhism entered in the Suvaṇṇabhūmi in Lower Burma.

558. Haldar (De), Manikuntala - History of Buddhism, PP. 35 - 37. [In the Aparanta Country (which is identified by scholars in Western India near Arabian Sea) a minister of King Tissa had two sons, Tissa and Jaya who renounced the family life and adopted asceticism at the Gajjagiri mountain, got two eggs. In course of time, two men were born from these two eggs. The man who born form younger brother's egg died at the age of ten and was reborn in the city of Mithāla (Law, B. C. - Geography of Early Buddhism (London, 1932), PP. 30 - 31) in the Middle Country or Majjhimadesa i.e., Central India or Maddhadesa (Haldar (De), Manikuntala - History of Buddhism, P. 36, fn. 2). At the age of seven he was ordained before the Buddha and attained the highest spiritual life (Arhatship). But the man (namely Siharāja) who born from the elder brother's egg he became a king of Suzdhammapura in the Rāmaṇīa Country at the age of twelve. Thera Gavampati came to Suzdhammapura to instruct his former mother who had been living there. He also preached his doctrine to his brother Siharāja and inhabitants of the Suzdhammapura. Thera Gavampati established there three Refuges (Buddha, Dhamma and Saṅgha) and five Precepts (Pañcasīla). King Siharāja build thirty three Shrines at Suzdhammapura over the 33 tooth-relics of the Blessed on with the help of the Elder Gavampati eight years after the Parinibbāna of Buddha. In this way Buddhism entered in second turn at Suzdhammapura in the Rāmaṇīa Country of Lower Burma.]. Datta, Nalinaksha - Early Monastic Buddhism, P. 99 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 150.

559. Geiger, W. (English Translation) - The Mahāvṃsa, cf. XII ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 50 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 39, 57 - 58; Banerjee, Anukul Chandra - Buddhism in India and Abroad, PP. 63, 192 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 219 ; Haldar (De), Manikuntala - History of Buddhism, PP. 37 - 38, fn. 2 ; Ghosh, Isanchandra - Jāja Manjuri (in Bengali), P. 228. [When Sana and Uttara came to Suvaṇṇabhūmi at that time the King Sīrīmaṇsaka reigned at Suzdhammapura in Suvaṇṇabhūmi. A Water-Yakkhīni used to devour every half-born in the Royal palace. A son was born in the Royal family on the very day of the arrival of the Thera Sona and Uttara. Hearing this news Water - Yakkhīni came to the palace with his five hundred attendants to enrage the prince’s flesh and blood. The two Theras drove these Yakkhīnis by there Iddhi power (Supernatural Power or Magical Power) [Childers R. C. - A Dictionary of the Pāli Language (London, Rinsen Book Company,. 1875, Reprint : 1976), P. 157] which produced a terrifying figure composed of man and lion (Bode, M. - Śāsanavṃsa (Edited), PP. 38 - 39). Hearing this news a large number of people of Suzdhammapura embraced the Therā Sona and Uttara and Buddhism. The pupils made and placed a stone-figure of a man-lion near Suzdhammapura. It is seen that after 235 years of Buddha’s Mahāparinibbāna, Buddhism further was firmly rooted by the Therā Sona and Uttara for the third time].
Theras Sona and Uttara, it flourished and made very easy to make the people of Lower Burma understand when Buddhist commentator Buddhaghosa came to Lower Burma brought with him a number of Buddhist texts in the 5th century AD. Buddhaghosa translated the Buddhist texts from Sinhalese into Pāli which he brought from Ceylon. He also brought a copy of Kaccayāna's Pāli grammar to Burma from Ceylon and translated in Burmese. He wrote a volume of Parables into Burmese and introduced the Burmese code of Manu into Burma from Ceylon. In this way, through his great efforts a revolutionary change was brought about in Buddhism in Lower Burma.

Several inscriptions in Pāli of the sixth century AD has been discovered at Hmawza area (in the Prome district) indicate that Theravāda Buddhism existed at that time in Lower Burma. Maunggan, a small village near Hmawza, two gold plates were discovered there.

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560. Brāhinī Buddhaghosa was a respectable Buddhist commentator who was born near Bodhgaya in Southern Bihar of North India (Present Jhārkhand State in India). - [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 65; Haidar (De), Manikuntala - History of Buddhism, P. 133.] Though Sāsanavanāsī records that Buddhaghosa was born in a Brāhinī Village named Ghoṣaṣūma near the Bodhi tree in India [Bode, M. (Edited) - Sāsanavanāsī, P. 29; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 65] and Visuddhimagga referred that Moraṇa - Kheṭakas (identified with Kotanemalipuri and Gundlapalli in the Guntur district) was the homeland of Buddhaghosa. - [Buddhadatta, A. P. - Ceylon Historical Journal (Dehiwala, Colombo, Ceylon Historical Journal, Part-II, Nos. 3 & 4, 1953), P. 239; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 64.] But, the Burmese texts says that Buddhaghosa was born in Lower Burma. Gola, a city near Thaton in Lower Burma is the birth place of Buddhaghosa. - [Gray, J. - Buddhaghosuppatti (Edited) (London, Pali Text Society, 1892), P. 22; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 65.] But, it has been accepted by most scholars that Buddhaghosa was an Indian. He came to Ceylon during the reign of King Mahāvihāra (1st half of the 5th century AD) and studied at Mahāvihāra (Great Monastery) of Anurādhapura in Ceylon. Apart from commentary he also composed philosophical works, such as, the Visuddhimagga, the Nāpyaaya etc. - [Haidar (De), Manikuntala - History of Buddhism, PP. 133 - 134.].


562. Ibid.

563. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 65; Law, B. C. - The Life and Work of Buddhaghosa (Calcutta, 1923), P. 40.

564. Ibid.; Indian Antiquary [Topics of Grimbolt], April, 1890, Volume-XIX, P. 119.

565. Ibid., PP. 45, 59; Hall, D.G.E. - A History of South-East Asia, P. 36.

566. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 193; Ibid., P. 60.

567. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 60 - 63.

[The First Plate : - ]


The Second Plate : -

Line-1 : Ye dhama-hetupabhava (te) sa(m)-hetu-Tathāgato aha tesan-cha-yo nirodho evamvadi-mahāsamaṇo ti iti-pl-so-bhagava arahat.


Line-3 : Svākkhāyito bhavata-dhammo sandiṭṭhiho akāliko ehipassiko opaññikoc paccchattam veditaavo viññihiti.]
In the first plate, the well-known Buddhist formula of the Vibhanga (one of the seven books of the Abhidhamma) explains in detail some of these categories. The well-known Buddhist formula also described in the second plate. The 2nd and 3rd lines of the second plate traced in the Mahāparinibbāna Sutta of the Dīgha Nikāya\(^{568}\) and these two lines refer to Buddha.

A stone inscriptions in Pāli was also discovered round the base of the Bawbawgyi Pagoda, near Hmawza\(^{569}\).

There, a book of twenty leaves of gold was also discovered\(^{570}\). There are about nine passages from the different texts of the Piṭakas in these twenty leaves of gold\(^{571}\). An inscription of gold leaf in Pāli has been discovered at Kyundawza, a small village near Hmawza, in Central Burma\(^{572}\). All these inscriptions were similar in character to Andhara-Kadamba-Kānṇāḍa script of South-India which was written in the sixth century AD\(^{573}\). From the above evidences it can be said that Theravāda Buddhism was introduced into Lower Burma in at least fifth and sixth centuries AD\(^{574}\). In the fifth and sixth centuries AD Amarāravati\(^{575}\), Nāgārjunakoṇḍā\(^{576}\), Kāṇchengam\(^{577}\), Kāveripattanaṃ\(^{578}\), Nagapatanap\(^{579}\) and Uragapuraṃ\(^{580}\) of the Deccan and South India were important centres of Theravāda Buddhism. It indicates that Hmawza area had close contact with the above Theravāda Buddhist centres in the Deccan of South India in the fifth and sixth centuries AD.

It is corroborated by the famous Chinese pilgrim I-Tsung who visited India and South-East Asia towards the close of the seventh century AD\(^{581}\). He described that the inhabitants of Shih-li-cha-ta-lo (Śrīketra or Srīrkheta) venerate the three jewels (Ratnatraya, i.e., Buddha, Dhamma and Saṁgha)\(^{582}\). Here Shih-li-cha-ta-lo has been identified with Śrīketra or Srīrkheta

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\(^{568}\) Bhikkhu Silabhodra - Dīgha Nikāya (in Bengali), Part-II, PP. 239 - 253.

\(^{569}\) Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 193 ; Annual Report of the Archaeological Survey of Burma, 1924, P. 22 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 63 - 64 ; Finot, L. - "Un nouveau document sur le Bouddhisme Birman" (Paris, Journal Asiatique, 1912), XX, P. 193. [The inscription reads as follows: (I) (Samphusa)nā samphus(lit)am vedanākkhandho sānakkhandho saṅkhārakkhandho (II) ... dīṭṭhivipphanditam dīṭṭhiyam vuccati chajāyatanapaccaya phasso tathā katam(u) (pha)issa paccaya vedana ya ceta(s) i(kam). (III) Saṅkhojanaṃ go(ho) patilaho patiggaho abhiniveso paramaso mummago...... [Some contents of the Vibhanga of the Abhidhamma Piṭaka is reflected in this inscription. The subject-matter of the inscription is not arranged in a systematic way. It refers to some of the constituent elements - Vedanā (sensation), Saṅkha (consciousness) and Saṅkhāra (confections) ; and six īyatanas, namely, eye, ear, nose, tongue, body and mind and contact (Phassa) and fetters (Saṅyojana)].


\(^{571}\) Ibid.

\(^{572}\) Duroiselle, C. - Excavations at Hmawza [Delhi, Annual Report of the Archaeological Survey of India (1928 - 1929), 1933], PP. 108 - 109 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 194 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 64.


\(^{574}\) Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 64 ; Ibid, P. 194.


\(^{577}\) Ibid, PP. 45, 64.

\(^{578}\) Ibid.

\(^{579}\) Ibid, PP. 45, 64 - 65 ; Vogel, J. Ph. - Buddhist Art in India, Ceylon and Java, PP. 73, 91.

\(^{580}\) Ibid, P. 45.


\(^{582}\) Ibid ; Ibid, P. 10, fn. 3.
I-Tsing also mentioned that there were four Nikayas or schools in Śrīketra, i.e., the Āryamahāśaṅghikānikāya, the Āryavārāṇnikāya, the Āryamālasarvastivādanikāya and the Āryasammitīnikāya. Among these four, the Āryavārāṇvādā is the most primitive schools of Buddhism. I-Tsing’s itinerary shows that Buddhism also flourished at Śrīketra (Prome) in the 7th-8th centuries AD. The chronicles of the T’ang Dynasty of China (AD 606-918) referred that Buddhism flourished at Prome during 8th and 9th centuries AD.


584. Ibid; Takakusu, Junjiro (English Translation) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, P. 7, fn. 2. ["The Āryamahāśaṅghikānikāya (school), translated in Chinese by Shing-ta-sSng-pu, meaning 'the Noble School of the Great Brotherhood'. This school is subdivided into seven. The three Piṭakas (canonical books) belonging to it contain 100,000 stanzas (slokas) each, or 300,000 stanzas (Hardy’s Eastern Monachism (P. 168 sq.) gives the number of letters in the Piṭakas and Commentaries as follows, - 1. the Vinaya, 69,250 stanzas (32 syllables a stanza) + 2. the Sutta, 396,500 stanzas + 3. the Abhidhamma, 126,250 stanzas = total 592,000 stanzas altogether; which, if translated into Chinese, would amount to 1,000 volumes (each volume representing 300 slokas)."].

585. Ibid; Ibid, PP. 7-8 ["It is translated in Chinese by Shing-Shang-tso-pu, or 'The Noble School of the Elders'. This book is subdivided into three. The number of stanzas in the 3 Piṭakas belonging to it is the same as in the preceding school."

586. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 66; Takakusu, Junjiro (English Translation) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, P. 8. ["It is translated in Chinese by Shing-Kên-pên-shuo-Yi-Chieh-Yu-pu, or 'the Noble Fundamental school which affirms the Existence of All Things'. This school is subdivided into four. The number of stanzas (slokas) in the three Piṭakas belonging to it is the same as in the above\].

587. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 66; Takakusu, Junjiro (English Translation) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, P. 8. fn. 8. [It is translated in Chinese by Sheng-cheng-liang-pu, or 'the Noble School of the Right Measure' (or inference). This school is subdivided into four. The three Piṭakas of this school contain 200,000 stanzas (The New Japanese Edition of the Chinese Buddhist Books in the Bodleian Library, Jap. 65, gives us information that 300,000 instead of 200,000; the later seems to be the right number, for if it were 300,000, I-Tsing would say that it is the same as in the above school), the Vinaya texts alone amounting to 30,000 stanzas; it is to be noticed, however, that certain traditions handed down by some of these schools differ much with regard to this view of division, and that I have mentioned here these 18 schools as they at present exist. I have never heard, in the West (India), of the division into 5 principal school (Nikāya), of which some Chinese make use."

588. Ibid.

589. Ibid, P. 67; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 194.

590. Sengupta, Sukumar – Buddhism in South-East Asia, P. 37; May, Regenald Le - The Culture of South-East Asia, PP. 45-46. [When the Pyu king goes out in his palanquin, he lies on a couch of golden cord. For long distances he rides on an elephant...... The wall of his city, built of greenish glazed tiles, is 160 li round, with 12 gates and with pagodas at each of the four corners. The people live inside...... They are Buddhists and have a hundred monasteries...... When they come to the age of seven, both boys and girls cut their hair and go to live in a monastery. On reaching the age of twenty, if they have not awakened to the principles of the Buddha, they let their hair grown again and become ordinary townsfolk...... There are twelve gates with pagodas at the four corners: the people all live within. They are acquainted with astronomy and delight in Buddha’s Law......].
These chronicles also mention a P'iao (Pyu) kingdom which had 18 vassal states in Southern Burma.

In the 7th and 8th centuries AD Vikrama Dynasty was ruling at Prome. Several Burial-Urn inscriptions in the Pyu language mixed with Pāli found near the Payagi Pagoda at Hmawza in time of Vikrama dynasty. The characters of these several inscriptions were like the Kadamba-Kaṇṇaṭa-Telegu script. It can be said, this dynasty had close contact with the Buddhist centres in the South India.

Several stone sculptures were discovered at Prome. One seated Buddha-figure in Bhūmisparsamudrā, another Buddha-figure encircled by four, and other representing the Deer Park in Banaras etc. are attributed to a date from about the 6th to about 10th centuries AD. These might have been constructed under the patronage of the kings of Vikrama Dynasty which ruled at Prome in the 7th to 9th centuries AD. So, it can be said Buddhism flourished at Prome in Lower Burma under the patronage of Vikrama Dynasty. According to the Burmese tradition Pagan dynasty was established in Upper Burma at the beginning of the second century AD. But, due to lack of evidences very little is known about the religious history of Upper Burma until the 11th century AD. Some archaeological sources give us information that both Mahāyāna and Tantrayāna prevailed in Pagan before the introduction of Theravāda Buddhism. There was no strong organised and established religion at Pagan, but several forms of religion.

592. Ibid, P. 68; Hall, D.G.E. - A History of South-East Asia, PP. 153 -154. ["Burial - Urn inscriptions deciphered by the Late Otto Blagden, show a Vikrama Dynasty reigning at Śrīkṣhetra between possibly 673 and 718. Three kings are mentioned : Suryavikrama, who died in 688 aged 64. Harivikrama, who died in 695 aged 41. Sihavikrama, who died in 718 aged 44."]
593. Ibid.
596. Ibid ; Ibid ; Ibid.
599. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 68 ; Hall, D.G.E. - A History of South-East Asia, P. 153 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 195; Blagden, C.O. - 'The Pyu Inscriptions' (Calcutta, Epigraphia Indica), XII, P. 127.
600. Ibid ; Ibid, PP. 156, 158.
602. Ibid, P. 84.
Numerous votive terracotta tablets with or without the figure of Buddhist gods and goddesses discovered at Pagan and other places of Upper Burma which were inscribed mostly in Sanskrit and sometimes in Pāli or mixed Sanskrit and Pāli. The name of royal or other personages were attached with it.\(^604\) From the historical point of view M. Duroiselle said, these short writings indicate that these have belonged to Mahāyāna tradition.\(^605\) Dr. Nihar Ranjan Ray also agreed with him.\(^606\)

Besides the above tablets, an inscription collected by Mr. Forchammer from Pagan which indicate that not only Mahāyāna creed, but Tāntric practice is also prevalent there. Dr. Nihar Ranjan Ray also agreed with it.\(^607\) The Sāsanavamsa referred them Aris or Samaṇakuttakas\(^608\), which are class of heretical teachers declared themselves as the disciples of Goutama Buddha.\(^609\) They were very influential on the Popa Hill at Thamati, a village near Pagan.\(^610\) L. Finot, a French scholar, said Viṣṇu was the god of the Aris and their cult was influenced largely by Nāga Worship.\(^611\) Most probably they belonged from the Pāla kingdom of Bengal (9th to 10th century AD) in India and Buddhism was tarnished by their Tāntric practices.\(^612\) However, Anuruddha (Burmese Anoratha) ascended the throne at Pagan in Upper"
Burma in 1044 AD. Shin Arahanta, a Buddhist Talaing monk who came from Sudhammapura (Thaton) of Lower Burma to Arimaddenapura (Pagan) of Upper Burma, the capital city of Anuruddha, pointed out the essencelessness of the teachings of the Samanakuttakas and broke up the communities of Aris or Samanàkuttakas by the advice of Shin Arahanta.

Really it was a turning point to the history of Buddhism in Upper Burma. On hearing the real doctrine of Buddha from Shin Arahanta, the king (Anuruddha) and the people of his country were influenced towards the Theravāda Buddhism. King Anuruddha was so attracted of Buddhism that he requested Thera Shin Arahanta to stay at Pagan for the propagation and development of Theravāda Buddhism. According to the advice of Thera Shin Arahanta, Anuruddha sent an envoy (AD 1057) with request to Manohari (Manuha), the king of Sudhammapura (Thaton) in Lower Burma for a copy of the Tipiṭaka and the sacred relics. King Manohari refused the king Anuruddha’s request. For this reason king Anuruddha was very angry and marched on to Sudhammapura (Thaton) with a huge force and king Monohari (Manuha) was completely defeated by king Anuruddha. As a result, king Anuruddha brought king Monohari to his own capital bound in golden chain and all the Buddhist monks, the sacred relics and the thirty sets of Piṭakas (Buddhist sacred scriptures) riding on thirty-two white elephants.

Then with the help of the Ceylonese Saṅgha-experts and Ceylonese sacred copies king Anuruddha compared and determined the authenticity of the records which he brought from

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613. Haldar (De), Manikuntala - History of Buddhism, P. 93 ; Hall, D.G.E. - A History of South-East Asia, P. 156 ; Ibid ; Ibid.
614. Ibid, P. 51, fn. 1. [Shin Arahanta (Venerable Arahanta) came from the kingdom of Thaton (Sudhammapura) to Arimaddenapura (Pagan) [Tin, Pe Maung and Luce, G.H. (Translated) - The Glass Palace Chronicles, P. 71] during the early part of the reign of Anuruddha. Actually, he was Dhammadassī by name, but as his fame spread far and wide, the people out of dignity and honour conferred the epithet of 'Arahanta' on him [Dutta, S. - Buddhism in East Asia, P. 57]. The Sāsanaṇaṁsa (P. 57) gives in details about the advent of the Elder Arahanta at Arimaddana.] ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 55.
616. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 197 ; Tin, Pe Maung and Luce, G.H. (Translated) - The Glass Palace Chronicles, PP. 70 - 75.
617. Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 158.
618. Ibid, P. 197 ; Haldar (De), Manikuntala - History of Buddhism, PP. 52, 94 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 55 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 84-85 ; Bode, M. (Edited) - Sāsanaṇaṁsa, P. 62.
621. Ibid ; Ibid, PP. 8, 52 ; Ibid, P. 55 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 197; Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, P. 78.
Thaton of Lower Burma. Anuruddha rendered (translated) all the thirty sets of Piṭakas of the Mon script into Burmese.

Religious intercourse between Ceylon and Burma was strongly established in the reign of Anuruddha. He collected many sacred books from Ceylon. In the reign of Vijayabāhu-I, king of Ceylon, Anuruddha sent a sufficient number of ordained monks and some texts to Ceylon to his request for the re-establishment and purification of the Buddhist Samgha in Ceylon. This eventful matter is described in the Sāsanavāṁśa and the Glass Palace Chronicle. The Polonnaruva inscription of Vijayabāhu-I and the Polonnaruva slab inscription of the Velaikkaras (Circa 1137 - 1153 AD) referred that the purification of the Samgha of the three Nikāyas in Ceylon occurred with the help of the monks from Arumāṇa during the reign of Vijayabāhu-I.

King Anuruddha collected the sacred Tooth Relic of Buddha from Ceylon and enshrined it in the Shwe Zigon Pagoda, the construction work of which began in his reign. Unfortunately Anuruddha died before it was completed. According to G. E. Harvey, "This Pagoda is a solid pagoda of the kind so common all over Burma; yet it attracts worshippers daily, while the finer temples built by his successors are deserted." King Anuruddha led many expeditions in Burma for collections of Buddha's bodily relics and built many solid pagodas and shrines over Buddha's relics.

Really by Anuruddha's great effort Burma was unified into one country and Theravāda Buddhism entered into Upper Burma from Lower Burma and established there as a main

622. Haldar (De), Manikuntala - History of Buddhism, P. 52. ["In order to compare and determine the authenticity of the records taken from Thaton, king Anuruddha sought the help of the Ceylonese Saṅgha-experts. As such, he deputed his ministers to Ceylon to procure the copies of the sacred scriptures from there, which on receipt, were compared by the great Elder Arahanta and both the versions were found to coincide with each other."]

623. Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, P. 96.

624. Haldar (De), Manikuntala - Baudhā Dharmer Itihās (in Bengali), P. 374.


626. Bode, M. (Edited) - Sāsanavāṁśa, P. 27; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 86.

627. Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, PP. 88ff; Ibid.


629. Ibid, XVIII, P. 331, fn. 3 ["The three Nikāyas or Fraternities into which the Buddhist Saṅgha in Ceylon was divided were Mahāvihāra, Abhayagiri and Jetavana sects."]

630. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 86 ["Several inscriptions of Ceylon refer to the coming over of ordained monks from 'Arumaṇa' or 'Arumāṇa', to restore the Buddhist Saṅgha in Ceylon. 'Arumāṇa' (Sinhalese Aramaṇa) is another form of Pāli word Rāmaṇa. It is identified with Rāmaṇḍadesa or the district of Thaton in Lower Burma."]

631. Ibid, P. 87; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 56; Tin, Pe Maung & Luce, G. H. (Translated) - The Glass Palace Chronicles, PP. 88ff; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 198.


633. Hall, D.G.E. - A History of South-East Asia, P. 161; Banerjee, Anukul Chandra - Buddhism in India and Abroad, PP. 197-198.

634. Ibid, P. 158.
religion. Thus Pagan made a great centre of Buddhist culture not only in Burma but also for the whole East.

Anuruddha died in 1077AD, but he was succeeded by his two sons Sawlu (AD 1077-1084) and Kyanzittha (AD 1084-1112). But, in 1073 - 1074 AD, Coronation Ceremony of Vijayabahu-I of Ceylon was held. On his request king Anuruddha sent him learned and virtuous Theras for the purification of the Buddhist Order in Ceylon. These Theras did their religious work with the Sinhalese Colleagues and Copying the Pāli Tipiṭaka and the copies were presented to the Burmese delegate in the reign of Sawlu. According to G. H. Luce, in the reign of Sawlu manuscripts of Pāli Tipiṭaka reached Pagan and their gist was translated as soon as possible. He (Luce) said these were inscribed on the walls of the Pahtothamya Temple in the reign of Sawlu. No doubt Sawlu was a devotee and patron of the Theravāda Buddhism.

Again, Buddhism more developed in the reign of Kyanzittha, son of Anuruddha. Though there was controversy regarding the relationship between Kyanzittha and Anuruddha. Some says that Kyanzittha was turned out from Pagan and went to live on his dependency (appange) at Hitlaing in Kyousê district where he had been brought up and came to close contact of the Mons and their culture. G. H. Luce rejected the above statement and said he was really the son of king Anuruddha of Pagan.

Kyanzittha was neglected in the Sāsanavāma. But, some literary texts give us information about his patronisation of the Theravāda Buddhism. He completed the Shwezigon Pagoda, the construction work of which began by his father, Anuruddha. Kyanzittha's reign was the great age of temple-building of Pagan and 'all his temples are Mon in style'. He was the builder of beautiful Ānanda Pagoda (Anantapâṇḍa, "the infinite wisdom") in Pagan.

According to Sir Charles Eliot, "......but his successors, who enjoyed fairly peaceful reigns, finished the work and constructed about a thousand other buildings among which the most

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636. Sengupta, Sukumar - Buddhism in South-East Asia, P. 48.
638. Ibid.
639. Ibid.
640. Ibid.
641. Ibid.
642. Ibid, P. 162.
643. Ibid.
644. Ibid.
645. Ibid.
646. Haidar (De), Manikuntala - History of Buddhism, P. 13.
649. Sengupta, Sukumar - Buddhism in South-East Asia, P. 48.
celebrated is the Ananda Temple erected by king Kyansitha. Kyanzittha also built a stone library (Piṭakaṭṭhaṁaiv) for the study of the monks.

The Taling inscription gives us information that Kyanzittha was the first Burmese king who took an active part to rebuilt the holy temple at Bodh-Gaya and converted a Cola prince (name is unknown) to Buddhism who came to Pagan. In his reign, the monk Dhammasenapati dwelt in the monastery attached to the Ananda Pagoda and wrote a grammatical treatise, namely the Kārika, in AD 1064. He also composed the Etimāsamidīpanī and the Monoharā. No doubt he was a great patron of Buddhism. Buddhism and Pāli literature both were prospered in the reign of Kyanzittha. Kyanzitthā's son Rājakumāra was also a patron of Theravāda Buddhism. Rājakumāra had done a treaty with the Thāton royal family and studied there with some monkly scholars and their progress in explained and decorated by picture in the Pagan temple. After the death of Kyanzittha, Rājakumāra built a temple named Kubyaukgyi. About his performance, D.G.E. Hall said that he was the author of the famous inscription of the Rosetta stone of Burma and the same text appears on its four faces in Pyu, Mon, Burmese and Pāli respectively. The archaeologists placed it in the Myazedi Pagoda, south of Pegu. It tells the story of the reign and records the prince's presentation of a gold image of the Buddha to his father on his deathbed as a token of his acceptance of the succession of his half-Mon nephew. The discovery of this epigraph in AD 1911 provided a key not only to the Pyu language but also to the dates of the early kings of Pagan.

Kyanzittha died in AD 1112. Then his grand-son (daughter's son) Alaungsithu (Chan-Su-Jayasūra) reigned over Pagan for a long time (AD 1113-1165). In his reign Old Shin Arhan breathed his last about the year AD 1115. Alaungsithu built many pagodas at Pagan, viz., the Shwegn Pagoda, the Thatpyinnyu Pagoda (Sabbaṇṇu, the 'Omniscient') etc. He inscribed Pāli prayers on the wall of the Shwegn Pagoda. To obtain the Tooth-relic of Buddha,
Alaungsithu made a drive to Nanchao\(^{666}\), though his attempt was not successful.\(^{667}\)

During his reign, Aggavaṁsa, a learned Thera wrote (about AD 1154) a Classic Pāli Grammar known as 'Saddaniti', which is very important and popular in Burma and Ceylon in the history of Pāli literature.\(^{668}\) It indicates that in the reign of Alaungsithu Pagan was turned into an important centre of Pāli literature and culture. It is mentionable that Alaungsithu, was also influenced by Buddhism even in his administrative work. So, it is undeniable that Theravāda Buddhism flourished in his reign.

According to the Glass Palace Chronicles, Alaungsithu was murdered\(^{669}\) by his younger son Narathu, in AD 1167.\(^{670}\) But, the date is not confirmed by the inscription.\(^{671}\) D.G.E. Hall said, "the probable date of his death is 1165 AD"\(^{672}\). Narathu took possession of the throne in AD 1167.\(^{673}\) He was known in the inscriptions as Imtaw Syan, 'Lord of the Royal House',\(^{674}\) Dhammayan (Dhamaramsi), the biggest monument of Pagan was constructed by Narathu.\(^{675}\) No doubt he was the patron of Buddhism.

But, due to lack of evidences it is very difficult to say about the religious performances of Narathinukha (Narasingha), son of Narathu who reigned for three years (AD 1170-1173).\(^{676}\) According to the chronology of the Burmese kings\(^{677}\), Narathinukha (Narasingha) was succeeded by his younger brother Narapatisithu who reigned in Pagan for a longtime (AD 1173 - 1210)\(^{678}\) and who restored peace, law and order in Burma during his reign\(^{679}\).

'Sinhalese Buddhism' introduced and 'Sihala Saṅgha' formed for the first time in Burma under his bold patronage.\(^{680}\) According to the story of 'Glass Palace Chronicle' (Hmannan Yazawin)\(^{681}\), the primate Panthagu (Shin Arahan's successor and Seinnyerinin's son) went to Ceylon during the troubled period of Narathu's reign.\(^{682}\) But, in the reign of Narapatisithu, Panthagu comeback to Pagan in Burma, but soon died.\(^{683}\) As like as Panthagu,

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666. Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, P. 122.
667. Ibid.
669. Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, P. 127.
670. Sengupta, Sukumar - Buddhism in South-East Asia, P. 49.
672. Ibid, PP. 165, 957.
673. Sengupta, Sukumar - Buddhism in South-East Asia, P. 49.
675. Sengupta, Sukumar - Buddhism in South-East Asia, P. 50.
676. Ibid, P. 50.
678. Ibid, P. 128 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 50 ; Haṣra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 92.
679. Sengupta, Sukumar - Buddhism in South-East Asia, P. 50.
680. Ibid ; Haldar (De), Manikuntala - History of Buddhism, P. 95.
682. Hall, D.G.E. - A History of South-East Asia, P. 167 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 50 ; Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, P. 133.
683. Ibid ; Ibid.
Uttarajiva (successor of Panthagu) went to Ceylon in AD 1180 accompanied by his student Chapata (he was also a Mon) and other disciples. The young Mon novice Chapata was ordained by the Mahavihara in Ceylon and admitted into the Siha Saingha and stayed there for ten years. After the ordination of Chapata, Uttarajiva returned Burma and received the title of 'First Pilgrim of Ceylon'. Again, in AD 1190, Chapata came back to Burma with four foreign monks, i.e. Sivali, Tamalinda, Ananda and Rahu who were also ordained in the Mahavihara in Ceylon. Chapata became known as the 'Second Pilgrim of Ceylon'. At that time Uttarajiva Mahathera had died. They segregated themselves from the Elder Arahatta's Buddhist Samgha. Because, they believe that they are more orthodox. However, with the help of the king Narapatisithu, Chapata and his four colleagues built a Pagoda of Sinhalese pattern at Nyaung-U and refused to perform any ecclesiastical act with the monks of Pagan and performed the religious activities according to the Mahavihara principles. Under the patronisation of the king Narapatisithu, Chapata established the new 'Siha Saingha' at Pagan.

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684. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 92 ["...a Talaing monk and a pupil of Shin Ariyavamsa, the elder of Thaton."]

685. Hall, D.G.E. - A History of South-East Asia, P. 167; Sengupta, Sukumar - Buddhism in South-East Asia, P. 50; Halder (De), Manikuntala - History of Buddhism, P. 95; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199; Ko, Taw Sein - 'A Preliminary Study of the Kalyan Inscriptions of Dhammaceti, 1476 AD', Indian Antiquary, XXII, PP. 151-154.

686. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 96; Ibid.

687. Ibid; Ibid.

688. Hall, D.G.E. - A History of South-East Asia, P. 167; Ibid.

689. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 94, fn. 2 ["A native of Tāmalithithi. Tāmalithithi is probably Tamluk in Bengal"]; Halder (De), Manikuntala - History of Buddhism, P. 95; Tin, Pe Maung and Luce, G. H. (Translated) - The Glass Palace Chronicles, PP. 143 - 144.

690. Ibid, P. 94 ["Tāmalinda Mahāthera, a son of the king of Cambodia"]; Ibid; Sengupta, Sukumar - Buddhism in South-East Asia, P. 50 ["...a son of king Jayavarman-VII of Cambodia"]; Hall, D.G.E. - A History of South-East Asia, P. 167 ["...a son of Jayavarman of Angkor."]

691. Ibid. ["...Ananda Mahāthera of Kaścipurā or Congevaram in South India"]; Ibid; Ibid; Bode, M. (Edited) - Sāsanavamsa, P. 40.

692. Ibid. ["...Rāhu Mahāthera of Ceylon...."]; Ibid; Ibid.

693. Sengupta, Sukumar - Buddhism in South-East Asia, PP. 50-51; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199.


695. Ibid; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 94.

696. Halder (De), Manikuntala - History of Buddhism, P. 95.


698. Ibid; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 94.

699. Halder (De), Manikuntala - History of Buddhism, P. 95; Ibid; Ibid; Sengupta, Sukumar - Buddhism in South-East Asia, P. 51.
Therefore, there arose two sāṅghas or schools in Burma\textsuperscript{700}, i.e. (i) 'The Sihala Sāṅgha or school' (Pacchagana)\textsuperscript{701}, established by Chapata and his four colleagues, (ii) 'The Old Burmese Sāṅgha or School' or 'The Maramma Sāṅgha' (Pūrīmagaṇa)\textsuperscript{702}, established by Elder Shin Arahanta.

Henceforth Sihala Sāṅgha became very popular and came into existence in Pagan. Then many monks of the Burmese Sāṅgha joined the Sihala Sāṅgha by 'Upasampadā Ceremony'\textsuperscript{703}. Chapata arranged the 'Upasampadā Ceremony' on the river Eravati (Irrawaddy)\textsuperscript{704}. All these happened under the patronisation of king Narapatisithu\textsuperscript{705}.

Later on Rāhula Mahāthera left the Sāṅgha with a dancing girl and went to Malayadipa\textsuperscript{706}. After the death of Chapata Mahāthera, the other three Mahāthera (Śīvati, Ānanda and Tāmalinda) continued their religious work. King Narapatisithu had always great reverence for the three Mahātheras\textsuperscript{707}. But, in course of time, difference of opinion arose between Śīvati and Tāmalinda regarding some subtle points of the Vinaya rules or monastic discipline\textsuperscript{708}. As a result, Sihala Sāṅgha split up into three branches\textsuperscript{709}, i.e. (I) the disciples of Śīvati Mahāthera, (II) the disciples of Tāmalinda Mahāthera and (III) the disciples of Ānanda Mahāthera. So, there arose four Sāṅghas in Burma, i.e. the above three Sihala Sāṅgha and one Burmese Sāṅgha (established by Shin Arahanta).

Not only in Upper Burma, Sihala Sāṅgha introduced at Dala in Lower Burma in the reign of Narapatisithu\textsuperscript{710}. This was done under the leadership of the Therī Sāriputta\textsuperscript{711} and patronisation of Narapatisithu, king of Pagan\textsuperscript{712}. Sāriputta received Ordination at Pagan from Ānanda Mahāthera of the Sihala Sāṅgha\textsuperscript{713}. King Narapatisithu conferred on him the title of Dhammavīḷāsa\textsuperscript{714}. Dhammavīḷāsa Thera went to Rāmaṇḍesa on request of Narapatisithu for the purification of religion\textsuperscript{715}. So, it can be said, the establishment of the Sihala Sāṅgha at Dala and

\textsuperscript{700} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 94 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 51.

\textsuperscript{701} Ibid, PP. 94-95; Ibid.

\textsuperscript{702} Ibid ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199.

\textsuperscript{703} Ibid ; Bode, M. (Edited) - Sāsanavāṃsa, P. 65 ; Haldar (De), Manikuntala - History of Buddhism, P. 95.

\textsuperscript{704} Ibid ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199.

\textsuperscript{705} Ibid ; Haldar (De), Manikuntala - History of Buddhism, P. 96.

\textsuperscript{706} Ibid, P. 95 ; Ibid.

\textsuperscript{707} Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 51 ; Haldar (De), Manikuntala - Baudhā Dharmer Itihāsa (in Bengali), P. 376.

\textsuperscript{708} Ibid ; Haldar (De), Manikuntala - History of Buddhism, P. 96 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199.

\textsuperscript{709} Ibid, P. 96-97. ('...a native of Padippajeya, near Rangoon in the Province of Dala'.)

\textsuperscript{710} Ibid, P. 97.

\textsuperscript{711} Ko, Taw Sein - 'A Preliminary Study of the Kalyāṇī Inscriptions of Dhammaceti, 1476', Indian Antiquary, 1893, XXI, P. 154 ; Bode, M. (Edited) - Sāsanavāṃsa, P. 41.

\textsuperscript{712} Ibid.

\textsuperscript{713} Ibid ; Bode, M. (Edited) - Sāsanavāṃsa, P. 41.
purification of the Buddhist Sangha at Rāmaññadesa in Lower Burma indicate that Sihala Buddhism established in Burma during the later part of the 12th century AD and the beginning of the 13th century AD and also in the reign of Narapatisithu.

Narapatisithu's influence extended from Pagan to Mergui and to the Shan states. Once Mon language was the chief language of the inscriptions. But, from his reign Burmese language was used in the inscriptions and took an important part in the Burmese culture. An inscription in both Burmese and Pāli, dated AD 1209 found at Shwezigon Pagoda records the dedication of lands to the monk Mahākassapa by Narapatisithu. As like as language Burmese style on architectural work predominated in place of Mon style. King Narapatisithu built many great Buddhist temples, like the Sulamani (Chudamani), the Gawdawpalin, the Dammayazaka, the Mimalungkyaung, the Chankpala etc. These are all distinctive Burmese style and he also established the images of the Buddha in all of them.

The Sasanavamsa, the Gandhavamsa and the Sasanavamsadīpa give us information about the monastic scholarship at Pagan in the reign of Narapatisithu. At that time several Buddhist scholars like - Chapaṭa, Saddhammasiri, Aggapaṇḍita, Subhūticandana, Nāpasāgara, Uttama, Vimalabuddhi, Uttara, Dhammadassi, Abhaya were the important figures in the religious history of Burma. They had great contribution for the development of Buddhism in Burma. Dr. Kanai Lal Hazra said that Chapaṭa, also known as Saddhhammajotipāla, took keen interest in grammar, the Vinaya and the Abhidhamma. He wrote the Suttaniddesa, the

716. Sengupta, Sukumar - Buddhism in South-East Asia, P. 50.
719. Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 50 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 98.
720. Ibid ; Ibid.
721. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 98.
722. Ibid.
723. Ibid.
725. Ibid.
726. Ibid ; Bode, M. (Edited) - Sasanavanisa, P. 74 ; Prof. Minayeff, J. (Edited) - 'Gandhavanīsa' (London, Journal of the Pāli Text Society, 1886), PP. 64, 74 ; Acariya Vimalasara (Edited) - Sasanavanisadīpa (Colombo, BE 2473), V, 1274 - 1278.
731. Ibid ; Ibid, PP. 72, 73.
732. Ibid ; Ibid, PP. 63, 73 ; Acariya Vimalasara (Edited) - Sasanavanisadīpa, V, 1223.
734. Ibid ; Ibid, P. 75.
735. Ibid ; Prof. Minayeff, J. (Edited) - Gandhavanīsa, PP. 63, 73.
Saipkhepavannana, the Vinavagulatthadipani and the Simālamkara. Saddhammasiri wrote the Saddatthabhedacintā, a grammatical work. Aggapanāḍita was the author of the Lokuppatti. Subhūticandana wrote the Liṅgathavivaraṇa. Nāṇasāgara and Uttama were the authors of the Liṅgathavivarānaappakāsaka and Liṅgathavivarānaṣṭika. Vimalabuddhi or Māhā-Vimalabuddhi the senior wrote the Nyāsa, a commentary on Kaccāyana’s work. Dhammadassi wrote a grammatical treatise called the Vaccumācaka. Abbaya was the author of the Mahāṭīkā, a commentary on the Saddatthabhedacintā of Saddhammasiri and the Sambandhacintāṭīkā, a commentary on the Saṁbandhacintā of Saṅgharakkha of Ceylon.

However, it can be said that the reign of Narapatisithu (AD 1173 - 1210) is the landmark in the history of Buddhism in Burma. Buddhism was well-developed in every way and came to the Zenith in his glory in the reign of king Narapatisithu.

Narapatisithu’s son and successor Htilominlo (AD 1210 - 1234) was a great devotee to Buddhism. He was known as Zeyatheinkha (Jayasimha) and as Nantaungmya. He was a great temple-builder of Pagan; like Gawdawpalin Temple, Sittana Pagoda, the Mahabodhi Temple in Pagan etc. Naratheinhka was the successor of Htilominlo who was dethroned by his younger brother Kyaswa in AD 1235.

Kyaswa (AD 1234 - 1250) was also more devoted to Buddhism. He tried to attain knowledge in Buddhist scripture. He received the title ‘Dhammarāja’ by the Buddhist Saṅgha for his great devotion to Buddhism. He was the author of the ‘Saddabindu’, a written composition on Pāli grammar. It is remarkable that a Buddhist mission went to Ceylon for the study of Buddhism in the reign of Kyaswa and after return they engaged themselves for further purification of Buddhism. His daughter was also devoted to Buddhism. She wrote ‘Vibhâtyatthâ’, a grammatical work on Pāli.

Kyaswa’s successors were Uccana or Uzanā (AD 1249 - 1256), Mon Yan (AD 1256) and Narathihapate (AD 1256 - 1287). Among them Narathihapate was a great Buddhist devotee. He was the builder of the Mingalazedi Pagoda and ‘commemorated its dedication by

737. Sengupta, Sukumar - Buddhism in South-East Asia, P. 51; Hall, D.G.E. - A History of South-East Asia, P. 957.
738. Ibid; Ibid, P. 168 (Wrongly named Nantaungmya in the Chronicles).
739. Ibid.
740. Ibid; Hall, D.G.E. - A History of South-East Asia, P. 168; May, Reginald Le - The Culture of South-East Asia, P. 60.
743. Ibid, P. 957.
744. Sengupta, Sukumar - Buddhism in South-East Asia, P. 51.
745. Prof. Minayeff, J. (Edited) - Gandhavāma, PP. 64, 73; Bode, M. (Edited) - Sāsanavanīsa, P. 75.
746. Sengupta, Sukumar - Buddhism in South-East Asia, P. 52.
748. Bode, M. (Edited) - Sāsanavanīsa, P. 77; Sengupta, Sukumar - Buddhism in South-East Asia, P. 52.
749. Hall, D.G.E. - A History of South-East Asia, P. 957. [Eliot compiled from the inscriptions by Professor G.H. Luce (kings of Pukam, 1044 - 1287)].
750. Ibid.
751. Ibid, P. 169.
752. Ibid.
a hyperbolic inscription. But, unfortunately downfall of Pagan dynasty started in his reign and it was caused by the Mongol conquest. The Mongol Chief Kublai Khan attacked Pagan in the year AD 1287.

In this regard it can be said that the ancestors of Narathihapate filled their Capital and its surroundings with pagodas and temples. Even Pali literature including grammatical treatise, monastic discipline and commentaries developed more by the former. Although, Pagan lost its glory as a Buddhist centre in South-East Asia by the Mongol conquest during the reign of king Narathihapate.

It has been already stated that political disintegration and cultural decay of Burma arisen by Kublai Khan's conquest of Burma. Burma was then divided into a number of small principalities. Among them three were leading states, viz.,-(a) Upper Burma (North Burma) with its capital first at Pinya (Vijayapura) and then at Ava on the Upper Irrawaddy, dominated by the Shans, (b) Mon or Talaiing kingdom of Pegu in the Delta and (c) the Burmese kingdom of Toungoo.

After the fall of Pagan, the Shans of Northern Burma came to the prominent position. Three Shan brothers, i.e. Athinkaya, Yazathinkyan and Thihathu sons of a Shan Chief made themselves masters of three principalities in the Kyaukse area. Athinkaya, the eldest son, became the chief of Myinsaing; Yazathinkyan, the second son, became the chief of Mekkaya and Thihathu, the youngest son, became the chief of Pinle. But, the repulse of the Mongols is a turning point of Shans. In AD 1312 Thihathura, the sole survivor of the Shan brothers, settled his capital at Pinya. In AD 1315 one of his son, after a family quarrel, crossed the river and founded another principality at Sagaing.

Shan activities increased in Upper Burma at that time. Pinya (Vijayapura) and Sagaing (Jeyyapura), the two Shan states rise up over the ruins of Pagan. Once Pinya was the capital of Upper Burma. But, afterwards the Shan rulers of Pinya and Sagaing quarrelled with one

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753. Hall, D.G.E. - A History of South-East Asia, P. 169. ['"...he described himself as the 'supreme commander of a vast army of 36 million soldiers, the swallower of 300 dishes of curry daily'. He boasted also of possessing 3,000 concubines'. There is also a Burmese proverb that 'the Pagoda is finished and the great country ruined'.]
754. Ibid, P. 171; Sengupta, Sukumar - Buddhism in South-East Asia, P. 52; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 102.
755. Ibid; Ibid; Ibid.
756. Ibid, PP. 171 - 181; Ibid.
757. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 245.
759. Ibid.
760. Ibid.
761. Ibid.
762. Hall, D.G.E. - A History of South-East Asia, PP. 172 - 173; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 245.
763. Ibid, P. 173.
764. Hall, D.G.E. - A History of South-East Asia, P. 173; Sengupta, Sukumar - Buddhism in South-East Asia, P. 53.
765. Ibid; Ibid; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 245.
another. Then a step-son of the chief of Sagaing, named Thadominbya, founded the city Ava (on the Irrawaddy river), a new capital of Upper Burma and after AD 1634 Ava became a famous place in the whole Burma. Then the Europeans called Upper Burma as the 'Land of Ava' and to the Government as the 'Court of Ava', even when the capital was at Amarapura or Mandalay.

Royal patronage of Pinya and Sagaing encouraged the Buddhist religion and monastic scholarship. Numerous Buddhist monasteries were founded and revival of the literary activities also started under the patronage of the rulers. Ava (Ratnapura) became a famous Buddhist centre of Buddhist culture and learning up to 15th century AD. At that time two Mahātheras came to Ava from Ceylon during the reign of Mohnyinthado (AD 1427 - 1440) of Ava and helped much to the development of Buddhism.

Buddhism also developed in the Mon or Talaing countries. When Mongol army captured Pagan in AD 1287, at that time the Talaing or Mon countries were under Tarabya, the Governor of Pegu. He overthrew the Burmese kingdom in Lower Burma with the help of Wareru, a Shan adventurer. But, Tarabya murdered Wareru and made himself the master of Lower Burma and then his capital was Martaban. Afterwards Binnya-U, son of Binnya-E Law was the king of Pegu. The reign of Binnya-U witnessed Burma's war with Nabbisipura (Xiang Mai) and Ayuthia in Siam. Binnya-U was forced to transfer his capital from Martaban to Pegu in AD 1369. It is found that Buddhism also developed in the Mon or Talaing country which included Pegu (Hamsavati), Martaban (Muttima) and Thaton in Lower Burma. The Sīhala Sanigha had already been established in the Mon country by Sāriputta in the Pagan period. But, towards the end of the 13th century and the beginning of the 14th century AD two theras of Martaban, namely Buddhavamsa, and Mahanaga visited Ceylon and admitted into the fold of the Mahāvihāra tradition. On their return to Martaban (Lower Burma) they performed their
religious work separately. So, there arose two more schools or sects and corruption crept into the Sangha. As a result there arose six sects in Burma (three Sinhalese sects or schools, founded by Tāmalinda, Śivāli and Ānanda accordingly and one Burmese sect or school, founded by Śīn Ārahanta which were discussed before. Then arose two sects or schools founded by Buddhavamsa and Mahānāga).

During the reign of Razadarit or Rājādhīrāja (AD 1385 - 1423) the kingdom of Pegu was engaged in war with Ava in Northern Burma, Nabbisipura in Northern Siam, Kampheng Phet in Central Siam and Ayuthia in Southern Siam. So, Buddhism suffered in Burma at that time for the political disruption.

After the political disruption, the religious mission went to Ceylon from Rāmānā country to receive the genuine religious knowledge of Buddhism. With the help of Buddhist monks and Saṅgha they studied the sacred texts. They received education at Yāpāpaṭṭana in Kalyāṇi in AD 1424, in presence of twenty Mahātheras of Ceylon. Vanaratana Mahāsāmi and Dhammācariya acted as Kammavācācariya and Upājjhāya respectively. The Siamese chronicle Jinakālamāḷī refers that Burmese mission came to Ceylon with the Siamese mission. But, the Ceylon and Burmese Chronicles and inscriptions do not give us any information about the joint mission to Ceylon. After the Upasampadā Ceremony at Yāpāpaṭṭana in Ceylon the mission came back. But, the Jinakālamāḷī refers that after the Upasampadā Ceremony in Ceylon the Siamese monks came back to Siam with two Sinhalese monks, but remains silent about the Burmese monks. The Sāsanavamsa refers that Byānaran, the king of Rāmānā country asked two Sinhalese monks to go to Prome. Hearing this news king of Ratnapura (Ava) sent

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783. Sengupta, Sukumar - Buddhism in South-East Asia, P. 53.
784. Ibid.
785. Hazra, Kanai Lai - History of Theravāda Buddhism in South-East Asia, P. 104.
786. Ibid.
787. Ibid.
788. Ibid, P. 105.
789. Ibid.
790. Ibid.
791. Ibid.
792. Ibid.
793. Ibid.
795. Phayre, L. P. - History of Burma, PP. 81ff (He was also known as Binya Rankit).
796. Bode, M. (Edited) - Sāsanavamsa, PP. 90 - 91; Hazra, Kanai Lai - History of Theravāda Buddhism in South-East Asia, P. 105. [The Sāsanavamsa refers to the visit of two Sinhalese Theras Śīlāsuddhamuḷāṁkāra and Śīhāmaṁhasāmi to Burma in the fifteenth century AD. According to it, they first landed at Kusima (Kusima or Kusuminya in Rāmānā is modern Bassein - [Bode, M. (Edited) - Sāsanavamsa, P. 90] in Southern Burma in the year seven hundred and ninety one of the Kali age, i.e. in AD 1429 and they brought with them five relics of the Buddha. But, Byānaran (He is known as Binya Rankit also [Phayre, L. P. - History of Burma, PP. 81ff]), the king of the Rāmānā country did not allow them to settle there but asked them to go to the city of Sirikhetta (Prome) - [Bode, M. (Edited) - Sāsanavamsa, P. 91]. It is difficult to explain about Byānaran's unsympathetic attitude towards these two Sinhalese monks. According to the Jinakālamāḷī, six Mon monks from the Rāmānā country came to Ceylon in AD 1423, but according to the Sāsanavamsa, two Sinhalese Theras arrived in Burma in AD 1429.]
there forty boats to bring them. When Sinhalese monks with Burmese monks came back, the king received them with great honour and they stayed at Ratnapura (Ava) and helped them to popularise the religion. In this regard Sasanavamsa refers that two Theras came to Ava during the reign of Mṛihāṇḍarī or Ṭhāṇaṇḍarī who occupied the throne in AD 1426 or 142797.

Towards the end of the 15th century AD Rāmaṇādesa (Lower Burma) was approaching towards a great religious awakening. Dhammaceti98, an ordinary monk who was residing in one of the monasteries of Ava, came to the throne of queen Shin Sawbu in 1472 AD, a princess of Pegu (AD 1452 - 1472)99. Then he left the monastic life and was appointed as a prime minister of queen Shin Sawba. Later on, he became her son-in-law and her successor100.

Though he had left the monastic life, his heart remained for the Holy Order. Dhammaceti built a number of Sanctuaries, viz. the Shwegugyi and the Kyaikpon at Pegu101. He also sent a mission to Bodhgaya in 1472 AD for the plantation of the Bodhi tree and a replica of the Mahābodhi temple for the purpose of models for temples at pegu102. When he came to the throne he found that Buddhist practices were neglected and in Lower Burma Saṅgha was split up into different sects103. Every sect demanded their superiority to the other sects104. At that time controversy arose about 'the question of right consecration of Sima and valid conferrment of the Upasampada Ordination105. The monks of different sects performed these ceremonies in different ways according to their own views106. But, lack of qualified monks in all sects Vinaya rules was neglected to perform ecclesiastical acts107. As a result more and more branches arose

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797. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 106 ; Bode, M. (Edited) - Sasanavamsa, P. 90.
798. Ibid, P. 108, fn. 2; Sengupta, Sukumar - Buddhism in South-East Asia, P. 54 ; Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, PP. 182 - 183. ["Dhammaceti was an ordinary monk, evidently residing in one of the monasteries of Ava, when he together with another monk helped Shin Sawbu, the daughter of Razadarit of Pegu, to take flight from Ava where she had been taken as one of the queens of Mohyinthado (AD 1427 - 1440). This lady, first married to Thihathu (AD 1422 - 1426), was later made over to the lord of Pagan during the upheavals that followed Thihathu's death. When she was taken as the queen of Mohyinthado, she had already become disgusted with this sort of life as well as with Upper Burma and was therefore thinking of getting out of the royal palace. She took the help of two Talaing monks who had taught her letters, and managed to escape to Pegu. One of these monks came later on to be known as Dhammaceti. Shin Sawbu eventually became queen of Pegu (AD 1453 - 1472) and when she had ruled for several years she wanted to retire, and retire in favour of one of the two monks - Dhammaceti left the sacred Order, received Shin Sawbu's daughter in marriage and assumed the Government."]
801. Sengupta, Sukumar - Buddhism in South-East Asia, P. 54 ; Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 183.
802. Ibid.
803. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 109 [Six Buddhist Schools at Martaban and two Schools at Daia.]
804. Sengupta, Sukumar - Buddhism in South-East Asia, P. 54.
805. Ibid ; Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 184.
in the religious history of Burma. To banish all impurities of all sects and bring all of them under one school, the king sent twenty two theras with their twenty two disciples to Mahāvihāra in Ceylon in 1476 AD as a mission to further learn the proper method of consecrating in 'Sima' and conferring Upasampadā Ordination to others. It is known in the Buddhist world as 'Kalyāṇī Simā'. 'Kalyāṇī Simā' was also known as 'Udakukkhepa Simā'. When the theras and their disciples came back the king selected a proper āgamakhetta, where a pure Simā was consecrated in the manner prescribed by the Mahāvihāra for the performance of Upasampadā, Uposatha and other ecclesiastical acts and ceremonies.

The king Dhammaceti invited all monks of his kingdom who were agreed to receive Upasampadā Ordination at the hands of the monks ordained in Ceylon. During the period AD 1476 - 1479, 15666 monks were newly ordained and Dhammaceti consecrated hundreds of Simās throughout the kingdom in order to cope with the increasing demand of monks for the new ordination. Under royal patronage the Sīhala Saṅgha became very popular and established in Burma. In this way he founded Kalyāṇī Simā to the West of Hamsavatī (Pegu) and unified all Buddhist Saṅgha in Burma. He removed all sorts of laxity in the rules of discipline among the monks of various sects and Theravāda Buddhism flourished there. His activities proved that he was a great patron of Buddhism in Burma and Buddhism in Burma obtained its previous glory. Dr. Sukumar Sengupta says that Theravāda Buddhism continued growing in Burma after the revival of the Saṅgha by king Dhammaceti (AD 1472 - 1492) with the aid of the Mahāvihāra fraternity.

809. Ibid. ["Dhammaceti had firm faith in Sinhalese orthodoxy and he believed that monks of Ceylon performed ecclesiastical acts according to the rules of the Vinaya."]], P. 110 — ["The eleven theras, the same number of novices took one ship. The leader of the monks was Moggallāna therā. The remaining eleven theras and the same number of novices took the other ship. The leader of the theras was Mahāsīvalī Thera. The Sūsanavamsa refers to the name of the leader as Soma Thera (P. 44). On the eight day of the dark half of the month of Phagguna in Sakkaraj 837, i.e. on 23rd February 1476, the first ship arrived in Colombo and another ship arrived a few days later, i.e. on Sunday, the ninth day of the light half of the month of Čaitra, i.e. on 3rd March 1476 at Vallīgāma or Weligāma owing to bad weather". [Ko, Taw Sein - 'A Preliminary Study of the Kalyāṇī Inscriptions of Dhammaceti, 1476 AD, Indian Antiquary, XXII, 1893, P. 209]. P. 111 — ["King Dhammaceti sent many gifts to the Holy Tooth Relic." - (fn. 1, 2, 3, 4)].
810. Ibid, P. 112 [The Burmese monks received the Sinhalese form of the Upasampadā Ordination from consecrated boundary on the Kalyāṇī river near Colombo.]
811. Haldar (De), Manikuntala - History of Buddhism, P. 97.
813. Sengupta, Sukumar - Buddhism in South-East Asia, P. 55.
814. Ibid.
815. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 59 ; Ko, Taw Sein - 'A Preliminary Study of the Kalyāṇī Inscription of Dhammaceti, Indian Antiquary, XXII, 1893, P. 242 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 113. ["Among them were about 800 leading Buddhist monks (gāmaṇcariya), 14265 young monks of Gāmaṃvāsi and Araṇāvāsi fraternities and 601 newly ordained Sāmaṇeras."]
816. Sengupta, Sukumar - Buddhism in South-East Asia, P. 55.
817. Haldar (De), Manikuntala - History of Buddhism, PP. 96 - 97.
818. Sengupta, Sukumar - Buddhism in South-East Asia, P. 55.
However, Burma was divided into three main divisions\textsuperscript{819} at the beginning of the 16th century AD\textsuperscript{820}, i.e. (I) Northern Frontier, (II) Ava and (III) Lower Burma. Shan-Thai Tribesmen, ruler of the Northern Frontier destroyed Ava in 1527 AD by his severe attack\textsuperscript{821}. The Burmese escaped from Northern Frontier to Toungoo in South-East Burma\textsuperscript{822} and established a kingdom. At that time, Tabinshwehti (AD 1531 - 1550)\textsuperscript{823}, the son of Minkyinyo, was the king of Toungoo\textsuperscript{824}. Tabinshwehti sent an strong envoy against Takayutpi (AD 1526 - 1539)\textsuperscript{825}, the grandson of Dhammaceti (AD 1472 - 1492)\textsuperscript{826} who was reigning at Lower Burma. At first Tabinshwehti occupied the Mon capital of Pegu in 1539 AD\textsuperscript{827}, then Martaban and Moulmein in 1541 AD\textsuperscript{828} and then Prome in AD 1542\textsuperscript{829} one after another. Baying Naung (AD 1551 - 1581)\textsuperscript{830}, the brother-in-law and successor of Tabinshwehti extended his dominion not only over the whole of Burma, but also over the Shan states as far as Nabbisipura (AD 1555)\textsuperscript{831} and Ayuthia in Siam (AD 1564)\textsuperscript{832}.

Burmese relation with Ceylon developed in the reign of king Bayin Naung as he married a princess of the Ceylon Royal blood\textsuperscript{833} and to remit the Tooth-Relic from Sinhala (by the king of Kotte, Kandy\textsuperscript{834} and Jaffna\textsuperscript{835}) to Burma\textsuperscript{836}.

Bayin Naung played an important role for the establishment and development of Theravāda Buddhism in Burma and also in neighbouring countries which was occupied by him. He sent some learned Buddhist monks from Pegu to Nabbisipura with the copies of the Tipiṭaka in 1557 AD and spent money for the construction of monuments at Ayuthia\textsuperscript{837}. Once he lost his supremacy over this region due to trouble created by Mahin, son of king Maha Chakrapat of Ayuthia (AD 1549 - 1564)\textsuperscript{838}. Bayin Naung regained these in August 1569. In AD 1564 or 1565, he gave the new king hundred ticals of silver for the repair of old pagodas, monastaries, monuments etc.\textsuperscript{839} and under his patronage the ordination ceremony was held at Ayuthia in

\textsuperscript{819} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 115; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 182.

\textsuperscript{820} Ibid.

\textsuperscript{821} Ibid.

\textsuperscript{822} Ibid.

\textsuperscript{823} Ibid, P. 115, fn. 5. \textit{[Tabinshweti or Tabinshwehti is also known as Mintara Shweti.]}\textsuperscript{824} Ibid, P. 115.

\textsuperscript{825} Ibid.

\textsuperscript{826} Ibid.

\textsuperscript{827} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 287.

\textsuperscript{828} Hall, D.G.E. - A History of South-East Asia, PP. 287 - 288.

\textsuperscript{829} Ibid, P. 288.

\textsuperscript{830} Hall, D.G.E. - A History of South-East Asia, PP. 148, 270, 289.

\textsuperscript{831} Ibid, P. 289 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 119.

\textsuperscript{832} Ibid, P. 291 ; Ibid ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 184.

\textsuperscript{833} Ibid, P. 293.

\textsuperscript{834} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 114, fn. 2.

\textsuperscript{835} Hall, D.G.E. - A History of South-East Asia, PP. 293 - 294.

\textsuperscript{836} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 116 - 118.

\textsuperscript{837} Ibid, P. 119.

\textsuperscript{838} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 291.

\textsuperscript{839} Ibid.
presence of one hundred Buddhist monks and he also gave the monks food and clothes\textsuperscript{840}. Maha Chakrapat, the old king of Siam entered the Saṅgha as a monk with the permission of king Bayin Naung\textsuperscript{841}.

Bayin Naung sent several copies of the Tipitaka and commentaries written by the learned Burmese Buddhist monks to Ayutthia, Pitsanulok in Siam; Tenasserim, Tavoy, Pagon, Toungoo in Burma and Ceylon\textsuperscript{842}.

Under Bayin Naung (AD 1551 - 1581)\textsuperscript{843} Burma was politically united and Theravāda Buddhism came to Zenith of the development.

When Nanda Bayin (AD 1581 - 1599)\textsuperscript{844}, son of Bayin Naung came to the Throne, political disturbances by foreign countries and internal conflict arose in Burma\textsuperscript{845}. Burma was divided into a number of small states. Burma, which once played an important role in the development of Theravāda Buddhism in the South-East Asian countries in the reign of Dhammaceti in the 15th century AD and Bayin Naung in the 16th century AD, had lost its position as a centre of Theravāda Buddhism by the end of the 16th century AD.

Mahā Dhammarāja\textsuperscript{846}, a nephew of Nanda Bayin ascended the throne of Ava in Burma at the beginning of the 17th century AD.\textsuperscript{847} Then his brother Thalun occupied Ava\textsuperscript{848} who was also a pious Buddhist. Buddhism prospered during his reign. He constructed many monastaries in Upper Burma\textsuperscript{849}. Some eminent personalities like, Tipitakālāṅkāra, Ariyālāṅkāra, Tilokaguru, Jambudhaja, Āsāsanālāṅkāra and Āggadhammālāṅkāra lived in his kingdom\textsuperscript{850}.

Thalun's successor Pindala (AD 1648 - 1661) came to the throne of Ava\textsuperscript{851}. Though he was a weak ruler\textsuperscript{852}, he had great devotion for Buddhism. He built monasteries and gave them learned monks. Pindala's successors were his brother Pye (AD 1661 - 1672)\textsuperscript{853}, Pye's sons Narawara (AD 1672 - 1673)\textsuperscript{854} and Minrekyawdin (AD 1673 - 1698)\textsuperscript{855}. They were all great devotees of Buddhism. They constructed many monastaries and were great patron of monastic scholarship.

\textsuperscript{840} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 119.
\textsuperscript{841} Ibid.
\textsuperscript{842} Ibid.
\textsuperscript{843} Ibid, P. 120.
\textsuperscript{844} Ibid, P. 121 ; Hall, D.G.E. - A History of South-East Asia, PP. 295, 380.
\textsuperscript{845} Hall, D.G.E. - A History of South-East Asia, PP. 295 - 300.
\textsuperscript{846} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 126 (He is known as Anaukpethen in the Burmese history.).
\textsuperscript{847} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 399.
\textsuperscript{848} Ibid.
\textsuperscript{849} Ibid.
\textsuperscript{850} Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 205.
\textsuperscript{851} Hall, D.G.E. - A History of South-East Asia, P. 402 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 126.
\textsuperscript{852} Ibid ; Ibid.
\textsuperscript{853} Ibid, P. 403 ; Ibid.
\textsuperscript{854} Ibid ; Ibid.
\textsuperscript{855} Ibid, P. 404 ; Ibid.
After the death of Minrekyawdin, his son Sane ascended the throne of Ava (AD 1698 - 1714). Controversy of the Vinaya rules of monastic discipline arose in the saṅgha which was known as 'Pārūpāṇa – Ekaṁśika Controversy'. According to Sāsanavaṃsa, the followers of Guṇabhīlanākāra, a Thera of Tunna village used to go to the village for alms, one of their shoulders remaining naked. They were known as 'Ekaṁśikas' while the Orthodox monks, like Buddhaṅkura, Citta, Sunanda and Kalyāṇa advised their followers to cover their both shoulders by the upper garment when they used to go to the village for alms. They were known as 'Pārūpāṇas'. Both demanded that their practices were in conformity with the Vinaya rule. As a result two sects arose there, i.e. Ekaṁśika sect and Pārūpāṇa sect.

This controversy continued for a longtime (over a hundred year) while the next rulers, i.e. Mahāśāyaṇa (or, Taniṅganwe, AD 1714 - 1733), Mahādammavāma (AD 1733 - 1752), Ałaungpaya (AD 1752 - 1760), Ałaungpaya's (Alompra's) two successors, namely Naungdawgyi (Siriṇavaramahādhammarāja, AD 1760 - 1763) and Hsinbyushin (Siriṇavarasudhammanahārājindāhipati, AD 1763 - 1776) were not able to have satisfactory solution about the 'Pārūpāṇa – Ekaṁśika controversy'. Singu Min (Mahādhammādhira, AD 1776 - 1781), son of Hsinbyushin also tried to solve the controversy. He arranged a debate among the Pārūpāṇas and the Ekaṁśikas. The Ekaṁśika's failed to give satisfactory answer. But, the Pārūpāṇas were able to do it. So, they established their supremacy as a leading sect in the religious history of Burma. But, controversy arose again after Singu Min. After Singu Min, his son Maung Maung (AD 1781) ascended the throne. But, he reigned for

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857. Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 219; Ibid;
Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 199.
859. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 126.
860. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 121.
862. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 121.
864. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 121.
865. Hall, D.G.E. - A History of South-East Asia, P. 407; Haldar (De), Manikuntala - History of Buddhism, P. 100; Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, PP. 220 - 221.
866. Ibid; Ibid. [According to Dr. Manikuntala Haldar (De) he is Mahārājādhīpatis.] Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 127.
867. Ibid, PP. 426 - 433; Ibid. [Dr. Manikuntala Haldar (De) says he is Alomprā.] Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 224.
868. Haldar (De), Manikuntala - History of Buddhism, P. 100; Hall, D.G.E. - A History of South-East Asia, P. 959.
869. Ibid; Ibid.
870. Ibid.
872. Ibid; Ibid.
873. Ibid; Ibid.
874. Ibid.
only seven days. Then Bodawpaya (AD 1781 - 1819), the fifth son of Alaungpaya, ascended the throne.

Bodawpaya was able to remove the 'Pārūpaṇa - Ekaṇṭika Controversy' and the Pārūpaṇa practices settled once for all in the country of Burma. Religious intercourse between Burma and Ceylon further developed in his time. In his reign problem arose in Ceylon about the Upasampada Ordination Ceremony.

It was solved with the help of Bodawpaya and Amarapura Saṅgha or Burmese Samgha established in Ceylon during the reign of Bodawpaya.

From the 11th century AD onwards Ceylon took an important role to establish and develop the Theravāda Buddhism and Sīhala Saṅgha in different regions in South-East Asia. But, we found that towards the close of the 18th century AD Buddhism suffered much for the problem of Upasampadā Ordination Ceremony. With the help of the Burmese monks of the Amarapura Saṅgha and king Bodawpaya of Burma, solved the Upasampadā Ordination Ceremony problem which Buddhist Saṅgha of Ceylon suffered. So, it can be said Bodawpaya was not only a great patron of Buddhism, but also a great reformer and capable ruler.

The next rulers of the Konbaung dynasty were Bodawpaya's grandson Bagyidaw (AD 1819 - 1838), Bagyidaw's brother Tharrawaddy (AD 1838 - 1846), Tharrawaddy's son Pagan Min (AD 1846 - 1853), Pagan Min's brother Min-don-Min (AD 1853 - 1878) and Min-don-
Min's son Thibaw (AD 1878 and onwards). Among them the religious activities of Min-don-Min are mentionable.

During the reign of Min-don-Min the religious faith developed between the king and the Sangha which was conspicuous. A number of Buddhist religious literature were composed by Buddhist scholars under his patronage. The 'Sasanavamsa' is one of the mentionable Buddhist religious work which was written by Paññasāmi, a venerable monk in the religious history of Burma. The 'Sasanavamsa' gives us many information about the religious activities of the king Min-don-Min.

With the help of the Buddhist scholars king Min-don-Min revised and eradicated the grammatical errors of the Tipiṭaka. He appointed some paid writers to produce several copies of the texts. Moreover, the king Min-don-Min requested earnestly to the ladies of the royal-household to memorise the important portions of the text for their self development and for the good of the country.

Disputes arose regarding the limitation of a boundary (Simā) in the island of Sihala during the reign of Min-don-Min in Burma. Many visiting monks complained it to the king. King Min-don-Min settled the visiting monks in response with the help of Samgharaja (chief of the order). Min-don-Min was so popular and gained much reputation for his contribution for the development of Buddhism and Buddhist Sangha in Burma. The influence of his religious activities reached Ceylon. This is why the monks from the country of Ceylon used to approach him for the settlement of various religious disputes.

The mentionable event of Burma was the 'Fifth Buddhist Council' which was held in Mandalay under the patronage of the king Min-don-Min in AD 1871. About 2400 honourable monks and eminent teachers took part in this council. Among the Theras 'Jāgarābhivamsa, Narindabhīdha and Sumanāgalasami took the chair in turn'. In the 'Fifth Buddhist Council' the texts of the Tipiṭaka were reviewed by the eminent monks which were inscribed on stone tablets.

Again, the 'Sixth Buddhist Council' was held in Rangoon in AD 1954 - 1956 during his reign. This Buddhist Council was held after 2500 years of Buddha's Mahāparinibbāna. Many learned honourable monks from different countries took part in the 'Sixth Buddhist Council'.

891. Haldar (Do), Manikutala - History of Buddhism, P. 101.
893. Ibid, P. 102 ; Ibid.
894. Ibid.
895. Ibid.
897. Ibid ; Ibid.
898. Ibid ; Ibid.
899. Ibid.
900. Ibid.
901. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 200 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 47 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 65.
902. Ibid ; Ibid.
903. Ibid ; Ibid.
904. Ibid ; Ibid. [It was really marble stone slab and as many as 729 marble slabs were used for this purpose.]
905. Ibid ; Ibid.
906. Ibid ; Ibid.
Council’. Abhidhaja Mahārāṣṭha Guru Bhadanta Revata was the President of this council.

At present there are three Buddhist sects in Burma, i.e. Sudhamma, Schwegin and Dvāra. The Sudhamma is the oldest sect and large number of people follow this sect. So, this sect is numerically strong. The followers of Sudhamma use umbrellas and sandals, permitted the chew betelnuts or betel leaves and smoking and can use fans at the time of the recitation of the Parittas (protective hymns).

The Schwegin sect founded by Jāgara Mahāthera under the patronisation of the king Mīndon-Min in 19th century AD. It can be said, there are minor matter of difference of Vinaya on the above two sects.

Again, the Dvāra sect lays much emphasis on Kāya-dvāra (the door of body), Vāc-dvāra (the door of tongue) and Mano-dvāra (the door of mind) in place of Kāya-kamma (action of the body), Vāc-kamma (action of the tongue) and Mano-kamma (actions of the mind).

Now, Buddhism is the main religion in Burma. The total population of Burma is about 4 crores 65 lacs. Among them 68% are Burmese, 9% are Shans, 6% are Kārans and others are 17%. But, most of them (near about 89% of the total population) are Buddhists. Buddhism which developed and flourished from one corner to another corner in Burma with the patronisation of the Burmese rulers in century after century, makes Burma a main Buddhist country in the South-East Asia. Till now Buddhism continued its flows in Burma.

907. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 200 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 47. [The learned monks were came from India, Ceylon, Nepal, Cambodia, Thailand, Laos and Pakistan.]

908. Ibid ; Ibid.

909. Ibid ; Ibid, P. 121 ; Haldar (De), Manikuntala - History of Buddhism, P. 91.

910. Ibid ; Ibid.

911. Haldar (De), Manikuntala - History of Buddhism, P. 91; Ibid.

912. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 121 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, PP. 200 - 201.

913. Ibid ; Ibid ; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), PP. 376 - 377 ; Haldar (De), Manikuntala - History of Buddhism, P. 91.

914. Ibid ; Ibid ; Ibid.

915. Ibid ; Ibid.

916. Haldar (De), Manikuntala - History of Buddhism, PP. 91 - 92. ["As regards bodily-door (Kāya-dvāra), it should be pointed out here that Buddhaghosa, the great commentator in his "Atthasālīni" (the commentary on the Dhammasaṅgīti) has discussed the bodily-door does not necessarily imply the physical aspect of the body, rather it is that particular quality of the body intimates, informs or communicates. And this particular quality of the body is being activated while limbs of an individual are being controlled by central thoughts of the mind."] ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 121 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 201.

917. Ibid, P. 92. [".....speech door (Vāc-dvāra) is not the name of speech ; it is rather a different term which has those following characteristics namely violation, abstinence and sound."] ; Ibid ; Ibid.

918. Ibid ["The mind-door (Mano-dvāra) is identical with the mind. Buddhaghosa considers the mind (citta) as fourfold covering four planes of life, viz., Kāmavacara (consciousness as experienced in the Kāmaloka), Rūpavacara (consciousness as experienced in the Rūpaloka), Aṛūpavacara (consciousness as experienced in the Aṛūpaloka) and Lokuttara (Transcendental or Supramundane consciousness). The actions of the mind-door are to harmonise, to arrange, to co-ordinate, to think, to stimulate and to decide. The Dvāra-sector, however, differs from the conceptions of Kāya-kamma (actions of the body), Vāc-kamma (actions of the tongue) and Mano-kamma (actions of the mind), which in turn classifies kamma (action) into three separate units and find saturation of the kamma in three different isolations."] ; Ibid ; Ibid.


920. Ibid.

Siam (Thailand)

The ancient country Siam, now called Thailand, adopts Buddhism as a main religion. Some primary literary texts, chronicles, inscriptions, monasteries, images, shrines etc. help us to have a knowledge of about the entrance and spread of Buddhism in Siam (Thailand). But, opinions differ among the scholars about the entrance of Buddhism in Siam (Thailand). The Siamese Buddhist legends claim that Buddhism first entered in Siam by the Theras Sona and Uttara who were sent by Emperor Aśoka, the king of India. But, the Dipavaṃsa and the Māhavaṃsa recorded that king Aśoka sent the same two Theras to Suvaṇṇabhūmi in Burma after the conclusion of the 'Third Buddhist Council' to propagate Buddha's teaching.

There are so many areas in Southern Siam which bears similar meaning of Suvaṇṇabhūmi, such as 'Supanburi' meaning 'the City of Gold', 'U-Thong' meaning 'the Cradle of Gold', 'Kanburi' meaning 'Golden Land' etc. Land of Burma and land of Siam are connected with each other in many respects, but politically separated. Both Southern part of Burma and Siam are fertile deltic region. It can be said that Suvaṇṇabhūmi of Burma extended up to Menam deltic region of Lower Siam and the Siamese called the Lower Siam as Suvaṇṇabhūmi.

Soṇa and Uttara propagated Buddhism in the 3rd century BC which was claimed by the Siamese Buddhist legends. But, there are no archaeological evidences which can give us clear information about the prevalence of Buddhism in Siam as early as the 3rd century BC.

Though, the Dharmacakra (the wheel of the law) associated with a figure of a deer, footprints of Buddha, the Vajrāsana, seated Buddha images and votive tablets bearing inscriptions ('Ye dhamma hetuppabhava .....') in Pāli were discovered at Phra Pathom in Lower Siam. Accordingly these are all similar to the Amaravati style of India bearing the time 2nd century BC.

922. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 201 ; Dutta, S. - Buddhism in East Asia, PP. 19 - 20 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 68.
924. Gelger, Wilhelm (Translated) - The Māhavaṃsa, cf. XII, P. 82.
925. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 253 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 61.
926. Ibid ; Ibid.
927. Ibid ; Ibid.
928. Fisher, Charts A. - South-East Asia (A Social, Economic and Political Geography), P. 431 (fig. 3) ; Stamp, L. Dudley - A Regional Geography (Part-IV, Asia), PP. 90 (fig. 63), 92 ; Dobby, E.H.G. - South-East Asia, PP. 269 - 270 ; Debenham, Frank - Illustrated World Geography, PP. 444, 453.
929. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 69 - 70 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79 – [Nagarama Patha or Nagara Prathama or Nakorn Patom or more usually Phra Pathom was the first capital of Drāravati kingdom in Lower Siam. But, afterward its capital was at Lavo or Lopburi.] ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202 ["Phra Pathom is about thirty miles west of Bangkok."]; Sengupta, Sukumar - Buddhism in South-East Asia, P. 63 [".....Phra Pathom, an important railway station, 30 miles due West of Bangkok."]; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 226 [".....Nakorn Pathom, about 40 miles to the West of Bangkok."]
930. Vogel, J. Ph. - Buddhist Art in India, Ceylon and Java, PP. 38 - 48 ; Mahajan, Vidya Dhar - Ancient India, P. 306 ["Amaravati is about 40 miles by motor road from Guntur on the Southern Railway.....Amaravati was regarded to be a very important seat of Buddhism and it attracted pilgrims from distant places. Many Buddhist archaeological evidences are discovered there"] ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 64 [".....Amaravati at the mouth of the Krishnā river....."]
century AD and onwards. Several ruined buildings of 2nd century AD were also discovered at P’ong Tuk. In this regard Dr. Ramesh Chandra Majumdar remarks "The beginning of the Hindu colonisation in Siam may be traced to the first two centuries of the Christian era, if not earlier still". So, it is possible that the above ruined buildings are constructed in the 2nd centuries AD when Hindu Colonies were established at Lower Siam. So, there is no strong evidence which can prove that Buddhism introduced in Siam as early as the 3rd century BC most probably by the traders and the colonials. But, then Buddhism did not flourish there.

Elder Mogaliputta Tissa sent Mahâdhammarakkhita to Mahâraçâthâ and Mahârakkhita to Yona country for the propagation of Buddhism in the 3rd century BC under the patronisation of Aśoka. But, the Sâsanavânsa gives us information that Mahâraçâtha is Mahânagararâraçâtha which is located in Siam and Yonaka country located in Northern Siam. But, it is already discussed that both places are located in India. On the otherhand the Siamese legends demand that Buddhism first entered Suvañabhuûmi in Siam by Soñâ and Utta who were sent by Elder Mogaliputta Tissa under the patronisation of Aśoka in India. So, opinions differ among the Sâsanavânsa and the Siamese legendary accounts about the exact propagation-field of Buddhism and the real propagator.

About the penetration of Indian Buddhism into Siam it may be conjectured that the Hindu Colonies were settled at Siam since the 1st or 2nd century AD while the traders came to Siam with various trade-goods and the Indian Buddhism then entered into Siam reflecting the most primitive ideas of Buddhism.

In that circumstances none of these early colonies grew up into any strong kingdom.

931. Sengupta, Sukumar - Buddhism in South-East Asia, PP. 62 - 63 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 252 ; Mahajan, Vidya Dhar - Ancient India, P. 508 ["The art of Amaravati was reflected in the Gupta art. It also inspired the Pallava cave temple sculptures of the seventh century at Mahâbalipura from where the influence of Amarâvatî spread to Greater India and its influence can be seen at Borohâpur, Prambanâm, etc."].
932. Ibid, P. 62 ; Ibid.
933. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 252.
935. Ibid ; Ibid.
936. Bode, M. (Edited) - Sâsanavânsa, P. 8 ; Haldar (De), Manikuntala - History of Buddhism, P. 7 ; Dutta, S. - Buddhism in East Asia, P. 20.
937. Ibid, P. 5 ; Ibid.
938. Geiger, Wilhelem (Translated) - The Mahâvañâsa, cf. XII, P. 85, fn. 3, 5 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume I, P. 268, fn. 4 and Volume III, P. 51, fn. 1. [It is discussed before, Vide Chapter-III, PP. 37-38, fn. 533, 537 and 538].
940. Sengupta, Sukumar - Buddhism in South-East Asia, PP. 64 - 65.
according to the archaeological findings\textsuperscript{942}, Dvāravatī\textsuperscript{943}, a well known centre of Buddhism which was located in the Lower Menam Valley in Lower-Central Siam, was established in the 6th and 7th century AD.\textsuperscript{944} The inhabitants of the kingdom were Mon.\textsuperscript{945} The capital of Dvāravatī was at first at Nagara Prathama or Nagarama Patha (Nakorn Patom or more usually, Phra Pathom)\textsuperscript{946} and later on at Lavo or Lopburi.\textsuperscript{947} The Mons were influenced by Indian religion and culture.\textsuperscript{948} Both Indian Brahmanical religion and Theravāda Buddhism can be found flourishing side by side in this region.\textsuperscript{949}

The Mons political supremacy extended from the Dvāravatī kingdom as far as Haripūṇjaya (Lampoon)\textsuperscript{950}, the most important region of the Upper Menam Valley in North Siam.\textsuperscript{951} In this regard two Siamese Pāli Chronicles, i.e. the Chāmadēvīvamsa ('the History of Chāmadevi')\textsuperscript{952} and

\textsuperscript{942.} A fragment of an inscription in archaic Mon discovered at Phra Pathom, the 1st Capital of Dvāravatī kingdom indicate to the 6th century AD. - [Coedès, G. - The Making of South-East Asia (Translated by Wright, H. M.), P. 69]. An undated Mon inscription has been discovered in a monument (San Sung) at Lavo or Lopburi, the later Capital of Dvāravatī kingdom in Siam. - [Coedès, G. - Inscriptions Mons De Lopburi [Hanoi, BEFEEO (Bulletin de l'Ecole Francaise d'Extreme Orient), 1925] XXV, PP. 186 - 188 ; Blagden, C.O. - Note Sur, l'alphabete orthographe au la langue des Inscriptions de Lamphun (Hanol, BEFEEO, 1930), XXX, PP. 82 - 85. According to Duroiselle, it's date about the 6th and 7th century AD. The Dharmacakra (the wheel of law), foot-prints of the Buddha, the Vajrasana, seated Buddha images and Votive tablets bearing inscription 'Yadhammā hetuppabhava.....' in Pāli were discovered at Phra Prathom (Coedès, G. - The Making of South-East Asia (Translated by Wright, H. M.), PP. 68 - 70) indicate the 6th century onwards. - [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 69 - 70].

\textsuperscript{943.} [Dvāravatī kingdom located in the Lower Menam Valley in the Lower-Central Siam. The Chinese traveller Hsuan Tsang referred it as T'o-lo-po-ti which is located between the Pyu kingdom of Śrīkhetta or Criksetra (Prome) in Lower Burma and the Khmer kingdom. E. J. Eitel, G. Coedès referred it that T'o-lo-po-ti is Dvārapati or Dvāravatī. E. J. Eitel also specially referred it as 'the Lord of the Gate'.] - Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 69 ; May, Reginald Le - The Culture of South-East Asia, PP. 67 - 68 ; Coedès, G. - The Making of South-East Asia (Translated by Wright, H. M.), P. 69.

\textsuperscript{944.} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 69.

\textsuperscript{945.} Ibid ; Alexandra R. Kapur - Fic - Thailand : Buddhism, Society and Women (New Delhi, Abhinav Publication, 1st Published in India 1998), P. 21.

\textsuperscript{946.} Ibid.

\textsuperscript{947.} Ibid.


\textsuperscript{949.} Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 378.

\textsuperscript{950.} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 70, fn. 9. [The name Haripūṇjaya is correct, but the inhabitants of Northern Thailand mispronounced it as Haribhūṇjaya.....The town is generally known as Muang Lampoon (Muang, 'town') or Nakorn Lampoon (Nakorn, 'Nagara'). At present it is called Cangwat Lampoon or Lampoon province. - Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror [Being a translation of JinakdlamalT - Pakaranam of Ratanapanna Thera of Thailand] (London, Pāli Text Society, Translation Series No. 36, 1967), P. 96, fn. 6].

\textsuperscript{951.} Ibid, P. 69 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 226 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 381.

\textsuperscript{952.} Ibid, P. 5 ; Ibid, PP. 380 - 381 ; Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, PP. 32 - 35. [It is an important Siamese Chronicle for the study of Siamese Buddhism. It is undated and written in Pāli language. It was written by a monk named Bodhiramsi. G. Coedès refers that it was written in the first quarter of the 15th century AD. It is a mixture of both prose and verse. Prince Damrong thinks that it was composed between AD 1460 and 1530. R. L. May referred that it was written about the beginning of the 15th century AD either at Chiengmai or Lamp'ūn.]
the Jinakalamāḷī953 give us information to make an idea about the introduction of the Theravāda Buddhism in Haripunjaya. According to these chronicles (the Chāmadēvivānaśa and the Jinakalamāḷī) Vasudeva, the rishi (ascetic) founded the town of Haripunjaya in 661 AD.954 According to the tradition, after two years (AD 663) Vasudeva invited Chāmadēvī955, a daughter of the king Lavo956 (Lavapuri or Lopburi or Lavanagara)957 and his wife, probably a widow of the Mon king of Rāmañña or Ramaññanagara in Lower Burma958. Chāmadēvī went to Haripunjaya with a large number of followers and five hundred great Elders versed in the three Piṭakas.959 So, the above mentioned important centres of Theravāda Buddhism greatly influenced Chāmadēvī to the Theravāda Buddhism. Therefore, after ascending the throne of Haripunjaya by Chāmadēvī in the 2nd half of the 7th century AD Theravāda Buddhism was introduced and spread there and its neighbouring country by her strong patronisation.

Two chronicles, the Chāmadēvivānaśa and the Jinakalamāḷī were written at the 1st quarter of the 15th and 1st half of the 16th century AD respectively.960 But, both chronicles informed that the Mon culture and the Theravāda Buddhism introduced in Haripunjaya in the 2nd half of the 7th century AD. So, it is difficult to ascertain the accurate date of foundation of the Haripunjaya kingdom and the prevalence of Buddhism at Haripunjaya in Northern Siam. According to Dr. Kanai Lal Ḥazra, "Unfortunately, we have no archaeological evidence

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953. Ḥazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 4 - 5, 70 - 71; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 226; Haldar (De), Manikantala - Baudha ṇāmīr Ithās (in Bengali), PP. 380 - 381; Ḥazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, PP. 35 - 42. [It is an important Siamese Chronicle which was written in Pāḷi language by venerable Phra Ratanapathipa Thera of Chiang Mai or Chiangmai city in Northern Siam. It is an important Chronicle for the study of Northern Thailand. It was written in the 1st half of the 16th century AD. Though, R. L. May referred that it was written in AD 1516. Prince Damrong thinks that it was composed between the 2nd half of the 15th century AD and the 1st half of the 16th century AD.]

954. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 226.

955. Ibid ; Ḥazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 35.

956. Ḥazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 71, fn. 2. [Muang Lopburi (Lop, 'Lāva' ; Buri, 'Puri') - it is now Cangwat Lopburi (Province) of Thailand].

957. Ibid, P. 71 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 226.

958. Ibid ; Ibid ; Haldar (De), Manikantala - Baudhā Dharmaṃ Ithās (in Bengali), P. 380 ; Dutta, S. - Buddhism in East Asia, P. 74 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 66.

959. Ibid ; Ibid ; May, Regenald Le - The Culture of South-East Asia, P. 158 ; Ḥazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, PP. 34 - 35.

960. Ibid ; Ḥazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 40 ; Ibid.

961. May, Regenald Le - The Culture of South-East Asia, P. 158.

962. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 226 ; Ḥazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 70.
regarding the prevalence of Buddhism in this part of Siam prior to the eleventh century AD.963

Again, the Jinakālamāli mentions that Haripūrījaya attacked the city of Lopburi at the end of the 10th century AD and in the middle of the 11th century AD peoples of Haripūrījaya escaped from their own kingdom to the city of Suddhammanagāra (Thaton district in Lower Burma) due to an epidemic of Plague.964 Then (middle of the 11th century AD) Kambala was the ruler of Haripūrījaya.965 The people were then harassed by the king of Punnakāma or Punnagāma or Pagan (probably king Anuruddha of Pagan) and at last went to the city of Haṃsāvati (Pegu) in Lower Burma.966 But, when the Plague had subsided all Mons of Haripūrījaya again came back to Haripūrījaya.967 In this circumstances it rises in the memory that some Mon peoples of South Burma went to Haripūrījaya and satteled there.970 So, Burmese and Mon cultural influence was felt in the Haripūrījaya kingdom. C.M.O. Blagden and R. Halliday identified some Burmese characters of the 11th century AD in several Mon inscriptions written in Mon language mixed with Pāli which were discovered at Haripūrījaya, dated 11th century AD.971 So, it may be said that Burmese influence and use of Pāli language of these inscriptions proved it that the Theravāda Buddhism flourished under the patronage of the Mon rulers in Haripūrījaya kingdom in North Siam before the arrival of the Thais.972 So, it is clear that Mon peoples had an important role for the introduction and the development of the Theravāda Buddhism in the whole Menam Valley region.973

It is an eventful matter that in the 11th century AD Khmer rule974 raised over several regions of the Menam Valley975, viz., Lavo or Lopburi in Southern Siam, Sukhodaya and Śrī Sachanlai (or Svargaloka) in North-Central Siam etc.976 An Inscription, dated 1022 AD

963. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 71.
964. Ibid, P. 72 ; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 38 - 39 ; May, Regenald Le - The Culture of South-East Asia, P. 160. [K. L. May said the people of Haripūrījaya (Lampūn) escaped from their own kingdom to the Thaton due to a severe epedemic of Cholera. So, nodoubt Plague or Cholera, any one epedemic arised then there.]
965. Ibid ; Ibid.
966. Ibid.
967. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 72.
968. Ibid, P. 84 ; Halidar (De), Manikuntala - History of Buddhism, P. 93 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 196 ; Hall, D.G.E. - A History of South-East Asia, P. 156.
969. Ibid, P. 85 ; Ibid, PP. 8, 94 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 55, fn. 3 - [The date of Anawrata’s conquest of Thaton seems to be now fixed by inscriptions as 1057 AD, though formerly supposed to be earlier. (Vide-Burma Archaeological Report 1916 and Anawrata's religious reforms, Vide-Bode, M (Edited) - Sāvanavamsa, PP. 17ff & 57ff.).]
970. Ibid, P. 72, Coedès, G. - Inscriptions Mons De Lopburi, DEFEO, XXV, P. 80, fn. 6.
972. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 134.
973. Ibid, PP. 130 - 133.
975. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P 131 ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.J, P. 100 ; Hall, D.G.E. - A History of South-East Asia, P. 122 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 65.
976. Ibid.
discovered at Lavo or Lopburi in Southern Siam\(^77\) indicates to the king Süryavarman-I (AD 1002 to 1050)\(^78\) of Cambodia. At Sal Cau or San Chao in Lopburi\(^79\), an inscription has been discovered which is not dated. According to G. Coedès and Briggs, it belongs to the reign of Süryavarman-I and it indicate that Khmer rule established at Lopburi.\(^80\) Some archaeological instances were discovered at Sukhodaya and Śrī Sachanlai or Svargaloka in North-Central Siam which indicate that Khmer rule established over Lopburi, Sukhodaya and Śrī Sachanlai in the 11th century AD.\(^81\) The Khmer power came to the Zenith of its political and cultural development under the king Süryavarman-II (AD 1113 - 1150).\(^82\) After Süryavarman-II, the Khmer power fall down.\(^83\) But, the Khmer power re-established in Lopburi under the next king Jayavarman-VII at the end of the 12th century AD.\(^84\) Some archaeological findings of Sukhodaya testifies the fact.\(^85\)

But, three inscriptions which are discovered at Haripūñjaya written in the Mon language mixed with Pāḷi, dated AD 1213, AD 1218 and AD 1219\(^86\) give us information that the Khmer power never establish in the Mon kingdom of Haripūñjaya in North Siam.\(^87\) According to R. Hallday and C.M.O. Blagden, "......the people of Haripūñjaya bought the Mon and the Burmese alphabet to their city and adopted in the Northern Siam. It survives to the present day"\(^88\). Again, they comment that the correct spelling of the several inscriptions can be identified with that of the Mon inscriptions of Burma between the 11th and 13th century AD.\(^89\) So, it can be said, the Khmer power established in the entire Menam Valley except the Mon kingdom of Haripūñjaya in Northern Siam\(^90\) and the close cultural links established between North Siam and Burma.\(^91\) So, the use of Pāḷi indicates that Theravāda Buddhism established and flourished at Haripūñjaya in the Upper Menam Valley by the Mon rulers before the arrival of the Thais.\(^92\)

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977. Hall, D.G.E. - A History of South East Asia, P. 122 ; May, Regenald Le - The Culture of South-East Asia, P. 146 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 198.
978. Ibid, P. 121 ; Ibid.
980. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 131.
982. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 131 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 199 - 200, 213 ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 110.
983. Ibid.
984. Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 142 ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 112.
985. Ibid, P. 132 ; Coedès, G. - Deux Inscriptions Sanscrites De Founam, BEFEO, XXXI, P. 413.
989. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 132.
Probably, the Khmers were adherents of the Mahāyāna Buddhism. A Khmer inscription dated Śaka 944 i.e. AD 1022 - 1025 found at Lopburi refers to certain religious edicts issued by Sūryavarman-I, the king of Cambodia which says that it was decreed that in all holy places, temples, monasteries and hermitages, the ascetics, the Sthaviras and Mahāyāna Bhikkhus should offer to the king the merits of their piety. People who disturb the prayers or the sacred duties of the pious should be handed over to tribunals for trial and punishment. Therefore, both Mahāyāna and Theravāda Buddhism as well as Brahmanism flourished at Lopburi during this time.

On the other hand the Thais entered Siam across the hill-mountain-jungle step by step. In the first term, probably the Thais of Yunan of China began to settle in the Menam Valley in Siam from the 11th century AD and onwards. Then they settled mainly in North and North-Central Siam (i.e. Śrī Sachanlai, Sukhodaya and Pitsanulok areas). However, some of the Thais of the first term settled in the Kamphaeng Phet on the Mae Ping river in Central Siam and Lopburi in the Southern Siam. In the second term, when Kublai Khan, the Mongol leader attacked the kingdom of Nanchao in China in AD 1253 many Thais escaped from Nanchao to Northern, Central and Southern Siam and settled there permanently. Probably, the Thais were adherents of the Mahāyāna Buddhism which was discussed before. But, after their arrival in Siam the Thais were highly influenced by Mon culture and adopted the Theravāda Buddhism.

In the middle of the 13th century AD the Thais established two small states under Khmer Sovereignty, i.e. Muang Bang Yang (Mo'an Pan Yan) under the Thai Chief Bang Klang Thao (Pan Klan Dav) and Muang Rat (Mo an Rat) under the Thai Chief Pha Muang (Pha Mo'an). The two chiefs revolted against the Khmer Governor at Sukhodaya and Śrī Sachanlai.

About the middle of the 13th century AD the political supremacy of Khmer (Cambodia) ended after a long hard struggle of the Thais. Then the Thais made themselves as the

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993. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 208 ; May, Regenald Le - The Culture of South-East Asia, P. 156.
994. Ibid ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 133.
995. May, Regenald Le - The Culture of South-East Asia, P. 62 ; Halder (De), Manikuntala - Baudhika Dharmar Itihās (in Bengali), P. 379.
996. Ibid, P. 167 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 132.
997. Ibid ; Elliot, Sir Charles - Hinduisms and Buddhism, Volume-III, P. 79.
999. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 132.
1000. Ibid ; Elliot, Sir Charles - Hinduisms and Buddhism, Volume-III, P. 79.
1002. Ibid, P. 132, fn. 8 (Its exact location cannot be identified).
1003. Ibid.
1004. Ibid, P. 132, fn. 9 [Muang Rat is situated to the East of Sukhodaya, perhaps in the Valley of Nam Sak. — Coedès, G. - Les Etats Hindousis d'Indochine et d'Indinésia (Paris, de Boccard, 1948), P. 327, fn. 3.]
1005. Ibid, P. 132.
1006. Ibid ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 203 ; Bapat, P. V. (Edited) - 2500 years of Buddhism, P. 79.
masters of Siam. They established Sukhothai (Sukhodaya) as a new capital in North Siam. Bang Klang Thao, the chief of Muang Bang Yang state was the first ruler of the Thai dynasty. Then he was known as Indra Patindrāditya or Śrī Indrāditya.

In the 2nd half of the 13th century AD regular religious intercourse between Siam and Ceylon started when Rocarāja of Sukhodaya in Siam was reigning. According to the Jinakālamālī, Rocarāja, king of Sukhoḍayā while on a visit to the king of Siridhammanagara in the Malay Peninsula heard the miraculous image of Buddha in Ceylon. Intending to possess the image, Rocarāja consulted with the king of Siridhammanagara and sent a joint embassy to the king of Ceylon. Prince of Siridhammanagara was the leader of the joint venture. At that time Parākramaśūrī II of Dambadeniya (AD 1236-1271) was the ruler of Ceylon. He received the envoy with great honour and handed over the image to them. After that the image was taken to Sukhodaya in Siam.

Controversy arises regarding the king Rocarāja and kingdom with the king of Siridhammanagara. According to Jinakālamālī, a Siamese Chronicle, Rocarāja (also known as Radrarāja) was the king of Sukhodaya who began his reign in AD 1256 or 1257 and his contemporary Siridhamma was the ruler of Siridhammanagara. According to Sihīṅgādharmā or Sīhīṅgabuddhairāpañidāna, Rocarāja was known as Suraṅga or Seyyaronga or Seyyaranga or Ranarariga. But, according to Siamese tradition, Rocarāja was also known as Phra Ruang (probably it is a title which means national hero).

According to Ferrand, Sukhodaya's political influence started when Rocarāja of Sukhodaya in Siam was reigning. According to the Jinakālamālī, Rocarāja, king of Sukhoḍayā while on a visit to the king of Siridhammanagara in the Malay Peninsula heard the miraculous image of Buddha in Ceylon. Intending to possess the image, Rocarāja consulted with the king of Siridhammanagara and sent a joint embassy to the king of Ceylon. Prince of Siridhammanagara was the leader of the joint venture. At that time Parākramaśūrī II of Dambadeniya (AD 1236-1271) was the ruler of Ceylon. He received the envoy with great honour and handed over the image to them. After that the image was taken to Sukhodaya in Siam.

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extended over Siridhammanagara in the reign of Śrī Indrāditya.\textsuperscript{1025} If we accept it that king Śrī Indrāditya of Sukhodaya and father of Rāma Khamheng or Rocaraja or Suraṅga or Phra Ruang are one and same ruler then Prince Damrong’s comment make an another critical situation. According to Prince Damrong\textsuperscript{1026}, during the reign of Rāma Khamheng\textsuperscript{1027} in Sukhodaya, Siam received the Sihala Buddha image which was known as Phra Buddha Sihinga or Phra Sihinga. Rāma Khamheng’s inscription in the Thai language dated AD 1292 informed that ‘Khun Sam Jan, the king of Muang Chuet invaded Raheng and king Śrī Indrāditya went to meet him but was routed.’\textsuperscript{1028} The above inscription informed that the king of Muang Chuet was defeated by Rama Khamheng.\textsuperscript{1029} So, it is assumed that Śrī Indrāditya of Sukhodaya did not extend his power over the frontiers.\textsuperscript{1030} Again, this inscription informed that Rāma Khamheng occupied ‘eastwards as far as Vieng Chang, southwards as far as Siridhammanagara, westwards as far as Hāṃśīvāti (Pegu) and northwards as far as Luang Prabang\textsuperscript{1031}. In this regard the Siamese political history is silent about the king Śrī Indrāditya. Therefore, it is clear that Siam came to the Zenith of its supremacy of political power and also extended his political supremacy over Siridhammanagara when Rāma Khamheng ruled at Sukhodaya in the 2nd half of the 13th century AD. In this regard G. Coedès identified Rocarāja with the king Rāma Khamheng.\textsuperscript{1032} Dhanit Yupho\textsuperscript{1033} also accepted the opinion of G. Coedès.

The famous Siamese Chroncles the Jinakālamālī\textsuperscript{1034} refers to Rocarāja, the king of Sukhodaya who begun his reign in AD 1256 or 1257 and then Siridhamma was the king of

\textsuperscript{1025} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 137.
\textsuperscript{1026} Damrong, Prince - Siamese History Prior to the founding of Ayudhya (Bangkok, The Siam Society Journal, 1959), Volume-III, P. 76.
\textsuperscript{1027} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 136, fn. 8. [Rāma Khamheng was the third son of king Śrī Indrāditya. His original name is not known. But, when he defeated Khum Sam Jan, the king of Muang Chuet in the district of Raheng in Central Siam, in a single encounter which took place on elephant back, his father gave him the name of Rāma Khamheng.]
\textsuperscript{1028} Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 68 - 69.
\textsuperscript{1029} Ibid. [Raheng and Muang Chuet are very near to Sukhodaya.] ; Ibid.
\textsuperscript{1030} Damrong, Prince - Siamese History prior to the founding of Ayudhya, Volume-III, P. 77.
\textsuperscript{1031} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 80 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 69 ; Hall, D.G.E. - A History of South-East Asia, PP. 189 - 190. ["Eastwards he has conquered the land upto Saraluang (P'ich'it), Song K'we (P'isnulok), Lum (Lomsak), Bachay, Sakha up to the banks of the Mekong and as far as Vieng Chaux, Vieng Kham which mark the frontier. Southwards he has subdued the country up to Khiont'i (on the Mepixo between Kamp'engp'et and Nakhon Savon), Prek (Paknam P'o), Sup'annaphum, Raburi, P'echaburi, Si Thammarat (Ligor), up to the Sea, which marks the frontier. Westwards he has conquered the country up to Muong Chot (Me Sot), Hamsavati (Pegu) and up to the sea which marks the frontier. Northwards he has conquered the country up to Muong P'te (P're), Muong Man, Muong Plua (on the river of Nan), and on the other side of the Mekong up to Muong Chava (Luang Prabang) which marks the frontier."]
\textsuperscript{1032} Coedès, G. - Les Etats Hindouisés d'Indochine et d'Indinésia, P. 345 ; Hazra Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 138.
\textsuperscript{1033} Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 121 ; Ibid.
\textsuperscript{1034} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 138.
Siridhammanagara. But, the Shihganiidana (Sihigabuddharupanidana), an important work on religion and cultural history of Siam refers that Siridhamma was the king of Siridhammanagara in the year AD 956 or 957. Both texts are very important in the religious history of Siam. But, there is no similarity among the statements of two texts regarding the exact timing when Siridhamma was in the throne. The Cālavamsa and the Pūjaviya give us another information that a Jāvaka king named Candrabhānu who invaded Ceylon first time in the reign of Parākramabahu-II in AD 1247. In AD 1230 a Sanskrit inscription discovered at Calya or Jaiya area near Siridhammanagara in the Malay peninsula refers that king was Tāmbralīṅgasvāra (Lord of Tāmbralīṅga) and his title is Chandrabhānu. The Ceylon Chronicles also identified Tāmbralingesvāra with Chandrabhānu, the king of Siridhammanagara and his friend was Rocarāja which Jinakālamānī said. G. Coedès refers that Chandrabhānu, the king of Siridhammanagara invaded Ceylon to receive the miraculous Buddha image. But, at first, he was defeated by the Ceylon's army. After defeating he sent a joint embassy to Ceylon with Rocarāja of Sukhodaya. According to the Cālavamsa, Chandrabhānu invaded Ceylon for the second time who receive the Tooth Relic of Buddha in AD 1270 (according to G. Coedès). According to the Hatthavanagallāvāramāsā, Chandrabhānu belonged to Tāmbaliṅga country. The Eļu Attangaluvāṃsā, a Sinhalese translation work (in AD 1382) supports the name Tāmbaliṅga. The Rājārātnākāra (a work of the 16th century AD) and the Dambadeṇjasna described Tāmbaliṅga as Tāmaliṅgomu. The Pūjaviya refers Tāmbaliṅga as Tāmaliṅgamu or Tāmaliṅgamuva. So, it can be said Tāmaliṅga and Tāmaliṅgamu both are the name of the same place. According to Sir Donald Braddell, "Tāmaliṅga lies in the Kuantan area where an important tributary of the Pahang river still carries the name of Tembeling or Tanjong Tembeling." Nilakanta Sastri agrees with the statement of Sir Donald Braddell. Prof.

1035. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 138 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 121, fn. 3.
1037. Ibid ; Mudaliyar, B. Gunasekera (Edited) - Pūjaviya [A contribution to the history of Ceylon] (Colombo, Ceylon, Historical Journal, 1895), P. 43.
1043. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 139.
1044. Ibid.
1045. Ibid.
1046. Mudaliyar, B. Gunasekera (Edited) - Pūjaviya, PP. 33, 43.
1048. Nilakanta Sāstri, K. A. - A History of South India (From Pre-Historic Times to the fall of Vijayanagara), P. 194.
Salvain Levi identified Tamali with Tambaliṅga or Tāmbraliṅga.\textsuperscript{1049} But, according to G. Coedès, 'Tan-ma-Iing' is called Tāmbraliṅga which is known as modern Ligorr or Nakhon Si Thammarāt or Nakhon Śrī Dhammarāj.\textsuperscript{1050} O.W. Wolters, Wheatley and Prof. Paranavitana agree with the G. Coedès statement.\textsuperscript{1051} The name of Tambaraṭṭha is referred to Fragmentary Slab Inscription of Sundaramahādevī, wife of Vikramabahu-I in Ceylon (AD 1111 - 1132) which was found at the royal place of Poḷonnaruva.\textsuperscript{1052} The Cūḷavaṃsa\textsuperscript{1053} and the Pujāvalīya\textsuperscript{1054} refer that many Mahātheras lived in Tambaraṭṭha or Ligorr when Parākramabāhū-II (AD 1236 - 1271) reigned in Ceylon in the middle of the 13th century AD. Among them, Dhammakitti is a great Thera in Tambaraṭṭha who was invited by king Parākramabāhū-II of Ceylon.\textsuperscript{1055} An inscription (in AD 1292), in the reign of king Rāma Khamheng of Sukhodaya mentions that a Mahāthera came from Tambaraṭṭha to Sukhodaya invited by the king (Rāma Khamheng) for the construction of a monastery on the west of the city, named 'Wat Arafinika' (Forest Monastery).\textsuperscript{1056}

From the above discussion it can be said Siridhammanagara is modern Ligorr which was also known as Nakhon Śrī Dhammarāj (city of the king of the Law or Dhamma) in Thailand (Siam), as Nakhon Si Thammarāt in Malay Peninsula, as Tāmbaliṅga and Tāmaliṅgamu in the Sinhalese texts, as Tāmbaraṭṭha and Tāmbalinga in the Pāli language.\textsuperscript{1057} On the other hand, it is assumed that king Chandrabhāṇu of Siridhammanagara was the contemporary of the king Rocarājā of Sukhodaya in Siam (identified by the scholars as the king Rāma Khamheng\textsuperscript{1058}) and also Parākramabāhū-II, the king of Ceylon and Siridhama was the former ruler of Chandrabhāṇu in Siridhammanagara in the Malay Peninsula. Actually the close friendly religious relation existed among Sukhodaya, Ceylon and Siridhammanagara. No doubt, they are all great patrons of Buddhism.

Rāma Khamheng (AD 1275 - 1317)\textsuperscript{1059}, third son of king Śrī Indraditya\textsuperscript{1060} was a successful successor and was a great patron of Buddhism. He made Buddhism as a state religion in the kingdom of Sukhodaya and tried his best to make the people follow the way of the Buddha.\textsuperscript{1061} His stone inscription of Sukhodaya in AD 1292\textsuperscript{1062} give us information that rainy season ended by the important days known as 'Thot Kathāna'.\textsuperscript{1063} 'Kāthāna Festival' was held in those

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  \item \textsuperscript{1049} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 139.
  \item \textsuperscript{1050} Ibid ; Coedès, G. - Let États Hindouise d'Indochine et d'Indonesia, P. 72.
  \item \textsuperscript{1051} Ibid, PP. 139 - 140 ; Paranavitana, S. - 'Religious Intercourse between Ceylon and Siam in the 13th-15th centuries', Journal of the Ceylon Branch of the Royal Asiatic Society, XXXII, P. 196.
  \item \textsuperscript{1052} Ibid, P. 140.
  \item \textsuperscript{1053} Geiger, W. (English Translation) - Cūḷavaṃsa, LXXXIV, VV. 11 - 16.
  \item \textsuperscript{1054} Mudaliyar, B. Gunasekera (Edited) - Pūjāvalīya, P. 43.
  \item \textsuperscript{1055} Ibid ; Geiger, W. (English Translation) - Cūḷavaṃsa, LXXXIV, VV. 11 - 15.
  \item \textsuperscript{1056} Sengupta, Sukumar - Buddhism in South-East Asia, P. 71.
  \item \textsuperscript{1057} Paranavitana, S. - 'Religious Intercourse between Ceylon and Siam in the 13th-15th centuries', Journal of the Ceylon Branch of the Royal Asiatic Society, XXXII, P. 196 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 140.
  \item \textsuperscript{1058} [Discussed in this chapter, PP. 73 - 74.]
  \item \textsuperscript{1059} Hall, D.G.E. - A History of South-East Asia, P. 976 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 186.
  \item \textsuperscript{1060} Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 69.
  \item \textsuperscript{1061} Sengupta, Sukumar - Buddhism in South-East Asia, P. 69.
  \item \textsuperscript{1062} Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 93.
  \item \textsuperscript{1063} Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 69.
\end{itemize}
During this period king himself and his royal family, all monks, all his people joined and strictly observed the religious work. King Rama Khamheng presented the robes to the monks.

King Rama Khamheng built a wooden monastery, called Wat Arajilaka (Forest Monastery) on the West of the city. He built a temple and established eighteen cubit image standing erect in the middle of the Wat Arajilaka. The king used to visit the monastery and also the temple to worship the Buddha image on the days of the New Moon day and the Full Moon day. Problems arose regarding the entrance of Theravada or Pali Buddhism in the land of Sukhodaya. Bradley thinks that Theravada Buddhism may have reached Siam from Cambodia. But, it is not acceptable. Because, then Theravada Buddhism was unknown to the people of Kambujadesa until it came there from Ceylon and Siam. Then the people of Kambujadesa professed Mahayana Buddhism.

In this regard Sir Charles Eliot said, "While they were subject to Camboja they must have felt the influence of Saivism and possibly of Mahayaniist Sanskrit Buddhism but no Pali Buddhism can have come from this quarter." According to Sukumar Sengupta, Rama Khamheng was responsible for the introduction of the Theravada doctrine of Sinhalese Buddhism into his territory from Nakon Sri Dhammaraja (Ligor) where traces of early Buddhist relics are found pointing to the prevalence of Hinayanism in the past. Nodoubt, he was a great devotee and patron of Theravada Buddhism. Due to his great effort Sukhodaya made a great Theravada Buddhist centre in Siam at that time.

1065. Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, p. 70. "People in this state of Sukhodaya are inclined towards charity and to observe the precepts. King Rama Khamheng of Sukhodaya as well as his household and his court men or women, they all have faith in the religion of Buddha; they observe the precepts through the duration of the rains, after which they present the Kathin during the stipulated month thereafter. In this ceremony they present by way of offerings, moulds of cowries, of betels, of flowers, also cushion seats and beds, as well as the usual accessories of the Kathin mounting to two millions each year. For this presentation of the Kathin they go out to the park (on the hill): and on their return to the city the cortege stretches from the park right up to the edge of the plain, which becomes resonant with the sound of music and charlots. Everybody is free to play, to laugh and to sing." - Dhani Nivat, H. H. Prince - A History of Buddhism in Siam (Bangkok, 1965), p. 7
1067. Sengupta, Sukumar - Buddhism in South-East Asia, p. 71.
1069. Ibid.
1070. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, p. 82 ; Bradley, J. - 'Siam Society' (Bangkok, Journal of the Siam Society, 1913), p. 10. [J. Bradley seems to think that Pali Buddhism may have come thence but the objection is that we know a good deal about the religion of Camboja and that there is no trace of Pali Buddhism there until it was imported from Siam. The fact that the Siamese alphabet was borrowed from Camboja does not prove that religion was borrowed in the same way. The Mongol alphabet can be traced to a Nestorian source.]
1071. Sengupta, Sukumar - Buddhism in South-East Asia, p. 74.
1072. Ibid ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, p. 82.
1074. Sengupta, Sukumar - Buddhism in South-East Asia, p. 74.
According to the Jinakalamālī, the Theravāda Buddhism developed at Sukhodaya in Siam in the reign of Lodaiya or Lothai (AD 1317 - 1347)\textsuperscript{1075}, the son of Rāma Khamheng.\textsuperscript{1076} Lothai adopted the title of Dhammārāja or Dhammikarāja (the pious king).\textsuperscript{1077} In his reign as like as Ligor, Burma acted as a medium for the religious intercourse between Ceylon and Siam. Udumbara Mahāsāṃī\textsuperscript{1078}, a great Sinhalese monk arrived at Rāmañña country in Lower Burma.\textsuperscript{1079} Sumana, a monk of Sukhodaya in Siam went to Rāmañña country and received the Upasampadā Ordination at the hand of Udumbara Mahāthera and also study the Buddhist religious texts under his guidance.\textsuperscript{1080} Hearing the name of Mahāthera Udumbara Mahāsāṃī, king Lothai of Sukhodaya in Siam sent an envoy with request to sent a monk in Sukhodaya who would be able to perform all ecclesiastical works of the Saṅgha in Sukhodaya.\textsuperscript{1081} Udumbara Mahāsāṃī also sent Elder Sumana to Lothai's kingdom at Sukhodaya.\textsuperscript{1082} Elder Sumana stayed at the Wat Pa Mamuang (the Ambavanārāma or Mango grove) monastery\textsuperscript{1083} and devoted his valuable time for the development of Sinhalese form of the monastic discipline in Sukhodaya. But, according to the Mūlasasana\textsuperscript{1084} two Siamese Mahāthera, — Anomadassi and Sumana who were the disciples of Mahā Pabbata, the Saṅgharāja of Sukhodaya went to Ayuthia (Ayodhya) in

\textsuperscript{1075} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 142, 151; Hall, D.G.E. - A History of South-East Asia, P. 191.

\textsuperscript{1076} Ibid, P. 142.

\textsuperscript{1077} Ibid; Hall, D.G.E. - A History of South-East Asia, P. 191; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 140 ; Coedès, G. - Les États Hindouisés d’Indochine et d’Indonesia, P. 366.

\textsuperscript{1078} Ibid, P. 143, fn. 6. [Probably, Udumbara was not the personal name of this reputed Sinhalese Mahāthera. He belonged to the Araṇṇavāsī fraternity (Paranavitana, S. - 'Religious Intercourse between Ceylon and Siam in the 13th-15th centuries', Journal of the Ceylon Branch of the Royal Asiatic Society, XXXII, P. 198 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror [Translated by Thera, Ratanapāñña - Jinakalamālī Pakaranam], P. 117 fn. 4 and P. 129, fn. 5), whose centre of activity was at Udumbaragiri or Dimbulāgala in Tamankaduva (Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 143, fn. 6 : "This name Udumbara must be the shortened from of Udumbaragiri, the Sinhalese form of which is Dimbulāgala. Dimbulāgala is a great rock situated in the North-Central province of Ceylon, in which province the ancient cities of Anurādhāpura and Pulathinagara are situated. The monastic establishment of Dimbulāgala was wellknown for its erudite Elders, such as Mahākassapa who was the adviser to king Parākramabāhu the Great."). This group became very prominent in the 12th and 13th centuries in the history of Buddhism in Ceylon. Udumbara Mahāsāṃī has been identified at Saṅgharāja Medhehkara, the author of the Lokappadīpasāra.

\textsuperscript{1079} Ibid, P. 142.

\textsuperscript{1080} Ibid.

\textsuperscript{1081} Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror [Translated by Thera, Ratanapāñña - Jinakalamālī Pakaranam], P. 117.

\textsuperscript{1082} Ibid.

\textsuperscript{1083} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 143 (It is located 'to the East of Sukhodaya').

\textsuperscript{1084} Ibid, PP. 6, 144. [It is a history of Buddhism, which was written in the 15th century AD at Nabbisipura by Braḥ Buddhānāṇa and Braḥ Buddhabukāma.]
Southern Siam and studied there the three Piṭakas and then went to Sinhalese Mahāthera Udumbarapupphā Mahāsāmi for the study of the religious texts and then came back to the monastery of the Saṅgharāja of Sukhodaya.

Secondly, they went to Martaban and received reoordination by Udumbarapupphā Mahāsāmi and under his guidance they studied there the religious texts for five years. With the permission of Udumbarapupphā they came back to Sukhodaya in the year AD 1336 or 1337 and again in AD 1341 or 1342 they returned to Martaban with eight monks of Sukhodaya, i.e. Ānanda, Buddhāsāgara, Sujāta, Khema, Piyadassi, Suvaṇṇagiri, Vessabhū and Saddhatissa. The above eight monks received their reoordination and both Sumana and Anomadassi received their Nissayamutatas with the title of Mahātheras by Udumbarapupphā Mahāsāmi. After studying three months they all came back to Sukhodaya in Lower Siam.

Then the Mahāthera Anomadassi stayed at the Rattavanamahāvihāra (Red Forest Monastery) at Sajjanālāya and the Mahāthera Sumana at the Ambavanārāma (Mango Grove Monastery) at Sukhodaya for the spread and development of Sinhalese form of Buddhism in Siam. Among the other eight theras, the Elder Piyadassi went to Ayuthia, the Elder Suvaṇṇagiri went to Luang Pra Bang, the Elder Vassubhū went to Nan country and the Elders Buddhāsāgara, Sujāta, Khema, Saddhatissa went to Son Gve near Viṣṇuloka in Northern Siam to popularise the Sinhalese form of Theravāda Buddhism. Only the Elder Ānanda stayed at the Mango Grove Monastery (Ambavanārāma) at Sukhodaya for the popularisation of religious work of Buddhism when Mahāthera Sumana went to Nabbisipura. From the above discussion it may be said that the Mahāthera Sumana gave a valuable service for the development of Theravāda Buddhism and all these religious works were happened in the reign and great patronisation of Lothai, the king of Sukhodaya. During his reign Sukhodaya made a great Sinhalese form of Theravāda Buddhist centre not only in Siam but also in South-East Asia.

The Theravāda Buddhism flourished at Sukhodaya in Siam in the reign of Luthai or Lideyya (AD 1347 - 1370), the son of king Lothai and the grandson of Rāma Khamheng. King Luthai adopted the title of Śrī Suryavamsa Rāma Mahādharmarajādhirāja. King Luthai sent the Mahāthera Sumana to Nabbisipura on request of the Nabbisipura's king Kilanā or Kuenā or Phra Chao Kuenā for performing all religious acts in Nabbisipura. An inscription which was...
found in the Talavanārāma or Wat Pa Ten in Sukhodaya consisted of three parts in which the second part is Cambodian Characters but in the Siamese language which refers that in AD 1369 Mahāsamanathera visited Northern Siam from Sukhodaya in Southern Siam. G. Coedès identified Nabbisipura and Haripunjaya with Northern Siam and Mahāthera Sumana of the Jinakālamālī. Another inscription both in Pāli and Thai languages was discovered at the monastery of Wat Phra Yun near Haripuṇjitaya in the reign of Son Sen Na (Kīlanā or Kuenā), the son of Phayu and the grand-son of Kham Phu in AD 1369. So, the Sinhalese form of Theravāda Buddhist influence of Sukhodaya reached Nabbisipura with the help of Mahāthera Sumana and the king Luthai of Sukhodaya.

The Nagara Jum inscription of Siamese language, dated AD 1357, which belonged to the reign of Luthai, informs that Śrī Ratanamahādhātu', a sacred relic of the Buddha and a branch of the sacred Bo-tree was brought from Ceylon and both are installed close to each other at Nagara Jum in Siam by Luthai. The second part of this inscription helps us to know the establishment of several Buddhapādas in Siam on the model of the Buddhapāda of the Sumanakūtaparvata in Ceylon installed by Dharmarāja. The similar work was done by the king Luthai in Sukhodaya. In AD 1359, the Sunianakūtaparvata inscription of Sukhodaya in Siam give us information that king Luthai (Śrī Sūryavamśa Rāma Mahādharmarājādhirāja) installed a replica of the Buddhapāda in Siam which was brought from Sumanakūtaparvata in Ceylon.

An undated fragmentary inscription in the Siamese Script discovered at Wat Mahādhātu of Sukhodaya refers to a Buddhist monk, Mahāthera Śrīsraddhārajacūlaṃṣūta Śrīratanalankāropī, Mahāsāṃ, the grand-son of the chief of Mo'an Rat (Muang Rat) named Pha Muang or Pha Mo'an who visited Ceylon and obtained two sacred relics and it was taken upto Siam. It is assumed that this work has been done by the above monk in the reign of Luthai, the king of Sukhodaya. Another undated fragmentary inscription discovered on the summit of Khau Kap in Central Siam, referred to a prince 'who travelled in the island of Lanka in order to findout a sacred relic (Mahāratanadhātu)'.

According to G. Coedès the prince of whose name is inscribed in the fragmentary inscription at Wat Mahādhātu of Sukhodaya and the prince of another undated fragmentary inscription on the summit of Khau Kap in Central Siam are the same person. Therefore, it is

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1099. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 147.
1100. Ibid.
1101. Ibid.
1102. Ibid, P. 140, fn. 1; Bose, P. N. - The Indian Colony of Siam, P. 45 ; Damrong, Prince - 'Siamese History prior to the founding of Ayudhya, Volume-III, P. 90 ; Coedès, G. (Edited) - Jinakālamālī (Hanoi, BEFEO, 1954), XXV, P. 99, fn. 1. [Nagara Jum or Nagara Braṭ Jam is situated on the right bank of the Ma Phing river in Central Siam. According to P. N. Bose and Prince Damrong, Nagara Jum is modern Kampheng Phet. The Jinakālamālī refers to it as Vājirapākāra.].
1103. Ibid, PP. 148 - 149.
1104. Ibid, P. 149.
1105. Ibid.
1106. Ibid, P. 151.
1107. Ibid.
1108. Ibid.
1109. Ibid ; Coedès, G. - Les Etats Hindouisés d'Indochine et d'Indonésia, P. 367.
clear that the direct religious intercourse took place between Siam and Ceylon in the reign of Luthai, the king of Sukhodaya in Siam. 1109

However, rise and growth of Ayuthia kingdom in Southern Siam in the middle of the 14th century AD marked the beginning of a new great cultural prosperity. The capital of the new kingdom was Đvāravatī Śrī Ayuthia (Ayudhya). 1110 So, the political power of the Thais changed from Sukhodaya to Ayuthia in about AD 1350 by a Thai prince who adopted the title of Râmādhipati (Rama T'ibodi). 1111 According to Kanal Lal Hazra, "He ruled over the central and lower Menam Valley, i.e. Lopburi, Suvarnapura (Suphan), Rājāburi (Rāthburi), Pejrāpuri (Phetburi) and Candrapuri (Canthaburi) and a greater part of the Malay Peninsula including Tenasserim, Tavoy (are now in Burma), Ligor and Singora" 1112. Even, his rule extended over Sukhodaya in the north and Malacca in the south. 1113 Râmādhipati was a patron of Buddhism. He build monasteries, rooms of Uposatha and Ceityas. 1114 A temple of Vat Buddhāsharya (P'utth'aisavan) was built in AD 1353 at Ayuthia (Ayodhya) inorder to commemorate the event of foundation of the new capital. 1115

Râmādhipati was succeeded by his son Rāmasuen (Rameshvara) 1116, the Governor of Lopburi in AD 1369. 1117 But, Rāmasuen soon give up his throne in favour of his maternal uncle, Po Nguai 1118, the Governor of Suvarṇapuri (Suphan) 1119. Po Nguai ascended the throne of Ayuthia in AD 1370, adopted the name of Boromorāja-I (AD 1370 - 1388). 1120 In the reign of Boromorāja-I his kingdom (Ayuthia) extended further from Kamphaeng Phet to Pitsanulok and Śrī Sačabnai or Sajjanalaya in the Northern Siam. 1121 So, Ayuthia's political supremacy extended from Southern Siam to Northern Siam in his reign. Boromorāja-I or Paramarāja was a patron of Buddhism. He build a residence at Ayuthia for the Siamese monks, named Lañkārama. 1122 It is mentionable that Dhammakitti Thera of Ayuthia stayed at Lañkārāma. 1123

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1109. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 152; Hall, D.G.E. - A History of South-East Asia, P. 192; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 204.
1110. Ibid; Ibid, PP. 192, 976; Ibid; Sengupta, Sukumar - Buddhism in South-East Asia, P. 84.
1111. Ibid;
1112. Ibid, P. 152.
1113. Ibid; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 204; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], PP. 369 - 370.
1114. Bose, P. N. - The Indian Colony of Siam, P. 58; Sengupta, Sukumar - Buddhism in South-East Asia, P. 85.
1115. Coedès, G. - The Making of South-East Asia [Translated by H. M. Wright], P. 148; Ibid.
1116. Sengupta, Sukumar - Buddhism in South-East Asia, P. 85.
1117. Hall, D.G.E. - A History of South-East Asia, PP. 193, 976; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 152.
1118. Sengupta, Sukumar - Buddhism in South-East Asia, P. 85.
1120. Ibid; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 148; Sengupta, Sukumar - Buddhism in South-East Asia, P. 85.
1121. Ibid; Ibid, P. 147; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 204.
1122. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 152.
1123. Ibid. [Dhammakitti Thera was the author of 'Saddhammasaṅgha']
An inscription, which was written in the Thai language in AD 1388 described that in the reign of Boromorāja-I several monks of Ayuthia lived in his kingdom and occupied important position in the religious history of Siam. During his reign some monks occupied the position as chief monks, i.e. Padumuttara Mahāthera, Tanhaṅkāra Mahāthera, Vessabhu Mahāthera, Mantrisāviṅpanaka Mahāthera, Sāriputta Mahāāriyathera, Brahanakassapa Mahāthera respectively. Not only the chief monks, some prominent monks, like Sumentaga, Khenamaṅgala, Dharmaghosa, Nānagambira, Sumanadeva, Buddhāvanīsa, Suriya, Rāmaratī, Dharmasēvṇi, Ananda and Dharmakīti lived in his kingdom. Saṅgharājas conducted there Saṅghas by their good administrative ability. All monks of the Saṅgha studied the Tipiṅka thoroughly and strictly followed the rules of the Buddhist discipline. At the end of the study they received the title Traipitaka. So, it can be said Buddhism flourished Ayuthia and became a great centre of Buddhism in Siam.

The mentionable successors of Boromorāja-I were Rāmesuen (AD 1388 - 1395), Rāma Rāja (AD 1395 - 1408), Boromorāja-II (AD 1424 - 1448), Boromo Trailokanātha (AD 1488), Boromorāja-III (AD 1488 - 1491), Rāmādhhipati or Rāma T'ibodi-II (AD 1491 - 1529), Boromorāja-IV (AD 1529 - 1534), Mahāchakrap'at (AD 1549 - 1569), Mahīn (AD 1569 - 1569), Mahā Dhammarāja or Mahā T'āmmarāja (AD 1569 - 1590), Naresuen (Son of Mahā T'ammarāja (AD 1590 - 1605), Indrārāja-II or In'tarāra-II (AD 1110 - 1628), Śī Śūrāmarāja or Śī Śūt'ammarāja (AD 1656 - 1657), Narai (AD 1657 - 1688), Prachao Sna (AD 1703 - 1709), T'ai Sra (AD 1709 - 1733), Mahā Dhammarāja-II (AD 1733 - 1758) and Boromorāja-V (AD 1758 - 1767). Some of them expanded their dynasty within Siam and into Cambodia, but all of the successors of Boromorāja-I were always engaged in warfare with Cambodia.

For this reason, the rulers of Ayuthia did not spare their time for the progress of Buddhism. So, at that time religious activities could not develop. But, it is quite clear that all the rulers of Ayuthia were patron of the Theravāda Buddhism.

The 15th century AD is another important milestone in the religious history of Siam. According to Jinakālamā, in AD 1423 twenty-five monks of Nabbisipura of Siam, eight monks of Cambodia and six monks of Rāmaṅīna country went to Ceylon to receive the Upasampadā Ordination. The Jinakālamā informs that some prominent Mahātheras among the twenty-five monks, viz., Mahādhammagambhira, Mahāmedhaṅkara, Mahānāmaṅgala, Mahāsīlavarīsa, Māhāsiriputta, Māharatanaṅkara and Māhāabuddhasāgara went to Ceylon from Nabbisipura. At that time Tissarāra (known as Sam Fang Ken or Sam Phang Keen), the son of Sen Muang Ma or Saen Muang Ma or Lakkahpuragāma was the ruler (near about 1st half of the 15th

1124. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 153 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 85.
1125. Ibid ; Ibid.
1126. Ibid.
1127. Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 85.
1130. Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 976.
1131. Ibid.
1133. Ibid.
1134. Ibid, P. 155.
In AD 1424, thirty-nine monks received the Upasampada Ordination from Vanaratana Mahasami, which was held at Yapapattana at Kalyani in Ceylon. After studying some sacred texts with the help of Sinhalese monks and worshipping the sacred Tooth Relic (the Sri Pada and the sixteen Sacred Shrines), thirty-nine monks came back to Ayuthia in Siam accompanied by two Sinhalese Mahatheras (Mahavikkamabahu and Mahauttamapati) and took with them a sacred relic of Buddha and dedicated themselves for the development of the Sinhalese form of the Theravāda Buddhism in Siam.

Two Mahatheras of Ayuthia (Ayojjhapura) namely Saddhammakovida and Silavisuddhi received Ordination from these Mahatheras. Then they started a long religious tour to Śrī Sachanlai, Sukhodaya, Haripuṇjaya, Khelāṅganagara (Lampang), Jāmrayapura (Xieng Rai), Nabbisipura and even Jayasenapura (Xieng Sean) in Northern Siam for the propagation and development of the Sinhalese form of Theravāda Buddhism. They established many Śiḥala Sangha and Ordained the local monks. After spending the 8th Vassa seasons they came to Khelāṅganagara in AD 1432 and performed the Upasampadā Ordination Ceremony at the ferry on the Vaṅkanadī to the north-east of the city Khelāṅganagara.

Thereafter, three Theras namely Dhammarakkhita, Dhammaratana and Ṛnaṇabodhi received the Upasampadā Ordination from them at Haripuṇjayaṭtita on the Biṅganadī (known as Mac Phing). Again, the Theras performed Upasampadā Ordination Ceremony at Nālīkerayaṅga.
(the ford of Nārikerayāṅga) and at the ford of Kumbhamapanna respectively.\textsuperscript{1147} Afterwards the local monks of Jayasenapura received the Upasampadā Ordination from the Theras in AD 1433 and established the Rattavanamahāvihāra at the north-east of Jayasenapura.\textsuperscript{1148} After AD 1433, they performed the Upasampadā Ordination Ceremony at Jamrayapura.\textsuperscript{1149} Later on, when king Tissarāja ruled at Nabbisipurā many monks of Nabbisipura received the Upasampadā Ordination from them.\textsuperscript{1150} In this way the Theras performed many times the Upasampadā Ordination Ceremony. As a whole, for the cordiality towards Buddha and Buddhism they propagate Buddha's order from one place to another place. At that time Dhammarāja-IV or T'ammaraṇa-IV (date of ascending AD 1419) was the ruler of Sukhodaya and Boromorāja-II was the ruler of Ayuthia.\textsuperscript{1151} In this regard, it can be said that Theravāda Buddhism flourished and came to zenith of its glory not only in Nabbisipura but also whole Siam in that time and Sīhala Saṅgha was also established in Siam.

After Tissarāja, his son Tilokarāja or Tilakarāja (AD 1442 - 1487) ascended the throne of Nabbisipurā.\textsuperscript{1152} He was a great patron of Buddhism.\textsuperscript{1153} Sīhala Saṅgha more developed in his time.\textsuperscript{1154} Under his patronisation higher Ordination of 500 clansmen was performed by the Elder Medhākaraṇāṇa and Maṅgalasūlayāma at the Mahāsthāna ford of the Binganadi.\textsuperscript{1155} Once the king Tilokarāja was so emotional towards Buddhism that he entered the Saṅgha in AD 1447.\textsuperscript{1156} But, after a few days he came back to his office for administrative work with the permission of his teacher.\textsuperscript{1157} In AD 1451, king Tilokarāja built one Uposatha hall at the Rattavanamahāvihāra or Wat Pha Daeng Luang in Nabbisipura.\textsuperscript{1158} He planted a Mahābodhi tree at Mahābodharama or Wat Cet Yod in Nabbisipura in AD 1455.\textsuperscript{1159} Sīhalagotta, a general of king Tilokarāja built the Rājakūṭa 'royal pavilion' near Nabbisipura\textsuperscript{1160} and enshrined the sacred relic there which was brought from Ceylon by the Elder Mahādhammagambhāra in AD 1424.\textsuperscript{1161} King Tilokarāja convoked the 'Eighth Great Buddhist Council' in the Mahābodhi Āramma at Nabbisipura in AD 1475 to revise the Pāli scriptures.\textsuperscript{1162} It continued for one year and many learned monks joined in this council.\textsuperscript{1163} According to Dr. Kanai Lal Hazra, "This Eighth Buddhist Council gave an impetus to scholastic activities in Siam".\textsuperscript{1164} The 'Ninth Great Buddhist Council' is also

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\footnote{1147. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 159.}
\footnote{1148. Ibid, P. 159 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 133.}
\footnote{1149. Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 133.}
\footnote{1150. Ibid.}
\footnote{1151. Hall, D.G.E. - A History of South-East Asia, P. 976.}
\footnote{1152. Coedes, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 150; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 160.}
\footnote{1153. Ibid ; Ibid.}
\footnote{1154. Ibid ; Ibid.}
\footnote{1155. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 160 [King Tilokarāja gave the title to the Medhākara, i.e. Atulasaktyāḥikaraṇamahāsāmi (the Great Sage of Incomparable Powers of Justice).].}
\footnote{1156. Ibid.}
\footnote{1157. Ibid.}
\footnote{1158. Ibid. [It is mentionable that the monks who belonged to the Sīhala Saṅgha of the whole kingdom of Nabbisipura, higher Ordination was held annually for them.]}
\footnote{1159. Ibid, P. 161. [That Mahābodhi tree brought from Anurādhāpura in Ceylon.]}
\footnote{1160. Ibid.}
\footnote{1161. Ibid.}
\footnote{1162. Ibid, P. 161 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 46.}
\footnote{1163. Ibid ; Ibid.}
\footnote{1164. Ibid.}
\end{footnotes}
mentioned in the Saṅgītivamsa or the Saṅgītyavamsa or the 'History of the Recitals'.\[1165\] The Theravāda Buddhism more prospered in Nabbisipura in the reign of king Tilokarāja. So, his reign has been described as the golden age in the religious history of Nabbisipura.

Jāmrāya (Xieng Rai), the grandson of Tilokarāja ascended the throne of Nabbisipura as a ruler in AD 1487.\[1166\] In AD 1492, Jāmrāya built Topodārāma, Wat Rampung.\[1167\] In about AD 1493 he purified a Khaṇḍasīmā at the Upari-ārāma monastery, or Wat Bon in Northern Siam.\[1168\]

After Jāmrāya, his son Tilakapanattu ascended the throne of Nabbisipura at the age of thirteen in AD 1495.\[1169\] He built many beautiful temples and established the Buddha images in all of temples.\[1170\] He built a monastery, named Pubbārāma (the Eastern Monastery) in AD 1497.\[1171\] Then he built a storeyed building in the heart of the Mahāvihāra (the Great Monastery)\[1172\] and established there an image of Buddha.\[1173\] He installed a Buddha statue in the Uposatha hall at the Pupphārāma\[1174\] and then he gave dāna to the several thousand monks of three fraternities, i.e. the Sīhala sect,\[1175\] the Nagaravāsaṅga,\[1176\] and the Pupphārāmavāsaṅga.\[1177\] The prominent Sīhala sect took the leading part in all ecclesiastical acts.\[1178\] It is found that the Sīhala sects conferred the higher Ordination on two hundred thirty five Clansmen at the Udakukkhepasīmā\[1179\] in the island of Pallanka\[1180\] and afterwards the

\[1165\] Coedh, G. - Une Recension Palie Des Annales D'ayuthia (Hanoi, BEFEO, 1914), XIV, PP. Iff.; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 46. [The Saṅgītivamsa was written by Vimaladhamma in AD 1789 in the reign of the king Rdma-I (AD 1782 -1809). It was convoked at Bangkok.]

\[1166\] Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 161.

\[1167\] Ibid.

\[1168\] Ibid, PP. 161 - 163, fn. 1. ["The area demarcated as an inner boundary within which the Vinayakammas are performed. It is usually a suitable for a Mahāsīmā and is generally a Baddhasīmā. It should have a minimum seating capacity for twenty-one monks. An uposathāgāra, 'chapter house' serves the purpose of a Khandasīmā." – Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 132.]

\[1169\] Ibid, P. 162; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 147.

\[1170\] Ibid.

\[1171\] Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 148.

\[1172\] Ibid.

\[1173\] Ibid.

\[1174\] Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 162.

\[1175\] Ibid, P. 162, fn. 5 [The bhikkhus who were ordained in Ceylon and brought the Sinhalese Upasampadā to Nabbisipura and established it at Nabbisipura headed by Venerable Phra Mahādharmagambhīra Thera and Venerable Phra Medhākaṅkara were called Sīhala Sect. In the reign of Tissa (AD 1401 - 1442) at Nabbisipura, the Elders headed by the Venerable Medhākaṅkara came to Nabbisipura from Lāṅkā (Ceylon) - (Tasmin Nabbisīpasīmīn Kārentē Tissarājā Thera Lāṅkākādi Thera Iduhāgamum’ – Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. XLIV.); The Rattavaninmahāvihāra (Wat Pa Daeng Luang) was the principal monastery of monks belonging to the Sīhala fraternity.

\[1176\] Ibid, P. 163, fn. 1 [It was native sect. It was originated at the time of Venerable Therās索那 and Uṭṭara and probably stayed in a monastery in the heart of the city.]

\[1177\] Ibid, P. 163, fn. 2 [It is also Rāmaṇīṇa sect, established by Thera Sumana and stayed at Wat Pupphārāma (Wat Suan Dok).]

\[1178\] Ibid, P. 163.

\[1179\] Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, PP. 126, 154.

\[1180\] Ibid, P. 126; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 163 [The island of Pallaṅkādiṅ is known as Kau Luang.].
Nagaravasi (the native sect) conferred the Ordination on three hundred seventy clansmen and the Puṇṇhānā (the Rāmāniya sect) conferred the Ordination on 1011 clansmen when ruler Tilakapanattu visited the city of Jayasena in Northern Siam in AD 1515. In AD 1518, the Mahāsāmi of the Rattavanamahāvihāra received the title as Rājaguru (Royal Teacher) by the king Tilakapanattu. It is very clear that the importance of the Śīhaṇa sect was continuing in Siam in the 16th century AD. Tilakapanattu was a great patron of Buddhist scholars and was a founder of religious institutions. Many Buddhist scholars, like Abhayasārā Mahāthera, Sumaṅgala Mahāthera, Brahmadatta Mahāthera, Nāṇasiddhi Mahāthera, Suriya Mahāthera, Dhammavāṇspa Mahāthera, Dipākara Mahāthera, Ānanda Mahāthera, Sahassarānāsī Mahāthera, Sarabhaṅga Mahāthera, Vajrapaṇīṇa Mahāthera, Nāṇamaṅgala Mahāthera, Nāṇālaṃkāra Mahāthera, Ratanapāṇīṇa Mahāthera, Silavilāsa Mahāthera, Upagutta Mahāthera were performed their scholastic activities in Siam. King Tilakapanattu constructed the Mahādāhatu Cetiya in Haripunjaya and a bridge at the Mahāsthāna ford.

From the above discussion about the king Tilakapanattu, it can be said that he played a vital role for the expansion of Buddhism. For his earnest efforts Sinhalese form of Buddhism and Sangha developed, flourished not only in Nabbisipura but also in whole Northern Siam and continued it in the 16th century AD.

The successor of Tilakapanattu was his eldest son Jetṭhādhāhipati ascended the throne of Nabbisipura in AD 1526. During his reign and in his patronisation, the Upasampāda Ordination Ceremony was bestowed by the Śīhaṇa sect on the monks of Nabbisipura in AD 1527. King Jetṭhādhāhipati placed the Elder Mahāsarabhāṅga at the principal monastery of the Śīhaṇa sect namely Mahāraṭṭhavanavīhāra from the Mahābodhi monastery. So, as like as his father, Jetṭhādhāhipati gave a valuable service for Buddhism nodoubt.

From the middle of the 16th century AD to about 17th century AD political power of Siam disturbed and collapsed for the Burmese attack and for the arrival of Western power. Tabinshwehti (AD 1531 - 1550), the king of Toungoo dynasty of Pegu in Burma attacked Mahā Chakrap'at's (AD 1549 - 1569) kingdom Ayuthia in Siam. Afterwards, Bayinnaung

1182. Ibid ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 163.
1183. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 163.
1185. Ibid, P. 163 ["The Emperor enclosed the Mahādāhatu Cetiya with a wall of Silver and covered it with pure gold. ............and for the protection of the Mahādāhatu Cetiya he fortified the city of Haripunjaya with a solid stone wall."]
1186. Ibid ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 159.
1187. Ibid, P. 164.
1188. Ibid.
1189. Ibid.
1191. Hall, D. G. E. - A History of South-East Asia, P. 287 [His real name was Prince T'ien and Mahā Chakrap'at was his Title].
1192. Ibid. ["Tabinshwehti's invasion of Siam, which took place towards the end of the year of Mahā Chakrap'at's accession."]
(AD 1551 - 1581), the king of Pegu attacked Ayuthia twice (AD 1563 and AD 1569 respectively). For this reason Mahā Chakrap'at was very busy to save his country. So, Buddhism was disturbed at that time. It is mentionable that Bayinnaung's power and supremacy extended over Ayuthia in Southern Siam, Nabbisipura in Northern Siam and other neighbouring regions. After Mahā Chakrap'at his successor Mahā Dharmarāja (AD 1569 - 1590) ascended the throne of Ayuthia as a vassal ruler of Bayinnaung. Again, Nanda Bayin (AD 1581 - 1599), son of Bayinnaung, attacked Pra Naret's (known as Naresuen in the Siamese history, AD 1590 - 1605) kingdom Ayuthia for five times, but was not then became successful. Naresuen saved his kingdom and also conquered Lovek (in AD 1594), the capital of Cambodia. It may be mentioned that many Buddhist temples, monasteries, statues were destroyed by Bayinnaung invasion in Siam. But, the Burmese king Bayinnaung was a pious king and was a great devotee to Buddhism. He repaired the Buddhist Architectures which were destroyed during the battle and reformed the Siamese Buddhist Saṅgha, introduced there new rules for Saṅgha's development and built new religious buildings. In this regard it is mentionable that Pra Naret (Naresuen) was also a Buddhist and he repaired all religious buildings there. Again, in the 17th century AD the Europeans, i.e. Dutch, British, Portuguese to make trade with Ayuthia came there. Due to king's liberal policy and weak political condition, the above foreign traders enjoyed free trade. For this reason the kings of Siam were busy for the economic purpose. So, nothing is known in Siam during this period about the religious activities of the kings.

In the 18th century AD Siam's religious intercourse started with Ceylon when Uparat or Mahā T'ammarañja-II or Mahā Dhammarāja-II or Boromokot (AD 1733 - 1758), the younger brother of T'ai Sra (AD 1709 - 1733) and son of P'rachao Sua (King Tiger) and grand son of P'ra Petrajär (usurper) ascended the throne of Ayuthia in AD 1733. At that time Śrī Vijaya Rājasinha was the king of Ceylon. He constructed many monasteries in his

1195. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 165.
1197. Ibid, PP. 98, 295, 977. [He was the elder son of T'ammarañja who was known as 'Black Prince' and later on as king Naresuen in the Siamese history.]
1198. Ibid, P. 298 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 166.
1199. Ibid ; Ibid.
1200. Ibid, P. 299 ; Ibid.
1201. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 165.
1202. Ibid, P. 166.
1203. Ibid.
1204. Ibid. [At that time the king was Phra Narai (AD 1657 - 1688), the younger son of Prasat T'ong.]
1205. Ibid.
1207. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 166.
1208. Ibid, PP. 166 - 172 ; Hall, D.G.E. - A History of South-East Asia, P. 479.
1210. Ibid.
1211. Ibid, PP. 478 - 479 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 166.
1212. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 167.
kingdom. The Siamese missions went to Ceylon for the purification Buddhism and Saṅgha when Kirti Śrī Rājasiṁha, son of Śrī Vijaya Rājasiṁha was the ruler of Kandy of Ceylon. According to the Cūlavaṃsa Dhamika was the ruler at that time in Siam. It is assumed that the king Mahā T'ammaraṇa-II or Mahā Dhammarāṇa-II of Siam and the king Dhammika of Siam both are same and one person. In order to purify the Buddhist Saṅgha, the Sinhalese king requested Dhammika to send some Siamese learned and pious monks for Ceylon. King Dhammika sent two groups of monks in two terms. In the first term he sent some monks, i.e. Upālī Mahānāyake Thera, Āryamuni Mahānāyake Thera, Anū Mahānāyake Thera and the Mahā-theras Indrojetassa, Chandrajotassa, Kotthita, Kiyava, Bijuna, Thuluvan, Thonsuvāṇana, Janna, Prakāyuvathan, Lokon, Dabut, Premak, Premi and Kuruakya. The Siamese king sent with the monks a golden image of Buddha, a magnificent golden book, an excellent royal letter in Pāḷḷi language, various kinds of gifts and also three Siamese ambassadors to the king of Ceylon, Kirti Śrī Rājasiṁha. The king of Ceylon also received them with gorgeous royal honour at Trincomalee in Ceylon in 1753 AD. The leader of this group was Upālī Mahāthera. They stayed at the Malawatte Vihāra at Kandy in Ceylon. After their arrival in Kandy, Kobhyakaduwe Unnaṇse, the Nayakathera of the Uposatarama, Weliwita Unnaṇse, Hulangamuva Unnaṇse, Bambaradeniya Unnaṇse, Thibbotuwawe Unnaṇse and Navinne, the Nayaka Unnaṇse of Asgiriya received their Upasampada Ordination from Upālī Mahāthera, Āryamuni Mahāthera and other Theras. It is mentionable that Upālī Mahāthera accompanied by one of the Sāmaṇeras from Siam, also gave him Upasampada Ordination. According to the Cūlavaṃsa, after the Upasampadā Ordination Ceremony Upālī Mahāthera and monks worshipped the sacred Tooth Relic and sixteen sacred places.

According to the Cūlavaṃsa, in the second term, king Dhammika of Siam (or Mahā
Dhammaraja-II or Boromokot of Ayuthia in Siam) sent more than ten monks to Kandy in Ceylon in the reign of Kirti Śrī Rājasiṅha for the purification of Saṅgha under the leaderships of Visuddhācariya\textsuperscript{1226} and Varanamuni.\textsuperscript{1227} They also stayed at Malawatte Vihāra in Kandy\textsuperscript{1228} and performed the religious work for the development of Buddhism in Ceylon.\textsuperscript{1229} The king Kirti Śrī Rājasiṅha of Ceylon sent the Tooth Relic fashioned out of a costly Jewel and other things to the Siamese king when the monks of second term came back to Ayuthia in Siam.\textsuperscript{1230}

As a result the influence of Siamese Theravāda Buddhism spread over Ceylon. Then the new sect known in Ceylon as 'the Siyāma sect' or 'the Siyāmagāma sect' or 'the Siyāmopāli sect'.\textsuperscript{1231}

King Boromokot died in AD 1758.\textsuperscript{1232} The Boromorāja-V (AD 1758 - 1767)\textsuperscript{1233}, the brother of Ut'ump'on and son of Boromokot (or Maha T'ammarāja-II) ascended the throne of Ayuthia as a last ruler.\textsuperscript{1234} Political trouble arose in Ayuthia by the attack of the Burmese king Alaungpaya (AD 1752 - 1760).\textsuperscript{1235} That Burmese king destroyed Ayuthia in AD. 1767.\textsuperscript{1236} After that event, General Phaya Tak Sin, a Siamese leader of Chinese origin stood against the Burmese invaders\textsuperscript{1237} and drove them out from Siam.\textsuperscript{1238} General Phaya Tak Sin established a new kingdom at Ratburi\textsuperscript{1239}, northward of Bangkok. According to the Siamese history he was known as 'the Savior of Siam'.\textsuperscript{1240} At that time Buddhism of Siam was very neglected. Gradually Phaya Tak Sin lost his popularity and people did not like his religious policy.\textsuperscript{1241} In AD 1782 Phaya Tak Sin was dethroned for the repeated invasions of the Burmese\textsuperscript{1242} and compelled the Siamese rulers to leave Ayuthia.\textsuperscript{1243} In the same year, a general namely Chao Phaya Chakkri who was known as Rāma-I (AD 1782 - 1809)\textsuperscript{1244} established a new dynasty at Bangkok\textsuperscript{1245} and

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  \item \textsuperscript{1226} Geiger, W. (English Translation) - Cūlavāṃsa, Ch. C. Vv. 137-140; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 171. \{"Who was an abode for the virtue of a life lived in discipline, whose ornaments were faith and other virtues, who was a mine of virtue and the capable."\}
  \item \textsuperscript{1227} Ibid. \{Varanamuni was also a learned Thera.\}
  \item \textsuperscript{1228} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 171.
  \item \textsuperscript{1229} Ibid.
  \item \textsuperscript{1230} Ibid; Geiger, W. (English Translation) - Cūlavāṃsa, Ch. C., Vv. 149 - 155.
  \item \textsuperscript{1231} Ibid ; Hall, D. G. E. - A History of South-East Asia, P. 479. \{D.G.E. Hall says the new sect was known as Upāliwong or Sayāmawong and became the largest sect in Ceylon.\}
  \item \textsuperscript{1232} Ibid ; Ibid.
  \item \textsuperscript{1233} Ibid ; Ibid.
  \item \textsuperscript{1234} Ibid ; Ibid.
  \item \textsuperscript{1235} Ibid.
  \item \textsuperscript{1236} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 480 ; Haldar (De), Manikutala - Baudhā Dharmer Ithās (in Bengali), P. 383.
  \item \textsuperscript{1237} Ibid ; Ibid, P. 481.
  \item \textsuperscript{1238} Haldar (De), Manikutala - Baudhā Dharmer Ithās (in Bengali), P. 383 ; Ibid, P. 485.
  \item \textsuperscript{1239} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 172.
  \item \textsuperscript{1240} Ibid ; Hall, D.G.E. - A History of South-East Asia, PP. 475, 480, 485.
  \item \textsuperscript{1241} Ibid ; Ibid, P. 472 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 205.
  \item \textsuperscript{1242} Haldar (De), Manikutala - Baudhā Dharmer Ithās (in Bengali), P. 383.
  \item \textsuperscript{1243} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 172.
  \item \textsuperscript{1244} Ibid ; Hall, D.G.E. - A History of South-East Asia, PP. 486, 472.
  \item \textsuperscript{1245} Ibid ; Ibid, P. 486 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 205.
\end{itemize}
\end{footnotesize}
Bangkok continues to be the capital of Siam even in modern age. General Chao Phaya Chakkri (or Rama-I) was a great patron of Buddhism. According to Dr. Anukul Chandra Banerjee, "He convoked a Buddhist council for the revision of the Tipitaka and built a special building to preserve the sacred texts of the canon thus settled." The above revised Tipitaka edition is known as 'Great Gil Edition'.

One of the kings of Chakkri dynasty namely Chulalongkorn (AD 1868 - 1911) also published an edition of the Tipitaka. About this edition Sir Charles Eliot remarks that the volumes are of European style and printed in Siamese type, whereas Cambodian characters were previously employed for religious works. However, the Chakkri kings were made Siam a fullfledged Buddhist state, guided by Buddhist principles.

The 'Mahānikāya' and the 'Dhammayuttikanikāya' are the two sects or Nikayas in present Siam (Thailand). Among them the 'Mahānikāya' is the 'older and by far the larger numerically'. The 'Dhammayuttikanikāya' sect was founded by Mongkut of Chakkri dynasty in AD 1833. According to Dr. Anukul Chandra Banerjee, "The two sects differ mostly on matters of discipline only and not on the doctrine." The above two sects follow the two hundred twenty seven rules of Pātimokkhasutta of the Vinayapitaka and receive the same honour.

At that time, Buddhism became the state religion of Siam (Thailand). It is mentionable that 94% - 95% of the total population of Siam (Thailand) are now Buddhists. The above numbers prove that Buddhism holds the way of life of the Siamese. In this context Dr. Anukul Chandra Banerjee, "Indeed, to the Thai nation as a whole, Buddhism has been the main spring from which flow its culture and philosophy, its art and literature, its ethics and morality and many of the folkways and festivals."

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1246. Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 384.
1247. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 205.
1248. Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 384. [It was written on the Palmyra-leaf. The 'Great Gil Edition' is divided by 45 parts and average page number of each part is 500.]
1249. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 205.
1251. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 205.
1252. Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 384 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 121.
1253. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 205.
1254. Ibid. [Mongkut spent his life twenty-six years as a monk and then he was a king.]
1255. Ibid.
1256. Ibid ; Bapat, P. V. (Edited) - 2500 years of Buddhism, P. 121. [Among the two sects 'the latter is considered to be stricter in discipline'.]
1257. Ibid.
1258. Ibid ; Mukhopadhyay, Jognath - Bhugol Avidhan (A Dictionary of Geography, in Bengali), P. 144.
The introduction and flourishment of Buddhism in ancient Cambodia (Kambuja) is surrounded by obscurity. Some primary literary texts, scholars and pilgrims' opinions, inscriptions, chronicles, monasteries, images etc. help us to know about the introduction and spread of Buddhism in Cambodia.

There are so many legendary accounts about Fun-nan (Chinese name), the earliest kingdom in Cambodia which was established in the first century AD. *Kauṇḍinya* (also known as Huen-t'ien or Huen-chen in the Chinese source), an Indian Brāhmaṇin was the founder of this kingdom according to the legendary account. The history of Fun-nan before Kauṇḍinya is obscure. Huen-chen or Huen-t'ien or Huen-huei married Liu-ye or Liu-yeh or Lieu-ye or Yeilleu. According to Ramesh Chandra Majumdar Huen-t'ien and Lieu-ye may be accepted as the correct forms.

Probably, Huen-t'ien was Hindu colonist who came from India. The Chinese ambassador K'ang T'ai recorded that Huen-t'ien 'came from a place which may be India, the Malay Peninsula, or even the Southern Islands.' It is interesting to note that according to Ramesh Chandra Majumdar, the Brāhmaṇas of Kauṇḍinya gotra are mentioned in an inscription of Mysore, belonging probably to the second century AD. Again, according to the Chinese source (History of the Tsin and Leang dynasties), a king of Fun-nan named Chan-t'an or Chandana (AD 357) was a Hindu. S. Lévi suggested that Chandana a member of the royal...
Kushāṇa family disposed of territories in Eastern India by Samudragupta (AD 335-375), the second ruler of the Gupta dynasty might have come to Fu-nan to try his fortunes. His successor Kiao-Chen-ju occupied Fu-nan towards the end of the fourth or beginning of the fifth century AD. According to D.G.E. Hall, "The Liang History asserts that one of the Chandana’s successors was a Brāhmaṇ from India named Kiao-Chen-ju, whom a supernatural voice bade go and rule over Fu-nan." The name of Kiao-Chen-ju is ‘thought to be a Chinese rendering of ‘Kaundinya’, but, due to lack of evidences it is impossible to give the exact date of his reign. The capital of Fu-nan was for some time Vyādhapura, 'the city of hunters'. In this regard it can be said the rulers of the early Fu-nan in Cambodia were Indian Brāhmaṇs and Brāhmaṇical religion and culture established there.

An another legendary account repeated near about the same story of K'ang-T'ai that Nagī Somā was the wife of the adventurer Kaundinya. This account was reflected in the Mi-Son inscription of AD 657 of Prakāśadharma - Vikrāntavarman-I, king of Campā. Here Somā is described as the daughter of the king of the Nāgas (bhujagendrakanyā). Kaundinya seized the Nāga king’s power and married his daughter Somā.

Again another legend gives us information that Prāh Thon, son of king Ādityavānásā of Indraprastha in India came to the country viz., Kok Thlok and defeated the Nāga king and made him master there. Later on, Prāh Thon married the Nāgī princes. Then his father-in-law extended his dominions and built a capital for him and changed the name of the kingdom into that of Kāmboja.

1269. Ibid, P. 180 ; Ibid, P. 32 ; Chakravarti, Adhir - Royal Succession in Ancient Cambodia, P. 12.
1270. Ibid. ["Kiao-Chen-ju was a Brāhmaṇ and an inhabitant of India. One day he heard a supernatural voice asking him to go and reign in Fu-nan. He reached Pan-pan to the south of Fun-nan. The people of Fu-nan cordially welcomed him and elected him king. He introduced Indian laws, manners and customs."] ; Ibid, P. 32.
1272. Ibid, P. 25 ; Házra, Kanai Lai - History of Theravāda Buddhism in South-East Asia, P. 72 ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.J, PP. 57 - 58 ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 105.
1274. Ibid, PP. 8, 9. [Mi-Son Inscription of Prakāśadharma - Vikrāntavarman-I of AD 657.]
1276. Ibid.
From the above discussion it may be said that all the stories of the legendaries are same, but some deformation exists in their name and structure.

According to the Chinese account (K’ang T’ai’s record and description in the History of the Tsin Dynasty) the people of Fu-nan were ugly, black, frizzy-haired and naked. The people decorated themselves with tattoo marks. They adopted the primitive type of agriculture and they were semi-savages. The people of early Fu-nan chose Kaundinya or Kiao-Chen-ju or Huen-tien as their king. Kaundinya introduced the elements of Indian civilised life among the people of early Fu-nan. He changed all the rules in Fu-nan in accordance with Indian methods. Tch’e-li-t’o-pa-mo, Kaundinya’s (Kiao-Chen-ju’s) one of the successors sent embassies to Wen (AD 424 - AD 453), the Chinese Emperor in AD 434, 435 and 438 respectively.

The name Tch’e-li-t’o-pa-mo may correspond to any one of the following names, - (I) Srutavarman, (II) Sresthavarman and (III) Śrī Indravarman. The Baksei Camkroũ inscription of Rājendravarman-II refers that Śrūtavarm was the forefather of all kings of Kambuja. But, Tā Prohm, Prāh Khan and Prāsāt Crû (of Ankor Thom, south-east angle) inscriptions of Jayavarman-VII refer that Śrēṣṭhavarman was the son of Śrūtavarman (Śrūtavarm - Sāna) and came from the family of Kambu which was distinct from the family of Kaundinya. Dr. Adhir Chakravarti says, “He may have been the immediate predecessor of Cho-ye-pa-mo (Jayavarman) who ruled from AD 483 to 514. That they were related in the paternal line will be evident from the use of the patronymic Kiao-tch’en-jou in the history of Southern Tsi to denote Cho-ye-pa-mo. It may thus be assumed that from the time the reforms in the laws and customs of the country after the Indian method were instituted by the first Kiao-tch’en-jou down to AD 514 succession to the throne of the Fou-nan was effected in the paternal line and also possibly directly from father to son.”

From the cultural and religious point of view, the reigns of Kaundinya Jayavarman (Kiao-Tch'en-ju Cho-ye-pa-mo) and Rudravarman (Liu-t'o-pa-mo) [AD 514 - 539] of Fu-nan

1279. Hall, D.G.E. - A History of South-East Asia, PP, 27, 32 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP, 177, 182.
1280. Ibid, P. 32 ; Chakravarti, Adhir - Royal Succession in Ancient Cambodia, P. 12.
1281. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 179 ; Ibid.
1282. Hall, D.G.E. - A History of South-East Asia, P. 32 ; Ibid.
1283. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 180 ; Ibid.
1284. Ibid ; Hall, D.G.E. - A History of South - East Asia, P. 32.
1285. Chakravarti, Adhir - Royal Succession in Ancient Cambodia, P. 12, fn. 18. ["Śrī-kambu-bhūbhara-bhṛtaś = Śrūtavarmma-mūlā"]
1286. Ibid, P. 12 ; Majumdar, Ramesh Chandra - Inscription of Kambuja, P. 461.
1288. Ibid.
1289. Ibid. [Śrī-kambuvaṃś-āmvara-bhūskaro-ye.]
1290. Ibid. ["ruled from AD 483 to 514"] ; Hall, D.G.E. - A History of South-East Asia, P. 33 [The date of the beginning of his reign is unknown.] ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 206 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 73 [The date of the beginning of his reign is AD 478.]
1291. Chakravarti, Adhir - Royal Succession in Ancient Cambodia, P. 12.
1292. Ibid ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 206 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 73 ; Hall, D.G.E. - A History of South-East Asia, P. 33.
1293. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 73 ; Ibid.
dynasty were very important. Under the leadership of a monk named Nāgasena (Na-Kia-Sien)\textsuperscript{1294}, Kaundinya Jayavarman sent a mission to the Chinese ruler in AD 484 to ask for help against Lin-yi, but it was refused.\textsuperscript{1295} In this event Kaundinya Jayavarman sent a letter to the Chinese Emperor where he referred that the official religion of Fu-nan was Śaivism, but Buddhism was also practised.\textsuperscript{1296} In this regard it can be said that Buddhism was existed in Fu-nan, but its influence was very limited.

Again, the later text, the Liang history of China referred that in AD 503, Kaundinya Jayavarman sent a mission with Coral image of Buddha to the Chinese ruler Wu-ti, who was a patron of Buddhism.\textsuperscript{1297} For his honour the Imperial Court of China offered him the title of 'General of the Pacified South, king of Fu-nan'.\textsuperscript{1298} In his reign, the early years of the sixth century AD two learned Buddhist monks of Fu-nan named Saṅghapāla or Saṅghavarman (Seng-kia-p'o) and Mandrasena (Man-t'o-lo-Sien) came to the Chinese court and stayed there several years to translate the Buddhist scriptures.\textsuperscript{1299} It is mentionable that Saṅghapāla (Seng-kia-p'o) knew several languages.\textsuperscript{1300} From the above discussion it may be said Buddhist monasteries were also present at Fu-nan in Cambodia and Buddhist texts were studied there at that time.

Kaundinya Jayavarman was succeeded by his son Rudravarman (AD 514 - 539).\textsuperscript{1301} Rudravarman sent a number of missions to the Chinese court of Wu-ti in between AD 517 and AD 539.\textsuperscript{1302} Anukul Chandra Banerjee and Sir Charles Elliot refer that Rudravarman sent a sandal-wood image of Buddha to the Emperor Wu-ti of China in AD 519\textsuperscript{1303} and also sent a long hair relic of Buddha to the same Chinese Emperor in AD 539.\textsuperscript{1304} So, cultural and friendly relations between king Rudravarman and Wu-ti developed at that time which was also described in the Annals of the Liang dynasty.\textsuperscript{1305}

\textsuperscript{1294.} Hall, D.G.E. - A History of South-East Asia, P. 32; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 180 [Nāgasena (Na-Kia-Sien) was an Indian monk who joined the Kaundinya Jayavarman's merchants team when they were return from Canton to Fu-nan. Nāgasena also reached Fu-nan with them.].

\textsuperscript{1295.} Ibid ; Ibid ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 206.

\textsuperscript{1296.} Ibid, PP. 32 - 33 ; Ibid. [It is mentioned in 'The History of the Liang Dynasty' and 'The Liu Sung History of China' and happened in AD 484.]

\textsuperscript{1297.} Ibid, P. 33 ; Ibid, P. 181 ; Finot, L. - 'Inscription of Say Fong' (Hanoi, BEFEO, 1903), III, P. 294 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 206.

\textsuperscript{1298.} Ibid.

\textsuperscript{1299.} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 73 ; Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 106 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 206 ; Finot, L. - Inscriptions of Say Fong, BEFEO, III, PP. 284 - 285.

\textsuperscript{1300.} Ibid.

\textsuperscript{1301.} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 33 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 181.

\textsuperscript{1302.} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 181 ; Ibid.

\textsuperscript{1303.} Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 207 ; Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 105.

\textsuperscript{1304.} Ibid ; Ibid [The length of the hair of Buddha was twelve feet long.].

\textsuperscript{1305.} Finot, L. - Inscriptions of Say Fong, BEFEO, III, PP. 284 - 303 ; Hall, D.G.E. - A History of South-East Asia, PP. 33 - 34.
An undated Sanskrit inscription\textsuperscript{1306}, probably in the middle of the sixth century AD\textsuperscript{1307}, discovered at Ta Prohn in the province of Bati in Southern Cambodia give us information that Kuṇḍinya Jayavarman and his son Rudravarman begins with an invocation to the Buddha. Buddha, Dharma and Saṅgha have also been referred in an another stanza. Coedès said that Mahāyāna Buddhism did not flourish at Fu-nan\textsuperscript{1308} and in the fifth and in the first half of the sixth centuries AD Hinayāna Buddhism with Sanskrit language existed at Fu-nan.\textsuperscript{1309} So, it is an important inscription which confirmed that Buddhism existed in Fu-nan and Fu-nan obtained popularity as a Buddhist centre in the reigns of Kuṇḍinya Jayavarman and his son Rudravarman as narrated in the Chinese Annals.

At Toul Preah or Prah That in the Prei Veng in Southern Cambodia\textsuperscript{1310}, a statue of Buddha with an undated inscription ('Ye dhamma hetuprabhava......') mostly in Pali\textsuperscript{1311} (but the sole exception of the word 'hetuprabhava' in Sanskrit)\textsuperscript{1312} has been discovered. Probably it belongs to the 6th or 7th century AD. For this reason it can be assumed that Hinayāna Buddhism existed at Fu-nan in Cambodia at that time.

The Chinese pilgrim I-Tsung referred that Buddhism flourished at Fu-nan in Cambodia at that time, but a wicked ruler of Chenia\textsuperscript{1314} namely Bhavavarman-I\textsuperscript{1315}, a zealous worshipper of Śiva and other Indian deities, captured the major part of the kingdom of Fu-nan in Cambodja.

\textsuperscript{1306} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 73; Coedes, G. - Deux Inscriptions Sanscrites De Founan, BEFEO; XXXI, PP. 9 - 10. [Ji(n)ena karunatmana parahtapavrtytamanā digantaravisarpinirmalabhadyacca dhārā nirmitta eka eva sa bhūvī cīrūdvarmaṃnas tapītāṃ jayavarmannaṃ nāppatīndhyakṣo dhanānāṃ krāṇ buddhadharmammah athāryyaśaṅgham akhilās svaissvai guṇais saṅgataṃ] ; Briggs, L. Polmer - The Ancient Khmer Empire, P. 31; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 207; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 74.

\textsuperscript{1307} Ibid ; Ibid. [On palaeographical grounds it belongs to the middle of the 6th century AD.]

\textsuperscript{1308} Coedès, G. - Deux Inscriptions Sanscrites De Founan, BEFEO, XXXI, P. 9.

\textsuperscript{1309} Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 61.

\textsuperscript{1310} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 74; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 207.

\textsuperscript{1311} Ibid ; Ibid ; Haldar (De), Manikantala - Baudha Dharmar Ithās (in Bengali), P. 388 [It is quoted from Vinaya Piṭaka].

\textsuperscript{1312} Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 207; Ibid.

\textsuperscript{1313} Ibid ; Dalet, L. - Dix-huit mois de recherches archéologiques au Cambodge (Hanoi, BEFEO, 1935), XXXV, P. 158.

\textsuperscript{1314} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 101, fn. 2. [The Sui Annals (Pelliot, P Le Fouan, P. 272) state that 'Chen-la lies to the west of Lin-yl: it was originally a vassal state of Fu-nan...... The name of the king's family was Ksraṭiṛa : his personal name was Citrasena : his ancestors progressively acquired the sovereignty of the country : Citrasena seized Fu-nan and reduced it to submission'] [Citrasena was known as Mahendravarman 'Protégé of the Great Indra' (AD 600). - Hall, D.G.E. - A History of South-East Asia, PP. 107, 964.]

\textsuperscript{1315} Ibid, Volume-III, P. 101, fn. 1; A Hall, D.G.E. - History of South-East Asia, PP. 105 - 107, 964. [Elder brother of Mahendravarman] ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 184 - 185. [His capital was Bhavapura].
of the 6th century AD. Isanavarman-I (AD 611 - 631), a nephew of Bhavavarman captured Fun-nan fully in AD 627. For this reason Saivism established Cambodia as a dominant religion, but Buddhism was then neglected. According to the Chinese traveller I-Tsung, "Of old it was a country, the inhabitants of which lived naked; the people were mostly worshipers of heaven (the gods or devas), and later on, Buddhism flourished there, but a wicked king has now expelled and exterminated them all, and there are no members of the Buddhist Brotherhood at all, while adherents of other religions (or heretics) live intermingled." But, it is doubtful that whether Buddhism has been actually suffered by the wicked king which Chinese Pilgrim I-Tsung says. An inscription discovered at Sambor Prei Kuk or Isanapura in the reign of Isanavarman-I, honours the Nāga which protected the Buddha with his folds. Again another inscription discovered in the same place and in the reign of Isanavarman-I refers to the erection of a linga of Hara (Siva) by a Brāhmin named Vidyāvisesa, an officer of the king Isanavarman-I. The above mentioned Vidyāvisesa was a poet; scholar of grammar, Vaiśeṣika philosophy, Nyāya Logic and also had a knowledge of Buddhist doctrine. An inscription dated AD 664, discovered at Wat Prei Vier or Wat Prei Vai in the province of Ba Phnom of Southern Cambodia which belongs to the reign of Jayavarman-I refers to two Buddhist monks who were also referred by the king as 'Treasures of virtue, knowledge, gentleness, patience, compassion, austerity and prudence'. So, it indicates that Buddhist culture was practised at that time.

Isanavarman's successor was Bhavavarman-II, though the relation between Bhavavarman-II and Isanavarman and the dates of Bhavavarman-ITs reign are unknown to us. Next, Bhavavarman-II was succeeded by Jayavarman-I. Jayavarman-I began his reign AD 650 and possibly reigned for forty years, although his relationship with Bhavavarman-II is not clear.

1316. Hall, D.G.E. - A History of South-East Asia, P. 964 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 184 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 74 - 75.
1317. Ibid, PP. 107, 964 ; Ibid, P. 185 ; Ibid, P. 74. [Isanavarman (Isanasena) was the son of Mahendravarman (Citrasena) and nephew of Bhavavarman. He transferred his capital from Bhavapura to Isanapura, which may be identified with Sambor Prei Kuk.]
1318. Takakusu, Junjiro (English Translation by I-tsung) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695), P. 12.
1319. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 75 ; Brigges, L. Palmer - The Ancient Khmer Empire, P. 51.
1321. Ibid.
1322. Ibid.
1323. Ibid. [This inscription written in both Sanskrit and Khmer] ; Majumdar, Ramesh Chandra - 'Inscription of Kamboja', VIII, PP. 37-38.
1324. Ibid ; Ibid. [Two Buddhist monks were Ratnasimha and Ratnasimha.]
1325. Ibid ; Ibid.
1327. Ibid, P. 964.
Coedes said Jayavarman-I was the son of Bhavavarman-II, but Briggs denies it. They were all strong patrons of Śiva and other Indian deities, and Buddhism suffered much during their reigns. According to D.G.E. Hall, "Buddhism no longer held a favoured position as it had done under Fu-nan. Hinduism was predominant, and in particular the linga cult of Śiva was the essence of the Court religion". So, it is acceptable that the seventh century witnessed a decay of Buddhism in Cambodia and Śaivism was the dominant religion there.

Afterward Cambodia was divided into two parts, i.e. Upper Chenla and Lower Chenla, in the beginning of the 8th century AD as described by the history of the T’ang. Both Upper Chenla and Lower Chenla were sub-divided into few kingdoms and principalities. According to D.G.E. Hall, "Jayavarman-I’s successors were in nominal control of both as 'Adhirajas', or Supreme Rulers, but in fact, power was in the hands of a group of petty kinglets". The Javanese also invaded Lower Chenla during the later part of the 8th century AD.

Again, Lower Chenla was unified and political supremacy of Java ended by the strong efforts of Jayavarman-II (AD 802-805) of the Angkor Monarchy. Religious performances further developed under the patronisation of Angkor Monarchs. The important successors of Jayavarman-II (upto 14th century AD) were Yasovarman-I (AD 889-900), Rājendravarman-II (AD 944-968), Jayavarman-V (AD 968-1001), Sūryavarman-I (AD 1002-1050), Udayadityavarman-II (AD 1050-1066), Sūryavarman-II (AD 1113-1150), Dharaṇindraravarman-II (AD 1150-1160), Jayavarman-VII (AD 1181-1218), Indrajayavarman (AD 1308-1327), Jayavarman Paramesvara (AD 1327-1353). Under the patronisation of the above rulers religious condition of Buddhism developed and flourished in Cambodia.

The Sanskrit inscription of Prei Prasat near Angkor Thom in Northern Cambodia written in Nagari Characters gives us information about the foundation of the Brahmāśrama.
Again, the inscription of Tep Pranam near Angkor Thom written both in Sanskrit and in Nāgari characters informed the foundation of the Saugataśrama (monastery for the Buddhist monks). According to Anukul Chandra Banerjee, "Elaborate rules were also framed for the proper guidance of this monastery." The above two inscriptions near Angkor Thom referred that Brahmanism and Buddhism also prevailed in the Angkor kingdom in the reign of Yosovarman-I (AD 889 - 900). Again, the inscription of Prasat Komnap near Angkor Thom written both in Sanskrit and in Nāgari characters informed us about the foundation of a Vaiṣṇavāśrama (monastery for the worshippers of Viṣṇu). So, it can be said that not only Mahāyāna Buddhism, but also Hinduism developed under the patronisation of Yosavarman-I.

Mahāyāna Buddhism developed in the reign of Rajendravarman-II (AD 944 - 968). In his reign, his minister Kavindrarimathana created three towers at Bât Cûmp (near Angkor Thom) with three Sanskrit inscription which were recorded the dedication of a tank, in which the first inscription begins with an invocation to the Buddha, Lokesvara and Vajrapāṇi; both the 2nd and the 3rd inscription begin with an invocation to the Buddha, Vajrapāṇi and Prajñāpāramitā. The above three inscriptions indicate that the Mahāyāna Buddhism got importance and rose up with the Hinduism. An inscription of Srey Santhor or Wat Sithor in Southern Cambodia gives us information that a minister of Jayavarman-V (AD 968 - 1001) named Kārtipāṇḍita was a Buddhist who had great efforts for the development of Buddhism in Cambodia in the 2nd half of the 10th century AD. According to Sir Charles Elliot, "...the inscription found at Srey Santhor, which states that thanks to his efforts the pure doctrine of the Buddha reappeared like the moon from behind the clouds or the..."
sun at dawn.\textsuperscript{1354} Minister Kīrtipāṇḍita advises Jayavarman-V to restore Buddhism and its status.\textsuperscript{1355} The Dharmakāya, Sambhogakāya and Nirmāṇakāya of Buddha is invoked by the inscription.\textsuperscript{1356} Minister Kīrtipāṇḍita imported the Mahāyāna books from foreign lands.\textsuperscript{1357} Again, Kavindrārimathana, an another minister of both Rājendravarman-II and Jayavarman-V erected many Buddhist statues.\textsuperscript{1358}

An inscription, dated AD 985 and 986, discovered with the erection of a statue of Prajñāpāramitā and an image of Lokeśvara at Phnom or Phum Banteay Neang near Monkolborel in Central Cambodia in the reign of Jayavarman-V indicates that upto the 10th. century AD the Mahāyāna Buddhism was the prominent figure in the history of Buddhism.\textsuperscript{1359}

After Jayavarman-V, the most powerful ruler of Cambodia was Sūryavarman-I (AD 1002 - 1050).\textsuperscript{1360} His power extended over the Menam Valley in Central Siam during this period\textsuperscript{1361} and religious performances developed more in his reign.\textsuperscript{1362} In his reign also several inscriptions discovered in different places in Cambodia and even at Lavo or Lopburi on the Menam Valley in Central Siam.\textsuperscript{1363} An undated inscription at Sal Cau or San Chao in Lopburi in Central Siam informed the donation to Paramavāsudeva.\textsuperscript{1364} An inscription at Lopburi in Central Siam, dated AD 1022 - 1025, referred to the existence of Brahmanism there.\textsuperscript{1365} Again, a fragmentary inscription, dated AD 1039, at the temple of Sek Ta Tuy in the district of Chikreng in Central

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1355. Ibid, P. 123.
1356. Ibid, Volume-II, PP. 32 - 33. \["A Buddha has three bodies or forms of existence. The first is the Dharma-kāya, which is the essence of all Buddhas. It is true knowledge or Bodhi. It may also be described as Nirvana and also as the one permanent reality underlying all phenomena and all individuals. The second is the Sambhogo-kāya, or body of enjoyment, that is to say the radiant and superhuman form in which Buddhas appear in their paradises or when otherwise manifesting themselves in celestial splendour. The third is the Nirmāna-kāya, or the body of transformation, that is to say the human form worn by Śākyamuni or any other Buddha and regarded as a transformation of his true nature and almost a distortion, because it is so partial and inadequate an expression of it."\]
1357. Ibid, Volume-III, P. 123 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 78; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 209. [Kīrtipāṇḍita introduced many Mahāyāna books from abroad, including the Śāstra Madhyavibhāga (probably a Buddhist philosophy and treatise name Madhyantavibhāga Śāstra by Vasubandhu) and Tattavasanggraha (probably a Buddhist philosophy and treatise, known as one of the principal works of the mystic sect.)
1358. Ibid, P. 121.
1359. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 78.
1361. Ibid, P. 175 ; Ibid, P. 159.
1363. Ibid, P. 75 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 5 ; Hall, D.G.E. - A History of South-East Asia, P. 159. [The peoples of Cambodia were Khmers. There power extended over the Menam Valley in Central Siam in the reign of Śūryavarman-I (AD 1002 - 1050).]
1364. Ibid, P. 175. [Vāsudeva is known as Viṣṇu. Probably, this donation work is happen in the reign of Śūryavarman-I.]
Siam informed the donation to a god called 'Kamraten or Kamrateng Jagat Vnam Brähmaṇa'.

A fragmentary inscription written partly in Sanskrit and partly in Khamer of Prasat Khan in the North-East of Cambodia, dated AD 1041 referred an image of Kriṣṇa ride on a Garuḍa.

Based on the above inscriptions it can be said that Brahmanism flourished in Cambodia in the reign of Suryavarman-I.

But, an inscription dated AD 1022 - 1025 which was discovered at Lopburi in Central Siam referred that the Mahāyāna Buddhism existence in Cambodia. Again, an inscription, dated AD 1026, written in both Sanskrit and Khmer language described 'to a Buddhist foundation be Madhurapāṇḍita and his family'. This inscription 'begins with an invocation to the Nirmāṇakāya of the Buddha, Tralokyaśātha, Vajrapāṇi and it refers to Suryavarman-I'.

But, a Khmer inscription, dated AD 1022 which discovered at Lopburi informed that at that time the Theravāda Buddhism prevailed in Cambodia. Suryavarman-I had a posthumous title 'Nirvāṇapada'. It shows that Suryavarman-I was also a patron of Buddhism. According to Dr. Anukul Chandra Banerjee, "This shows his great religious tolerance. From the several inscriptions we learn that king Suryavarman-I patronised both Mahāyāna and Theravāda Buddhism".

Dr. Kanai Lal Hazra also agreed with the Dr. Anukul Chandra Banerjee's opinion. According to him, "He showed great religious toleration during his reign. From the inscriptions referred to above it is clear that he patronised both Mahāyāna and Theravāda Buddhism as well as Śāivism and Vaiśnavism".

Suryavarman-I's successor was Udayādityavarman-II (AD 1050 - 1066). He was a great patron of Śāivism and he made Śāivism as the official religion of Cambodia. The Sanskrit inscription of Sdok Kak Thom, the inscription of Phum Da (AD 1054) written both in Sanskrit and Khmer, the inscription of Prasat Prah Khset (AD 1066) help us to know that king

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1367. Ibid, P. 176.
1368. Ibid.
1369. Ibid.
1370. Ibid.
1371. Ibid.
1372. Ibid [Nirvāṇapada indicates that one who has gone to Nirvāṇa]; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 209; Elliot, Sir Charles - Hindulsım and Buddhism, Volume-III, P. 121; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 100; Coedès, G. - Notes sur les ouvrages Paris composés on pays thai (Hanoi, BEFEO, 1915), XV, P. 91.
1373. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 209.
1374. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 176.
1376. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 176.
1377. Ibid, P. 177.
1378. Ibid, P. 176 [This inscription found in a temple which is located 15 miles to the north-west of Sisophon in Northern Cambodia, commemorates the establishment of a liṅga in his reign.]
1379. Ibid, P. 177, fn. 1 [This inscription informed the establishment of Śivalīṅga by an ascetic. It is mentionable that Phum Da is a small village in the province of Kompong Chnam in Northern Cambodia.]
1380. Ibid, P. 177 [This inscription located to the north-west of Angkor and states that Samkāra, the son of Vāsudeva Dvijendravardhāna and the sister of king Udayādityavarman, restored a Śivalīṅga which the rebel Kambau or Kamvau had broken. But, Kamvau was the general in the army of king Udayādityavarman-II].
Udayadityavarman-II was a patron of Śaivism. He built only Śaivite sanctuaries which was the largest temple built up to that time.\(^{1381}\) D.G.E. Hall states that internal revolts were the cause of the kings hostility to Buddhism.\(^{1382}\) According to Dr. Kanai Lal Hazra, "It is quite clear that the king favoured Śaivism. There is no evidence of the establishment of Buddhist monuments to Cambodia at that time. Religious feelings may have been one of the causes of the revolt and this would suggest that a large number of Buddhists were in Cambodia during this time".\(^{1383}\)

Again, strong influence of Vaiṣṇavism and some influence of Śaivism found in the reign of Śrīyavarman-II (AD 1113 - 1150).\(^{1384}\) Śrīyavarman-II, as a builder of Angkor Wat bears its witness.\(^{1385}\)

Buddhism developed and prospered in Cambodia in the 2nd half of the 12th century AD.\(^{1386}\) During the reign of Dharaṇḍravarman-II (AD 1150 - 1160) Ceylonese envoys and merchants appeared at Cambodia through Burma.\(^{1387}\) The Cūḷavānīsa indicates that close political and cultural connections existed between Cambodia and Ceylon during his reign.\(^{1388}\) The Sanskrit Ta Prohm inscription of Jayavarmana-VII discovered near Angkor Thom in Northern Cambodia, dated AD 1186 indicate that Dharaṇḍravarman-II was a Buddhist.\(^{1389}\) The reign of Jayavarman-VII (AD 1181 - 1219)\(^{1390}\) is very important in the religious history of Buddhism in Cambodia. An inscription preserved in the temple of Ta Prohm near Angkor\(^{1391}\) begins with a 'definitely Buddhist invocation'.\(^{1392}\) He also built the Angkor Thom and the Bayon temple.\(^{1393}\) From all his inscription\(^{1394}\) informed us that the king Jayavarman-VII was a patron of the Mahāyāna Buddhism and all the members of his family were followers of the Mahāyāna Buddhism.\(^{1395}\)

1382. Ibid, P. 122.
1383. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 177.
1384. Hall, D.G.E. - A History of South-East Asia, P. 125.
1386. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 178.
1387. Ibid, P. 179.
1388. Ibid.
1389. Ibid, P. 178 ["Having obtained satisfaction in the nectar-like teachings of the moon of the Śākya race, having devoted his life to the service of Bhikkhus, Brāhmaṇas and others who asked for his help, desiring to extract the essence (of life) with the aid of this impure and unsubstantial body, he adored ceasefully the feet of the Jina." – Chatterjee, B. R. - Indian Cultural Influence in Cambodia (Calcutta, University of Calcutta, 1926, 1928), P. 213.].
1390. Hall, D.G.E. - A History of South-East Asia, P. 964 ; Chakravarti, Adhir - Royal Succession in Ancient Cambodia, PP. 80, fn. 19 & 93, fn. 65 ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 112.
1393. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 210 ; Hall, D.G.E. - A History of South-East Asia, P. 130.
1394. Ibid, P. 209 ; Chakravarti, Adhir - Royal Succession in Ancient Cambodia, PP. 12, 66, fn. 62 ; Majumdar, Ramesh Chandra - 'Inscription of Kamboja' (Calcutta, The Asiatic Society Monograph Series, 1953), VII, PP. 459ff ; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 372ff and Finot, L. - Inscriptions of Say Fong, BEFEO, III, PP. 18 - 39 [Ta Prohm inscription, Prêt Khan inscription, Prasat Cruû inscription give us information that Jayavarman-VII was a patron of the Mahāyāna Buddhism.].
In the reign of Suryavarman-I (AD 1002 - 1050) Cambodian power extended over the Menam Valley region in Central Siam. But, after the reign of Jayavarman-VII, his successors [Indravarman-II (AD 1129 - 1243), Jayavarman-VIII (AD 1243 - 1295), Indravarman-III (AD 1295 - 1308)] lost their control over several regions of the Mekong Valley in Central Siam.

So, political disturbances arose in Cambodia in the 13th century AD. The Siamese people of Sukhodaya invaded Cambodia. Very probably the Cambodians (the Khmer people) when settled at the Mon region of Lopburi were influenced by the Theravāda Buddhism and adopted it under the influence of the Mon Culture. But, in the 13th century AD when the Cambodians came back to their own country due to the Siamese invasion they established the Theravāda Buddhism in Cambodia.

Chou Ta-Kuan, a Chinese missionary who visited Angkor in 1296 in the reign of Indravarman-III (AD 1295 - 1308) of Cambodia, helps us to know about the social, political and religious condition of Cambodia during this period by his itinerary. He mentioned that at that time three religious sects existed in Cambodia, i.e. Pan-ki, Pa-sseu-wai and Teh'ou-kou or Chu-ku. The Pan-kis are literate and 'have been identified with Brāhmaṇa'. The Pa-sseu-wai have been identified with Pāśupatas and worship Śiva or the Linga and the Teh'ou-kou or Chu-ku have been identified with Buddhist monks. G. Coedes referred that Chu-ku is a Siamese term. Pelliot referred that the Siamese term 'Chu-ku' means Khru or Khuru or...
Guru or Sir and they are Buddhist monks. So, it can be said during the Siamese invasion the above Teh'ou-kous or Chu-kus (the Buddhist monks or Gurus) came to Cambodia and helped to establish the Theravāda Buddhism in Cambodia. Thereafter the Theravāda Buddhism occupied a position of supreme religion in Cambodia. According to Dr. Kanai Lal Hazra, "It is quite natural that growing power of Siam had not only exercised an influence on the political history of Cambodia but made a contribution to the establishment and development of Theravāda Buddhism there. At this time Theravāda Buddhism was in a flourishing condition in Siam. It is very probable that with the Siamese invaders, Siamese Buddhist monks visited Cambodia and played an important role in the religious history of Cambodia".

Several inscriptions of Cambodia indicate that the Theravāda Buddhism flourished in Cambodia from the early part of the 14th century AD. A Sanskrit inscription mixed with several Pāli words has been discovered at Baray, a tank near Angkor Thom in Northern Cambodia in the reign of Indrajayavarman (AD 1308 - 1327) which give us information about the Buddha, Dharma and Saṅgha and the 'Kuṭṭi' (dwelling house for monks) constructed by the 'Sanṭec brah Guru' (spiritual master) of the king. So, the use of Pāli words in this inscription prove that the Theravāda Buddhism was present in Cambodia in the 14th century AD.

After Indrajayavarman (AD 1308 -1327) his immediate successor Jayavarman Paramesvara (AD 1327 - 1353) played an important part for the flourishment of Buddhism both in Cambodia and Laos. According to the Chronicles of Laos, Jayavarman Paramesvara gave shelter Phi-Fa and his infant son Praya Fa Num or Fa-N gum shortly after AD 1316 at the Court of Angkor in Cambodia. Fa-N gum brought up by Buddhist culture with the assistance of a Cambodian Buddhist monk, named Mahā Pasaman Chao (P'ra Mahāsāman) occupied an important position in the religious history of Cambodia at that time. King Jayavarman Paramesvara gave one of his daughters (Keo Lot Fa) to Fa-N gum. Again, the said king helped Phi-Fa and Fa-N gum to establish the independent kingdom Lan Chang with its capital at Moung Chava (now known as Luang Prabang) in AD 1353. In this regard it can be

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1409. Coedès, G. - The Empire of the South Sea (Srivijaya from the VIIth to the XIIIth Centuries) [Translated by Prince Dham Nivat] (The Siam Society Fifteenth Anniversary Commemorative Publication, II, P. 148, fn. 6 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 181.
1411. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 183.
1412. Hall, D.G.E. - A History of South-East Asia, P. 137.
1413. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 183.
1414. Hall, D.G.E. - A History of South-East Asia, P. 137.
1415. Ibid, PP. 137, 965.
1416. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 183. [Phi-Fa was the son of the king of Lang Chang in Laos. Phi-Fa was offended by his father and fled from Laos to Angkor of Cambodia with his infant son Fa-N gum.]
1417. Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 284.
1418. Ibid.
1420. Ibid; Ibid ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 172 ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 113.
said the influence of the Theravāda Buddhism in Cambodia reached Laos with the great effort of King Jayavarman Paramēśvara.

Religious intercourse between Cambodia and Ceylon took place in the 15th century AD. In AD 1423, under the leadership of monk Mahānāṃśaśīdhi eight Buddhist monks of Cambodiā1421 went to Ceylon with twenty five monks of Nakkālamāli in Siam and six Mon monks of Rāmañña country to receive the Upasampadā Ordination at the hands of the Sinhalese Mahātheras.1422 These events were also discussed before, in the Chapter-III, Pages 82 - 83. So, Sinhalese Buddhism was established in Cambodia at that time.1423 But, there is no reference of this fact in the Ceylonese or Cambodian texts, only the Jinakālamāli, the Siamese Chronicle referred to above Cambodian mission to Ceylon.

It is mentionable that political disturbances and foreign invasions1424 made a critical situation in the political history of Cambodiā1425, though that critical situation did not impede the religious activities and environment among Cambodia, Siam and Ceylon.1426

An undated inscription1427 with several Pāli words discovered at Kompong Svai in Eastern Cambodia refers to a monk of Lanka, who had entered the 'Sāsana'.1428 He was the religious teacher of the royal princes.1429 He performed many religious activities for the popularisation of Buddhism in Cambodia in that period.1430 Probably this learned monk came from Ceylon. According to Dr. Kanai Lal Hazra, "The name Lanka associated with this monk perhaps indicates that he was from Ceylon".1431

Buddhism in Cambodia was more developed in the 16th century AD Ang Chan (AD 1516 - 1566)1432, younger son of Dharmaśādhihrājā (AD 1444 - 1486)1433 was a Buddhist.1434 He built many pagodas in his capital and built many Buddhist shrines in various places, viz., at Pursat, Badoor, Udong etc.1435 A stone inscription (AD 1579) of Satha or Chettha-I (AD 1576 - 1594)1436, son and successor of Barom Reachea-I (AD 1566 - 1576)1437 states that Satha 'restored the great towers of the Angkor Wat and built new summits to them and covered them with gold'.1438 This Visnu Temple of the Angkor Wat had became a Buddhist shrine in the reign of Satha.1439

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1421. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 186.
1422. Ibid, PP. 155, 186 [Vide, Chapter III, P. 82].
1423. Ibid, P. 190.
1424. Ibid, P. 186. ['The Siamese and Chams were engaged in war with the Khmers.']
1425. Ibid; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 205-206.
1426. Ibid; Ibid.
1427. Ibid, PP. 186 - 187 [It belongs to the 15th century AD.]
1428. Ibid, P. 187. [Sāsana means Buddhist Sangha.]
1429. Ibid.
1430. Ibid.
1431. Ibid.
1433. Ibid ; Ibid.
1434. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 187.
1435. Ibid.
1436. Ibid ; Hall, D.G.E. - A History of South-East Asia, PP. 147 - 149.
1437. Hall, D.G.E. - A History of South-East Asia, PP. 147, 966.
1438. Ibid, PP. 149 - 150 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 187.
1439. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 187.
An inscription at the Angkor Wat dated AD 1587 refers that in the reign of Satha, an image of Buddha established in the Angkor Wat temple and the towers restored with four faces.\(^{1440}\)

Political disturbances arose again in Cambodia in the 17th and the 18th century AD.\(^{1441}\) The rulers of Cambodia were engaged in continuous warfare with Siam and Vietnam\(^{1442}\) and Cambodia passed through a very disturbed time.\(^{1443}\) So, at that time the rulers of Cambodia did not get the opportunity to devote their time to the development of Buddhism.\(^{1444}\) But, it was an excellent chance in favour of Cambodian Buddhism that the Siamese kings who hampered Cambodia’s politics and their Buddhist world also made a great contribution for the development of Buddhism in Cambodia.\(^{1445}\) For this reason the Buddhist Saṅgha and monks of Cambodia were able to develop Buddhism in their own country.

Buddhism continues in Cambodia as a main religion up to the present day. At present, there are two sects of Buddhism in Cambodia as in Thailand (Siam), i.e. the Mahānikāya\(^{1446}\) and the Dhammayuttika.\(^{1447}\) Both sects consider Siamese texts as fundamental and the 'Maṅgalatthadīpanḍita' is the outstanding text in this regard.\(^{1448}\) Differentiation also found on the pronunciations of Pāḷi words and minor rules of this discipline (Vinaya).\(^{1449}\)

**Laos**

The history of the origin of the Laos states on the Mekong Valley region is obscure and legendary\(^{1450}\). Before the 13th century AD, the Buddhist religious history of Laos is unknown to us and it is surrounded by obscurity. Some chronicles, inscriptions, statues, pagodas, scholars' opinions etc. help us to know about the introduction and flourishment of Buddhism in Laos. Probably Buddhism came to all Laos via Luang Prabang during the last quarter of the 13th century and early of the 14th century AD\(^{1451}\). The rulers of both Siam and Cambodia had done great efforts for the introduction and development of Buddhism in Laos.

At the end of the 12th century AD Jayavarman-VII (AD 1181 - 1219)\(^{1452}\) of Cambodia ruled at the Upper Mekong Valley in Northern Siam\(^{1453}\). It is mentioned before (Page-101) that Jayavarman-VII and his royal family were the patrons and followers of the Mahāyāna

\(^{1440}\) Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 187 ; Hall, D.G.E. - A History of South-East Asia, P. 150.

\(^{1441}\) Ibid.

\(^{1442}\) Ibid.

\(^{1443}\) Ibid.

\(^{1444}\) Ibid, P. 188.

\(^{1445}\) Ibid.

\(^{1446}\) Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 210. ['The Mahānikāya is the older and the larger numerically than the Dhammayuttika.']

\(^{1447}\) Ibid.

\(^{1448}\) Ibid, P. 210 ; Dutta, S. - Buddhism in East Asia, P. 100.

\(^{1449}\) Ibid.

\(^{1450}\) Hall, D.G.E. - A History of South-East Asia, P. 284.

\(^{1451}\) Ahir, D. C - Buddhism in South-East Asia: A Cultural Survey, P. 87.

\(^{1452}\) Hall, D.G.E. - A History of South-East Asia, P. 964 ; Chakravarti, Adhir - Royal Succession in Ancient Cambodia, PP. 86, 93.

\(^{1453}\) Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 185 ; Ibid.
Buddhism. An inscription with Sanskrit language, dated AD 1186, in the reign of Jayavarman-VII discovered at Say Fong on the Mekong Valley near Vien Chang in Laos refers that there was political and cultural influence of Cambodia or the Khmers over the Thais of Laos at that time. So, it is said, the Mahāyāna Buddhism introduced there by the patronisation of Jayavarman-VII. But, towards the end of the 13th century AD Rāma Khamheng (AD 1275 - 1317) of Sukhodaya in Siam extended his power upto Moung Chava in Laos. At that time Sukhodaya was an important centre of the Theravāda Buddhism. So, it can be said that the people of Moung Chava in Laos came to close contact with the cultural and religious relation of Sukhodaya of Siam and then the Theravāda Buddhism was introduced over Moung Chava in Laos.

But, in the 14th century AD, strong political and cultural relation were established between Laos and Cambodia. The Chronicles of Laos stated that shortly after AD 1316 Phi-Fa, son of the king of Lang Chang in Laos (name is unknown) was offended by his father and then he fled from Lang Chang in Laos with his infant son Praya Fa-Num or Fa-Ngum to Cambodia. Then Phi-Fa and his infant son took shelter at the court of Angkor in Cambodia and stayed there for few years. Phi-Fa's son Fa-Ngum became a young man brought up by a Buddhist monk of Cambodia named Mahā Pasaman Chao (P'ra Mahāsamana) and was fully influenced by the Theravāda Buddhism. Then Fa-Ngum married Khmer princess Keo Lot Fa, one of the daughters of the Khmer king of Angkor in Cambodia named Jayavarman Paramesvara (AD 1327 - 1353). Jayavarman Paramesvara brought up his son-in-law Fa-Ngum as a competent ruler according to the Buddhist thought and perception.
Opportunity appeared before Phi-Fa and his son Fa-Ngum when towards the middle of the 14th. century AD political power of Sukhodaya kingdom in north-central Siam declined and shifted to the Ayuthia kingdom in Southern Siam. On the above favourable political situation, Phi-Fa and his son Fa-Ngum established the independent kingdom of Lan Chang in Laos in AD 1353 with the help of his father-in-law named Jayavarman Paramesvara and gradually conquered Moung Chava and Vien Chang. Then Moung Chava (now known as Luang Prabang) became the capital of Laos. Fu-Ngum earned the title of 'the conqueror'. His kingdom extended very much at that time. According to D.G.E. Hall, "The kingdom which was acquired and consolidated extended from the borders of the Sibsong Pannas along the Valley of the Mekong down to the northern confines of Cambodia. On the west it touched the borders of the T'ai states of Chiangmai, Sukhot'āl and Ayut'āla, while on the east its neighbours were Annam and Champa. Though sparsely populated, it was one of the largest states in Indo-China".

The inscription of the Sumanakūṭaparvata of Sukhodaya in Siam referred the name Cau Braṇā Fa Nom (Chao Praya Fa-Ngom or Fa-Ngum) while describing the boundaries of his kingdom and it also stated that Fa-Ngum's kingdom Lan Chang located in the eastern side of the Luthal's kingdom Sukhodaya. So, it can be said that in the second half of the 14th century AD Fa-Ngum was reigning at Lan Chang in Laos. The Wat Keo inscription of Laos, dated AD 1602, referred that before the reign of Fa-Ngum Buddhism was not so well-known and prominent in Lan Chang.

The establishment of the new kingdom by Fa-Ngum (AD 1353 - 1373) made a new milestone in the religious history of Laos. Fa-Ngum, the king of Lan Chang with the help of his wife Keo Lot Fa converted the Laotians to Hinayana or Theravada Buddhism.

At the request of Fa-Ngum, the king of Laos, Jayavarman Paramesvara, the king of Cambodia and father-in-law of Fa-Ngum, sent a religious mission under the leadership of Mahā

1470. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 184 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 265 ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 172.
1471. Ibid ; Ibid ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 113.
1472. Ibid ; Ibid.
1473. Ibid ["......Fu-Ngum united all the small Laos states to the north, in the region of Upper Mekong, to found the kingdom of Lang Chang, later known as Luang Prabang" - P. 192.] ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 172 ; Fisher, Charles A. - South-East Asia : A Social, Economic and Political Geography, P. 113.
1475. Ibid.
1476. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 184 ; Coedès, G. - Les États Hindouisés d'Indochine et d'Indinésia, P. 374.
1477. Ibid ; Levy, Paul - Les traces de l'introduction du Bouddhisme a Lang Prabang (Hanoi, BEFEO, 1940), XL, P. 419.
1479. Ibid, P. 284 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), P. 385.
Pasaman (Fa-Ngum's old teacher), a Buddha statue (Pha Bang Buddha image)\textsuperscript{1480}, some Pāli Buddhist texts to Laos\textsuperscript{1481}. In AD 1356 Fa-Ngum established a Wat (Pagoda) in Lan Prabang and installed the Pha Bang Buddha image there\textsuperscript{1482}. The Wat Keo inscription give us information that three Mahātheras, i.e. Mahādeva Laûkā Cao (Chao), P'ra Mahādeva Laûka and Mahā Nandipaûna Cao went to Laos from Cambodia under the guidence of Mahā Pasaman\textsuperscript{1483}. The above three Mahāthera who were accompanied with Mahā Pasaman, came from Laûkā (Ceylon) to Cambodia\textsuperscript{1484}. In this regard it can be said the above monks played an important part in the introduction, flourishment and popularisation of Sihala Buddhism in Cambodia. Fa-Ngum was the first king who declared Theravāda Buddhism as the state religion\textsuperscript{1485}.

Fa-Ngum was succeeded by his son Qun Hueun (AD 1373 - 1416)\textsuperscript{1486}. He married a Siamese princess of Ayuthia and organised his kingdom influenced by the Siamese method\textsuperscript{1487}. Qun Hueun founded many Buddhist temples and monastic schools for the study of the Buddhist Texts.\textsuperscript{1488} His capital Lan Chang became the important centre of the Theravāda Buddhism. But, political turbulency arose in Laos in the 15th century AD in the reigns of Lan-Kham Đêng (AD 1416 - 1428), P'ommât'at (AD 1428 - 1429), Pak Houei Loung (AD 1429 - 1430), T'ao Sai (AD 1430), P'aya Khai (AD 1430 - 1433), Chieng Sai (AD 1433 - 1434), son of Lan Kham Deng, whose name is unknown (AD 1434 - 1435), Kam Kheut (AD 1435 - 1438), P'aya Sia Tiakap'at (AD 1438 - 1479), T'ene Kham (AD 1479 - 1486) by the Annamite's aggressive policy\textsuperscript{1489}. Among the above rulers T'ene Kham, son and successor of P'aya Sai Tiakap'at rallied the Laos soldiers and fought against the Annamites and defeated them\textsuperscript{1490}. He drove out the Annamites from Laos and then he ascended the throne of Lan Chang (AD 1479 - 1486)\textsuperscript{1491}. So, peace

\textsuperscript{1480} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 88 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 185.

\textsuperscript{1481} Dutta, S. - Buddhism in East Asia, P. 86 ; Ibid ; Haldar (De), Manikutala - Bauddha Dharmer Itihas (in Bengali), P. 385 ; Levy, Paul - Les traces de l'introduction du Bouddhisme a Luang Prabang, BEFEO, XL, PP. 411 - 423 ; Hall, D.G.E. - A History of South-East Asia, P. 284 (The above Buddha Statue which had been sent much earlier by a king of Ceylon as a presentation to Cambodia.).

\textsuperscript{1482} Ibid ; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 88.

\textsuperscript{1483} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 185.

\textsuperscript{1484} Ibid.

\textsuperscript{1485} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 88.

\textsuperscript{1486} Hall, D.G.E. - A History of South-East Asia, PP. 284 - 285 (He was known as P'aya Sam Sene T'ai in the Laos Chronicles. He also earned the title of 'Lord of 30000 T'ais'.) ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 188.

\textsuperscript{1487} Ibid, P. 285.

\textsuperscript{1488} Ibid ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 188.

\textsuperscript{1489} Ibid, PP. 285, 978-979 ; Ibid, P. 188.

\textsuperscript{1490} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 188.

\textsuperscript{1491} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 285.
was re-established in Laos by the strong efforts of T'ene Kham and at that turbulence period Buddhism suffered much in Laos.

Buddhism further developed in Laos in the 1st half of the 16th century AD when P'ot'isarat (AD 1520 - 1547)\textsuperscript{1492}, son of Visoum (AD 1501 - 1520)\textsuperscript{1493} and grand-son of Sai Tiakap'at (AD 1438 - 1479)\textsuperscript{1494} ascended the throne of Lan Chang. He took up his residence at Vien Chang (Vientiane) which was lying much further down the Mekong river valley and was also a better place than Lan Chang for Trade and Commerce with Siam and Annam\textsuperscript{1495}. He built a monastery named Wat Visoun\textsuperscript{1496}. At that time animism prevailed in the society of Lan Chang in Laos\textsuperscript{1497}. So, the people of Lan Chang in Laos used to worship trees, snakes, ghosts, spirits etc.\textsuperscript{1498} P'ot'isarat tried to stop all these practices and he tried his best for the development of Buddhism\textsuperscript{1499}. His son and successor Sett'at'irat (AD 1547 - 1571)\textsuperscript{1500} attempted to make the place Vientiane a regional Buddhist study centre.\textsuperscript{1501} For his earnest efforts, the Theravāda Buddhism and Laos have been intertwined.

The next important ruler of Laos was Nākeo Kounane (AD 1591 - 1596)\textsuperscript{1502}. He declared himself the king of Vientiane.\textsuperscript{1503} Laos prospered in the reign of Nākeo Kounane\textsuperscript{1504}. After Nākeo Kounane, his successors T'ammikarat (AD 1596 - 1622), Oupagnouvarat (AD 1622 - 1623), P'ot'isarat-II (AD 1623 - 1627), Mone Ke'o (began his reign AD 1627), Oupagnaovarat (date is unknown), Tone Kham (date is unknown), Vissai (date is unknown) reigned at Laos\textsuperscript{1505}. But, the history of the dynastic annals on that period are unknown and obscure\textsuperscript{1506}. But, Souligna -Vongsa (AD 1637 - 1694)\textsuperscript{1507}, the son of Vissai was the important ruler in the history of Laos\textsuperscript{1508}. He re-established the previous glory of Laos. He maintained friendly relation with his neighbouring countries\textsuperscript{1509}.

\textsuperscript{1492} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 188 ; Hall, D.G.E. - A History of South-East Asia, PP. 285, 979.
\textsuperscript{1493} Ibid ; Ibid, P. 979.
\textsuperscript{1494} Hall, D.G.E. - A History of South-East Asia, PP. 285, 979.
\textsuperscript{1495} Ibid, P. 285.
\textsuperscript{1496} Ibid.
\textsuperscript{1497} Ibid.
\textsuperscript{1498} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 188.
\textsuperscript{1499} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 285.
\textsuperscript{1500} Hall, D.G.E. - A History of South-East Asia, P. 286.
\textsuperscript{1501} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 88.
\textsuperscript{1502} Hall, D.G.E. - A History of South-East Asia, PP. 467, 979.
\textsuperscript{1503} Ibid ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 188.
\textsuperscript{1504} Ibid ; Ibid.
\textsuperscript{1505} Ibid, PP. 467, 979.
\textsuperscript{1506} Ibid, P. 467.
\textsuperscript{1507} Ibid, P. 979.
\textsuperscript{1508} Ibid, P. 467 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 188 - 189.
\textsuperscript{1509} Ibid, PP. 467 - 468 ; Ibid, P. 189.
At the end of the 17th century AD, dynastic struggle again arose in Laos and in AD 1707 Souiigna-Vogsa's kingdom was split up into two independent states. King Kitsarat (AD 1707 - 1726) was the ruler of one state whose capital was Luang Prabang. The successors of this ruler continued their rule up to AD 1904. Sal Ong Hué (AD 1707 - 1735) was the ruler of another state whose capital was Vien Chang (Vientiane). The successors of this ruler continued their rule up to AD 1828. Then Vientiane was under the Siamese rule. In the 2nd half of the 19th century AD Laos came under the foreign supremacy, like French, Japan and made an independent country in 1954 with its capital Vientiane which is already mentioned.

Political fluctuation happened in Laos in several times but the Theravāda Buddhism which was established by Fa-Ngum in Laos, continued its flows. Though, sometimes religious works of Buddhism was neglected for the political disturbances, yet its religious activities were never stopped. In the modern age the Theravāda Buddhism was the national religion of Laos and now there is one official sect, the Lao Sangha or Song Lao.

1510. Hall, D.G.E. - A History of South-East Asia, PP. 470, 979 - 980; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 189.
1511. Ibid, P. 979 ; Ibid.
1512. Ibid ; Ibid.
1513. Ibid, PP. 979 - 980.
1514. Ibid, PP. 470, 979 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 189.
1515. Ibid ; Ibid.
1516. Ibid, PP. 470 - 474, 979 ; Ibid.
1517. Ibid, P. 474 ["The Siamese made a complete holocaust of Vientiane. They then proceeded methodically to devastate the whole kingdom, driving off the population to repeople areas of their own country similarly treated by the Burmese in the preceding period."].
1518. Haidar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 385 ; Dutta, S. - Buddhism in East Asia, P. 86.
The early history of Campa is surrounded by obscurity. Yet, some inscriptions, chronicles, literary texts, pilgrim opinions, monasteries, scholars' opinions, images etc. help us to know about the introduction and flourishing of Buddhism in Campa. The name Campa is an Indian name\(^{1520}\). According to the scholars, viz., Dr. Ramesh Chandra Majumdar, P. V. Bapat, Dr. Anukul Chandra Banerjee etc. the early civilization and kingdom was established at Campa due to the strong influence of Hindu Colonists who came to Campa in the early centuries of the Christian era by sea route\(^{1521}\). A Hindu dynasty was founded by Śrī Māra in the 2nd century AD\(^{1522}\) and he is probably identified with Kiu-Lien\(^{1523}\) of the Chinese history\(^{1524}\). According to Sir Charles Eliot, "The earliest inscription in the Cham language dates from the beginning of the ninth century but it is preceded by a long series of Sanskrit inscriptions the oldest of which, that of Vo-can, is attributed at latest to the third century, and refers to an earlier king. It therefore, seems probable that the Hindu dynasty of Champa was founded between 150 and 200 AD".\(^{1525}\)

The exact time of the introduction of Buddhism in Campa (Vietnam) is a subject arguable. D.C. Ahir says Buddhism introduced in Campa in about AD 189\(^{1526}\). According to him, "The task was probably carried out by Master Meou-Po, from You-Tcheou (China), an ex-Taoist converted to Buddhism. Before him, other missionaries such as Marijivaka, Kalya-Naruci and Kang-seng-Houi, by the way of China or from sea, had come to Giao-Chau, the cradle of the present Vietnam. It is more than probable that they had preached the good word, thus preparing the way to Meou-Po's ulterior apostolate".\(^{1527}\) P.V. Bapat also agree with the statement of D. C. Ahir. According to P. V. Bapat, "Buddhism was probably introduced in Vietnam towards the end of the 2nd century AD when it was under the sway of the Chinese Emperor".\(^{1528}\) From the above opinions if we believe that Buddhism entered in Campa in the end of the 2nd century AD, yet it can be said that then Buddhism did not prosper in Campa and it was then only by its ritual form\(^{1529}\). An fragmentary inscription of Vo-can in the region of Nha-trang\(^{1530}\), written in correct

\(^{1520}\) Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 113 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 210 ; Dutta, S. - Buddhism in East Asia, P. 100.

\(^{1521}\) Ibid ; Ibid ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82.

\(^{1522}\) Ibid, P. 115 ; Mahajan, Vidya Dhar - Ancient India, P. 660.

\(^{1523}\) Ibid, PP. 114 - 115, 178 [In AD 100 the Chinese possessions in the north of the city Siang-lin (it was also a Chinese name, but the Chams called it Champa-pura, Champa-nagar or simply Champa or Campa). Kiu-lien, a native of Siang-lin and leader of the Chams defeated the Chinese authority and proclaimed himself as the king of Champa or Campa in AD 192. Most probably Śrī Māra is identified with Kiu-lien of the Chinese history. Though some scholars identified Śrī Māra with Fan-che-man. But, it not acceptable. At that time Campa was a vassal state of Fu-nan and Fan-Che-man assumed the title 'Great King of Fu-nan.']; Hall, D.G.E. - A History of South-East Asia, P. 27.

\(^{1524}\) Ibid, P. 115.


\(^{1526}\) Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 120.

\(^{1527}\) Ibid.

\(^{1528}\) Ibid, P. 379.

\(^{1529}\) Ibid, P. 120.

\(^{1530}\) Hall, D.G.E. - A History of South-East Asia, P. 27. [Nha-trang now located in the Southern Annam, but once it was under the kingdom of Campa.]
Sanskrit prose address a king who was a patron of Buddhism and used Sanskrit as the official language of his court. His vainglorious talk was that he was of the family of Śrī Mārārāja. But, this inscription did not inform any date or the name of the writer or relationship with Śrī Māra. The Chinese history referred the several kings of Śrī Māra generation whose names were ended in Varman, but Śrī Māra did not take it. So, it can be said this inscription belonged from his (Śrī Māra) reign or his very near successor.

Several images of Buddha have also been discovered from the ruins of Campā. A fine bronze standing Buddha image (probably its style is very near that of Anurādhāpura in Ceylon or Amarāvati in India) has been discovered at Dong-duong which indicates the time AD 150 to 250 AD. Again an image of Buddha at an height of nearly five feet of which artistic figure is similar with the Amarāvati school in India is found. From the above discussion it is clear that Buddhism was in existence in Campā before the 3rd century AD.

The Chinese history mentions several kings of the Śrī Māra dynasty which continued up to the middle of the 8th century AD. They are Fan-Hoing, Fan-Yi, Fan-Wen, Fan-Fo, Fan-Hu-ta, Tin-Chen, Fan-Yang-Mai, Fan-Yang-Mai-II. Fan-Yang-Mai-II was succeeded by his son (name is unknown) and grand-son, Fan-Chen-Ch'eng. After Fan-Chan-Ch'eng political troubles arose in Campā for some period. At that time Fan-Tang-Ken-Chuen or Kieu-Ch'eu-Lo usurped the kingdom. But, he was dethroned by Fan Chu-Nong, great-grand-son of Fan-Yang-Mai-II. He had three successors. The names of first two successors are unknown. But, the third successor was Vijayavarman. Again, his successors were Śrī Rudravarman, Praśastadharma or Śambhuvarman, Kandarpadharma (Fan-T'eu-Li of the Chinese).

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1532. Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 139.
1533. Ibid.
1534. Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 116.
1535. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 170 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 210 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 197.
1536. Ibid.
1537. Ibid, P. 116 ; Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 139. '[The later kings of the Śrī Māra dynasty ended their name Varman. Ramesh Chandra Majumdar said, 'each of these names begins with Fan which probably corresponds to Varman, the epithet of every Cham king in later times.']['
1538. Ibid, PP. 116 - 118. ['King Fan-Hoing, who succeeded to the throne of Campā sometime between 270 and 280 AD was probably a descendant of Śrī Māra by the female line.'] , [Fan-Yi was the son of Fan-Hoing. He died in AD 336 and reigned more than 30 years. – Hall, D.G.E. - A History of South-East Asia, P. 29], [Fan-Wen was the Commander-in-Chief of Fan-Yi who usurped the throne of Campā. He ruled between AD 336 and 349 AD. – Hall, D.G.E. - A History of South-East Asia, P. 29], [Fan-Fo was the son of Fan-Wen, who reigned between AD 349 - 380], [Fan-Hu-ta was the grand-son of Fan-Wen who reigned between AD 380 - 413], [Tin-Chen was the son of Fan-Hu-ta who known as Gaṅgārāja. He reigned between AD 413 - 420.], [Fan-Yang-Mai-I ascended the throne in AD 420. But, his origin is unknown.], [Fan-Yang-Mai-II was the son of Fan-Yang-Mai-I. His date of ascendent is unknown.].
Prabhāsadharma (Fan-Chen-Long of the Chinese), Satyakauśikasvāmī, Jagaddharma, Prakāśadharma (known as Vikrantavarman-I), Naravāhanavarman, Vikrantavarman-II and Rudravarman-II.  

The Chinese history stated that some rulers of the Śrī Māra dynasty sent embassies and tributes to the Chinese court in several times. Among the above rulers Fan-yi sent an embassy to the Imperial court of China in AD 284.  

Again, Fan-Fo sent two embassies to China in AD 372 and AD 377. Next, Fan Chu-Nong’s successor Vijayavarman sent two embassies to China in AD 526 and AD 527; Śambhuvarman sent three embassies to China in 623, 625 and 628 AD; Prakāśadharma (Vikrantavarman-I) sent another four embassies to China in AD 653, 657, 669 and 670 respectively. Fan-Chen-Ch’eng sent tributes to the Chinese emperor in AD 456, 458 and 472 AD; Śrī Rudravarman renewed the tribute in AD 534 and Kandarpadharma (Fan-T’eu-Li of the Chinese) paid tributes regularly. From the above discussion it is clear that politically Campa came to close contact with China in the early 8th centuries AD. So, it can be said at that time Campa was also influenced by the Chinese Culture and the Mahāyāna Buddhism came into Campa. According to P. V. Bapat, "The country of Viet-Nam belongs to the Mahāyāna school it which inherited from China and even the religious books used by its monks and nuns in the monastic establishments are in the Chinese language".  

A Chinese history gives us information that in the reign of Śambhuvarman the capital city of Campa was captured by Liu Fang, a Chinese general in AD 605 who took away 1350

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1542. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 120 - 122. [‘Śrī Rudravarman who claimed descent from king Gaṅgārāja who abdicated the throne and retired to the banks of the Ganges. He belonged to the Brahma-Kṣatriya family.....’], [Praśastadharma or Śambhuvarman was the son of Rudravarman. His reign was ended in AD 629.], [Kandarpadharma was the successor of Śambhuvarman. He began his reign in AD 629.], [Prabhāsadharma was the son of Kandarpadharma.], [Satyakauśikasvāmī was the grand-son (daughter’s son) of Rudravarman. He married the daughter of Kandarpadharma. He ruled from AD 645 to AD 653.], [Jagaddharma was the grandson of Satyakauśikasvāmī. He married Sarvāṇi, daughter of the Kambuja king Śīvanavarman.], [Prakāśadharma was the son of Jagaddharma and known as Vikrantavarman. He began his reign at AD 653 and his last known date is AD 687.], [Naravāhanavarman was the successor of Prakāśadharma. His exact ruling period is unknown to us. Ramesh Chandra Majumdar said the last known date of Prakāśadharma is 687 AD and the earliest known date of Vikrantavarman-II, successor of Naravāhanavarman is 713 AD. Naravāhanavarman’s reign therefore falls between these two dates. D.G.E. Hall said he sent numerous mission to China.], [Rudravarman-II was the successor of Vikrantavarman-II. He died about 757 AD.] ; Hall, D.G.E. - A History of South-East Asia, P. 201.


1545. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 120 - 121.

1546. Ibid, PP. 119 - 121.

1547. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 379.

1548. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 120.

1549. Ibid.
Buddhist texts to China. It can be inferred from this evidence that Buddhism and monasteries with libraries existed in Campâ for a considerable period before the 7th century AD.

At the end of the 7th century AD the famous Chinese pilgrim I-Tsing visited Campâ. He remarks that, "...in this country Buddhists generally belong to the Āryasammitinīkāya and there are also a few followers of the Sārvāstivādanīkāya." So, it can be said besides the Mahāyāna Buddhism, the Hinayāna Buddhism prevailed in Campâ in the 7th century AD and no doubt, at that time Buddhism was strong enough as a religion in Campâ.

Campâ's earliest Sanskrit inscriptions which are discovered at Quang-nam and Phu-yen, dating from about AD 400, informed that Bhadravarman (Fan-hu-ta of the Chinese) created the first Śiva temple (probably wooden) namely Mi-son. It was really eight or nine groups of temples which were founded in several times. It became the national sanctuary of Campâ, but the groups of temples burnt down in about 575 AD. After twenty-five years of the burning date, Śambhuvarman, son of Rudravarman rebuilt the new temples and were dedicated to Śambhu-Bhadreshvara by king Śambhuvarman. One of the Bhadravarman's rock inscriptions indicate clearly that at that time Śiva-worship was the court religion in Campâ and Śiva-Bhadreshvara was represented as a linga. According to Sir Charles Eliot,

1550. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 148 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 120 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211.

1551. Ibid.

1552. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82 ; Takakusu, Junjiro [Translated] - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. 12.

1553. Ibid ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 197 ["A noteworthy discovery here (Dong Duong - PCX IV, figure 342) was that of a bronze standing Buddha in style very near that of Amarâvatî and Anurâdhâpurâ ; this figure, indeed, is very probably of Indian or Sinhalese origin, and many date from the third or fourth century. This solitary trace of purely Indian Art may perhaps be referable to an early Hīnayāna period in Campâ, more likely it was brought thither long after the date of its manufacture."] ; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), P. 391.

1554. Hall D.G.E. - A History of South-East Asia, P. 34 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 139 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 117.

1555. Ibid.

1556. Ibid ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 139.

1557. Ibid [He was the son of Fan-Wen who reigned between 380 - 413 AD. He was known as Fan-hu-ta in the Chinese history.] ; Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 117.

1558. Ibid ; Ibid, P. 139, 143 ; Ibid.


1560. Ibid, P. 139 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 117.

1561. Ibid, PP. 139, 143.

1562. Ibid, P. 143.

1563. Hall, D.G.E. - A History of South-East Asia, P. 34.

1564. Ibid.
"Besides Śiva one of the inscriptions venerates, though in a rather perfunctory manner, Uma, Brahmā, Viṣṇu and the five elements. Several inscriptions give details of Śivaite theology which agree with what we know of it in Camboja".1565

From the above discussion it is clear that though Śaivism was the main religion in Campā up to middle of the 8th century AD, yet Buddhism also developed there under the royal patronage of Campā. So, Śaivism and Buddhism existed side by side in Campā up to middle of the 8th century AD.

After Śrī Māra dynasty, Pāṇḍuṛaṅgā dynasty established in Campā by Prithivīndravarmā in AD 7571566. This new dynasty belonged to the Kauṭhāra region in the south but exercised their power over the entire kingdom1567. Prithivīndravaramā died in the year AD 7741568. The next rulers were Satyavarman, Indravarman-I, Harivarman, Vikrāntavarman-III1569. This dynasty continued up to the middle of the 9th century AD.1570 At that time three Brahmical sects, i.e. Śiva (Śankara), Hari (known as Nārāyaṇa, Kṛṣṇa, Govardhana) and Rama existed in Campā as the influential sects1571. It is also mentioned that Buddhism also flourished side by side with Hinduism in Campā at that time. In the reign of Vikrāntavarman-III, an inscription discovered at Yang Kur in Southern Campā, dated 829 AD, gives us information that Buddhānirvāṇa, a sthavira of Campā built 'two vihāras and two temples (devakula) to Jina and Śankara (Buddha and Śiva) in honour of his deceased father"1572.

After Vikrāntavarman-III, the 6th dynasty of Campā was founded by Indravarman-II (AD 860 - 890)1573 which was known as the Bhrūṇa dynasty1574. In the reign of Indravarman-II, the Dong Duong inscription, dated AD 8751575, refers that the king was originally called Śrī Lakṣmīndra Bhumīśvara Grāmasvāmin1576 and he assumed the title Śrī Jaya Indravarman.
Maharajadhiraja. He founded a new capital at Indrapura in the province of Quang-nam. The Dong-Duong inscription informed that Indravarman-II 'commemorated the erection of a monastery and a temple for Svabhaya, i.e. Buddha'. According to Sir Charles Eliot, "From an inscription dated 875 AD we learn that the ruins are those of a temple and Vihara erected by king Indravarman and dedicated to Avalokita under the name of Lakshminda Lokeśvara". For the permanent enjoyment of the Bhikṣu-Saṅgha or the monks society he built monastery at Dong-Duong and placed therein all the necessaries of life. Indravarman-II was very interested towards Buddhism though he had traditional faith in Śaivism. According to Sir Charles Eliot, "He did not fail to honour Śiva as the patron of his kingdom but like Aśoka he was an enthusiast for the Dharma. He desires the knowledge of the Dharma: he builds monasteries for the sake of the Dharma: he wishes to propagate it: he even says that the king of the gods governs heaven by the principles of Dharma. He wishes to lead all his subjects to the 'Yoke and abode of Buddha' to 'the city of deliverance'.

To enrich the Vihara which was described as Śrī Lakshminda Lokeśvara and founded by Indravarman-II, an endowment fund was in vogue to receive lands and slaves of both sexes, as well as gold, silver and other metals which practice was prevalent in Śivaite temples at that time. According to Dr. Ramesh Chandra Majumdar, "King Indravarman, too showed equal zeal towards Śatvism and Buddhism". No doubt Buddhism was more developed and prospered in the reign of Indravarman-II. According to D.G.E. Hall, "His reign was a peaceful one, notable for a great Buddhist foundation, a monastery, the ruins of which have been located at Dong-Duong, south-east of Mison. This is the first evidence of the existence of Mahāyāna Buddhism in Campā. So it can be said king Indravarman-II made Dong-Duong of Campā as a great Mahāyāna Buddhist centre in South-East Asia. His successors were Jaya Siñhavarman, Śrī Jayaśaktivarman, Bhadravarman, Bhadravarman-III, Indravarman-III, Jaya Indravarman-I, Paramēśvaravarman, Indravarman-IV. Many of them performed various religious works. Five inscriptions of Jaya Siñhavarman give us a list of his pious donation for the temples and monasteries. He married Tapasi, a Javanese prince and maintained

1577. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 124.
1579. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 124; Halder (De), Manikuntala - Buddha Dharmer Itihās (in Bengali), P. 391.
1580. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 145 [Ramesh Chandra Majumdar also agree with the Sir Charles Eliot's statement. — Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82.]
1582. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 124.
1584. Ibid; Hall, D.G.E. - A History of South-East Asia, P. 203.
1585. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 171.
1586. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211.
1588. Ibid, P. 203; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 125 - 129.
1589. Ibid; Ibid, P. 125.
close and friendly relation with Java. An inscription of Po-nagar, dated AD 918, informed that Indravarman-III was acquainted with knowledge of Māmapā and systems of Philosophy, Jainendra and grammar together with the Kāśika (Vṛtti) and the Śaivottara-Kalpa. No doubt Buddhist practice existed in Campā at that time. But a series of Annamite invasions happened in the reign of Jaya Indravarman which made the political and internal disintegration in Campā and it was continued up to the reign of Indravarman-IV. The Annamite invasion destroyed Indrapura and killed the Cham king Paramēśvaravarman. But, Paramēśvaravarman's successor Indravarman-IV sent an embassy to the Imperial court of China, to complain against the conduct of Le Hoan, an Annamite Chief. At that time another Annamite leader named Luu Ky-Tong seized power of Campā and resisted the power of Le Hoan. After the death (AD 986) of Indravarman-IV, Luu ky-Tong proclaimed himself as the king of Campā.

After Indravarman-IV several royal dynasty established in Campā one after another. In 989 AD, after the death of Luu Ky-Tong a native of Campā proclaimed him king at Vijaya (Binh-dinh) in Campā and took the title of Harivarman-II and he was the founder of the 7th dynasty in Campā. His successors were Vijaya Śrī, Harivarmanadeva-III, Paramēśvaravarman-II, Śrī Vikṛántavarmavarman-IV, Jaya Simhavarman-II. Then the 8th royal dynasty was founded by Jaya Paramēśvaravarman. His successors were Bhadravarman-III and Rudravarman-III. Then Harivarman-IV (he was known as prince Thang) established the 9th royal dynasty in Campā. After Harivarman-IV the next rulers of Campā were Jaya Indravarman-II (his real name was Śrī Rājadvāra), Paramabodhisattva or Indravarmanadeva, Jaya Indravarman-II (2nd term), Harivarman-V, Jaya Indravarman-III, Paramabodhisattva (real name was Rudravarman Parama-Brahmaloka), Jaya Harivarmanadeva-I, Jaya Indravarmanadeva-IV (an adventurer) Suryavarman, Jaya Paramēśvaravarman-II, Jaya Indravarman-V, Jaya Indravarman-VI, Indravarman-V, Jaya Simhavarman-III, Jaya Simhavarman-IV (known as Che Chi), Che Nang, Che Anan, Tra Hoa, Jaya Simhavarman-V. The above rulers were ruling in Campā from the close of the 10th century AD to the middle of the 14th century AD. At that time the rulers of Campā were

1593. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 127.
1594. Ibid, PP. 127 - 129.
1596. Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 129.
1597. Ibid ; Ibid.
1598. Ibid.
1599. Ibid.
1600. Ibid.
1601. Ibid.
1603. Ibid, P. 131 ; Hall, D.G.E. - A History of South-East Asia, P. 204.
1604. Ibid, PP. 132 - 134 ; Ibid.
1607. Ibid ; Ibid.
engaged in continuous war with Annamites, Khmers, Mongols. In AD 1190, Campā became a vassal state under the vassal king Śūryavarman. But later on Śūryavarman drove out by the Khmer armies and from 1203 AD to 1220 AD Campā was then under Khmer supremacy. Then Khmers left Campā, but the Annamite king name Tran Thai-Ton invaded Campā. At that time Jaya Paramesvaravarman-II was the king of Campā. But, in the reign of Jaya Indravarman-VI China was attacked by Morgols and Cham-Annamite war was stopped. But, in AD 1260, the Mongol-influence came over Annam, Cambodia and Campā. These three kingdoms were used to pay homage to Kublai Khan, the Mongol leader. In AD 1312, king Jaya Simhavarman-IV was dethroned by the Annamite strong invasion over Campā, and in AD 1471 the whole of Campā came under the rule of Annam for some centuries. So, it is clear that from the 10th century AD to the 15th century AD was the period of turbulence in Campā. At that time religious works were negelected in Campā. Many shrines of Dong-Duong were destroyed and ravaged by the several Annamite attack, yet the rulers of Campā tried to perform the religious work. At the close of the 10th century AD and in the 11th century AD many new sanctuaries were established at Binh-dinh (Vijaya) by Harivarman-II and the next rulers of Campā. According to Ananda K. Coomaraswamy, "Conditions no longer permitted the erection of great temple cities, and we find only separate kolans hastily built and with inferior decoration, though still in large numbers. The main groups are those of Hung-thanh and Binh-lam, the colossal towers of Duong-long, and those known as the Tower of Gold, the Tower of Silver, and the Tower of Copper". In AD 1140, at Myson and in AD 1143, at Po Nagar religious works (like, foundations of monasteries, shrines) were done by Jaya Indravarman-III in the north of Campā as well as in the south. Jaya Harivarman (AD 1147 - 1167) also gave attention to the restoration of temples and the repair of damaged temples.

An inscription was discovered at Mison which informed the proficiency of Jaya Indravarman-IV (in AD 1175) in all the sciences as well as in the knowledge of the Mahāyāna.

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1608. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 142; Hall, D.G.E. - A History of South-East Asia, P. 206. [In AD 1190 with the help of Jayavarman-VII, king of Angkor in Cambodia, Śūryavarman ascended the throne of Campā as a vassal king. Because, then Campā made a vassal state under Cambodian king Jayavarman-VII.]

1609. Ibid, P. 143. [The real name of Śūryavarman was Śrī Vidyandana who belonged from Panduranga dynasty. Once he took his education at Angkorthom.]


1611. Ibid, P. 207.

1612. Ibid.

1613. Ibid, P. 208; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 145.

1614. Ibid.

1615. Ibid, P. 209.


1617. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 197.

1618. Ibid.

1619. Ibid.


1621. Ibid, P. 140.

and Dharmasastras, particularly the Nārādya and Bhārgavaśya. Paramabodhisattva (AD 1080 - 1086), Jaya Indravarmadeva-IV (AD 1167 - 1192) and his successor Sūryavarman (Sūryavarmadeva) worshiped the God Śiva, yet they were practising the Jñāna or Dharma of the Mahāyāna. No doubt, at that time the Mahāyāna Buddhism received respect and was also a part of the royal religion. King Sūryavarmadeva founded a building which was called Śrī Herukaharmya. Sir Charles Eliot opines that the title Herukaharmya is interesting for it contains the name of the Tāntric Buddha Heruka. An imitation cave or the Grotta located at Phong-nha of Quang Binh province in the extreme north of Campā indicate a Buddhist shrine. Medallions (big size medals), made by clay were discovered at Phong-nha which were representations of Buddha, Bodhisattvas and Dagobas. But, their dates are unknown to us. So, it can be said that the Mahāyāna Buddhism continued in Campā with Hinduism till the middle of the 15th century AD. Then Campā came under the Annamite’s administration for few centuries. But, in AD 1883 Campā came under the French Protectorate rule and in AD 1987 Campā became a part of the Union of Indo-China. After the Geneva Agreement in AD 1954 Annam (now called Vietnam) got independence and was divided into two regions, i.e. North Vietnam and South Vietnam. After AD 1954 political turbulence arose for a long time between North and South Vietnam. It is also discussed before that both regions were unified in 1976 and now known as only Vietnam. So, from the close of the 15th century AD Campā came under the Annamite’s administration and later on the foreign rules. For this reason Campā was then influenced by the Chinese culture, Chinese Tāntric Buddhism along with Islam. So, the Mahāyāna Buddhism of Campā was then corrupted. Yet, the Mahāyāna Buddhism is the main religious sect in the present Campā. However, although the Hinayāna Buddhism prevailed in Campā in the 7th century AD which was also commented by the Chinese pilgrim I-Tsing, but it does not appear as a predominant sect in Campā. As a whole Buddhism holds its influence over the people of Campā. At present, total population of Campā or Annam is about seven crore and fortyfive lakh. Among them 55% are Buddhists, 7% are Christians and others are 38%.

1624. Ibid, P. 149.
1625. Ibid, P. 150.
1626. Ibid.
1627. Ibid.
1628. Ibid.
1630. Debenham, Frank - Illustrated World Geography, PP. 395 - 396.
1631. Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 917 ; Mukhopadhyay, Jognath - Bhugol Avidhan (A Dictionary of Geography, in Bengali), P. 207 ;
1632. Hall, D.G.E. - A History of South-East Asia, PP. 917 - 923 ; Mukhopadhyay, Jognath - Bhugol Avidhan (A Dictionary of Geography, in Bengali), P. 207.
1634. Haldar (De), Manikuntala - Buddhā Dharman Ithās (in Bengali), P. 392 ; Dutta, Sukumar - Buddhism in East Asia, P. 102. [It is also mentionable that the name Vietnam' was given by the Chinese Emperor, name Kiang-King in AD 1803.]
1635. Ibid ; Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 150 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82.
1636. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211 ; Ibid. ['A large number of the Chams were converted to Mohammedanism but the time and circumstances of the event are unknown.]
1638. Ibid.
Malay

The geographical location of Malay made it an important centre which played a very important role in the history of maritime trade and colonial activities between the countries of East (like, China) and West (like, India, Ceylon, Arabian Countries as well as European Countries) of it, in very early time of Christian era or probably long before the Christian era. Some primary literary texts, inscriptions, scholars and pilgrims opinions, images, monasteries help us to know about the colonial activities and Buddhism in Malay.

The primitive inhabitants of Malay were Negrito, Sakai or Senoi. In about BC 2500, the Proto-Malays and in about BC 300, the Deutero-Malays came to Malay and also South-East Asian Islands. Nevertheless both the Malays were civilized and intelligent.

Trade relation was established between India and Malay Peninsula (Mainly North-Western region of Malay Peninsula) in about 100 BC. The Indian Traders came from Coromandal Coast (Eastern Coast) of India. Following the Keddah hill of Malay (3987 feet in height) the traders crossed the Bay of Bengal and reached a place which was located in between Trang and Keddah of Malay. Afterward the Indian missions came to Malay with the traders. The place Keddah was the main object to the Indian traders and missions. The inhabitants of Keddah received the Indian culture. Afterward blood relation and mixed culture were established in Keddah as well as other regions of Malay Peninsula. From that time permanent Hindu settlement was established in different region of Malay and it happened in the 4th century AD. But, the Chinese Annals referred that the Hindu Colony was founded at the state of

1639. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 17 ; Haldar (De), Manikutala - Baudha Dharmer Itihas [in Bengali], P. 386 ; Hall, D.G.E. - A History of South-East Asia, P. 40.
1640. Sen, Jahar - Daksin-Purba Asiar Itihas (Malay - Indonesia) [in Bengali], P. 36 [In the Keddah and Perak region the Negrito's are known as 'Semang' and as 'Pangan' in the Kelantan region.].
1641. Ibid, PP. 35 - 36. [They lived at the bottom of the mountains or hills. Probably, their ancestors lived at the northern region of Malay. It is assume that they were the ancestors of primitive Australian in BC 200,000 (Ice Age). Probably, geologically Australia was then join with South-East Asia. In about BC 8000 - BC 2000 they lived at the North Malay Peninsula.]
1643. Ibid, P. 36 ; Ibid.
1644. Ibid, PP. 35 - 37. [Both Proto - Malays and Deutero Malays were came from Yunan in China. When Proto - Malays came to North Malay then Negrito were shifted to the forest. The Deutero - Malays were known as Jakuan and also Mongolian type of people. When they came to North Malay then Proto - Malays shifted to South Malay.]
1645. Ibid, P. 262 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 17. [Long before Christian era or probably BC 100.]
1647. Ibid.
1648. Ibid.
1649. Ibid.
Lang-Kia-Su in Malay in the 2nd century AD. According to Ramesh Chandra Majumdar, "The Hindu Colonists established several states in Malay Peninsula during the first five centuries of the Christian era, some of which existed as far back as the second century AD." It is probable that Buddhism reached to Malay Peninsula by the efforts of Indian Traders and Missions.

Dr. Wales discovered thirty archaeological instances in the ruins of Keddah and Wellesley Province, which were seventeen sanctuaries, three buildings (probably palace-halls for audience), two forts and some unidentified buildings. On palaeographical grounds a large number of inscriptions have been discovered in the different places of the Malay Peninsula which were written in Sanskrit and in Indian alphabets near about in the 4th or 5th century AD.

An inscribed stone-slab of Sanskrit language was discovered underneath the floor of brick-built Buddhist Shrine in Keddah near Bukit Murian which may be dated approximately in the 4th and 5th century AD. The remnants of pillars which indicates the embellishment of some Buddhist temples as well as an inscription which was engraved on them, was discovered in the northern part (northern district) of Wellesley Province, which may be dated in the 4th or 5th century AD.

An inscribed clay-tablet of Sanskrit language has been discovered in the neighbourhood of Keddah. Probably it is part of a Sutra of the Mādhyamika School of Mahāyāna Buddhism and it is also similar with the Pallava script of the 6th century AD or possibly some earlier. That inscription express tangibly the philosophical doctrines of the Mahāyāna sect which have been traced in a Chinese translation work namely 'the Sāgaramati-paripṛcchā'.

1650. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 17 - 18; Hall, D.G.E. - A History of South-East Asia, P. 38. [The Liang History stated that in the north of Lang-Kia-Su (Lakhāsuka) there was a state name P'an-P'an which run along the Gulf of Siam and sent an embassy to China from the period AD 424 - 453. Other Hindu states were Kāmalaśīkā or Karmarākha, Kalasapura, Kala (Keddah) and Pahang.

1651. Ibid, P. 17.

1652. Sengupta, Sukumar - Buddhism in South-East Asia, P. 118.

1653. Ahir, D. C. - Buddhism in South-East Asia: A Cultural Survey, P. 57; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 18; Haldar (De), Manikuntala - Bauddha Dharmarīthās (in Bengali), P. 386; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 78.

1654. Sengupta, Sukumar - Buddhism in South-East Asia, P. 118; Ibid; Ibid; Chatterjee, Bijan Raj - India and Java (Calcutta, Prabasi Press, Greater India Society, Bulletin No. 5, Part I & II-bound in one, 1933), Part-II, P. 7. Ye dharmā hetuprabhavā teṣāṁ hetuṁ tathāgato (hyabadat ?) [1]

Teṣāṁ Cu yo nirodha evaṁ būdhi mahāśramagha [11]

Aśīnāccāyate karma janmananā karma kārāṣaṁ [1]

Jānāṇāṁ kriyate karma karmābhavāṁnā jāyate [111]

1655. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 18; Haldar (De), Manikuntala - Bauddha Dharmarīthās (in Bengali), P. 386.

1656. Ibid, PP. 18 - 19; Sengupta, Sukumar - Buddhism in South-East Asia, P. 119; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 78.

1657. Sengupta, Sukumar - Buddhism in South-East Asia, P. 119.

1658. Ibid; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 19; Bapat, P. V. (Edited) - 2500 Years of Buddhism, PP. 78 - 79; Haldar (De), Manikuntala - Bauddha Dharmarīthās (in Bengali), P. 387.
Another inscribed slate-slab was discovered in the northern part of Wellesley Province which contains a short prose passage of benediction in the 5th century Pallava script for the success of a Voyage (Siddhiyātrā) of a sea-captain (Mahānāvīka or great sailor) named Buddhagupta, an inhabitant of Raktamṛttikā (Raktamttikā) which has been identified by Dr. Ramesh Chandra Majumdar with a place now known as Rāṅgāmāti (Red clay), 12 miles south of Murshidabad in Bengal. It can be said that Buddhagupta established his residence in the Malay Peninsula and Buddhist settlement also established in the northern part of Wellesley Province as early as the 4th or 5th century AD. Some shrines and fine images were discovered from the ruins of Takua Pa. Again, some inscriptions discovered at Ligor and on a pillar at Caiya. The inscriptions of Ligor, Caiya and Takua Pa indicate that colonial settlement could not be later than the 4th and 5th century AD.

Beside the above evidences of Buddhism some evidences of Hinduism were discovered at Malay. Some remains of a Hindu temple and a few stone images were discovered at Sungai Batu Estate at the foot of Gunong Jerai (Kedah Peak). Again, a gold ornament has been discovered at Selinsing (Perak) which bear the figure of Viṣṇu on his Garuḍa and also, in a hole left by the roots of a fallen tree, a cornelian seal engraved with the name of a Hindu prince Śrī Vishṇuvarman, in characters of the 5th century AD.

From the above discussion it can be said that the entrance of Buddhism began in the Malay Peninsula in about before the 4th century AD and flourished there in the 4th. and 5th. century AD, though the Hinduism also existed there side by side.

The bases of the two stūpas have been discovered in the middle Būjang Valley, which may be assigned to the 5th or 6th century AD. A bas-relief of a temple along with a Buddha image bearing the purely Indian style of the Gupta period (6th century AD) was discovered at Vieng Sra (‘the city of Lake’), the earliest Indian settlement on the east coast of the Malay Peninsula and capital of P'an-P'an.

The Chinese Annals give us much information about the nature and extension of Buddhism in ancient Malay in the 6th century AD. In AD 527 and AD 530, the king of P'an-P'an state sent envoys to the Chinese Court with a tooth of the Buddha, painted stūpas and ten varieties of stūpas...
perfumes\textsuperscript{1670}. Again, in AD 536, an envoy went to the Chinese Court from P’an-P’an with a Buddhist relics, painted replica of a stūpas and leaves of the Bo-tree\textsuperscript{1671}. According to the Chinese Annals, there were ten monasteries in the state of P’an-P’an where the monks and nuns were engaged with the study of the sacred Buddhist religious texts\textsuperscript{1672}. Again, in AD 530, an envoy went to the Chinese Court from Tan-Tan, a state of Malay, with some presentation, like, two ivory images\textsuperscript{1673}. Buddhism also flourished in Fo-lo-an, a state of Malay.\textsuperscript{1674} Buddha’s birthday was observed in the fullmoon day of the 6th month in every year with processions, music and cymbals. All inhabitants as well as foreign merchants also took part in the above ceremonies\textsuperscript{1675}.

Now it is clear that the above activities of rulers of the different provinces of Malay established the fact that the popularity of Buddhism reached to its pinnacle in the 6th century AD.

Malay came under Śalendra dynasty of Śrī-Vijaya kingdom from the 7th century AD to 11th century AD\textsuperscript{1676}. The name of Śrī-Vijaya was first mentioned in a rock inscription of Malay which was discovered at Pālembang in AD 683\textsuperscript{1677}.

Many Buddhist instances were discovered in different places at Calya or Jaya. At Vat Keo in Calya, brick sanctuary was discovered which was the most impressive structure in the Malay Peninsula\textsuperscript{1678}. Two temples were discovered at Vat Keu and Vat Phra which were constructed by the Pallava Colonists of Grahi of the 7th or early part of the 8th century AD\textsuperscript{1679}. From the beginning, those two Hindu temples were used for the Hindu religious activities, but afterwards converted to Buddhist activities\textsuperscript{1680}. Again, a small bronze eight-armed seated Tārā image has been discovered at Calya bearing the time from 10th century AD\textsuperscript{1681}. Two bronze images of Lokesvara\textsuperscript{1682} and two Buddha statues\textsuperscript{1683} have also been discovered at Calya and its locality bearing the date in about the 12th and the 13th century AD\textsuperscript{1684}. So, it is clear that Calya or Jaya which is located on the northern side of the Eastern Coast of the Malay Peninsula (or, the Coast of the Bay of Bāndon) was a famous centre of the Mahāyāna Buddhism\textsuperscript{1685}.

\textsuperscript{1670} Sengupta, Sukumar - Buddhism in South-East Asia, P. 117 ; Wheatley, Paul - The Golden Khersonese [Studies in the Historical Geography of the Malay Peninsula before AD 1500] (Kualalumpur, University of Malay, Malay Press, 1961), PP. 48 - 49.

\textsuperscript{1671} Ibid.

\textsuperscript{1672} Ibid.

\textsuperscript{1673} Ibid ; Wheatley, Paul - The Golden Khersonese, PP. 52 - 53.

\textsuperscript{1674} Ibid ; Ibid, PP. 68 - 69.

\textsuperscript{1675} Ibid.

\textsuperscript{1676} Sen, Jahar - Daksin-Purba Aslar Itihās (Malay - Indonesia) [in Bengalis], PP. 38 - 39.

\textsuperscript{1677} Ibid, P. 47.

\textsuperscript{1678} Sengupta, Sukumar - Buddhism in South-East Asia, P. 120.

\textsuperscript{1679} Ibid.

\textsuperscript{1680} Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 20.

\textsuperscript{1681} Ibid, P. 121.

\textsuperscript{1682} Ibid, P. 120 ; Majumdar, Ramesh Chandra - Ancient Indian Colonies in the Far East [Part II : Swarāṇḍāviḍ] (Calcutta, Journal of the Royal Asiatic Society, 1956), P. 341.

\textsuperscript{1683} Ibid ; Ibid, PP. 148 - 149 ; Finot, L. - Nouvelles Inscriptions De Sambor Prei Kuk, BEFEO, XXVIII, PP. 32 - 36.

\textsuperscript{1684} Ibid, P. 121.

\textsuperscript{1685} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 20. [Caiya or Jaya became a Buddhist Colony.]
Again, many remains of Buddhism were discovered at Ligor (Nakkhon Śri Dhammarat). A stūpa was built at Ligor and was surrounded by the fifty sanctuaries. Among the sanctuaries, the Vat Phra was the most important where one hundred and seventy one statues of Buddha were in the courtyard. It was one of the magnificent instance in the Malay Peninsula. Again, some terracotta votive tablets which were found out in the neighbouring caves of Ligor indicated that a large number of Buddhist monks lived in the above caves.

An inscription discovered at Vat Semamung in Ligor which shows the importance of the Mahāyāna form of Buddhism, nourished by Śailendra kings of Śrī-Vījaya. In AD 775, a Sanskrit inscription of Ligor gives us information that the Lord of Śrī-Vījaya (Śrīvijayesvara-bhūpati) built three magnificent brick buildings (Vihāras or Caityas), i.e. Padmapiṇī, Śākyamuni and Vajrapāṇi. The above three Caityas were highly praised by that inscription. Even, that inscription informed that Jayanta, the Rajāsthavira (royal priest), constructed three stūpas by the side of three Vihāras or Caityas at the request of the king of Śailendra dynasty. After Jayanta, Adhimukti (or, Adhimukh, the disciple and heir of Jayanta) became the Rajāsthavira who built two another brick Caityas near the three Caityas mentioned before. So, Ligor (Nakkhon Śri Dhammarat) made an important centre of the Mahāyāna Buddhism in Malay at that time.

The Chinese Pilgrime I-Tsing visited Malay twice and stayed there some seven years (AD 688 - AD 695). He referred that at that time also Buddhism established in Malay Peninsula.

So, from the above discussion it can be said that Buddhism more and more developed from the 7th to 1st quarter of the 11th century AD under the patronisation of Śailendra rulers.
Śailendra kings were mainly the followers of the Mahayana Buddhism as well as the Tantric Buddhism\(^{1699}\). For this reason the Mahāyāna Buddhism spread and flourished in the Malay Peninsula in the reigns of the Śailendra rulers.

In the 11th century AD naval expedition was sent against a Śailendra ruler by Rājendra Chola (AD 1014 - AD 1044)\(^{1700}\), ruler of South India\(^{1701}\). As early as AD 1017 - 1018 or sometime before Vir Rājendra sent his naval expedition against Kaṭāha or Kaḍāra or Keddah in Malay Peninsula where the Śailendra power had stronghold\(^{1702}\). But, the great catastrophe occurred over Śailendra empire sometime about 1025 AD\(^{1703}\). So, Rājendra Chola's power reached at central and southern parts of the Malay (i.e. Malay Peninsula) and included the two capital cities, i.e. Kattaha and Śrī-Vījaya\(^{1704}\). Those events were recorded in details in the Rājendra Chola's inscription at Tanjore (South India), dated AD 1030 - 1031\(^{1705}\). At the close of the 13th century AD some regions of Malay came under Sukhot'ai which were once under the Śailendra rulers of Śrī-Vījaya. In AD 1292, Ligor, the most important Buddhist centre of Malaya came under Rāma Khāngheng (AD 1275 - AD 1317)\(^{1706}\), the ruler of Sukhot'ai in Siam\(^{1707}\). In the 14th century AD the whole of Malay came under the Siam or Thailand. It is mentionable that in AD 1299 Tumask kingdom was established at Singapore\(^{1708}\) and repulsed the Thai attack with great success\(^{1709}\). But, at the close of the 14th century AD, Tumask kingdom acknowledged the subjugation of the Thais of Ayuthia in Siam\(^{1710}\).

However, in the middle of the 12th century AD political power rose up in East Java\(^{1711}\) and it was more and more developed in the reigns of the Majapahit rulers. The 'Nāgara Kṛitāgama'\(^{1712}\) and the 'Pararaton'\(^{1713}\) (Book of kings) give us information that Majapahit...

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1700. Mahajan, Vidya Dhar - Ancient India, P. 623 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 37.
1701. Ibid, PP. 623 - 625 ; Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 39.
1704. Ibid, P. 38.
1706. Ibid, P. 976 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 186.
1707. Ibid, PP. 72, 187 ; Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 80 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 176 ; Sen, Jahar - Daksin - Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 39.
1708. Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 40.
1709. Ibid.
1710. Ibid.
1711. Ibid.
1712. Ibid, PP. 30 - 31 [Nāgara Kṛitāgama is a historical book of Java. It was composed by poet Prapancha in AD 1365 (Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 65), in the reign of Rājasanagara (Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 65). Bandes discovered this book at Chakrapanagara of Lambokdvipa where the royal place of Balidvipa's king was located. There are 98 Cantos (division of the long poem) in it. In the 13th and 15th Cantos of the Nāgara Kṛitāgama show that supremacy of the Majapahit rulers in Java established over the whole of Malay Peninsula and Malay Archipelago (Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 65 - 66 ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 10).]
1713. Ibid, P. 32 [Himangshu Bhushan Sarkar assume that Javanese Chronicle the Pararaton was written in about AD 1270 - 1478 and even some part of this book has been written very later days. This book was divided into 18 parts. This book refers that Majapahit's power established over Malay Peninsula.]
power extended over the Malay Archipelago in the reign of Kertanagara (AD 1268 - AD 1292)\(^{1714}\). The 'Nāgara Kṛitāgama' gives us information that in about AD 1275\(^{1715}\), in the reign of Kṛitana-gara, Majapahit established their suzerainty over Palembang and Pahang in Sumatra, from Singapore to Keddah in Malay Peninsula and Triagān̄nu\(^{1716}\). So, southern states of Malay Peninsula passed under the Javanese empire of Majapahit for some time\(^{1717}\).

So, from the beginning of the 2nd quarter of the 11th century AD political turbulence arose in Malay Peninsula, even at whole Malay Archipelago and continued it up to the 14th century AD. Among that time from the close of the 13th century AD to the close of the 14th century AD Malay came under Siam (Thailand). The rulers of Siam were the patron of the Theravāda Buddhism. So, it can be said that at that time the influence of Theravāda Buddhism reached Malay from Siam, though the Mahāyāna Buddhism also existed in Malay very earlier with strong influence. But, it is a matter-of-fact that Buddhist activities were hampered on the above turbulent period\(^{1718}\).

In the 15th century AD Malacca took an important place in the religious history of Malay Peninsula. Malacca Port kingdom was established by Paramesvara, a king of Śallendra dynasty\(^{1719}\). He was recognised as an independent king of Malacca in the Malay Peninsula by the Chinese Ming Emperor in about AD 1403\(^{1720}\). Malacca's close trade relation was then established with Sumatra, Pasai and Perlak\(^{1721}\). A stone inscription written in Malay and Arabian language\(^{1722}\), dated between AD 1303 and AD 1386, was found at Tringannu\(^{1723}\) where the message of Islam was preached\(^{1724}\). Small Muslim merchant communities existed in several ports on the route to China in the 9th century AD and they married the native women, socially they kept themselves away from the Non-Muslim communities\(^{1725}\).

It is mentionable that the Islam introduced in South-East Asian countries from India by Indian missionaries and traders, not from Arabian countries\(^{1726}\). In AD 1292, when Marco Polo crossed the Malacca strait he found the Muslim ruler at Pasai or Pasé and Perlak\(^{1727}\).

\(^{1714}\) Sen, Jahar - Daksin-Purba Asiar Ithās (Malay-Indonesia) (in Bengali), P. 56 ; Hall, D.G.E. - A History of South-East Asia, P. 971.

\(^{1715}\) Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 200.

\(^{1716}\) Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 72.

\(^{1717}\) Sengupta, Sukumar - Buddhism in South-East Asia, P. 116.

\(^{1718}\) Sen, Jahar - Daksin-Purba Asiar Ithās (Malay - Indonesia) (in Bengali), P. 40. [Though, on the political ground, the power of the Thais were more strong enough than the Majapahit rulers, but on the religious ground the influence of Hindu-anished Majapahit kingdom was more strong enough than the Thai Buddhism. So, there is no doubt that both Hinduism and Buddhism were also existed side by side in Malay upto 14th century AD.]

\(^{1719}\) Ibid, P. 60 ; Hall, D.G.E. - A History of South-East Asia, P. 224.

\(^{1720}\) Ibid, P. 61 ; Ibid, P. 225.

\(^{1721}\) Ibid, P. 61.

\(^{1722}\) Ibid.

\(^{1723}\) Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 222. [D.G.E. Hall refers that the date of stone inscription of Trengganu was defaced. It was some between AD 1303 and AD 1387.]

\(^{1724}\) Ibid.

\(^{1725}\) Hall, D.G.E. - A History of South-East Asia, P. 221.

\(^{1726}\) Sen, Jahar - Daksin-Purba Asiar Ithās (Malay - Indonesia) (in Bengali), P. 62 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 200.

\(^{1727}\) Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 221.
Afterwards a burial ground was found where a name of Malik-al-Saleh was engraved on a tombstone\textsuperscript{1728} and he died on AD 1297\textsuperscript{1729}. It was mentioned in the 'Hikawat-Rājaj-Pasai' that Islam came from South India\textsuperscript{1730}. To the close of the 13th century AD some states of Northern Sumatra received Islam and in the 15th century AD Malacca received Islam\textsuperscript{1731}.

It was an important event that Paramesvara (AD 1403 - 1424), ruler of Malacca married the daughter of Sultan of Pasai and Paramēśvara himself also received the religion of Islam in AD 1414\textsuperscript{1732}. Then he was known as Megat Iskandar Shah\textsuperscript{1733}. His successors were Śrī Mahārāja (AD 1424 - 1444)\textsuperscript{1734}, Rājā Kāsīm or Muẓaffar Shah (AD 1446 - 1459)\textsuperscript{1735}, Śrī Paramēśvara Deva Shah\textsuperscript{1736}, Mansur Shah or Rājā Ābdullāh (AD 1459 - 1477)\textsuperscript{1737}, Aļa‘uddin Riayat Shah (AD 1477 - 1488) and Mahmūd Shah (AD 1488 - 1511)\textsuperscript{1738}. In the reign of Rājā Kāsīm Malacca became a great centre of Islam culture and main trade centre\textsuperscript{1739}. Though the Islam rule and religion spread over Malay, yet it was never able to througibly change the social and religious customs in Malay\textsuperscript{1740}.

It is discussed before (Chapter-II, Page 26) that in the 16th century AD and onwards Malay was influenced by the European Colonies (like Portuguese, Dutch and British)\textsuperscript{1741}. Again, Japan occupied Malay from February, 1942 to September, 1945\textsuperscript{1742}. At last 31st August 1957 the Malayans were got their freedom\textsuperscript{1743} and in AD 1959 Singapore became largely self-governing\textsuperscript{1744}.

Now Islam is strong enough in Malay, yet Buddhism also present there. Not only Malay, the whole of Malayasia (Malay, Saba, Sarawak) there are 53% Muslim, 18% Buddhist, 7% Hindu and 7% Christian\textsuperscript{1745}.

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{1728} Hall, D.G.E. - A History of South-East Asia, P. 222. \{The stone came from Cambay in Gujerat.\}
\item \textsuperscript{1729} Ibid ; Sen, Jahar - Daksin-Purba Asiar Itihsās (Malay - Indonesia) \{in Bengali\}, P. 62.
\item \textsuperscript{1730} Sen, Jahar - Daksin-Purba Asiar Itihsās (Malay - Indonesia) \{in Bengali\}, P. 62.
\item \textsuperscript{1731} Ibid, P. 63.
\item \textsuperscript{1732} Ibid, P. 61 ; Hall, D.G.E. - A History of South-East Asia, PP. 225 - 226.
\item \textsuperscript{1733} Hall, D.G.E. - A History of South-East Asia, P. 225 ; Debenham, Frank - Illustrated World Geography, P. 427.
\item \textsuperscript{1734} Ibid, P. 226 ; Sen, Jahar - Daksin-Purba Asiar Itihsās (Malay - Indonesia) \{in Bengali\}, P. 61 \{Śrī Mahārājā was the son of Paramēśvara.\}.
\item \textsuperscript{1735} Ibid, P. 225 \{The Portuguese writers refer Rājā Kāsīm or Muẓaffar Shah as Modafaixa or Malasar Shah\}; Ibid, P. 63 \{Rājā Kāsīm or Muẓaffar Shah was the son of Śrī Mahārājā\}.
\item \textsuperscript{1736} Ibid \{Rājā Ibrahim was the real name of Śrī Paramēśvara Deva Shah\}; Ibid.
\item \textsuperscript{1737} Ibid, P. 227 ; Ibid, P. 64.
\item \textsuperscript{1738} Ibid \{Aļa‘uddin Riayat Shah was the son of Mansur Shah or Rājā Ābdullāh and Mahmūd Shah was the brother of Aļa‘uddin Riayat Shah\}; Ibid, P. 65.
\item \textsuperscript{1739} Ibid ; Ibid, P. 63.
\item \textsuperscript{1740} Sen, Jahar - Daksin-Purba Asiar Itihsās (Malay - Indonesia) \{in Bengali\}, P. 62.
\item \textsuperscript{1741} Ibid, PP. 75ff ; Mukhopadhayay, Jognath - Bhugol Avidhan (A Dictionary of Geography, in Bengali), P. 220; Debenham, Frank - Illustrated World Geography, P. 427 ; Hall, D.G.E. - A History of South-East Asia, P. 227, \{Albuquerque conquest Malay in AD 1511. Datch influence came Malay in AD 1641, after the displaced of Portuguese. British influence came Malay from AD 1786.\}
\item \textsuperscript{1742} Ibid, P. 208 ; Stamp, L. Dudley - A Regional Geography (Asia, Part-IV), P. 110.
\item \textsuperscript{1743} Ibid, P. 230 ; Debenham, Frank - Illustrated World Geography, P. 427 ; Mukhopadhayay, Jognath - Bhugol Avidhan (A Dictionary of Geography, in Bengali), P. 220 ; Majumdar, Subir (Bengali Translation) - Unnyansil Deshar Arthanaitik O Sāmajik Bhugol \{Original Text - Maxacovaxi, V. R. - Economic and Social Geography of Developing Countries\}, P. 120.
\item \textsuperscript{1744} Debenham, Frank - Illustrated World Geography, P. 427.
\item \textsuperscript{1745} Mukhopadhayay, Jognath - Bhugol Avidhan (A Dictionary of Geography, in Bengali), P. 220.
\end{itemize}
\end{footnotesize}
Sumatra is the westernmost island of the Malay Archipelago. Being situated on the midway of maritime trade route between India and China, Sumatra took an important position in the history of maritime trade and colonial history of South-East Asia. So, important harbours and trading stations established and developed in the eastern coast of Sumatra and also western side of Malacca strait (towards China). The Buddhist Jātakas (like, Mahājana Jātaka) and Kauṭilya’s Arthasastra refer to the voyages between India and Suvarṇabhūmi which existed long before the Christian era. Most probably Indian Hindu Colony established in Sumatra before the beginning of the Christian era. According to Sir Charles Eliot, "It does not appear that any prince ever claimed to be king of all Sumatra". Śrī-Vijaya was the earliest Hindu kingdom in Sumatra (generally identified with Palembang) which was established in or before the 4th century AD and also rose its power towards the close of the 7th century AD. The rulers of Śrī-Vijaya also received early the doctrine of Buddha. The Chinese Annals of the Liang Dynasty state that the customs of Kandali (Can-to-li or afterwards called San-bo-tsai, the Sabaze of the Arabs), a state which was located near Palembang were much the same as those of Camboja. It can be assumed that the country was Buddhist. The Sung Annals refer that San-bo-tsai used Sanskrit language in writing and it leads us to support that the country was Buddhist. The name of the several kings begins with the Sanskrit word Śrī, i.e. Si-li-ma-ha-la-sha (Śrīmahārāja), Si-li-tich-hwa (perhaps Śrīdeva). King Śrī

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1746. Oxford University Press Private Ltd. - The Oxford School Atlas, PP. 24 - 25 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 22 ; Hall, D.G.E. - A History of South-East Asia, PP. 13, 42. [In the beginning of the 5th century AD the importance of this sea route grew more and Sumatra established her strong hold over maritime trade.]

1747. Ibid ; Ibid.


1749. Basak, Radha Gobinda (Edited) - Kauṭilya’s Arthasastra, Volume-I, P. 44.

1750. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 198. [Here Suvarṇabhūmi probably Burma, but in another view it is Sumatra, i.e. Ananda K. Coomaraswamy refers that the Land of Gold is really applicable to Sumatra, and not to Java, though in the Rāmāyaṇa, the word 'Suvarṇa Karamaṇḍīram' (Rāmāyaṇa, Kishkināh Śrīnāg, V.V., 30 - 31) is used for Java.]


1752. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 198 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 22 - 23. ["......it will not be wrong to place the beginning of Hindu Colonisation in Sumatra at the beginning of, if not two or three centuries before, the Christian era."]


1754. Hall, D.G.E. - A History of South-East Asia, P. 48. [Chinese name Che-li-fo-che, Sanskrit name Śrī-Vijaya and today called Palembang.]

1755. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 23 ; Mahajan, Vidya Dhar - Ancient India, P. 667.

1756. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212.

1757. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 23.

1758. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212.


Varanarendra sent Rudra (a Hindu) as an ambassador to China sometime between AD 454 and AD 464. A Buddhist king Gautama Subhadra who ruled in AD 502, his son Vijayavarman sent an embassy to China in AD 519. Sir Charles Eliot also agrees that Kandall also sent three envoy to China between AD 454 and AD 519.

An inscription, dated AD 684 which was discovered at Palembang, informs that Śrī-Jayanāśa (or Jayanāga), ruler of a Hindu kingdom named Malayu (in Chinese Mo-lo-yoou and modern Jambi on the river Batang) who ruled over Śrī-Vijaya and Malayu was a devout Buddhist.

Soon after the Sailendra rulers of Śrī-Vijaya also gained their independence before AD 690. According to Regenald Le May, "A group of inscription found at Palembang on the heights of Batang Hari and also on the island of Banka (which lies off the coast, half-way between Java and Singapore) refer to the existence in AD 684-686, of a state in the region of Palembang which had just conquered Malayu (now Jambi) to the north as well as the island of Banka, and was preparing a military expedition against Java. This state was Črivijaya, whose embassies to the imperial court of China already date from AD 670." The famous Chinese pilgrim I-Tsing visited the above two Sumatran states, i.e., Malayu and Śrī-Vijaya in his way of journey. I-Tsing visited Sumatra twice. In his way of journey to India, in AD 671, I-Tsing reached Malayu which was later on called Śrībhoga or Śrī-Vijaya (in Sanskrit) or Che-li-fo-Che or Shih-li-fo-Shih in Chinese. He tells us more than 1,000 Buddhist monks lived there and their rules and social cultures were the same as those of India. Before going on to India, I-Tsing had studied there the Sabdavidya (Sanskrit Grammar) for six months. It can be said Śrī-Vijaya was then a centre of the Mahāyāna Buddhism.

1763. Ibid.
1765. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212; Haldar (De), Manikuntala - Baudhā Dharmer Itihās (in Bengali), P. 393.
1766. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. xli, 10 ['Malayu, which newly received the name of Śrībhoga'. It is also located in the island of Sumatra.].
1768. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212; Mahajan, Vidyā Dhar - Ancient India, P. 667 - 668; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 23 [Jayanāśa's political power extended over Banka, the neighbouring island of Sumatra. He sent an expedition against Java].
1769. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 198.
1770. May, Regenald Le - The Culture of South-East Asia, P. 77.
1772. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. xl.
1773. Ibid, P. XXX.
1775. Ibid; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. XXXIV, xl.
1777. Ibid.
1778. Ibid; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. XXX.
Again in AD 685, I-Tsing returned\textsuperscript{1779} to Śrī-Vijaya having collected some Buddhist scriptures from India which were more than 500,000 gāthās of Tipitaka and spent some four years in Śrī-Vijaya for translating the Buddhist scriptures from Sanskrit into Chinese\textsuperscript{1780}. In AD 688\textsuperscript{1781} or AD 689\textsuperscript{1782}, he went to Canton for urgent need of writing materials and helpers and also returned to Śrī-Vijaya that year\textsuperscript{1783}. Then he stayed in Śrī-Vijaya for seven years to complete his writing works (both translating and memorising)\textsuperscript{1784}. Then he went to China in AD 695\textsuperscript{1785}.

Again, from his itinerary we learn that more than ten countries were under the influence of Buddhism\textsuperscript{1786}. According to him, Hīnayāna Buddhism was prevalent in those countries, excepting Śrī-Vijaya\textsuperscript{1787}. In Śrī-Vijaya the Mahāyāna Buddhism took its place\textsuperscript{1788}. In this regard Sir Charles Eliot refers that "This is a surprising statement, but it is impossible to suppose that an expert like I-Ching can have been wrong about what he actually saw in Srībhoja. So far as his remarks apply to Java they must be based on hearsay and have less authority, but the sculptures of Boroboedoer appear to show the influence of Mulasarvāstivādin literature. It must be remembered that this school, though nominally belonging to the Hīnayāna, came to be something very different from the Theravāda of Ceylon".\textsuperscript{1789} Though Śrī-Vijaya's Buddhism was mainly Mahāyāna which has been confirmed by the discovery of Bodhisattvas there, yet there is also evidence of the existence of some Hīnayāna Sanskrit Canon.\textsuperscript{1790}

\begin{itemize}
\item \textsuperscript{1779} Hall, D.G.E. - A History of South-East Asia, P. 48; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, PP. XXXIII (I-Tsing studied Sabdavidyā (Sanskrit Grammar), Buddhist texts and commentaries and even translating the original texts, either Sanskrit or Pāli at the famous Buddhist University, named Nālandā Vihāra for a long time, i.e., for ten years, probably AD 675-685 and then returned to Śrī-Vijaya; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 198.
\item \textsuperscript{1780} Ibid; Ibid, P. XXXIII; May, Reginald Le - The Culture of South-East Asia, P. 77. [According to I-Tsing, "The Indian Texts I brought formed more than 500,000 slokas, which, if translated into Chinese, would make a thousand volumes, and with these I am now staying at Bhoga"].
\item \textsuperscript{1781} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 162; Ibid, P. XL.
\item \textsuperscript{1782} Hall, D.G.E. - A History of South-East Asia, P. 48.
\item \textsuperscript{1783} Ibid; May, Regenald Le - The Culture of South-East Asia, P. 77.
\item \textsuperscript{1784} Ibid; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, P. xl.
\item \textsuperscript{1785} Ibid; Ibid, P. XXXVII.
\item \textsuperscript{1786} Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, P. XXXIX. [(a) Po-lu-shi Island; Pulushih; (b) Mo-lo-ya country; Malayu; or, Shih-ši-fo-shih country; Srībhoja; (c) Mo-ho-hsin Island; Mahāsin; (d) Ho-ling Island: or, Po-ling; Kaligā; (e) Tan-tan Island; Natuna; (f) Pen-pen Island; Pem-pen; (g) P’o-li Island; Bali; (h) Ku-lun Island; Pulo Condore; (i) Fo-shih-pu-lo Island; Bhogapura; (j) A-shan Island: or, O-shan; (k) Mo-chia-man Island; Maghaman. etc.
\item \textsuperscript{1787} Ibid, PP. 10 - 11 ["Buddhism is embraced in all these countries, and mostly the system of the Hīnayāna (the Smaller Vehicle) is adopted except in Malayu (= Srībhoja), where there are a few who belong to the Mahāyāna (the Larger Vehicle")]; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212.
\item \textsuperscript{1788} Ibid, PP. 10 - 11, xli; Ibid; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), P. 393.
\item \textsuperscript{1789} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 162.
\item \textsuperscript{1790} Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671-695) by I-Tsing, PP. 10 - 11, xli; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212.
\end{itemize}
From the description of I-Tsing's itinerary and scholars opinion's it may be said that mainly the Mahāyāna Buddhism established in Sumatra by the patronisation of the Śailendra rulers in the 7th century AD. The mighty prowess of the king of Śrī-Vijaya spread over the neighbouring kingdoms, i.e. Malay Peninsula, Java and even Borneo. From about the middle of the 8th century AD to beginning of the 11th century AD Central Java came under the supremacy of Śailendra rulers of Śrī-Vijaya and they were also adherent of the Mahāyāna Buddhism. At that time many Buddhist remnants were established there by the Śailendra rulers. From the 7th century AD to 11th century AD, Malay Peninsula came under the supremacy of the Śailendra rulers of Śrī-Vijaya. At that time the Mahāyāna Buddhism was strongly established in the Malay Peninsula. As like as Central Java many Buddhist evidences were shown there. From the above discussion it may be said that the Śailendra rulers of Śrī-Vijaya played in the Mahāyānist movement of expansion through South-East Asia. The Śailendra rulers held their supremacy over Sumatra and his neighbouring countries until 11th century AD.

The irresistible power of the Śailendra rulers declined by the naval expedition of the Chola rulers of India, once again in the 11th century AD.

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1791. Sen, Jahar - Daksin-Purba Asiar Itihas (Malay - Indonesia) [in Bengali], PP. 46ff; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 33ff; May, Reginald Le - The Culture of South-East Asia, PP. 90ff; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, PP. 203ff; Chatterjee, Bijan Raj - India and Java, Part I., PP. 2ff.

1792. Ibid, PP. 50, 49; Ibid; PP. 105ff; Ibid, PP. 98, 100-102; Ibid, PP. 203-204, 206; Ibid, Part I, PP. 4, 5; Eliot, Sir Charles - Hinduism and Buddhism, Volume III, P. 165; Sengupta, Sukumar - Buddhism in South-East Asia, P. 129. [The important instances were Borobudur Stūpa, Chaṇḍi Kalasan, Chaṇḍi Sari, Chaṇḍi Sewou, Chaṇḍi Mendut, Chaṇḍi Ploasan and Chaṇḍi Sajīwan, image of the Bodhisattva Manjuśrī etc.]

1793. Ibid, PP. 38ff; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 120ff; Ahir, D. C. - Buddhism in South-East Asia: A Cultural Survey, P. 57; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79; Hall, D.G.E. - A History of South-East Asia, P. 50.

1794. The important instances of Caiya (Jaya) in Malay Peninsula are a brick sanctuary of Vat Keo (Sengupta, Sukumar - Buddhism in South-East Asia, P. 120), two Buddhist temples of Vat Keo and Vat Phra (Sengupta, Sukumar - Buddhism in South-East Asia, P. 120; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 20), a bronze image of Tārā (Sengupta, Sukumar - Buddhism in South-East Asia, P. 121), two bronze images of Lokesvara (Sengupta, Sukumar - Buddhism in South-East Asia, P. 120; Majumdar, Ramesh Chandra - Ancient Indian Colonies in the Far East, Part II, Suvarṇadvīpa, P. 341), two Buddhist statues (Sengupta, Sukumar - Buddhism in South-East Asia, P. 120; Majumdar, Ramesh Chandra - Ancient Indian Colonies in the Far East, Part II, Suvarṇadvīpa, P. 148-149; Finot, L. - Nouvelles Inscriptions De Sambor Prekuk, BEFEO, XXVIII, PP. 32-36) etc. The important instances of Ligor or Nakhon Sri Dhammarat in Malay Peninsula are a stūpa of Ligor surrounded by the fifty sanctuaries (Sengupta, Sukumar - Buddhism in South-East Asia, P. 121; Majumdar, Ramesh Chandra - Ancient Indian Colonies in the Far East, Part II, Suvarṇadvīpa, P. 149), some terracotta votive tablets of a cave (Sengupta, Sukumar - Buddhism in South-East Asia, P. 121), three magnificent brick building (Vihāras or Casinos), i.e. Padmapāṇi, Śākyamuni and Vajrapāṇi (Sengupta, Sukumar - Buddhism in South-East Asia, P. 121-122) etc.

1795. Mahajan, Vidyā Dhar - Ancient India, PP. 625, 676-677; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 37-40. [Rājendra Chola, the king of the Chola kingdom in South India sent a naval expedition against the Śailendra ruler sometime about AD 1025. Rājendra Chola conquered many territories of the Śailendra ruler. Though, after the death of Rājendra Chola, the Śailendra ruler recovered their power which was lost. However, in AD 1063, Vīrājendra Chola once again attacked Śailendra kingdom and conquered Kedara in Malay. Śailendra ruler offered homage to him and this conflict was lasting near about for a century.]
Thereafter, the Majapahit rulers of East Java, i.e., Kṛitanagara Hayam Wuruk (Rājasanagar) attacked the dominions of the Śailendra rulers and the Malay Peninsula and whole of Malay Archipelago came under the supremacy of the Majapahit of East Java. On the other hand, towards the close of the 13th century AD, Siam occupied the Northern part of the Malay Peninsula. As an ultimate result, the Śailendra Empire became nearly a local power. The Chinese Ming Annals refer that upto AD 1376 or shortly after San-bo-tsai (Kandali, which was located near Pālembang) was conquered by Javanese troops. In AD 1343 a Sumatran prince named Ādiṭṭhavarmān, apparently a vassal of Majapahit, erected an image of Manjusrī and one of Amoghapāsā at Tjandi Djago.

From the above discussion it appears that though the political fluctuation of Sumatra continued from about the 4th century AD to 14th century AD, yet the Mahāyāna Buddhism existed in Sumatra. It was possible, because, both the Śailendra rulers of Śrī-Vijaya and the rulers of Eastern Java were also the patrons of the Mahāyāna Buddhism. Probably, Buddhist activities were very slacked from time to time for the political disturbances (i.e., war). In this regard it is mentionable that the Tāntrīc Buddhism entered Sumatra by the efforts of the East Javanese rulers.

In the 15th century AD Islam fully penetrated in Sumatra, though its process of penetration started before about two century AD. Any trace of the ancient civilisation of Sumatra hardly remains. At present, most of the people of Sumatra are Islam.

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1796. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 41, 65, 72; Sen, Jahar - Daksin-Purba Asiar Ithās (Malay - Indonesia) [in Bengali], PP. 30, 57. [In AD 1275, Kṛitanagara sent an expedition to Malayu (in Chinese Mo-lo-yeou, but modern Jambli – Hall, D.G.E. - A History of South-East Asia, P. 48) on the river Batang and conquered it. Then he made it a separate state under his own authority. But, towards the aggressive policy of Rājasanagar in AD 1357, the Majapahit supremacy extended over whole of Malay Peninsula and Malay Archipelago. The Pararaton and the 13th & 15th cantos of the Nāgara Kṛīṭāgama refers the unquestioned supremacy of the rulers of the kingdom of Majapahit in Java. Their power extended over Malay Peninsula and Malay Archipelago].

1797. Ibid, P. 42.

1798. Ibid; Mahajan, Vidya Dhar - Ancient India, P. 677.

1799. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 163, fn. 2. [The conquest however was incomplete and about 1400 a Chinese adventurer ruled there sometime. The name was changed to Ku-Kang, which is said to be still the Chinese name for Pālembang.]


1801. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 84.

1802. Sengupta, Sukumar - Buddhism in South-East Asia, P. 132; Chatterjee, Bijan Raj - India and Java, Part-I, P. 52. [According to the Nāgara Kṛīṭāgama and the Pararaton, Tāntrīc Buddhism flourished in Java and also in Sumatra in the reigns of Airlangga (king of East Java), Jayabhaya (king of Keḍiri) and Kṛīṭanagara (king of Janggala or Sīṅgasārī).]


1804. Ibid, PP. 72 - 79.
The island of Java is one of the most beautiful and fertile countries in the world. This island country is mentioned in the epic Rāmāyaṇa. Professor Sylvain Lévi suggests that the verses of the Rāmāyaṇa were written on a date not later than the 1st century AD. Ptolemy, the Alexandrine astronomer and Geographer mentioned Java as Jabadien (in Sanskrit Yavadvipa) in his Geography 'the Geographia', wrote in about the middle of the 2nd century AD. Ptolemy explained that Java was a main berley (Yava) producing Island. For this reason, the island is known as Javadvipa or Java. The name Javadvipa or Java bearing a Indian Hindu Sanskrit name was already known to the foreigners. The Chinese Chronicle gives us information that in about AD 132, Tiao-Pien, the king of Ye-Tiao sent an embassy to the Chinese Emperor and the Chinese Emperor presented to Tiao-Pien for his honour a golden seal and a violet ribbon. Pelliot refers that Ye-Tiao is Yavadvipa. Again, Ferrand said that Tiao-Pien is Devavarman. A Javanese tradition refers that the Hindu state was founded in Java in AD 56.

So, it can be said that Hindu kingdom established in Java in between the close of the 1st century AD and the beginning of the 2nd century AD.

As like as Malay Hindu kingdom founded in Java by the colonial activities, who came from India. One of the old inscriptions discovered at Pagaroyang in Sumatra in AD 656 refers that

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1805. "Yatnavanto Yavadvipaṇ Śaptarājyaopasobhitam Ṛ
Suvanra-rūpyakadvipan Suvanra-karamanditaṁ ā 30
Yavadvipatikramyā Śīśiro nāma parvataḥ ā
Divam Śrīśatī Śrāgeṇa Devadānavanaśevidāṁ ā 31"

— Acharya Chakravarti, Dr. Dhanesh Narayan (Edited) - Valmiki Rāmāyaṇa (Sanskrit), [Calcutta, New Light, 1997], Kishkindhā KAndam, Sarga no. 40, Ślokas 30 - 31, P. 786 [Sugriva's monkey hordes went to search of missing Śīla (wife of Rāmachandra in the Rāmāyaṇa) in the whole world. The islands which were mentioned in list of Sugrīva, among them Yavadvipa or Java was one of the most important Islands of his list.] ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 1 & Part-II, P. 29 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 5.


1807. Ibid ; Ibid.

1808. Ibid [Ptolemy wrote this book in about AD 150.] ; Hall, D.G.E. - A History of South-East Asia, P. 15 [Ptolemy wrote it in AD 165 or possibly earlier.] ; Takakusu, Junjirō (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. xviii.

1809. Chatterjee, Bijan Raj - India and Java, Part-I, P. 1 ; Takakusu, Junjirō (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, P. xlviii.

1810. Ibid ; Sen, Jahar - Daksin-Purba Asiar Iithās (Malay - Indonesia) [in Bengali], P. 45.

1811. Ibid ; Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 22.

1812. Ibid ; Ibid.

1813. Ibid ; Ibid.

1814. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 22 ; Ibid.

Adityadharma was the ruler of the 'First Java' (or Java)\(^{1816}\). Moreover, four undated Sanskrit rock-inscriptions discovered within the boundaries of the modern Bâtavia Province in West Java, indicate that Pûrṇavarman was the ruler of West Java who was also a Vaishnava and adherent to the Brahmanical religion\(^{1817}\) and on palaeographical grounds this series has been assigned to AD 450\(^{1818}\). His capital was at Târūma-nagara\(^{1819}\). In AD 413, the Chinese pilgrim Fa-hien reached West Java from Ceylon in the reiga of Pûrṇavarman\(^{1820}\). He refers that there were many Brâhmaṇs in Java, but Buddhism in Java is not worth mentioning\(^{1821}\). Fa-hien refers that 'Heretic Brahmans flourish there, and the Buddha dharma hardly deserves mentioning'\(^{1822}\). Not only in West Java, but also in Central and East Java, any where there was no strong evidence about Buddhism. So, it can be said that Indianised Hinduism spread in Java before the 4th century AD, but not Buddhism.

Probably Buddhism was first introduced in Java soon after in AD 413. In AD 423, Gunavarman, a Kâshmirian (an Indian) prince who became a Buddhist monk came to Java via Ceylon\(^{1823}\). Probably he was the first man who preached the Buddhist doctrine in the royal family of Java\(^{1824}\). He converted the king, his mother and the royal family and the people to Buddhism\(^{1825}\). Then Buddhism spread very soon throughout the kingdom and was well-established there\(^{1826}\). As an adherent of Buddhism Gunavarman's fame reached China\(^{1827}\). He went to Nanking in China in AD 431 with the request of the Chinese Emperor\(^{1828}\). Probably, Gunavarman was an adherent of the Therâvâda Buddhism. According to Anukul Chandra Banerjee, "We are told that Gunavarman was an adherent of Mûlasarvâstivâda school of Buddhist thought and due to his strenuous efforts this school became powerful in Java and neighbouring regions"\(^{1829}\).

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1816. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsang, P. xlvi.
1817. Ibid [The rulers were Vaishnava.]; Chatterjee, Bijan Raj - India and Java, Part-II, PP. 1, 21, 24; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 22; Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 45.
1819. Ibid, Part-II, PP. 1, 24 "(1) Bikakrântasyâbanipateh (2) Šrîmatah Pûrṇarn Varmanah; (3) Tûrumanagarendrasya (4) Bijnoriva Paddadyan; 11 – 2")".
1820. Ibid, Part-I, P. 2; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 83 [Fa-hien visited Java in AD 414]; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsang, P. xviii.
1821. Ibid; Ibid; Sengupta, Sukumar - Buddhism in South-East Asia, P. 212; Sen Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], PP. 45 - 46.
1822. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsang, P. xviii.
1823. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 83, fn. 1; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212; Sen Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 46; Chatterjee, Bijan Raj - India and Java, Part-I, P. 2.
1824. Ibid; Ibid; Ibid; Ibid.
1825. Ibid; Ibid; Ibid.
1826. Pelliot, P. - Deux itineraires de China en Inde (Hanoi, BEFEO, 1904), IV, PP. 132ff; Ibid.
1827. Haldar (De), Manikuntala - Buddha Dharmer Ithâs (in Bengali), P. 393.
1828. Ibid.
1829. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212.
The famous Chinese pilgrim I-Tsing refers that on his way of journey he found more than ten countries were under the influence of Buddhism. Among them Hinayāna chiefly prevailed in Java.

Towards the end of the 6th century AD Western Java fell into decay and Central Java rose into prominence. The Chinese history of the Tang Dynasty (AD 618-906) refers that a Hindu kingdom, named Kalinga (Chinese Ho-ling) established in Central Java. We have no more definite information about Kalinga (Ho-ling) kingdom in Java. So, near about two centuries the political and religious history of Java is surrounded by obscurity.

A powerful kingdom was established in Central Java in about beginning in the 8th century AD. Its capital was probably at Mataram. That old kingdom was established by Sannaha who was succeeded by his son Saṅjaya.

The Janggal inscription of Kedu in Central Java, in AD 732, informed that king Saṅjaya reconstructed a Śiva temple and also set up a Sivalīṅga there. Probably, the temples of Śiva on the Dieng (Pihyang) plateau should be ascribed at that time. So, it can be said that Saivism was prevalent in Central Java for a half century (i.e., beginning of the 8th century AD to the middle of the 8th century AD).

Shortly, after the death of Sanjaya, Central Java came under the rule of Śailendra rulers of Śrī-Vijaya. The Śailendra rulers were great patrons of the Mahāyāna Buddhism.
An inscription found near the sanctuary of Kalasan in Central Java, dated AD 778/1842, gives us information that Panamgkaraṇa, the ruler of the Śailendra dynasty built the sanctuary of Kalasan in the village of Kalasa in Central Java1843 which was dedicated to the Buddhist goddess Tārā1844. Most probably this is the monument known as Chaṇḍī Kalasan temple which is situated to the east of the town of Jogjakarta1845. The script of this inscription was the similar nature with North Indian alphabet as well as in Cambodia which was the dominating influence of Śrī-Vijaya1846. According to Bijan Raj Chatterjee, "...this North Indian script of Java and Cambodia is obviously more akin to Bengali than to the Devanagari Characters"1847. The Kalasan inscription of AD 778 refers that at that time Prāmbaṇa was the virtual capital of Śrī-Vijaya until AD 860.1848

The Kelurak inscription which was discovered near Prāmbaṇa in Central Java, in AD 7821849, give us information that Kumaraghosha, the inhabitant of Gaudi (Gauda) in West Bengal 1842. May, Regenald Le - The Culture of South-East Asia, P. 100 ; Chatterjee, Bijan Raj - India and Java, Part-II, P. 58 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203.

1843. Ibid, P. 100 ; Sen, Jahar - Daksin-Purba Aśār Ithās (Malay - Indonesia) [in Bengali], P. 49.

1844. Ibid; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 165 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203 ; Sen Gupta, Sukumar - Buddhism in South-East Asia, P. 129; Chatterjee, Bijan Raj - India and Java, Part-I, P. 4 & Part-II, PP. 57 - 58 [Dr. Stutterhein identifies Panamgkaraṇ as the son and successor of Sanjaya and father of Bālaputradeva and Tārā would be the queen of Panamgkaraṇ. Though the Nālandā inscription (AD 850) indicated that Bālaputradeva of Sumatra, the founder of the Nālandā Vihāra was the grand-son of a Java king. But, Bālaputra's father's name is not clearly mentioned in the Nālandā Inscription. But, the word 'Bṛhatanāmaphrathana' used in that place; which means he who has crushed the valiant enemy. Again, Bālaputra's father is described as 'Samarāghraṇ' which means the foremost in War. But, Bālaputra's mother is mentioned as Tārā, daughter of Dharmasetu. So, Dr. Stutterhein identifies Sanjaya with the grand-father of Panamgkaraṇ and Panamgkaraṇ was the father and Tārā (queen of Panamgkaraṇ) was the mother of Bālaputradeva. Dr. Stutterhein was confirmed the Kalasan inscription, in AD 778. Because, Panamgkaraṇ dedicated the Kalasan temple to Tārā. Probably, Kalasan temple might have been built to commemorate her (Tārā, wife of Panamgkaraṇ) memory and after the death of Tārā, she might have been identified with the goddess Tārā. In this regard Dr. Stutterhein boldly identified Dharmasetu with Dharmapāla, the famous Pāla king in Bengal.]

1845. Ibid ; Ibid.


1847. Ibid.

1848. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 199.

1849. May, Regenald Le - The Culture of South-East Asia, P. 100 ; Sen, Jahar - Daksin-Purba Aśār Ithās (Malay - Indonesia) [in Bengali], P. 49 ; Chatterjee, Bijan Raj - India and Java, Part-II, PP. 60 - 63: [The Kelurak inscription is badly damaged, but luckily its some important portions are decipherable.]

1 Some important portion of the damaged Kelurak inscription.

"Gaudidvapagurukramambujarajaḥ pūplamālīgatāmanā.............ārthavidyāmahārdevahadāvāyaveda i
..............prāṇājīhāṅkaṁsrīyā sreyaḥ kārā..............vidvādriyā i (7)

Sakaṇrapākālaṁ vāraṇāsmāvatāraṇākāya i....Kūrmahā.......rājaguruṇā lokārthaṣaṁshāpyānā i i(8)

..............prāṇājīhāṅkaṁsrīyā sreyaḥ kārā..............vidvādriyā i (7)

Sakaṇrapākālaṁ vāraṇāsmāvatāraṇākāya i....Kūrmahā.......rājaguruṇā lokārthaṣaṁshāpyānā i i(8)


Śakaṇrapākālāttaī varaṇāsmā sıapatācāruḥ,
Varṣaiṁ Kumāradhipāḥ sthāpitavān mahīdhipaṁ imaṁ i (11)"
(India) and teacher of Dharanindrā, the ruler of the Śailendra Dynasty, constructed 'an image of the Bodhisattva Manjuśrī, making at one stroke a synthesis of the Buddhist Tri Ratana, the Brahman Trimurti and all the gods'.

Another Buddhist instance, located a little to the north of Chaṇḍi Kalasan and contemporary Śailendra building known a Chaṇḍi Sari which was a two-storeyed vihāra type containing shrines and monastic apartments for the Mahāyānist monks.

Another mentionable Buddhist instance is Chaṇḍi Sewou (Sewu) which was constructed in the early 9th century AD. Chaṇḍi Sewou which means 'the thousand temples', is said to be the great Buddhist temple complex. The main building of Chaṇḍi Sewou (Sewu) was surrounded by nearly 250 (or, 240) subsidiary shrines which were in unequal rows, everyone of which contained the statue of a Dhyāni Buddha. However, a sedent bronze Buddha image was found in the main cell.

In the middle of the 9th century AD many Buddhist temples of the Mahāyāna form were constructed at Chaṇḍi Plaosan and Chaṇḍi Sajiwan in the neighbourhood of Borobudur. The beautiful images of Buddha, Mañjuśrī and Avalokiteśvara were found in the Buddhist shrines of Chaṇḍi Mendut which was located about 25 miles north-west of Jogjakarta in Central Java. The Chaṇḍi Mendut bore the classical style of Central Java.

The most wondrous and magnificent Buddhist stūpa located on the top of a hill in the Keḍu Plain in Central Java is Borobudur Stūpas which was constructed by the Śailendra rulers of Śrī-Vijaya. The construction of Borobudur may be referred to the century AD 750 - AD 850.

The central stūpa was surrounded by 72 small stūpas which are arranged

1850. May, Regenald le - The Culture of South-East Asia, P. 100 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 129 [Kumāraghošha was mentioned in the inscription as 'Gaudidvaguru']. ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 35.
1851. Sen, Jahar - Daksin-Purba Asiar Itihas (Malay - Indonesia) [in Bengali], P. 50 [Mahārāja Panangkarāj and Dharanindrā both are same person].
1852. Ibid, P. 49 ; May, Regenald Le - The Culture of South-East Asia, P. 100 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 129.
1854. Ibid ; Ibid ; May, Regenald Le - The Culture of South-East Asia, P. 101.
1855. Ibid.
1856. Ibid ; May, Regenald Le - The Culture of South-East Asia, P. 101.
1858. Ibid.
1859. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203.
1860. Ibid, P. 206 ; May, Regenald Le - The Culture of South-East Asia, PP. 101 - 102. [A beautiful Śailendra image of the Bodhisattva found in the Chaṇḍi Plaosan temple located in the north-east of Jagjakarta.]
1861. May, Regenald Le - The Culture of South-East Asia, P. 102.
1862. Ibid, P. 100 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 108 ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 5 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 165.
1864. Ibid, P. 106 ; Sen, Jahar - Daksin-Purba Asiar Itihas (Malay - Indonesia) [in Bengali], P. 50.
1865. Ibid, PP. 105ff ; Ibid ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 204 ; May, Regenald Le - The Culture of South-East Asia, P. 98.
1866. Ibid, P. 105.
in three concentric circles\textsuperscript{1867}. There are eleven series of sculptured panels (total number of panels is about fifteen hundred) which depict the life of Goutama Buddha or Sakyamuni, different Jātaka stories etc\textsuperscript{1868}. The body of the buildings consists of six square terraces\textsuperscript{1869}. The terraces contain five rows of Dhyāni or Heavenly Buddhas on each side\textsuperscript{1870}, i.e. Aksobhya (Earth-touching) on the east, Ratnasambhava (Gift-bestowing) on the south, Amitāva (Meditation) on the west and Amoghasiddha (dispelling Fear) on the north\textsuperscript{1871}. There is no sign of Brahmanic influence in the great stūpa\textsuperscript{1872}.

An inscription on a copper-plate\textsuperscript{1873}, discovered at Nālandā, dated about the middle of the 9th century AD\textsuperscript{1874}, refers that Bālaputradēva\textsuperscript{1875}, king of the Śailendra dynasty, built a monastery at Nālandā for the residence of the foreign students of Java\textsuperscript{1876} and at the request of Bālaputradēva, Devapāla (the king of Bengal and Magadha in India) granted five villages\textsuperscript{1877} for the expenses of the monastery at Nālandā Vihāra\textsuperscript{1878}.

\textsuperscript{1867} May, Regenald Le - The Culture of South-East Asia, P. 98; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 204.

\textsuperscript{1868} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 166; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 107.

\textsuperscript{1869} May, Regenald Le - The Culture of South-East Asia, P. 98.

\textsuperscript{1870} Ibid [Ninety-two of Dhyāni Buddha in each side.].

\textsuperscript{1871} Ibid.

\textsuperscript{1872} Eliot, Sir Charles - Hinduism and Buddhism, P. 166.

\textsuperscript{1873} Chatterjee, Bijan Raj - India and Java, Part-II, P. 49.

\[\text{[Extracts from the Nalanda Copper-plate of Devapāladeva.]}\]

\textsuperscript{33-36} .........viditamastu bhavatām yathoparlikhitasvasamba (mva) dāvicchinnalopenandivanakagrāma
| Maṇivājakagrāma | Nādikāgrāma | Hastigrāma | Pālāmakagrāma | mayā

\textsuperscript{37} Maṇipūrāndumāna (ēca) pūrayasobhivṛddhā vyāsa (śaṣṭi) dīpādīpāmā (dāī) rājanirvā (vā) laputadovanā
dūtakamukhena vāyudvījkapitām yathā mayā

\textsuperscript{38} Śrīnālandāyāmvihāraḥ Kārkṣastatra Bhagavate vus (Bu) dhodbhottārakasya
Prajñāpāramitāiddhakaladharmanetrosthānasyāvātathā āṁsātra (nī) –

\textsuperscript{39} Kava (dīh) disattvaganasyāṃmahāparṇapudgalasaya Chatuddīśāryabhiḥkṣusāṃkasya (v) licaru –
satācāraparīṇapaṭṭa – śayanānāgānapratyayakhe –

\textsuperscript{40} Vajyāghraṭa dharmaratnasya lekhādāyathā vihārasya ca Khaṇḍasphutitasamādiḥnathā
śāsanīkṛtya pratippātā (b)"

\[\text{[This above mentioned inscription has been fully dealt with by Dr. Hirananda Shastri in Epigraphia Indica, Vol. XVII PP. 310ff. It is the original passage of the inscription.]}\]

\textsuperscript{1874} Ibid; Mahajan, Vidya Dhar - Ancient India, P. 569.

\textsuperscript{1875} [Bālaputradēva's familiarity also discussed in the page no 136, foot note no 1844.]

\textsuperscript{1876} Mahajan, Vidya Dhar - Ancient India, P. 676; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 35; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 84; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 129-130; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 199.

\textsuperscript{1877} Chatterjee, Bijan Raj - India and Java, Part-II, P. 49 [The five villages were mentioned in the Nālandā Copper-plate inscription, i.e. Nandivānakagrāma, Maṇivājakagrāma, Nātikāgrāma, Hastigrāma and Pālāmakagrāma.]; Tripathi, R. S. - History of Ancient India, PP. 357-358.

\textsuperscript{1878} Majumdar, Ramesh Chandra - Bāṇyālā Dasar Itihās (Part-I, Ancient Age) [in Bengali] (Calcutta, General Printers and Publishers Private Ltd., 8th Edition, 1988), P. 64; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 84; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 35; Sengupta, Sukumar - Buddhism in South-East Asia, P. 130.
In AD 1005, Čudžamaṇivarmaṇ of Śailendra dynasty constructed a vihāra at Negāppattam (Nagapattinam) in Madras (present Chennai)\(^{1879}\). This construction was completed by his son and successor Māravijayatunggavarmaṇ\(^{1880}\). King Rājarāja (the Chola king who ruled from AD 985 - 1013)\(^{1881}\) granted total taxes of a village\(^{1882}\) for the expenses of the Buddhist vihāra which was constructed by both Čudžamaṇivarmaṇ and Māravijayatunggavarmaṇ and also known as Čudžamaṇivarmaṇ Vihāra\(^{1883}\).

In the reign of Rājarāja, the twenty-one copper-plates in which the first five are written in Sanskrit help us to know it\(^{1884}\). From the above discussion it can be said that the Śailendra rulers of Śrī-Vijaya were the great patron of the Mahāyāna Buddhism. Then the Mahāyāna Buddhism more and more flourished and came to the zenith of its glory in Java in the reign of Śailendra rulers.

The supremacy of Śailendra rulers over Java were nearabout three centuries. But, their downfall started during the 9th century AD\(^{1885}\) and their power declined over Java in the 1st quarter of the 11th century AD (probably AD 1025)\(^{1886}\) by the naval expedition\(^{1887}\) of Rājendrapāla Chola (AD 1012 - AD 1044)\(^{1888}\). In AD 1063 Vira Rājendrapāla Chola (AD 1064 - AD 1074)\(^{1889}\) conquered Keśāra, and the Śailendra king offered homage to him\(^{1890}\). For this reason political peace was established between two powers upto AD 1090\(^{1891}\). At last the great Śailendra Empire...
became a local power. After the abandonment of Central Java, Eastern Java rose up. Eastern Java rose up between AD 929 to AD 947 under a powerful king Sindok. Sindok was succeeded by his daughter, Iśānautéggavijaya. She began his rule probably in AD 947 and was succeeded by king Śrī Muktavāṃśavardhāna.

A new kingdom was established at East Java under the leadership of Airlangga or Erlangga (AD 1019 - AD 1049), the son of Udayan and Mahendradattā. He assumed the royal title of 'Śrī-Lokesvara Dharmavāṃśa Airlangga Ananta-Vikramottunga'.

King Airlangga divided his kingdom into two parts, i.e. Keḍiri and Janggala (Jangala) among his two sons. The well known rulers of Keḍiri were Śrī-Jayavarsha Digiṣṭa Śāstraprabhu (reigned in AD 1104), Kāmeśvara (AD 1115 - AD 1135) and Jayabhaya (AD 1135 - AD 1157). Other few rulers of Keḍiri were Sarveśvara (AD 1160 - AD 1171), Aryesvara (AD 1171), Kṛṣṇārjuna (AD 1181), Kāmeśvara-II (AD 1185), Sarveśvara-II (AD 1190 - AD 1200), Kṛṣṇārjuna (AD 1216 - 1222 AD). But, we have very little knowledge about them. The rulers of Janggala or Singhasāri were Ken Angrok (AD 1222 - AD 1227), Anushapati (AD 1227 - AD 1248), Tohjaya (ruled few months in the year AD 1248), Rangga Wuni.
1905. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 53 - 54 ; Hall, D.G.E. - A History of South-East Asia, P. 971.


1907. Ibid ; Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 56, 58 - 63.

1908. Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 58 - 63. [Raden Vijaya’s royal title was Kṛtarāja Jayavardhana.]


1912. Ibid ; Ibid.


1916. Ibid, P. 31 ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 11. [The royal workers were Mantri (minister), Arya, Sapraka, Mapatih, Kanuruhn, Kṣhatrya, Bhujanga, Risi, Vipra, Dharmadhaksya, Saptopopatti etc.]

1917. Ibid, P. 57 ; Ibid.
Kṛitāgama give us information of some holy places in East Java, i.e., Dharma Kasogatana, Kabinoya Lopasa, Kasugatana Kavajrāharāśa Akrama, Kavoddhāṃśa, Kasaṅkhikana, Kasthāpakana etc. The Head of the Saṅgha received the power of supervision from king by deeds. The Nāgara Kṛitāgama again informed that Buddhism was introduced and flourished among the aristocratic persons, like, Sāmantas, rich families etc. The Nāgara Kṛitāgama again informed that the Śaiva Brāhmaṇas lived in the eastern part of the capital, the Buddhists lived in the southern part of the capital and the Kṣatruyas, ministers etc. lived in the western part of the capital.

During the Majapahit period Buddhist poets wrote the episodes of the Rāmāyaṇa and the Mahābhārata. The Chaṇḍi Panataran of Eastern Java represented the beautiful sculptural panels of the Rāmāyaṇa scenes.

The Nāgara Kṛitāgama refers that Kṛitanagara was adored as Śaiva-Buddha in Janggala or Singhasāri. Śaiva-Buddha syncretism is found in Chaṇḍi Jawi temple. Its main cell enshrined a Śiva image with a Buddha above it. The temple Chaṇḍi Singasāri, created in AD 1278, was known as Śiva-Buddhālāya in which Kṛitanagara, the last king of Tunapel (Toemapel) was commemorated under the name of Śiva-Buddha. The Nāgara Kṛitāgama and the Pararaton refer that the Tāntric Buddhism or Vajrayāna (a degraded form of the Mahāyāna Buddhism) was slowly but gradually established in Java and also in Sumatra.

An image of Bodhisattva Manjuśrī which was constructed by Kumaraghosha of Gaudī in Bengal (which discuss before, pages-136-137) at Kelurak indicate the prevalence of the Tāntric Buddhism. Manjuśrī was devised as the wife of Buddha. It was influenced by the Vajrayānists. Probably, the Tāntric forms of the Mahāyāna Buddhism or the Vajrayāna came from Bengal and introduced it in Java and Sumatra.
In the reigns of Airlangga (king of East Java) and Jayabhaya (king of Kediri), the Tantric teachers played the important role\textsuperscript{1934}. This Tantric practice further increased by Kṛitanagāra, the king of Janggala or Singhasāri in East Java\textsuperscript{1935}. He believed to be an incarnation of Jīna\textsuperscript{1936}. An inscription which was engraved on the pedestal of the statue of Kṛitanagāra, dressed as a monk, informs that the above king (Kṛitanagāra) after his 'Jīna initiation' on a cremation ground was identified with Mahāksobhya\textsuperscript{1937}. According to Bijan Raj Chatterjee, "Prapancha, the author of the important Kavi (Old Javanese) chronicle Nāgara Kṛitāgama, says that Kṛitanagāra had gone through the ten ceremonies of purification and the eight processes of initiation and that he diligently carried out the Pañcha-makaras, free from all sensual delusion"\textsuperscript{1938}. No doubt he was a great patron of the Tāntric Buddhism\textsuperscript{1939}. After the 'jīna initiation' Kṛitanagāra was everywhere known as 'Śrī Jīnāga-Vajreshvara'\textsuperscript{1940}. The above instances undoubtedly prove that Tāntric Buddhism also existed in Java.

From the above discussion it can be said that both the Mahāyāna Buddhism and the Tāntric Buddhism were established and flourished in Java besides Hinduism, and continued it up to about the 15th century AD.

Penetration of Islam have started from the middle of the 15th century AD. Kṛtvājaya, the king of the Majapahit dynasty married a princess of Campā who favoured Islam\textsuperscript{1941}. For this reason, Islam must have strengthened its foothold in Java in the reign of Kṛtvājaya. The Pararaton gives us information that three rulers after Kṛtvājaya were not upto the standard\textsuperscript{1942}. After AD 1478, the Majapahit kingdom was ceased by the Islam\textsuperscript{1943}. For this reason, important families of Java (i.e., members of the Hindu royal family, Samantas, rich men) left Java and took shelter in Bali\textsuperscript{1944}.

As a result it can be said that Muslim activities was established in Java very early or in the first quarter of the 16th century AD. Bijan Raj Chatterjee says that the Muslim period of Java begins from the opening years of the 16th century\textsuperscript{1945}. But, according to Ramesh Chandra Majumdar, this took place in about 1522 AD.\textsuperscript{1946} It is also mentionable that from the 16th century AD western powers (i.e. Portuguese, Dutch, British) reached Java and later on Japanese.

At present, nearly most of the inhabitants of Java profess Islam, though other few religions (Buddhism, Śaivism) were found in Java in a dominant position.

\textsuperscript{1934} Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 84.
\textsuperscript{1935} Sengupta, Sukumar - Buddhism in South-East Asia, P. 132.
\textsuperscript{1936} Ibid ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 52.
\textsuperscript{1937} Ibid.
\textsuperscript{1938} Ibid ; Chatterjee, Bijan Raj - India and Java, Part-I, PP. 10, 53.
\textsuperscript{1939} Chatterjee, Bijan Raj - India and Java, Part-I, PP. 10, 53.
\textsuperscript{1940} Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 84, fn. 1.
\textsuperscript{1941} Chatterjee, Bijan Raj - India and Java, Part-I, P. 53.
\textsuperscript{1942} Ibid, Part-I, P. 12.
\textsuperscript{1943} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 69 [The 'Pararatam' can not gives us clear accounts of the three kings. The three kings ruled during the period between AD 1451 and AD 1478. At that time Java suffered much from foreign invasion. Probably, Girindra Vārāhuṇa Kaṇavijaya was the last Hindu king whose last known date is AD 1486.].
\textsuperscript{1944} Chatterjee, Bijan Raj - India and Java, Part-I, P. 12.
\textsuperscript{1945} Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 80.
\textsuperscript{1946} Ibid.
\textsuperscript{1947} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 80.
Bali

Bali is a small island which lies to the east of Java. The island of Bali is first mentioned in the Chinese Annals of the Liang Dynasty (AD 502 - AD 556) as P'o-li1948. This Annals give us information that Śuddhodana was the king (date is unknown) of Bali and he came from the Kaundinya family1949. From the description it is clear, at that time Bali was a rich, fertile and civilized kingdom1950. The predominence of Hindu Gods and Goddesses in Bali1951; popularity of ancient religious books, like Vedas1952 and Epics (i.e. the Rāmāyaṇa and the Mahābhārata); prevalence of Indian social and cultural activities1953 (i.e. cast system and their activities, rights, marriage system, education, worship etc.) informed that Hinduism already existed in Bali from the ancient times. The Hinduism reached Bali by the colonial activities1954. Probably the Hindu kingdom was established in Bali as early as in the 6th century AD1955. Because, the Chinese annals refers that the king of Kaundinya family (probably Śuddhodana) sent an envoy to China in AD 5181956 and also claimed that this kingdom was ruled by Hindu colonists who professed Buddhism1957. The famous Chinese pilgrim I-Tseng, who visited India, mentioned that in his way of journey he found Bali as one of the 'islands of the southern sea' where Mūlasarvāstivāda-nikāya (belongs to the Theravāda Buddhism) was adopted by the people1958. His view gives us hints that Buddhism already existed in Bali before the time of his journey to India, i.e. the 6th. century AD which was also mentioned in the earliest Chinese accounts and also mentioned by the Hindu Colonists.

In the 8th. century AD new political situation arose in Bali. Sañjaya, the ruler of the old royal family of the Central Java conquered Bali1959. Sañjaya was a follower of Śaiva cult1960 No doubt, the influence of Javanese Hindu Culture reached Bali in the reign of Sañjaya. Dr. Ramesh Chandra Majumdar refers to some historical rulers of Bali in the 10th century AD, i.e.

1949. Ibid.
1951. Mahajan, Vidya Dhar - Ancient India, P. 669. [The Gods and Goddesses were Viqnu, Śiva, Indra, Gāyesh, Nandi, Krishna, Durgā, Kālika.]
1952. Ibid.
1953. Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 81.
1954. Ibid.
1955. Ibid ; Basu, Nagendra Nath (Edited) - Bisvakosa (in Bengali, 14th Volume), P. 15; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 27.
1956. Ibid ; Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 53 ; Ibid, PP, 26 - 27.
1958. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tseng, PP. XXIV, XXXIX.
1960. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 44 ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 3 [The Janggal inscription of Kedu in Central Java, in AD 732, give us information that Sañjaya reconstructed a Śaiva temple and he also set up a Śaivaliṅga there.].
Kesarivarmadeva, Ugrasena (AD 915–942), Tabanendravarmadeva, Chandrabhayasinghavarmadeva, Janasadhuvarmadeva, Śrī-Vijayamahādeva\(^{1961}\).

Bali was conquered by Dharmavanīsī, the king of East Java (towards the close of the 10th century AD and the beginning of the 11th century AD)\(^{1962}\) and Udayana was appointed as the ruler, i.e. Governor (on behalf of Dharmavanīsī) of Bali\(^{1963}\). Udayana married Mahendrādattā, the daughter of Mukutvanīsīvardhana of East Java\(^{1964}\). For this reason, henceforth the Indo-Javanese cultural influence made a deep impression upon the island of Bali\(^{1965}\). At that time Tāntric-Buddhism (Vajrayāna) already established in East Java\(^{1966}\). No doubt, the Tāntric practice of Buddhism introduced in Bali by the matrimonial relation\(^{1967}\).

An inscription of Udayana (Dharmodayana) and his wife 'Gunapriyādharmapati Mahendrādattā' has been discovered in Bali in between AD 989 and AD 1022\(^{1968}\). It can be said that Udayana ruled over Bali upto AD 1022. Thereafter, several independent rulers ruled over Java from about 1st quarter of the 11th century AD to about middle of the 13th century AD\(^{1969}\).

Again, Bali came under the Kṛitanagara (AD 1268–1292), king of Janggala (or Singhasāri) in East Java\(^{1970}\) and later on Bali came under the rule of Tribhuvanattunggadevi Jayavishvuvardhanī (AD 1329–AD 1350)\(^{1971}\).

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1961. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 82 ; Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 54 [Kesarīvarmadeva's only known date is AD 914. Tabanendravarmadeva's only known date is AD 955. Again, Chandrabhayasinghavarmadeva's and Janasadhuvarmadeva's known dates are AD 960 and AD 975 respectively. But, Śrī-Vijayamahādeva's date is unknown.].

1962. Ibid, P. 47.

1963. Chatterjee, Bijan Raj - India and Java, Part-I, P. 6 ; May, Regenald Le - The Culture of South-East Asia, P. 104.

1964. Hall, D.G.E. - A History of South-East Asia, PP. 76, 78 ; Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 54.

1965. Ibid, P. 76 ; Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 82.

1966. Chatterjee, Bijan Raj - India and Java, Part-I, PP. 8, 52 ; Ibid, PP. 54 - 56 ; Ibid, PP. 48 - 49 [Tāntric Buddhism more developed and strong enough in East Java in the reign of Airlangga (AD 1019 - AD 1049), Jayabhaya (AD 1135 - AD 1157) and Kṛitanagara (AD 1268 - AD 1292).].

1967. May, Regenald Le - The Culture of South-East Asia, P. 104.

1968. Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 54.

1969. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 82 [Probably Dharmavanīsī-vardhana Marakata-Pāṅghahajasthānottugadeva (AD 1022 - 1026); Anak Wungsu (AD 1050-1078), Sakalendukirana (AD 1098) were belonged to the family line of Airlangga and Šūradhipa was the last king who reigned from AD 1115 to 1119. Other independent kings were Jayaśaktī (AD 1146 - 1150 AD), Jayapangus (AD 1178 - AD 1181), Sakalendu (ruling in AD 1201), Adikuntiketana (ruling 1204), Paramesvara Śrī Virāma (ruling in AD 1204) and Paramesvara Śrī Hing hyang Adilaičhana (ruling in AD 1250)].

1970. Hall, D.G.E. - A History of South-East Asia, P. 87 [Prapanca, the poet of the Nāgara Kṛtāgama tells us, the order was given in AD 1284].

1971. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 64 [The Javanese Chronicle 'Pararaton' informed that Jayanagar had no male heir. So, after his death it was not possible to his mother ('Rājapatiṇī' mentioned above. She was the daughter of Kṛitanagara and widow of Kṛitarūṇa) to acted as a ruler. Because, the royal mother (Rājamatā or Rājapatiṇī) had already adopted the life of a Buddhist nun. So, his daughter who was known as princess Tribhuvanottunggadevi Jayavishvuvardhanī acted as a ruler].
The Javanese Chronicle 'Pararaton' informed that her Prime Minister Gajah Mada sent an expedition against the island of Bali in AD 1343 and Bali again came under the sway of Java. So, it can be said that influence of Javanese social and cultural system introduced over the life and culture of Balinese people. The establishment of Bajuki Temple (Nagaraja Basuki) by the Majapahit rulers indicate that Hinduism was established in Bali.

From the above discussion it is assumed that the Theravāda Buddhism established in Bali very early, probably in the 6th century AD (depend upon the Chinese Annals and I-Tsung's itinerary) by the Hindu Colonial activities. Actually, from the 8th century AD Sāñjaya occupied Bali and Javanese influence reached Bali. From the close of the 10th century AD to the 14th century AD Bali came under the rulers of East Java (i.e. Dharmavamśa, Kṛitanagara, Tribhuvanottaggadevi Jayavishuvardhanī) once again. As a result the Mahāyāna Buddhism with the Tāntric Buddhism and also Hinduism developed and flourished in Bali by the earnest efforts of the rulers.

In this regard it is an important and mentionable subject that in the last quarter of the 15th century AD Islam penetrated in Java. So, many Brāhmaṇas, many members of the royal families, Samantas, many rich men and also their followers fled to Bali to protect their own religion. According to Bijan Raj Chatterjee, "......after 1478 Majapahit ceased to be the capital, and the more important families fled to Ball". Also, according to Ananda K. Coomaraswamy, "By the end of the fifteenth century Islam had spread all over Java, and the Hindus and Buddhists were forced to retire to Ball". This event more ensures that Buddhism and Hinduism both were strongly established in Bali side by side with good relation. Bijan Raj Chatterjee refers that 'at the great feasts a Buddhist priest is invited to join four Śaiva Pāṇḍits'.

It is a great eventful subject that Islam never penetrated in Bali. A long struggle happened between Muslim Java and Bali, but Muslims were unsuccessful to conquer Bali. According to D.G.E. Hall, "Bali successfully repulsed all attempts to introduce the religion of the Prophet......". The inhabitants of Bali were never converted to Islam and were
able to preserve their own religion and culture. The western power reached Java in the 1st half of the 19th century AD, i.e., 'the Dutch suzerainty was first acknowledged by the Balinese in 1839 AD' and in AD 1908, Bali came under the Dutch rules. After AD 1941 Bali came under Japan (9th March, 1942 AD) and got independence in AD 1949 as an island country of the Republic of Indonesia.

Though Hinduism had stronghold over the people of Bali, yet Buddhism still survives there. According to Biswakosa (Volume-14), edited by Sri Nagendra Nath Basu, most of the inhabitants of Bali are Hindu and some of them are Buddhists.

**Borneo**

Borneo is the largest island in the Malay Archipelago in South-East Asia. Seven Sanskrit inscriptions engraved on sacrificial stone pillars, were discovered at Muara Kaman on the Mahakam river in the district of Koti (Kutei) which have been referred to about 400 AD. Prof H. Kern considers for palaeographical grounds that these inscriptions are bearing the time not later than the 5th century AD. Primarily he placed it with hesitation between the 4th and the 5th centuries AD and finally proposed it in AD 400. J. Ph. Vogel also accepts the views of Prof H. Kern. Three undated inscriptions refer that Mulavarman, son of Aśavarman and grand-son of Kaundinya (Kuṇḍuṅga), donated to the

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1986. Mukhopadhyay, Jognath - Bhugol Avidhan (A Dictionary of Geography) [in Bengali], P. 198; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 84 [In AD 1908, Deva-agung of Klungkung, made a last chance to free himself from the foreign rules, but failed. He saved his life and his family by an unconditional surrender.]
1990. Basu, Nagendra Nath (Edited) - Biswakosa (in Bengali, 14th Volume), P. II.
1993. Ibid. [Muara Kaman was also an important sea-port in the eastern part of Ancient Borneo.]
1997. Ibid.
1999. Ibid (Sir Charles Elliot referred Kuṇḍuṅga as Kuṇḍuṅga) ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 24; Chatterjee, Bijan Raj - India and Java, Part-II, P. 12.
As well as these inscriptions give us information that 'Bahu-Suvarṇakam', a sacrificial ceremony was performed by Mūlavarmam and twenty thousand cows were given to the Brāhmaṇas as a gift in the sacred field of 'Vaprakesvarā'. From the evidences of these inscriptions it can be said that Hindu kingdom and Brahmānical religion established in Borneo on or some before to the 4th century AD. At the place of Kota Bangun in the district of Koti (Kutel), a beautiful bronze image of Buddha, in the Gupta style has been discovered. Again, to the north of the Muara Kaman there situated a cave named Kombeng, which consists of two chambers. It was really a remain of a cave temple. Twelve sandstone images were discovered in the dark and back chamber of the temple which were both Buddhist and Brahmānical images.

The Pararaton, a Javanese historical work and the Chinese Chronicles furnish us that the kingdom of Kejirī (in Chinese Sho-po) of East Java established his supremacy over Borneo and it was probably in the reign of Krītajaya (AD 1216 - 1222). According to the Pararaton and the 13th and 15th cantos of the Nāgara Kṛtāgama give us information that in the reign of Krītanagara (AD 1268 - 1292), the king of Singhasari or Tumapel (East Java) established his...
supremacy at Bakulpura, in the south-western corner of the island of Borneo\textsuperscript{2011}. The above two chronicles and an inscription in AD 1323 refer that after the kingdom of Tumapel, the Majapahit kingdom established his power over Borneo in the 14th century AD\textsuperscript{2012}. From the above discussion it can be said that the Mahâyâna Buddhism and also the Tántric Buddhism introduced in Borneo from 12th century AD to 14th century AD. From the very beginning of 15th century AD north Borneo denied the supremacy of Majapahit rulers\textsuperscript{2013}. The 'History of the Ming Dynasty' refers that the Chinese emperor investiture as a king of Pu-ni kingdom of West Borneo\textsuperscript{2014}.

In the 15th century AD the influence of Islam reached Borneo. In Brunei, the small state of North Borneo\textsuperscript{2015} Islam reached from Malacca, probably in AD 1440\textsuperscript{2016}. Then Islam more and more developed in Brunei in the reign of Ala'uddin Riayat Shah (AD 1477 - AD 1488)\textsuperscript{2017} and thereafter Muslim culture spread in its neighbouring region. Later on, the influence of Western Countries reached Brunai and gradually political disturbances started in Borneo\textsuperscript{2018}.

Though once Buddhism reached and developed in Borneo, yet it gradually disappeared from Borneo.\textsuperscript{2019}

\begin{thebibliography}{99}
\bibitem{2011} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 54 ; Chatterjee, Bijan Raj - India and Java, Part-I, P. 8 ; Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 56.
\bibitem{2012} Ibid, PP. 63 - 64 ; Ibid, Part-I, PP. 9 - 10 [Probably it was happen in the reign of Jayanagara and Gajah Mada, the Prime Minister of Tribhuvanottunggadevi Jayavishnuvardhana].
\bibitem{2013} Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 58.
\bibitem{2014} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 68.
\bibitem{2015} Debenham, Frank - Illustrated World Geography, P. 513 ; Oxford University Press - The Oxford School Atlas, P. 25 ; Chandl Charan Das and Company Private Ltd. - Adhunik Prithibir Manchitra [in Bengali], P. 10 [North Borneo means British Borneo which was consisted by Sâbâ, Sârâwâk and Brunei].
\bibitem{2016} Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], PP. 15 and fn. 5, 65 [First Muslim ruler was Awang Alak Bur Tabar. He adopted the name Muhammad].
\bibitem{2017} Ibid, PP. 12, 64.
\bibitem{2018} Trade contact established between Brunei and Portuguese in AD 1526 [Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 263]. In AD 1577, Spean attacked Brunei [Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 269]. In the 19th century AD Britain was very interested about Borneo [Debenham, Frank - Illustrated World Geography, P. 366]. James Brooke, a adventurer, was installed as the feudal Râjâh of Sârâwâk under the Sultan of Brunei in AD 1841 [Debenham, Frank - Illustrated World Geography, P. 366 ; Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 264]. Totally North Borneo came within the British orbit by the activities of the 'British North Borneo Company', incorporated in AD 1881 and in AD 1888 the British Government extended protectorates over the areas under the Company's jurisdiction and also over Sârâwâk and Brunei [Debenham, Frank - Illustrated World Geography, P. 366 ; Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 264]. In 1st July, AD 1946, both territories of Sârâwâk and Sâbâ of North Borneo declared as 'Crown Colonies of Britain' [Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], P. 226 ; Debenham, Frank - Illustrated World Geography, P. 366]. In AD 1963, Sâbâ, Sârâwâk and Malay Peninsula (except Singapore) came under Malaysia Federation [Sen, Jahar - Daksin-Purba Asiar Ithâs (Malay - Indonesia) [in Bengali], PP. 232 - 233]. Brunei remains under its Malayan Sultan [Debenham, Frank - Illustrated World Geography, P. 367] and South Borneo known as Indonesian Borneo which capital is Kalimantan [Debenham, Frank - Illustrated World Geography, P. 397].
\bibitem{2019} Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 85.
\end{thebibliography}
The introduction of Buddhism in Celebes is surrounded in obscurity. A few instances help us to know that Buddhism certainly reached Celebes.

A bronze image of Buddha of the Amaravati style was discovered at Sempaga. In the 14th century AD some regions of Celebes came under the rules of Majapahita kingdom of East Java. It is known to us that some regions of Celebes was occupied by Gajah Mada, Prime Minister of Tribhuvanottunggadevi Jayavishnuvardhanī (elder daughter of Kṛitārājas) Two Javanese Chronicles, the Pararaton and the Nāgara Kṛitāgama refer that South and West Celebes came under the rule of Majapahita of East Java. As the Majapahita rulers were adherent of the Mahāyāna Buddhism, no doubt the influence of Buddhism reached Celebes and it was also the Mahāyāna Buddhism. Again, the bronze image of Buddha which was discovered at Sempaga helps us to establish the above thought.

In the 14th and 15th century AD many rich traders and prophets of Islam of the Arabian Countries came to Malacca, Sumatra, Java, Borneo, Celebes and other regions one after another and propagated the culture of Islam. According to Sir Charles Eliot, "Islam gained no footing in Bali which remains curiously Hindu but it reached Celebes...." So, Islam was introduced in Celebes after Buddhism.

In the 17th century AD owing to trade Western power (like, Dutch, Portuguese etc.) Buddhism reached Celebes. Thereafter, the religion of Islam more and more developed in Celebes as well as Christianity. So, it may be said that Buddhism reached in Celebes but it never flourished there.

2020. May, Regenald Le - The Culture of South-East Asia, P. 92; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 59; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 27.
2021. Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 44.
2022. Ibid, P. 57; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 64.
2023. Ibid.
2024. Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 44.
2026. Dobby, E.H.G. - South-East Asia, P. 259.
2027. Ibid, PP. 261 - 262; May, Regenald Le - The Culture of South-East Asia, P. 88; Sen, Jahar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [in Bengali], P. 81; Hall, D.G.E. - A History of South-East Asia, P. 269.
2028. Ibid.