Chapter-IV : Influence of Buddhism on South-East Asian Culture :

It may be presented in the following three ways viz. through archaeological findings, through growing of Pāli literature and through socio-cultural activities.

PART-I: ARCHAEOLOGICAL FINDINGS

It may be mentioned that Buddhism reached South-East Asian countries from India. Mainly Indian emperor, Asoka made earnest efforts to spread Buddhism to the several region of India and abroad and in this connection it is mentionable that afterwards maritime trade and colonial activities expedited the propagation work of Buddhism which Asoka started. Many colonies were established in the South-East Asian countries. Many learned Buddhist monks and commentators went there for the propagation and development of Buddhism. Their influence was attributed upon the rulers and inhabitants of the South-East Asian countries. Gradually Buddhism spread from one country to another country. Many Archaeological findings, Pāli Literature and Socio-Cultural activities helps us to know how much Buddhism developed in the South-East Asian countries.

BURMA

Burma is a great Buddhist country in South-East Asia. Many pagodas or Buddhists temples, monasteries, monuments, icons, terracotta works were discovered in different places of Burma, like Hmawza, Prome, Thaton, Pagan, Ava, Halinjyi etc. Most of them are adorned by inscriptions, sculpture and painting works. These are all Buddhist evidences which threw a flood of light on Buddhism in Burma. However, several archaeological evidences were discovered in Lower Burma. Hmawza, a pagoda located there, namely Bawbawgyi. Around the base of Bawbawgyi pagoda three fragments of a stone inscription in Pāli language was found. This inscription is with the similar character of Andhra-Kadamba-Kappada script of South India of about the sixth century AD.

A relief sculpture have been discovered at Hmawza representing the story of taming the elephant Nalagiri at Rājagaha, the birth story of Goutama Buddha and the conquest of Māra by Goutama. Dr. Nihar Ranjan Ray said, the above relief sculptures may be assigned to a date from about sixth to tenth centuries AD.

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2029. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 193 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 63 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), P. 372.
2030. Ibid ; Ibid.
2034. Ibid ; Frédéric, Louis - Buddhism : Flammarion Iconographic Guides, P. 82 ; Ibid.
Again, two gold images of the Buddha, a spherical silver-relic casket in the form of a stūpa, a square silver-relic casket both with figures in relief and inscription in Pyu, two silver Guardians (Dvārapāla) were all discovered from Khin Ba's mound at Hmawza.

A large spherical silver-relic, twenty six inches high, has been discovered at Khin Ba's mound at Hmawza which shows the four seated Buddhas in high relief, each with an attendant monk. Inscription of Pyu and Pāli languages are found on the rim of the casket.

Bodhisattvas of Pāla style have been discovered in an another mound at Hmawza. Here Bodhisattvas were seated on a lotus throne with the right knee raised and the left leg placed on a level with the throne. This above figure is found at Bodhagaya in Bihār in the ninth to tenth century AD. Again, stone Buddha statues of Gupta style with inscription in Pyu and Sanskrit has been discovered at Hmawza. According to Regenald Le May, "Such inscriptions, in a Gupta-like script of the seventh or eighth century AD, might seem to point to the presence at the period of a Mahāyāna school of Buddhism, but it is possible that they were made by a sect called the Mulasarvāstivādin who, although of the Hinayana school, had their Canon in Sanskrit. This sect was spread over a vast area of Asia, including Turkestan, China, Indo-China and the East-Indian Archipelago." 2044

Several stone sculptures have been explored at Prome in Lower Burma. In one relief, Buddha is seated in Bhūmisparsamudrā (earth-touching) on a lotus pedestal and on his left there is an alms bowl. It is further found that Buddha encircled by four figures who are offering bowls to Buddha. In another relief, Buddha takes food offered by two figures. Probably these two figures were Tapussa and Bhallika, the first two lay-devotees of Buddha. Below the relief there are two inscriptions in Pyu and Sanskrit languages. In another tablet Buddha is surrounded by two figures on each side. Below them, there are six persons, three on each side of 'The Dharmacakra' or 'The Wheel of Law' and two gazelles are found below them. This stone sculpture represents the Deer Park at Benāras in India. The above stone

2036. May, Regenald Le - The Culture of South-East Asia, PP. 47 - 48.
2037. Ibid, P. 47.
2039. Ibid.
2040. Ibid.
2041. Ibid.
2042. Ibid.
2043. Ibid.
2044. Ibid.
2046. Ibid; Ibid; Ibid.
2047. Ibid; Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 65; May, Regenald Le - The Culture of South-East Asia, P. 47.
2048. Ibid; Haldar (De), Manikuntala - History of Buddhism, PP. 35. [About Tapussa and Bhallika, it is discussed in the Chapter-III, P. 40, fn. 557.]
2049. May, Regenald Le - The Culture of South-East Asia, P. 47.
2051. Ibid; Ibid; Ibid; Haldar (De), Manikuntala - Baudha Dharmer Ichhās (in Bengali), P. 373.
2052. Ibid; Ibid; Ibid.
sculptures have been discovered at Prome and may be ascribed to a date from about the 7th to 8th century AD2053 and constructed under the patronage of the rulers of the Vikrama dynasty who were ruling at Prome from the 7th to 8th century AD2054. It was corroborated by I-Tsing, a Chinese pilgrim2055.

A bronze standing Buddha image of the Gupta style has been discovered at Thaton in Lower Burma2056. Its style, cloth and features are fully Indian2057. A plaque of hard clay was discovered from Pegu district in Lower Burma showing musicians with a Drunken Dancer2058. The style, dress and feature of the plaque is bearing the Indian style2059. Again, a terracotta plaque of Buddha with disciples of the unusual style has been discovered in the Thaton district in Lower Burma2060.

A pagoda, namely Tizaung discovered at Zokthok of Thaton in Lower Burma2061. Regenald Le May described its architectural beauty. According to him, "It is a conical stûpa with eight sides built on the remains of an older foundation. The solid base, 11 feet high, is built of laterite, resting on a plinth of laterite 3 feet high. There are four broad flights of steps, each facing a cardinal point, leading up to the summit. It is considered to be earlier than the eleventh century AD, as laterite is unknown at Pagan"2062. Later on (i.e. probably in the 14th century AD), a most beautiful octagonal pagoda, namely Sule pagoda found at Rangoon in Southern Burma2063. A 14th century's monastery found at Martaban in Lower Burma which was built by king Setibhinda (Binya-U or Bing-U)2064. The king's mother built this monastery for the residence of the Elder Mahāñka2065.

2053. Banerjee, Anukul Chandra - Buddhism In India and Abroad, P. 195 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 68 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 373.
2054. Ibid ; Ibid.
2055. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, PP. 9 - 10. [He referred the names of Śrīkshatra (Prome), Laṅkāsu (Probably Kāmalanka), Dvārapali (Dvāravatī, Ayudhya), Lin-l (Champa) in his itinerary. The inhabitants of these countries were exalted the three Jewels (Ratnatraya), i.e., Buddha, Dharma and Saṅgha.]
2056. May, Regenald Le - The Culture of South-East Asia, P. 50, fig. 7.
2057. Ibid, P. 50.
2058. Ibid, P. 50, fig. 8.
2059. Ibid, P. 50.
2060. Ibid.
2061. Ibid, P. 49 [Zokthok located 28 miles from Thaton by rail and thence 6 miles by road.]
2062. Ibid.
2063. Ibid, P. 50.
2064. According to the chronology of the kings of Burma, during this period who ruled in Burma was Binya-U or Bing-U (AD 1353 - AD 1385) - [Hall, D.G.E. - A History of South-East Asia, P. 179.]. He adopted the title of Hsin-hpyin-Shin or Hsengphynsheng, in Pāli Setibhinda (the possessor of a white elephant) - [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 103.].
2065. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 103.
Myazedi pagoda was located in the south of Pegu\textsuperscript{2066}. Kyanzittha's son (a love child born in exile) Rājakumāra set up an inscription of four faces in four languages, i.e. Pāli, Mon, Pyu and Burmese, but same subject matter\textsuperscript{2067} was known as Rosetta stone inscription of Burma\textsuperscript{2068}.

Like Lower Burma, many archaeological evidences were discovered in the Upper Burma. Shwezigon pagoda located near Pagan\textsuperscript{2069} of which the construction work began in the reign of Anuruddha or Anawrahta (Burmese Anoratha who reigned from AD 1044 to AD 1077)\textsuperscript{2070} in the year AD 1059\textsuperscript{2071} and was completed in the reign of Kyansittha (AD 1084 - AD 1112)\textsuperscript{2072}. Collected from Ceylon, Anuruddha (Anawrahta) enshrined the sacred Tooth Relic of Buddha in the Shwezigon pagoda\textsuperscript{2073}. In this respect, James Fergusson said that it retains also in its three lower storeys, with terraces and processional paths round, the primitive form of the early dagabas\textsuperscript{2074}. According to Sir Charles Eliot, "The most celebrated shrine in Burma in the Shwe Dagon Pagoda which attracts pilgrims from all the Buddhist world", Anuruddha (Anawrahta) also built a stūpa and a temple of his own building where he enshrined the Buddha's relic which he collected from Thaton\textsuperscript{2076}. He also built the Shwesandaw stūpa in the south of Pagan\textsuperscript{2077}. Many stūpas are found in the district of Melktila, south-east of Pagan and near at Mount Popa which were founded by Anuruddha (Anawrahta)\textsuperscript{2078}.

Ānanda Temple, the wonderful architectural work of Pagan was constructed by Kyanzittha, the son of Anuruddha (Anawrahta)\textsuperscript{2079} and completed in AD 1090\textsuperscript{2080}. This cruciform pattern temple was built of brick and plaster\textsuperscript{2081}. Sculptural and painting works are found on the outside of the Ānanda Temple. Outside the temple there are fifteen hundred plaques illustrating the ājñātaka stories of the Buddha's previous life, each with an inscription in Pāli or Mon\textsuperscript{2082}. Eighty niches with sculptures of the earthly life of Buddha are found inside the aisles\textsuperscript{2083}. These were

\textsuperscript{2066} Hall, D.G.E. - A History of South-East Asia, P. 163.
\textsuperscript{2067} Ibid ; May, Regenald Le - The Culture of South-East Asia, P. 58.
\textsuperscript{2068} Ibid.
\textsuperscript{2069} May, Regenald Le - The Culture of South-East Asia, P. 54.
\textsuperscript{2070} Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 196 ; Hall, D.G.E. - A History of South-East Asia - P. 156 ; Haldar (De), Manikuntala - History of Buddhism, P. 93.
\textsuperscript{2071} Ibid, P. 198 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 56 ; Tin, Pe Maung and Luce, G. H. (English Translation) - The Glass Palace Chronicles, PP. 88ff ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 170 ; May, Regenald Le - The Culture of South-East Asia, P. 54.
\textsuperscript{2072} Ibid ; Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 48 ; Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 161.
\textsuperscript{2073} Ibid ; Ibid ; Hazra, Kanal Lal - History of Theravāda Buddhism in South-East Asia, P. 87 ; Tin, Pe Maung and Luce, G. H. (English Translation) - The Glass Palace Chronicles, PP. 88ff.
\textsuperscript{2075} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 77.
\textsuperscript{2076} May, Regenald Le - The Culture of South-East Asia, P. 52.
\textsuperscript{2077} Ibid, P. 55.
\textsuperscript{2078} Ibid.
\textsuperscript{2079} Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 162 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 198 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 56 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), P. 375.
\textsuperscript{2080} Ibid.
\textsuperscript{2081} Ibid.
\textsuperscript{2082} Ibid, P. 56.
\textsuperscript{2083} Ibid ; A History of South-East Asia - Hall, D.G.E., P. 163.
done by the Indian artists\textsuperscript{2084}, but in Mon style\textsuperscript{2085}. Nihar Ranjan Ray stated that "...its white
garb bathed in the tropical sun, shines as the Crown-jewel on the head of Eastern
architecture"\textsuperscript{2086}. Harvey also said that Ānanda Temple with its dazzling garb of white and its gilt
spire glittering in the morning sun, is today one of the wonders of Pagan\textsuperscript{2087}.

Manuha, the king of Thaton\textsuperscript{2088} built the temple of Nanpaya at the village of Myinaba which
was located two miles south of Pagan\textsuperscript{2089} in about AD 1060\textsuperscript{2090}. Bricks and stones were used for
its construction\textsuperscript{2091}. It is well decorated with carved stucco\textsuperscript{2092} and Brahmanical deities are
prominent in the sculptural works\textsuperscript{2093}. Manuha also built another temple at Pagan during the
same time which was also known as the temple of Manuha\textsuperscript{2094}.

Seinnyet pagoda and Peteliek pagoda were built in the 11th century AD and remarkable for
their glazed terracotta bricks illustrating the Jātakas\textsuperscript{2095}.

Kubyaukkgyi pagoda was built in the 12th century AD by Rājakumār (It was Rājakumār's
own temple) when Kyanzittha died\textsuperscript{2096}. Kubyaukkgiy pagoda as well as Kubezatpaya pagoda, was
constructed between 11th and 12th century AD\textsuperscript{2097}. Ananda K. Coomaraswamy refers that these
two pagodas are 'consist of small square panels closely grouped and collectively covering a
large area'\textsuperscript{2098}. The painting works of the Jātaka stories are found on the walls of these two
pagodas\textsuperscript{2099}.

Thatbinnyu pagoda located at Pagan which was built by Alaungsithu in AD 1144\textsuperscript{2100} is an
evidence of Burmese style\textsuperscript{2101}. It has five storeys and represents a combination of stūpa and
vihāra\textsuperscript{2102}. Alaungsithu also built another temple near by Thatbinnyu pagoda which was known

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\textsuperscript{2084} May, Regenald Le - The Culture of South-East Asia, P. 56.
\textsuperscript{2085} Hall, D.G.E. - A History of South-East Asia, P. 162.
\textsuperscript{2086} Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 101.
\textsuperscript{2087} May, Regenald Le - The Culture of South-East Asia, P. 55.
\textsuperscript{2088} In AD 1057, Manuha was defeated by the Pagan king Anawrahta and from that time Manuha was the
captive king under Anawrahta.
\textsuperscript{2089} Sengupta, Sukumar - Buddhism in South-East Asia, P. 46 ; May, Regenald Le - The Culture of South-
East Asia, P. 53.
\textsuperscript{2090} Ibid.
\textsuperscript{2091} Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 170 ; May, Regenald Le - The
Culture of South-East Asia, P. 53.
\textsuperscript{2092} Ibid.
\textsuperscript{2093} May, Regenald Le - The Culture of South-East Asia, P. 53.
\textsuperscript{2094} Sengupta, Sukumar - Buddhism in South-East Asia, P. 46.
\textsuperscript{2095} Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 170.
\textsuperscript{2096} Hall, D.G.E. - A History of South-East Asia, P. 163.
\textsuperscript{2097} Ibid, P. 957 [Kubezatpaya pagoda was constructed probably in the reign of Kyanzittha who reigned in
Pagan from AD 1084 to AD 1113.].
\textsuperscript{2098} Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 171.
\textsuperscript{2099} Ibid.
\textsuperscript{2100} May, Regenald Le - The Culture of South-East Asia, P. 58.
\textsuperscript{2101} Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 171.
\textsuperscript{2102} May, Regenald Le - The Culture of South-East Asia, P. 58.
as Shwegugyi temple or pagoda\textsuperscript{2103}. Both pagodas were made by brick and stucco decoration also found there\textsuperscript{2104}.

Culamani or Sulamani temple or pagoda at Pagan was constructed by Narapatisithu (AD 1173 - 1210)\textsuperscript{2105}. It is an evidence of Burmese style\textsuperscript{2106}. Culamani Temple as well as the Dhammayazika comprise the first royal inscription in Burmese time from about AD 1196 to AD 1198\textsuperscript{2107}. Chapata temple was also constructed in the reign of Narapatisithu. It also bore the Sinhalese style in the 12th century AD\textsuperscript{2108}.

Htilominlo or Zeyathelnkha (Jayasimha) or Nantaungmya (popular name) who reigned from AD 1210 to AD 1234 built Gawdawpalin pagoda\textsuperscript{2109}, Htilominlo pagoda\textsuperscript{2110}, Mahābodhi temple or pagoda\textsuperscript{2111}, Sittana pagoda\textsuperscript{2112}. These are all the archaeological evidences of the 13th century AD. Sittana pagoda bearing the Sinhalese style\textsuperscript{2113}. Mahābodhi pagoda is an imitation of the famous temple at Bodhgaya (Buddhagaya) of Bihār in India\textsuperscript{2114}. Htilominlo pagoda\textsuperscript{2115} and Gawdawpalin pagoda both were built by Htilominlo in a distinctive Burmese style. D.G.E. Hall describes the characters of these two temples of Htilominlo and Culamani temple of Narapatisithu that all these temples 'are built in a distinctive Burmese style with large doorways to let in the light, brighter interior colours and an exterior design which aims at conveying a sense of height'\textsuperscript{2116}. Again, Mingalazedi pagoda\textsuperscript{2117} was constructed by Narathihapati (AD 1256 - 1287)\textsuperscript{2118} which was finished in AD 1274\textsuperscript{2119}.

Many vihāras or monasteries\textsuperscript{2120} were also built in Burma in the Pagan period. Most of

\begin{itemize}
\item May, Regenald Le - The Culture of South-East Asia, P. 58 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 171.
\item Ibid.
\item Ibid, P. 60 ; Hall, D.G.E. - A History of South-East Asia, P. 167.
\item Hall, D.G.E. - A History of South-East Asia, P. 167.
\item May, Regenald Le - The Culture of South-East Asia, P. 60.
\item Hall, D.G.E. - A History of South-East Asia, P. 167.
\item Ibid, P. 60, fig. 25 [Harvey called it 'Superb'] ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 51 [Its construction work started by his father Narapatisithu.].
\item Ibid, P. 60 ; Ibid ; Hall, D.G.E. - A History of South-East Asia, P. 167.
\item Ibid, P. 56 ; Ibid.
\item Ibid, P. 60 ; Ibid.
\item Sengupta, Sukumar - Buddhism in South-East Asia, P. 51.
\item May, Regenald Le - The Culture of South-East Asia, P. 56 ; Hall, D.G.E. - A History of South-East Asia, P. 168.
\item Ibid, P. 60 [It was Htilominlo's own pagoda or temple.] ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 170 ["""the Tilominlo is unique in its decoration of green glazed sandstone."""] Most probably Htilominlo pagoda and Coomaraswamy's Tilominlo pagoda both are same.
\item Hall, D.G.E. - A History of South-East Asia, P. 162.
\item Ibid, P. 169 ; May, Regenald Le - The Culture of South-East Asia, P. 60, fig. 26.
\item Ibid, PP. 169, 957. [Narathihapati was the king of Pagan.]
\item Ibid, P. 169 ; May, Regenald Le - The Culture of South-East Asia, P. 60 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 170. [King Narathihapati took six years to built the Mingalazedi pagoda.]
\item Ahir, D. C. (Edited) - Buddhism in South-East Asia: A Cultural Survey, P. 189. ["""The word Vihāra means a monastery. It is also called as Sahāghārama. In fact, a Vihāra complex includes not only living quarters for bhikṣus but also a shrine or Caitya, an assembly hall, and a park or garden (Arama) attached to it."""]
\end{itemize}
these are famous in the religious history of Burma. Mahabo monastery was built in the 12th century AD at Pagan\textsuperscript{2121}. A Burmese inscription found at Mahabo monastery, gives us information about the dedication of lands to Panthagu Mahāthera by Pintala\textsuperscript{2122}. Again, the group of Shin Katthapa monasteries was discovered in Ledaunggan at Pagan\textsuperscript{2123}. A Burmese inscription, dated AD 1237 was found there which records the dedication of lands to Mahākatthapa by a person\textsuperscript{2124}. Again, another inscription discovered there, gives us information that Min Hla established a monastery in AD 1244 for the residence of Kassapa Mahāthera and gave an estate for its maintenance\textsuperscript{2125}. An inscription, dated AD 1242, discovered at Pagan which narrates the dedication of land to Mahāthera Kassapa monastery\textsuperscript{2126}. The Burmese inscriptions, dated AD 1236 and AD 1237 respectively, found at Shinbinbodhi pagoda at Pagan\textsuperscript{2127} mention the construction of a pagoda and also a monastery in AD 1236\textsuperscript{2128}. The Sangyaung monasteries established at Amarapura near Ava in Northern Burma in the reign of Min-don-min (AD 1853 - 1878) are magnificent examples of decorated wooden architecture. Teak woods were used in this purpose\textsuperscript{2129}.

A very important stone slab is discovered at Halingyi in the Shwebo district in North Mandalay\textsuperscript{2130}. The top half of the stone slab is broken off, but the right leg and right hand of a seat remain and there is an inscription in Pyu beneath the above figure. Again, below the figure and inscription there is a group of people in rows in the attitude of devotion, i.e. 'namaskāramudrā'. According to Regenald Le May, as the inscription is in Pyu, it may be accepted that the people portrayed are of the Pyu race, while the person seated above is obviously either the king or the Buddha, from the attitude of the attendant devotees\textsuperscript{2131}.

A bronze seated Buddha image of Indian Pāla style has been discovered at Pagan in Burma of the 11th or early 12th century AD\textsuperscript{2132}. A Buddhist image of the early 12th century AD found at the high relief of Pagan in Burma. It shows that Prince Sākyamuni (Buddha) cuts his hair\textsuperscript{2133}. A bronze seated Buddha image of the modern Burmese style is found in Pagan which is probably of the 13th century AD\textsuperscript{2134}.

From the above archaeological evidences it can be said Buddhism flourished in Burma and the use of Pāli literature in the inscriptions proved that the Theravāda Buddhism had stronghold over Burma. It is also mentionable that beside Buddhist objects the Brahmanical evidences

\begin{footnotes}
\item[2121] Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 91.
\item[2122] Ibid.
\item[2123] Ibid. P. 101.
\item[2124] Ibid.
\item[2125] Ibid.
\item[2126] Ibid.
\item[2127] Ibid, P. 102. [The founder of Shinbinbodhi pagoda was Nāga Pisi or Nyāna Pisi.]
\item[2128] Ibid.
\item[2129] Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 173.
\item[2130] May, Regenald Le - The Culture of South-East Asia, P. 47.
\item[2131] Ibid.
\item[2132] Ibid. P. 50, fig. 20.
\item[2133] Frédéric, Louis - Buddhism (Flammarion Iconographic Guides), P. 89.
\item[2134] May, Regenald Le - The Culture of South-East Asia, P. 57, fig. 21.
\end{footnotes}
have been discovered over a wide area of Burma. Several Brahmanical images, i.e. Viṣṇu, Gaṅeṣa and Brahmā were discovered at Hmawza; Viṣṇu, Garuḍa and Hanumāṇa were discovered at Mergui; Surya, Durgā and Viṣṇu were discovered at Arakan. Many symbolical coins and terracotta tablets with Brahmanical objects were discovered in the above places. So, it is clear that both Buddhism and Hinduism existed peacefully side by side in Burma.

Siam (Thailand)

Buddhism became more developed and flourished in Siam or Thailand from its north to south. Many archaeological evidences of several times (like, temples, monasteries, monuments, caityas, images, terracottas etc.) were discovered in different places in Siam, like, P’ong Tuk, Phra Pathom, Ayuthia, Sukhodaya, Lopburi, Korat, Nabhēṣipurā (Chiangāml), Lanna, Haripūṇījaya, Pisunlok, Nagarajum etc. Like Burma, sculptural and painting works also enriched the archaeological findings.

The most ancient objects (like, ruined buildings, bronze statue of Buddha etc.) were discovered at P’ong Tuk which was once the earliest settlement of Dvāravatī kingdom in Lower-Central Siam. The people of Dvāravatī kingdom were Mon. Among the objects one is the remains of a plinth of a temple sanctuary with the steps leading up to it. This evidence is really the early type of platform. The temple was just over eighty feet long and forty seven feet wide. Laterite soils were used for its foundation and bricks were used for its upper structure. The fragments of columns of the temple sanctuary supported the temple roof. Stucco decoration was found there. The style of the plinth of the temple reminds of the early Buddhist vihāra or assembly hall which was discovered at Anurādhapura in Ceylon. Hocart said, this earliest Buddhist building is similar to the great centre of Amarāvatī of Mahārāstra.

2135. May, Regenald Le - The Culture of South-East Asia, P. 48.
2136. Ibid.
2137. Ibid.
2138. P’ong Tuk located on the right bank of the Kanburi river in the province of Rathburi in Lower Siam (Sengupta, Sukumar - Buddhism in South-East Asia, P. 62) and ten miles along the road to Kanburi from the station of Ban Pong, where the railway from Bangkok turns south for the peninsula and Penang (May, Regenald Le - The Culture of South-East Asia, P. 62).
2139. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 69 ; Haldar (De), Manikuntala - Baudhā Dharmer Itihās (in Bengali), P. 382.
2140. May, Regenald Le - The Culture of South-East Asia, P. 63 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 62.
2141. Ibid, P. 64 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202.
2142. Ibid, P. 63.
2143. Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 62.
2144. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202 ; Ibid.
2145. May, Regenald Le - The Culture of South-East Asia, P. 63.
2146. Coedes, G. - The Siam Society Fiftieth Anniversary Commemorative Publication, I (AD 1904 - 1929), P. 216 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 62 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 70.
of India\textsuperscript{2147}. So, the building style of both P'ong Tuk and Anurādhāpurā show that both were influenced by Amarāvatī.

A beautiful bronze statue of Buddha has been discovered at P'ong Tuk of which the style is similar to that of Amarāvatī school\textsuperscript{2148}. It was imputed by G. Coedès to the 2nd century AD\textsuperscript{2149}.

Several images of the standing Buddha in bronze or bluish lime-stone has been discovered at P'ong Tuk\textsuperscript{2150}. An earliest small bronze statue of Buddha has been discovered at P'ong Tuk which indicate the Amarāvatī style and that similar statue of Amarāvatī style was found at Korat in North-Eastern Siam\textsuperscript{2151}. Another figure of large bronze Buddha was found as far east as Dong Duang in Annam\textsuperscript{2152} and it is also compared with the figure of Korat. Regenald Le May said that these were all Indian type\textsuperscript{2153}. The above earlier Buddhist evidence and also a Graeco-Roman bronze lamp of Hellenistic style (Pompeian style) has been discovered at P'ong Tuk which George Coedès ascribed to the second century AD\textsuperscript{2154}. Several votive tablets were also discovered at P'ong Tuk\textsuperscript{2155}.

Some Buddhist evidences have also been discovered at Phra Pathom (Nagarama Patha or Nakorn Patom)\textsuperscript{2156}. The large stone (bluish lime-stone) wheel or Dharmacakra (the wheel of Law) associated with a figure of Couchant deer\textsuperscript{2157}, the Footprints of Buddha\textsuperscript{2158}, the Vajrāsana (seated) Buddha image\textsuperscript{2159}, the Head of Buddha\textsuperscript{2160} and votive tablets\textsuperscript{2161} were discovered at Phra Pathom. Among the evidences of Phra Pathom

\textsuperscript{2147} May, Regenald Le - The Culture of South-East Asia, P. 64.
\textsuperscript{2148} Sengupta, Sukumar - Buddhism in South-East Asia, P. 62.
\textsuperscript{2149} Ibid, P. 63 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 254.
\textsuperscript{2150} May, Regenald Le - The Culture of South-East Asia, P. 63, fig. 27, 30 ; Coedès, G., II - New Archaeological Discoveries in Siam, Indian Art and Letters-II, [New Series No.-1] (London, Indian Society, 1928), P. 15 ; Hata, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 70 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202.
\textsuperscript{2151} Ibid, P. 63, fig. 28 [Now it is preserved in the National Museum in Bangkok.]; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 252.
\textsuperscript{2152} Ibid, P. 63, fig. 29.
\textsuperscript{2153} Ibid, P. 63.
\textsuperscript{2154} Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 62 - 63 [Hellenistic style means Greek style].
\textsuperscript{2155} Sengupta, Sukumar - Buddhism in South-East Asia, P. 63.
\textsuperscript{2156} Hata, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 69 ; Haldar (De), Manikutala - Buddha Dharmer Itihās (in Bengali), P. 382 [Nagara Prathama or Nakorn Patom was the first capital of Dvaravati kingdom and later on Lavo or Lopburi was the capital of Dvaravati kingdom.].
\textsuperscript{2157} Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202 ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.,] P. 70 ; May, Regenald Le - A Concise History of Buddhist Art in Siam, PP. 26 - 27 ; Ahiir, D. C. (Edited) - Buddhism in South-East Asia : A Cultural Survey, P. 81 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 254 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79.
\textsuperscript{2158} Ibid ; Ibid ; Ibid.
\textsuperscript{2159} Ibid ; Ibid ; Ibid.
\textsuperscript{2160} Frédéric, Louis - Buddhism : Flammarion Iconographic Guides, P. 27.
\textsuperscript{2161} Ahiir, D. C. (Edited) - Buddhism in South-East Asia : A Cultural Survey, P. 81 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202 ; Coedes, G. - The Making of South-East Asia [Translated by Wright, H. M.,] P. 70 ; May, Regenald Le - A Concise History of Buddhist Art in Siam, PP. 26 - 27.
the Dharmacakra, the Footprints of Buddha etc. here are used as sacred symbols instead of Buddha's iconic form. According to Dr. Ramesh Chandra Majumdar, "In that case we must suppose that the original Buddhist shrine at Pra Pathom, which was decorated by these sculptures, belonged to an earlier period when the figure of the Buddha was still unknown in Indian iconography, i.e., before the beginning of the Christian era, and the tradition continued in later times".2162 According to Dr. Sukumar Sengupta, "These symbolic sculpture may not be contemporary with Bhārhatu and Sanchi period in India, but they conclusively prove the establishment of early settlement in Southern Siam by Buddhist immigrants from India in the 1st or 2nd century AD or perhaps earlier".2163 In this connection Regenald Le May said, "These discoveries and objects indicate clearly that there must have been immigrants from India into Siam at a very early date, possibly even from before the Christian era".2164 During the course of restoration a large number of ancient images and other objects, viz., an attractive little head of the Buddha made by rare quartz material of five inches high without stand, a beautiful large figure of the bluish limestone Buddha of ten feet high or above, a most attractive bluish limestone Buddha head of ten inches high, a terracotta head of Buddha, a slab of bluish limestone including the socket of about three feet in height etc. have been brought in light. No doubt, the above early Buddhist images were also discovered at P'ong Tuk and Phra Pathom. But, no images were discovered in the time of Aioka. The Cholas in the south and the Andhras of Telingana on the east coast had accepted Buddhism as their religion. Amaravati which is located on the right bank of the Krishna (about sixty miles from its mouth) river in Andhrapradesh was an important centre of Buddhism in the 2nd and 3rd centuries AD. Many Buddhist evidences were discovered there in that period.2174 According to Dr. Sukumar Sengupta probably there was from that time at least an infiltration of Indian colonists into Siam from Telingana and Kalinga on the East Coast, whether they came as missionaries of the Faith, or simply (and more probably) as traders and brought their own objects of worship with them to what must naturally have seemed to them an uncivilised and barbarous land. Moreover, Regenald Le May said that it is possible, or even probable that

2162. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 254.
2163. Sengupta, Sukumar - Buddhism in South-East Asia, P. 64.
2164. May, Regenald Le - The Culture of South-East Asia, P. 64.
2165. Ibid, P. 70, fig. 40 [Its boy like features and slightly snub nose made its beauty. Probably, it is early Mön style.]
2166. Ibid, P. 71, fig. 41 [It is also a standing Buddhist image which forearms and hands are missing. Its head is cover with thick, heavy, spiral curls hair and the Uṣṇīṣa, the 'Swallow' type of eyebrows in one continuous line and sexless body features refers the characteristics of the Dvārakā School. It is noted that its pedestal looks like a lotus-flower and roughly carved.]
2167. Ibid, P. 71, fig. 42 [It is an evidence of the Mön sculpture, but Indian feelings.]
2168. Ibid, PP. 71 - 72, fig. 44 [It is an evidence of Mön style.]
2169. Ibid, P. 72, fig. 45 ["......Buddha seated cross-legged in the attitude of Samādhi or meditation, under seven-headed king of Nāgas, and with a small Stūpa-crown model on either side."]
2170. Sengupta, Sukumar - Buddhism in South-East Asia, P. 64.
2171. Ibid.
2172. Vogel, J. Ph. - Buddhist Art in India, Ceylon and Java, P. 38.
2173. Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 64.
2174. Ibid, PP. 38ff.
the Gupta style of image was introduced even as early as the 5th century AD and as the Khmer
did not enter upon their rule of this part of the kingdom until the end of the 10th century AD,
this gives us therefore a range of something like five hundred years for this Pre-Khmer art2176.
So, it can be said that the above archaeological evidences were influenced by the Amarāvati
School in the Gupta age2177 and probably sometime during the 1st three centuries of the
Christian era Amarāvati School had made it way into Lower-Central Siam2178 and flourished
there from the 4th century AD to the middle of the 6th century AD2179.

No Khmer or T'ai (Thai) Buddhist images or objects have been discovered at P'ong Tuk
or at Phra Pathom. So, Buddhist worship existed at P'ong Tuk at least from early in the
Christian era up to the 6th or 7th century AD2180 and also influenced by the Amarāvati School
of Gupta period in India and the Theravāda Buddhism existed there2181.

Some earliest evidences were discovered at Lavo or Lopburi in Central Siam2182. The
temple of Mahā-tāt found in the heart of the Lopburi and some standing images of Buddha have
been discovered in the surrounding neighbourhood of Lopburi. These images are not indicating
neither Khmer or not T'ai (Thal) work, but no doubt they are belonging to an earliest period
of art2183. An octagonal stone pillar (now preserved in the National Museum in Bangkok) with
a carved cubical capital discovered at Lopburi and definitely a Mōn inscription of a peculiarly
archaic type found on the stone pillar2184. In the Ngū hills near at Rājspūri in Lower Siam, a
Hermit's cave with an inscription containing Mōn words was discovered there2185.

During the 2nd half and probably some part of the 1st half of the First millennium of the
Christian era, the people who were inhabiting the Central Siam were of the Mōn race and were
practised the Hinayāna Buddhism2186. So, it can be said that the above evidences of Lopburi
were constructed by the Mōn race. The Mōns were influenced by the Indian style2187 and
formed a definite Mōn style. Regenald Le May described the chief features of this style of
sculpture of Siam. According to him, ".....the spiral curls of the hair and their abnormal size, the
elliptical form of the face, the prominent, bulging upper eyelids, the lightly outlined eyebrows
in the form of a swallow springing from the top of the nose-bridge, and the modelling of the
torso, where the limbs appear from under the robe like a nude sexless body under a

2176. May, Regenald Le - The Culture of South-East Asia, P. 67.
2177. Sengupta, Sukumar - Buddhism in South-East Asia, P. 65 ; Majumdar, Ramesh Chandra - Hindu Colonies
in the Far East, P. 254 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79 ; Haldar (De), Manikuntala
- Bauddha Dharmer Itihās (in Bengali), P. 379.
2178. Ibid.
2179. Ibid, P. 63.
2180. May, Regenald Le - The Culture of South-East Asia, P. 63.
2181. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 70.
2182. Lavo or Lopburi, the oldest sites in Central Siam which located 80 miles due north to Bangkok (May,
Regenald Le - The Culture of South-East Asia, P. 65) and also the capital of Dvāravati kingdom (Hazra,
Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 69).
2183. May, Regenald Le - The Culture of South-East Asia, P. 65.
2184. Ibid, P. 65, fig. 32 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 381.
2185. Ibid, P. 65.
2186. Ibid, P. 64.
2187. Ibid, P. 65 [These similar evidences are found in Sāranāth and the cave temples of Ajantā in India of the
Gupta period.].
The Jinakālamalī and the Cāmadevīvaṃsa give us information that the Theravāda Buddhism and the Mōn Culture were introduced in Haripūrājaya in the 2nd half of the 7th century AD by the earnest efforts of Cāmadevī1189, the daughter of the king of Lavo or Lopburi in Central Siam and wife of the provincial Mōn king in Lower Burma.1190 The Great cetiya (the Haripūrājaya-mahādātu) was erected in the time of queen Cāmadevī1191. Unfortunately, we have no much archaeological evidences about Buddhism in Haripūrājaya prior to the 11th century AD.

Several Mōn and mixed Pāli inscriptions were discovered at Haripūrājaya1192. These inscriptions give us information regarding the archaeological evidences in Haripūrājaya. The Wat Don inscription of the 13th century AD1193 and an undated inscription of Wat Ban Hlui1194 stated the erection of the Jetavana monastery in Haripūrājaya. Among the two inscriptions (i.e., Wat Don and Wat Ban Hlui), the Wat Don inscription clearly stated1195 that the more important Jetavana monastery was erected by the king Sābbādhīsiddhi in the 13th century AD and also a Uposatha hall by this ruler1196. The Wat Don inscription also refers that the king Sābbādhīsiddhi constructed three cetiyas in precincts of the Jetavana monastery1197.

Two inscriptions were discovered at Wat Kukut in Haripūrājaya1198. The first of them mentions the name Ratana cetiya pagoda and also the restoration of a monastery1199. The 2nd of them mentions the Saṅgha and the monastery1200.

The inscription which was discovered at the Wat Sen Khaot-to or Khao Ho in Haripūrājaya referred the construction work of a hall and the erection of ten Buddha statues of Haripūrājaya1201.

From the above discussion it can be said that in the 13th century AD the Theravāda Buddhism was in its flourishing stage at Haripūrājaya in North Siam and before the Thais influence in Siam, the Mōn people played a vital role for the development of the Theravāda Buddhism not only in Haripūrājaya, but also in whole of Siam.

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2188. May, Regenald Le - The Culture of South-East Asia, P. 65.
2189. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, PP. 35, 40, 42; Haldar (De), Manikuntala - Bauddha Dharmer Itihas (in Bengali), P. 381.
2191. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 42.
2192. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 133.
2195. Ibid; Ibid, XXX, PP. 89 - 90; Coedès, G., BEFEO, XXV, PP. 190 - 192 [The Wat Don inscription gives us information that lands, slaves and cattles were donated to the Jetavana monastery by the king Sābbādhīsiddhi. Again, the king himself and his two sons (Mahānām and Kaccay) were adopted the monastic life at Jetavana and two hundred novices lived this monastery with Rājaguru.]
2197. Ibid; Ibid.
2199. Ibid. [King Sābbādhīsiddhi was the doner of this monastery.]
2200. Ibid.
2201. Ibid; Blagden, C. O. - Note Sur, l'alphabet l'orthographe at La Langue des Inscriptions de Lamphun, BEFEO, XXX, P. 95; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 194 - 195.
Mangrai built a Buddhist temple within the city of Lanna, namely Wat Chiengman. There is a cetiya at the base of the temple and it is mentionable that the row of life size elephants projects from each of the four sides of the cetiya. Two small figures which Chiengami still possesses are not so wellknown, namely the Pra Keo Se Tang Kamani and the Pra Sla. Really, Wat Chiengman was an imitation of Pagan's temple in North Burma. Mangrai built the 'Seven-Spire Temple' on the outskirts of Lanna city of which architectural style is similar with the sacred Bodhgaya temple in India. An inscription written in both Pāli and Thai language, dated AD 1369, gives us information about a monastery and the standing Buddha images or Wat Phra Yun in Lanna in the reign of Kuen or Kilanā (AD 1355 - AD 1385), the fourth ruler in the line of Mangrai in Lanna.

Buddhism more developed in Nabbisipura (Chiengmai) and was known as a great Buddhist centre in Northern Siam in the 15th century AD. The famous Flower-Garden monastery located in Nabbisipura (Chiengmai) was the fourth Saṅgharāja (held his office from AD 1418 - AD 1429) and Buddhahākāma was the 12th abbot (held his office from AD 1489 - AD 1499) of this monastery. It is mentionable that Buddhahāna went to Jetavana monastery at Haripūrījaya (Lamphun) from the Flower-Garden monastery in AD 1429 at the request of the king of Nabbisipura. An Uposatha hall was found at the Rattavanamahāvilāhāra or Wat Pa Daeng Luang or Red Forest monastery which was constructed by the king.

2202. Sengupta, Sukumar - Buddhism in South-East Asia, P. 67 [He was the hero of Lanna and founder of Chiangmai (Nabbisipura) kingdom] ; Haldar (De), Manikuntala - Baudha Darmer Itihās (in Bengali), P. 381 ; Ahir, D. C. (Edited) - Buddhism in South-East Asia : A Cultural Survey, P. 84.
2203. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 48. [Wat Chiengman exactly located in the north-east corner of the city wall]
2204. Ibid.
2205. Ibid. [It is a 'small crystal figurine on a hollow gold base. The lower surface of the base bears an inscription in Lao characters...']
2206. Ibid, PP. 48, 50.
2207. Sengupta, Sukumar - Buddhism in South-East Asia, PP. 66 - 67 ; Haldar (De), Manikuntala - Baudha Darmer Itihās (in Bengali), P. 381. [The style of Pagan's temple which he (Mangrai) had seen before, i.e., when he studied specially the forms of Buddhist temple's art and architecture at Pagan in North Burma. Later on, he applied it on the Wat Chiengman's construction.]
2208. Ibid, P. 67 ; Ibid ; Dutta, S. - Buddhism in East Asia, P. 75. ["This temple had been built by a Burmese king and Mangrai had the opportunity of seeing its blue print at Pagan."]
2209. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 147 ; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 195ff.
2210. Ibid, P. 6 ; Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 47.
2211. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 47.
2212. Ibid.
2213. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 145, 158 ; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, P. 50. [It is an important monastery in Siam. In the middle of the 14th century AD the Mahāthera Anomadassi stayed there for the propagation of Buddhism. Again, in the middle of the 15th century AD thirty-nine monks stayed there for the propagation of Buddhism.]
Tilokarāja (Tilakarāja, AD 1442 - AD 1487) in AD 1451. Sihalagotta rebuilt the royal pavilion (Rājakūṭa) at Nabbisipura by the order of Tilokarāja. The sacred relic of Buddha was enshrined at the Rājakūṭa by Sihalagotta which was brought from Ceylon by the Elder Mahādhammagambhīra in AD 1424.

Tilokarāja's grand-son (real name is unknown to us) constructed a Buddhist temple Tapodārāma, Wat Rampung in AD 1492. A monastery was found in Northern Siam, named Upari-arāma monastery where the purification of a 'Khandasāma' was held in about AD 1493 in the reign of Tilokarāja's grand-son. Tilakapanattu built the Uposathā hall of the Great monastery in Nabbisipura. It may be mentioned that Tilakapanattu also constructed the Mahādāhātu cetiya in Haripuṇjaya and it was enclosed by a wall of silver, but that wall was covered with pure gold. Other monasteries, like, Bodhirāma monastery, the Mahābodhi monastery etc. were also important establishment in the religious history of Nabbisipura in Siam.

Like Nabbisipura, many archaeological evidences were discovered at Sukhodaya. From the reign of Rāmakāṁheng, Sukhodaya was decorated by the numbers of Buddha temples, images of Buddha and Buddhist monasteries. Rāmakāṁheng constructed a wooden monastery, namely Wat Araṇīka (the Forest monastery) which was located on the west of the city of Sukhodaya. A Buddhist temple discovered in the middle of the Wat Araṇīka, is large, lofty and exceeding fair. Eighteen cubit Buddha images were standing exactly in this temple.

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2214. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 161; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, P. 53; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 138.

2215. Ibid. [Sihalagotta was the general of the king Tilokarāja.]

2216. Ibid ; Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, P. 53; Griswold, A. B. - Prasert na Nagara, King Lodaiya of Sukhodaya and his contemporaries, Volume-60, Part-I, PP. 81-82.

2217. Ibid ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 40.

2218. Ibid ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 147 [He was the Emperor of Jāmrāja (Xiong Rai) who ascended the throne of Nabbisipura in AD 1487.].


2220. Ibid ; Ibid, P. 148. [Tilakapanattu was the great-grand-son of Tilokarāja.].

2221. Ibid.


2223. Ibid, P. 163 ; Ibid, P. 159 [For the protection of the Mahādāhātu Cetiya king Tilakapanattu bounded the city of Haripuṇjaya with solid stone wall.].

2224. Ibid. [Probably, it was constructed in the reign of Tilakapanattu.]

2225. Ibid, P. 164 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, PP. 184 - 185 [It is constructed in the reign of Jetthādhipati, the eldest son of Tilakapanattu who ascended the throne of Nabbisipura in AD 1526.].

2226. Sengupta, Sukumar - Buddhism in South-East Asia, P. 71.

2227. Ibid ; Bose, P. N. - The Indian Colony of Siam, PP. 39 - 40.

2228. Ibid ; Ibid.
There was another monastery at Sukhodaya in Siam, viz., Wat Sri Chum. A long inscription which was found in Wat Sri Chum informed that probably religious relation started between Sukhodaya and Ceylon during the reign of Rāmakhamheng and his immediate successor Loe Thai.

The most characteristics image of the Walking Buddha (or, placing his footprint) has been discovered at Sukhodaya probably in the reign of Rāmakhamheng (late 13th century AD) and also an instance of the Buddhist formulae of the Pāli Canon.

The Wat Pa Mamuang or the Ambavanārāma (the Mango Grove monastery) is located to the east of Sukhodaya. In the reign of Lo-Thai, Elder Sumana went to Sukhodaya and stayed in that monastery for the propagation of the Sinhalese form of Buddhism in about the middle of the 14th century AD (probably in AD 1342).

An ancient stone image of Buddha was discovered at the great brick sanctuary, namely Wat Mahatatt at Sukhodaya in Siam.

The first part of the Nagara Jum inscription, dated AD 1357, written in the Siamese language gives us information that the king Lu-Thāi, son of Lo-Thai, planted the sacred Bo-tree (brought from Ceylon) at Nagara Jum in Siam where he installed the sacred and authentic relic of Buddha (Sīrī Ratanamahādhātu). Again, the second part of the Nagara Jum inscription refers that Dhammarājā (Lu-Thāi) established several Buddhapādas in Siam.

The Sumanakūṭaparvata inscription of Sukhodaya in Siam informed that a replica of the Buddhapāda was installed at Sukhodaya in Siam in AD 1359 by Lu-Thāi (popularly known as Sūryavānsa Rāma Mahādharmarājādhirāja).

Rāmadhipati-I, the king of Ayuthia spent his time for the constructions of monasteries.

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2229. Sengupta, Sukumar - Buddhism in South-East Asia, P. 74.
2230. Ibid.
2231. Frédéric, Louis - Buddhism : Flammarion Iconographic Guides, P. 56.
2232. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 143.
2234. Sengupta, Sukumar - Buddhism in South-East Asia, P. 70 ; May, Regenald Le - The Culture of South-East Asia, P. 183.
2236. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 203.
2237. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 148. [According to Prof. Paranavitana, Luthai brought Sīrī Ratanamahādhātu from Anurādhāpura in Ceylon. - Sengupta, Sukumar - Buddhism in South-East Asia, PP. 78 - 79.]
2238. Ibid, P. 149. [It was on the model of the Buddhapāda of the Sumanakūṭaparvata in Ceylon.]
2239. Ibid. [It can be said that the replica of the Buddhapāda was received from Sumanakūṭaparvata. So, the inscription took the name as Sumanakūṭaparvata inscription.]
The temple of Vat Buddhaisharya (P'ntth'alsavan) which was found at Ayuthia was constructed by Rāmādhīpati-I in AD 1353. Again, the temple of Vat Mahādhātu found at Ayuthia in Southern Siam which was constructed by Boromorājā-I (or, Po Ngua) in AD 1374.

In about the 14th century AD, an inscription of the Thai language was found at Sukhodaya which was engraved by the order of Dharmāsokarājā, informed the construction work of a Buddhist temple at Sukhodaya. A bronze Buddha image was also discovered in that temple. The above mentioned king also built a cetiya and also a coloured lamp with ten other lamps which were discovered in that cetiya.

In the reign of Boromorājā-II (AD 1424 - 1448) an inscription of Sukhodaya in Pāli language, dated AD 1426 or AD 1427, informed that Mahāthera Meḍhaṅkara inscribed the symbols on the stone at Sukhodayapura which existed in the Ratnapāda cetiya as manifested by Lord Buddha on the top of Sumanakūṭa or Adam Peak. According to Sukumar Sengupta, the Buddhāpādas are engraved on the stone in the centre and on them are two 'Cakras' each containing six circles, inside which are one hundred eight signs. No doubt, it is really a relief sculpture. The relief represent the eighty Theras with names (in Pāli language) who were standing under the Pādas and their hands are folded and heads are inclining as if paying homage to the sacred Buddhāpāda.

Boromorājā-II built a temple, named Vat Rājapurana where a large number of Buddhist images with various style were discovered in the store-house of the temple.

Boromo Trailokanāth (AD 1448 - 1488) constructed a number of Buddhist temples.
of which the Vat Culumani at Pitsanuloke and the Vat Mahādhātu at Sukhodaya were very important. A beautiful bronze image of Buddha Jinarāja was discovered in the Buddhist temple of the Vat Mahādhātu.

Ramādhāpate-II (AD 1491 - AD 1529) constructed the Eastern and the Central stūpas of the temple of Śrī Sarap'et. In AD 1499 Ramādhāpate-II built the famous gigantic Buddha statue for the temple of Śrī Sarap'et.

In the second half of the 16th century AD many architectural evidences (i.e., monasteries, images, religious buildings etc.) were damaged by Burmese attack by Tabinshwehti (AD 1531 - AD 1550) and Bayinnaung (AD 1551 - AD 1581) of Toungoo dynasty in Burma. But, after the war Bayinnaung also repaired the damaged Buddhist evidences and also built new religious buildings. In the 17th century AD relation of trade and commerce was established between Siam and the Western World (i.e., Dutch, British and Portugeuse). So, in that period Siam was very busy for trade and commerce and no archaeological Buddhist evidences are found in Siam for that period.

In the 18th century AD Buddhist activities further developed at Ayuthia in Siam. Uparāt or Mahā T'ammarājā-II (AD 1733 - AD 1758) constructed many monasteries throughout his kingdom.

From the whole discussion about the archaeological evidences of Siam it can be said that Buddhism more developed, flourished and came to Zenith of its glory in Siam.

Cambodia

Many archaeological evidences, like, temples, monasteries, icons, towers, inscriptions etc. were discovered in the different parts of Cambodia. Most of the temples, monasteries, towers were enriched by sculptural and painting works. The evidences are both Brahmanical and Buddhists. Again, some Brahmanical evidences were discovered which are attached with some Buddhist instances. Few Chinese Chronicles give us information about the archaeological evidences of Cambodia.

The History of the Liang Dynasty and the Liu Sung History of China refer that Kaundinya

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2255. Sengupta, Sukumar - Buddhism in South-East Asia, P. 87; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 86.
2256. Ibid.
2257. Ibid ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 50.
2259. Ibid ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.], P. 151.
2260. Ibid ; May, Regenald Le - A Concise History of Buddhist Art in Siam, P. 145.
2261. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 164 ; Hall, D.G.E. - A History of South-East Asia, P. 959.
2262. Ibid ; Ibid.
2263. Ibid, P. 165.
2264. Ibid.
2266. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 166.
Jayavarman (AD 478 - AD 514) sent a mission under the leadership of Nāgasena (Na-Kio-Sien) with a letter to the Chinese emperor in the year AD 484 where he referred Śaivite was the official religion of Fu-nan, but Buddhism was also practised at Fu-nan. The Liang Annal also gives us information that in AD 503, Kauṇḍinya Jayavarman sent a mission to Wu-ti (AD 502 - AD 550), the Chinese emperor with a Coral image of Buddha who was a patron of Buddhism.

Rudravarman (AD 514 - AD 539) sent a Sandal-wood image of Buddha and a twelve feet hair relic of Buddha to the Chinese emperor Wu-ti in AD 519 and AD 539 respectively.

At Toul Preah or Prah That of Prei Veng province in South Cambodia, a statue of Buddha with an undated Pālī inscription has been discovered. Probably, it bears the time of the 6th or 7th century AD.

One stone standing Buddha image and one stone seated Buddha image of Pre-Angkor period were discovered in South Cambodia which are now preserved in the Phnom Penh "Museum". The similar artistic figures were found in the neighbouring kingdom of Dvāravatī which bears the time about from 6th century AD to 8th century AD. It is mentionable that at the same time Dvāravatī style derived from Gupta art of Northern India. So, it is assumed that at that time the influence of Gupta art penetrated in Southern Cambodia and Hinayāna Buddhism already existed and practised at Fu-nan under the royal patronage of Cambodia. It is corroborated by I-Tsang, the Chinese traveller who travelled in this regions during the time AD 671 - AD 695 that at that time Buddhism already existed in Cambodia. According to him, "Of old it was a country, the inhabitants of which lived naked; the people were mostly worshippers 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".

A stanza of undated Sanskrit inscription of Ta Prohn of Bati province in

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2267. May, Regenald Le - The Culture of South-East Asia, P. 112; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 484; Haldar (De), Manikuntala - Baudhā Dharmer Itihās (in Bengali), P. 388; Hall, D.G.E. - A History of South-East Asia, PP. 32 - 33; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 180.


2269. Ibid, P. 207; Ibid; Sengupta, Sukumar - Buddhism in South-East Asia, P. 99; Pelliot, P. - Le Founan (Hanoi, BEFEO, 1903), III, PP. 284 - 303.

2270. Ibid [Pālī Language used in the whole of the inscription, but only one word used in Sanskrit, i.e., 'hetuprabhavā']. Coedès, G. - Deux Inscriptions Sanscrites Du Founan, BEFEO, XXXI, P. 158.

2271. Ibid; Dalet, L. - Dix-huit mois de recherches archéologiques au Cambodge, BEFEO, XXXV, P. 158.

2272. May, Regenald Le - The Culture of South-East Asia, P. 114, fig. 93, 94.

2273. Ibid, P. 114.

2274. Ibid.

2275. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and Malaya Archipelago (AD 671 - 695) by I-Tsang, P. 12.
Southern Cambodia refers an invocation to Buddha by Jayavarman and his son Rudravarman. But, in another stanza of the inscription refers to the Buddha, Dharma and Saṅgha. On palaeographical grounds it belongs to the middle of the 6th century AD.

An inscription, dated AD 791 or 792, was discovered at Prasat Ta Keam in the district of Kralanh in the province of Siam which gives us information about the erection of an image of Bodhisattva Lokesvara. Three monasteries for three religions were mentioned in several inscriptions in the 9th century AD near Angkor Thom in Northern Cambodia. In the reign of Yasovarman-I (AD 889 - AD 900), son of Indravarman-I (AD 887 - AD 889), the inscriptions of Peri Prasat and Tep Pranam near Angkor Thom in Northern Cambodia give us information about the foundation of the Brahmaghrama (monastery for the devotees of Brahma) and the Saṅgataśrama (monastery for the Buddhist monks) respectively. Again, the inscription of Prasat Komnāp near Angkor Thom refers the establishment of a Vaishnavārama (monastery for the worshippers of Viṣṇu). It is mentionable that many earliest types of Khmer temples or sanctuaries are found at Sambhor. These were all dedicated to the Brahmāna religion.

In AD 960, Kavindrārāmathana, minister of Rajendravarman-II (AD 944 - AD 968), erected three towers at Bat Čūm near Angkor Thom. In Northern Cambodia with three Sanskrit inscriptions which refers to the invocations of the Buddha, Lokesvara, Vajrapāni and Prajñāpāramitā.

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2276. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 74; Coedès, G. - Deux Inscriptions Sanscrites Du Founam, BÉFEO, XXXI, PP. 9 - 10.
2278. Ibid, P. 76 ; Majumdar, Ramesh Chandra - Inscription of Kambuja (The Asiatic Society Monograph Series-VIII), P. 571.
2279. Ibid, P. 77 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 121 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 80 ; Coedès, G. - La Stele de Prei Prasat, (Hanoi, BÉFEO, 1932), XXXII, PP. 97ff. [These Sanskrit inscriptions were written in Nāgari Characters.]
2280. Ibid (It bearing both the Sanskrit and the Nāgari Characters.) ; Coedès, G. - La Stele de Prei Prasat, BÉFEO, XXXII, PP. 90ff.
2281. Ibid ; May, Regenald Le - The Culture of South-East Asia, P. 121.
2282. May, Regenald Le - The Culture of South-East Asia, PP. 121 - 123. [H. Parmentier says "Out of sixty-five early temples of which remains still exist in Cambodia, forty five consists of single isolated sanctuaries, but at Sambhor there is a triple temple, each sanctuary separate from the others. Of this type eight are known. These early temples are built of brick and more often rectangular than square. The cell within, intended to received the image of the god, usually had only a single doorway and the roof-vault consisted of a pyramidal tower formed of bricks overlapping until they met; there was no true arch." These architecture bearing the Gupta style in the 6th and 7th century AD and culminating up to 12th century AD. From the 7th to 9th century AD mainly bricks were used for the construction of monuments and in the 10th century AD bricks were used for the large type of temple buildings (i.e., Mountain Temple of Kohker, Temple of Eastern Mebon (AD 952), Temple of Pre Rup (AD 961), Temple of Ta Keo (AD 1000) etc.), but then sand stone used instead of bricks, excepts towers. Bricks were used in towers (i.e., three towers at Damrei of Kulen hill region, six towers at Prak Ko, AD 879; four towers at Lele, AD 893; eight towers at Bakheng, AD 881; five towers at Phnom Bakheng, AD 900; single tower of Kohker etc.). Always schist were used for the frame work of the doors and sand stone used in lintel and small columns.]
2284. Ibid, P. 122 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 77. [The first inscription begins an invocation to the Buddha, Lokesvara and Vajrapāni. But, the second and the third inscriptions both were invoked the Buddha, Vajrapāni and Prajñāpāramitā.]
In the reign of Jayavarman-V (AD 968 - AD 1001), an inscription dated AD 985 and AD 986, discovered at Phnom or Phum Banteay Neang near Monkol-borei in Central Cambodia refers a statue of Prajñāpāramitā and an image of Lokesvara. From the above evidences of the 10th century AD it is clear that the Mahāyāna Buddhism also existed in Cambodia.

As a minister, Kavindrārimathana continued his post from under the reign of Rājendravarman-II to Jayavarman-V who erected many Buddhist statues. Later on, Jayavarman-V’s minister Kārīṭipandita was the author of an inscription which was located at Srey Santhor, give us information that ‘thanks to his efforts the pure doctrine of the Buddha reappeared like the moon from behind the clouds or the sun at dawn’.

In the reign of Suryavarman-I (AD 1002 - AD 1050) Cambodian power extended over Central Siam. Though the several inscription of Central Siam as well as a fragmentary inscription of North-Eastern Cambodia indicated the prevalence of Hinduism in Cambodia in the reign of Suryavarman-I, but some inscriptions discovered in Central Siam referred to the existence of the Mahāyāna Buddhism in Cambodia. Again, an inscription of Khmer, dated AD 1022, found at Lopburi in Central Siam refers to the existence of the Theravāda Buddhism in Cambodia.

Again, Suryavarman-II (AD 1113 - AD 1150) built a Viṣṇu temple at Angkor Vat. Angkor Vat, the great Viṣṇu temple, located to the southward of the city of Angkor Thom and also between the city of Angkor Thom and the great lake, namely Tonlé Sap. Angkor Vat temple has been described as one of the wonders of the world. Vidya Dhar Mahajan described its

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2285. Hall, D.G.E. - A History of South-East Asia, P. 120.
2286. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 78; Chatterjee, B. R. - Indian Cultural Influence in Cambodia, P. 163.
2289. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 175 - 176.
2290. Those inscriptions were an undated inscription of Sal Cau or San Chao in Lopburi [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 175]; another inscription of Lopburi in Siamese, dated AD 1022 - 1025 [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 175; Coedes, G. - Les États Hindouïsés d'Indochine et d'Indonésie, P. 232]; a fragmentary inscription at the temple of Sek Ta Tuy in the district of Chikreng, dated AD 1039 [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 175; Fine, L. - Nouvelles Inscriptions De Sambor Prekuk, BEFE0, XXVIII, PP. 40 - 57]; a fragmentary inscription both in Sanskrit and Khmer of Prasat Khan in North-Eastern Cambodia, dated AD 1041 [Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 176].
2291. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 176. [The inscriptions of Lopburi in Central Siam are dated AD 1022 - 1025 and AD 1026.]
2292. Ibid, P. 178; Hall, D.G.E. - A History of South-East Asia, P. 126.
2294. It is a massive structure which is surrounded by stone walls about 1080 yards (0.61 miles) long and 1100 yards (0.63 miles) in breadth and the whole area is surrounded by moat which is about 4400 yards (2.5 miles) in long and 216 yards (648 feet) in wide. - Fergusson, James - History of Indian and Eastern Architecture, Volume-II, P. 380; Mahajan, Vidya Dhar - Ancient India, P. 673.
building construction. According to him\textsuperscript{2295}, "Three concentric squares from decreasing terraces, elevated one above another, with long galleries of repeated columns crowned by the final towers, which Soar up to the sky in one splendid sweep of graceful symmetry. The long causeway is about 40 feet in width. It passes through the western entrance straight down to the gateway of the second entrance. The body of the serpent forms the rail and the unreared seven-fold headguards the temple entrance. Along the walls of the galleries are the bas-reliefs, e.g. kings and soldiers and priestly procession and incidents from the Epics. Scenes of hundreds of Devas and Apsaras smile happily from the walls. Each stone of the mighty towers carries its burden of carved beauty. The gateways and accompanying stairways are placed at the four cardinal points, finally converging under the central tower in a tiny cell-like chapel, where it is supposed that the king rendered his accounts to heaven." The architectural pattern and the sculptural work of Angkor Vat looks like the pyramidal type of Egypt in North Africa.\textsuperscript{2296} James Fergusson writes, "...these reliefs represent battle-scenes of the most animated description, taken from the Rāmāyaṇa or the Mahābhārata\textsuperscript{2297} ......". The summit of the central tower has a height of one hundred eighty feet\textsuperscript{2298}. Though it is a Viṣṇu temple, yet Buddhist images are also present there. According to Ramesh Chandra Majumdar\textsuperscript{2299}, "Even the Brahmanical gods in the great sanctuaries like Angkor Vat were replaced by Buddhist images".

Jayavarman-VII (AD 1181 - AD 1219) was a great patron of Buddhism. He built the temple of Angkor Thom and the Bayon temple\textsuperscript{2300}. The temple of Angkor Thom is located outside the city of Angkor Thom\textsuperscript{2301}. It is also known as the 'Great Temple of Angkor' covering (including its moat basins) an area of about five hundred acres land. Twenty major important monuments are found there\textsuperscript{2302}.

Bayon, the 'Great Śaiva Temple', stands in the centre of the city of Angkor Thom which is the important archaeological evidence of Cambodia in the 12th century AD\textsuperscript{2303}. It looks like a pyramidal type\textsuperscript{2304}. Main tower is covered by gold\textsuperscript{2305} and has a height of about fifty meters\textsuperscript{2306}. According to Ananda K. Coomaraswamy, "Within the main eastern entrance we find a paved platform with Naga parapets ; inner gateways led on to the first galleries, about a hundred and sixty metres long on two sides and a hundred and forty on the two other sides. These galleries had a vaulted roof, with a half-vaulted roof in addition on the outer side, supported by square pillars, an arrangement quite un-Indian but highly characteristic of Classic Khmer design.

\textsuperscript{2295} Mahajan, Vidya Dhar - Ancient India, P. 673.
\textsuperscript{2296} Fergusson, James - History of Indian and Eastern Architecture, Volume-II, P. 386.
\textsuperscript{2297} Ibid.
\textsuperscript{2298} Ibid, P. 383.
\textsuperscript{2299} Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82.
\textsuperscript{2300} Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 210 ; Hall, D.G.E. - A History of South-East Asia, P. 130.
\textsuperscript{2301} May, Regenald Le - The Culture of South-East Asia, P. 125.
\textsuperscript{2302} Ibid, PP. 124 - 125.
\textsuperscript{2303} Ibid, P. 124.
\textsuperscript{2304} Fergusson, James - History of Indian and Eastern Architecture, Volume-II, P. 386.
\textsuperscript{2306} Ibid.
Within, on the second level, is another series of galleries. The inner walls of both series are richly decorated with low-relief representations of divinities, epic legends. Brāhmans, ascetics, kings, princesses, palaces, processions of soldiers and elephants, horses, chariots, naval combats, fisheries, markets and other scenes of daily life (including the transport of heavy stones), and animals and trees; as though the royal founders of Angkor had desired to perpetuate for ever a picture of their glory.³²⁰⁷ Again Coomaraswamy also added that, "...the whole surface of the great structure is decorated; apart from the galleries, mainly with foliage and with standing or dancing apsaras. A bronze apsara dancing on a lotus flower, now in Boston, is almost certainly of Bayon origin."³²⁰⁸

Fourfaced mukha-līngams, emblems of Śiva, are found on the towers of the Bayon temple. Coomaraswamy said, "It is just possible, however, that Lokesvara, whose cult is closely associated with that of the līngam, may have been intended."³²⁰⁹ Beside the līngam, many Hindu images (i.e., Śiva, Viṣṇu and Deī in different form) and also Buddhas (including Bhaīṣajyaguru Vāldūrya Prabhārāja, the Buddha of healing, whose cult was much favoured in the time of Jayavarman-VI) were enshrined in the Bayon temple³²¹⁰.

Not only the Great temple and the Bayon temple of Angkor Thom, but also many other temples were established in the city of Angkor Thom. An exquisite temple in miniature which can be compared with the Great temple of Angkor, namely Bānteai Seri, located about fifteen miles north-east of the city of Angkor³²¹¹. It is also a Śiva temple³²¹². Other Hindu temples were Beng Méalea, Ta Prohm, Phnom Chisor etc.³²¹³. But, the temple of Bānteai Kedei which was located one mile east of Angkor Thom is said to have been dedicated to Buddha³²¹⁴. But, it is not totally acceptable. Because, 'the faces of Brahmā decorate the towers of the east and west gopuras'³²¹⁵. It is mentionable that a long inscription has been preserved in the temple of Bānteai Seri, the scenes of the artistic sculptural work of the wall taken from the Epics (the Rāmāyaṇa and the Mahābhārata) and the Purāṇas. Apsaras, Tilottamā, Bhima, Duryadhana, Rāvana, Śiva with his Śakti, Pārvatī etc. were eﬆeﬆated on the wall. L. Finot suggested that 'the temple was partly built in the reigns of Rājendravarman and Jayavarman-V (AD 968 - 1001) in the 10th century AD; the bulk of the building and sculpture must be dated early in the 14th century AD.'³²¹⁶

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2308. Ibid, P. 189.
2309. Ibid.
2310. Ibid.
2311. May, Regenald Le - The Culture of South-East Asia, PP. 124, 127.
2312. Ibid, PP. 128 - 129; Sengupta, Sukumar - Buddhism in South-East Asia, P. 104. [The Classical Khmer art of Bānteai Seri is very beautiful in the world. The scenes of the artistic sculptural work of the wall taken from the Epics (the Rāmāyaṇa and the Mahābhārata) and the Purāṇas. Apsaras, Tilottamā, Bhima, Duryadhana, Rāvana, Śiva with his Śakti, Pārvatī etc. were eﬆeﬆated on the wall. L. Finot suggested that 'the temple was partly built in the reigns of Rājendravarman and Jayavarman-V (AD 968 - 1001) in the 10th century AD; the bulk of the building and sculpture must be dated early in the 14th century AD.]
2313. Ferguson, James - History of Indian and Eastern Architecture, PP. 394 - 397 [Beng Méalea Temple located about 20 miles east of Angkor Thom. It is also constructed in the 9th century AD. Ta Prohm Temple located half mile, east of Angkor Thom. Phnom Chisor Temple located in the province of Bati.]
2314. Ibid, PP. 396 - 397.
2315. Ibid, P. 397.
Ta Prohm near Angkor Thom. According to Sir Charles Eliot, "It opens with an invocation to the Buddha, in which are mentioned the three bodies, Lokesvara and the mother of the Jinas, by whom Prajñāpāramitā must be meant. Śiva is not invoked but allusion is made to many Brahmanic deities and Bhikkhus and Brahmans are mentioned together."

The mountain temple P'ra Vihāra which was dedicated to Śiva Śīkāresvara, located at the edge of the cliff on a spur of the Dangrek mountain which lies on the borders of Cambodia and North-Eastern Siam.

A Sanskrit inscription mixed with Pāli has been discovered at Barey, near Angkor Thom in Northern Cambodia in the reign of Indrajayavarman (AD 1308 - AD 1327). In the 15th century AD an undated inscription with several Pāli words discovered at Kompong Sval in Eastern Cambodia.

However, it is stated that Ang Chan (AD 1516 - AD 1566) built many pagodas in his capital and built many Buddhist shrines in different places of Cambodia, i.e., at Pursat, Udong, Badoor etc. A stone inscription (AD 1579) of king Satha or Chetta-I (AD 1576 - AD 1594) give us information that the Viṣṇu temple of the Angkor Vat became a Buddhist shrine in the reign of Satha.

An image of Buddha was established in the Angkor Vat temple and the temple of which towers were restored with four faces.

In the 17th and 18th century AD political disturbances hampered the progress of Buddhism in Cambodia and the rulers did not get the opportunity to serve their time for the progress of Buddhism.

From the whole discussion it can be said that Śaivism and Mahāyānism existed in Cambodia upto the 13th century AD side by side with the great efforts of the rulers. Vaiṣṇavism was also practised there. Ofcourse among the religions, Śaivism existed there as a dominant religion. But, later on, through the influence of Siam (Thailand) and also Ceylon, Theravāda Buddhism had stronghold over the inhabitants of Cambodia.
Before the 13th century AD we have no certain information regarding the condition of Buddhism in Laos. Jayavarman-VII, the king of Cambodia (AD 1181 - AD 1219) established his power over Laos at the last quarter of the 12th century AD. A Sanskrit inscription of Jayavarman-VII, dated 1186 AD, was discovered at Say Fong on the Mekong river basin in Laos. It implies that as Jayavarman-VII and his royal family were the followers of the Mahāyāna Buddhism, Buddhism reached Laos. Later on, Rāmakāhāmheg (AD 1275 - AD 1317), king of Sukhodaya in Siam extended his power over Moung Chava in Laos towards the end of the 13th century AD and continued it up to the middle of the 14th century AD.

The image of the Walking Buddha has been discovered in Laos (both are in Thai and Laotion style) in the reign of Rāmakāhāmheg which indicated the influence of Pāli Canon. So, as Rāmakāhāmheg was the patron of the Theravāda Buddhism, Theravāda Buddhism introduced in Laos at the time of Rāmakāhāmheg's reign. Though Buddhism (firstly Mahāyāna Buddhism and secondly Theravāda Buddhism) reached Laos before the 14th century AD, but then it did not flourish there.

Actually Buddhism (also Theravāda Buddhism) developed and flourished in Laos in the 14th century AD when Fa-Ngum (AD 1353 - AD 1373) established a new independent kingdom at Lan Chang in Laos in AD 1353 of which capital was Vien Chang (Vientiane). Some archaeological evidences [like, inscriptions, Wats (pagodas or temples), monasteries, shrines, images etc.] were discovered in Laos in favour of the Theravāda Buddhism in the 14th century AD and onwards.

The Wat Keo inscription, dated AD 1602, gives us information that when Fa-Ngum established the new kingdom of Lan Chang in AD 1353 then Buddhism was not so well known there. Again, this inscription further informs that Jayavarman Paramesvara, father-in-law of Fa-Ngum and king of Cambodia (AD 1327 - AD 1353) sent a religious mission to Laos with a Buddha statue, namely P'ra Bang (or, Pha Bang) Buddha image. In AD 1356, Fa-Ngum

2326. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 185.
2327. Ibid.
2328. Ibid [The location of Say Fong is near to Vien Change in Laos.] ; Hall, D.G.E. - A History of South-East Asia, P. 128 ; Finot, L. - Inscriptions of Say Fong, BEFEO, III, P. 18.
2329. Ibid ; Ibid, PP. 189 - 190 ; Briggs, L. Polmer - The Ancient Khmer Empire, P. 254 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 80 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 69; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 265.
2330. Frédéric, Louis - Buddhism (Flammarion Iconographic Guides), P. 56.
2331. [About Fa-Ngum, Vide - Chapter-IU, PP. 107 - 108].
2332. Hall, D.G.E. - A History of South-East Asia, P. 284 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 265 ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 184. [Vientiane is now known as Luang Prabang.]
2334. Ibid, P. 185 ; Akis, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 88 ; Hall, D.G.E. - A History of South-East Asia, P. 284. [P'ra Bang or Pha Bang Buddha image has been presented to Cambodia by a king of Ceylon.]
established a Wat (pagoda) in Lan Prabang and installed the P'ra Bang (Pha Bang) Buddha image there2335.

Qnn Hueun (AD 1373 - AD 1416)2336, son of Fa-Ngum built many monasteries and monastic schools in his country2337. A monastery, named Wat Visoun was found at Lan Chang (Luang Prabang) which was built by P'ot'isarat (AD 1520 - AD 1547), the king of Lang Chang (Luang Prabang)2338. The Phu-Si pagoda enshrines a cast of Buddha's footprint2339. Nodoubt, the squat palaces of Luang Prabang (the Laotion Capital) are surrounded by lovely, gold-encrusted pagodas2340.

King Sett'at'irat or Sethathirath (AD 1548 - AD 1571)2341, son and successor of P'ot'isarat, constructed a shrine2342, named Wat Phra Keo2343 for the sacred Emerald Buddha [Pra(Phra) Keo]2344. When king Sett'at'irat returned from Chiengmai to Lung Prabang after his father's death then he carried it (the sacred Emerald Buddha) from Chiengmai2345. According to D.G.E. Hall, "His greatest architectural work in his new capital (Vien Chang) was the pyramidal structure known as the That Luong, which is today the finest example of Laotion architecture, though severely damaged in 1873 by bandits from Yunnan".2346

D. C. Ahir stated that at Vientiane, thousand of Buddha images were placed in the Wat Sisaket2347. Actually, the houses of Wat Sisaket was converted to an archaeological museum2348. The rockcut cave temples are still used in Pak On in Laos2349.

Bricks, woods and locally available materials were used for the construction work. Besides these, stucco decoration and painting works are found on the wall of the pagodas and monasteries2350.

2336. Ibid, PP. 284 - 285 ; Hair a, Kanai Lai - History of Theravāda Buddhism in South-East Asia, P. 188.
2337. Ibid, P. 285 ; Ibid.
2338. Ibid.
2339. Debenham, Frank - Illustrated World Geography, P. 394.
2340. Ibid.
2342. Ibid, P. 290.
2343. Debenham, Frank - Illustrated World Geography, P. 394.
2345. Ibid.
2346. Ibid.
2347. Debenham, Frank - Illustrated World Geography, P. 394 ; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 89.
2348. Ibid.
2350. Ibid.
Campā (Vietnam)

Campā (Vietnam) is a Buddhist country where some archaeological evidences regarding Buddhism (like images, monasteries, monuments, inscriptions etc.) were discovered. An undated fragmentary Sanskrit inscription of Vo-Can in the Nha-trang region referred a nameless Buddhist king. A nice bronze image of standing Buddha nearly five feet high has been discovered at Dong-Duong which was located about twenty kilometres to the south of Mi-Son, the ancient capital of Indrapura. The style of this image is similar to that of Amaravati school of India which flourished from AD 150 to AD 250 and also Anurâdhapura in Ceylon. For this reason, Buddhism existed in Campā before the 3rd century AD. A Chinese chronicle stated that Campā was captured by the Chinese general Liu-Fang in AD 605 and carried away 1350 Buddhist Texts. Sir Charles Eliot stated that Buddhist monasteries and libraries existed in Campā at that time.

An inscription discovered at Dong-Duong, dated AD 875, gives us information that Indravarman-II (AD 860 - AD 890) arranged to commemorate the erection of a monastery and a temple for Svabhayada (Buddha). It is also notable that the ruins of a great monastery (founded by Indravarman-II) which have been found at Dong-Duong was the Mahāyāna evidence. It is corroborated by Sir Charles Eliot.

King Indravarman-II also built a monastery at Dong-Duong for the permanent enjoyment (i.e., residence and religious activities) of the monks.

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2351. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 195; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 114 - 116 ; Hall, D.G.E. - A History of South-East Asia, P. 27 ; Mahajan, Vidya Dhar - Ancient India, P. 660 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 139. [Probably, that Buddhist king was Śrī Māra who was known as Kiū-Lien in the Chinese History and was ruling in the 2nd century AD or probably his very near successor.]


2355. Ibid.

2356. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, PP. 210 - 211.

2357. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 120.

2358. Ibid, PP. 120, 165 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82.


2362. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 124 ; Haldar (De), Manikuntala - Buddhist Dharmar Itihās (in Bengali), P. 391.


Many shrines were established at Dong-Duong by the royal patronage of Campa. But, those were destroyed and also revaged by the several Annamites attack from the period of 10th century AD to the 15th century AD2366. Many gigantic (colossal) towers were erected at Dong-Duong which were known as the Tower of Gold, the Tower of Silver and the Tower of Copper2367. From the discovery of the above evidences of Dong-Duong it can be said that Dong-Duong was the main important centre of Buddhism in Campa.

Not only Dong-Duong, many archaeological evidences were discovered in the several regions of Campa. At Yang Kur in Southern Campa two viharas and two temples [Jina (Buddha) and Śankara (Siva)] were located there2368. The Yang Kur inscription, dated AD 829, gives us information that in the reign of Vikrāntavarman-III (AD 820 - AD 854) a sthavira named Buddhānirvāṇa built two vihāras and two temples2369.

A monastery named Phat-Da was located in Annam where a Buddhist monk namely Ngo-Chan-Luu2370 was appointed as the Head of the Buddhist Clergy by the Annamite emperor Dinh-Bo-Linh2371.

In the reign of Ly Thai-Ton (AD 1028 - AD 1054) ninety five pagodas were pompously celebrated and all Buddha statues were restored in the existing temples, probably in AD 10542372. He constructed the Dien-Huru pagoda at Hanoi in AD 10491373. The people of Vietnam called it 'Chua Moto Cot' or one columned pagoda2374.

The Khai Quoc Pagoda was located in the North Vietnam2375. In the reign of Ly-Thanh-Ton (AD 1054 - AD 1072)2376, Thao-Duong was admitted in the Khai Quoc Pagoda as a clergy for the propagation of Zen Buddhism2377. A rockcut temple was found at Da Nang in Vietnam2378.

2366. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 197 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 127ff.
2367. Ibid.
2369. Ibid, P. 149, fn. 1.
2370. Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 121 [Ngo-Chan-Luu was a famous scholar and a talented poet].
2371. Ibid ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 128 [In AD 939 Ngo Quyen founded the independent royal Annamite dynasty. His kingdom was divided into 12 parts among the 12 Chiefs in AD 965. An Annamite, named Dinh-Bo-Linh who defeated the 12 Chiefs and declared himself the emperor of Annam in AD 968 and ruled for 12 years].
2372. Ibid, P. 122 [Ly Thai-Ton was the second ruler of the Ly dynasty].
2373. Ibid.
2374. Ibid [According to D. C. Ahir, ".....in 1049, the construction of the Dien-Huru pagoda decided in consequence of a dream. The king saw himself led to the Lotus Palace by Boddhisatva Avalokiteśvara ; and therefore he gave to the temple its original shape ; a lotus flower sustained by a single column planted in the middle of an artificial lake. Built up in Hanoi and called by the public "Chua Moto Cot" (one columned pagoda), this historical monument was damaged by anonymous hands at the end of 1954, just before the withdrawal of French troops from the capital of Northern Viet-Nam"].
2375. Ibid, P. 123.
2376. Ibid [He was the 3rd ruler of the Ly dynasty].
2377. Ibid [It is a Chinese form of Buddhism. Thao-Duong was a Chinese Zen Master. He was captured by the king when he was propagating the Zen Buddhism in a foreign land. By his earnest efforts he founded a 3rd Zen Sect of Buddhism].
2378. Ibid, P. 168.
No doubt from very early period Hindu colony was strongly established in Campā. Śaivism was the main religion of Campā and took a position of unquestionable supremacy in the Hindu colony of Campā\(^{2379}\). Two important groups of temples, i.e., Mi-son and Po Nagar are Śaivite in character\(^{2380}\). Ramesh Chandra Majumdar collected one hundred thirty inscriptions, among them ninety two inscriptions are referred to Śiva\(^{2381}\). Except Śiva, other god and goddesses, i.e., Viṣṇu (known as Purushottama, Nārāyaṇa, Hari, Govinda, Mādhava etc.) and his vahana Gauruḍa, Lakṣmī (known as Pādmī, Śrī etc.), Brahmā were well-known in Campā\(^{2382}\).

Beside Mi-son and Po Nagar another group of temples is placed in Dong-Duong. Those are mainly Buddhist evidences which are discussed before. Woods were used in Dong-Duong for the building construction in the classical period (7th century AD to 10th century AD)\(^{2383}\). Later on, bricks are generally used for their construction work\(^{2384}\). Stone slabs were used for the doorframes, lintel, angular work and decorative works\(^{2385}\). Sculptural and painting works are found in the walls of the pagodas and monasteries. The sculptural works of the 7th century AD were magnificent and were done in a local sense\(^{2386}\). These inspired the people about the two main ideas of Buddhism, i.e. purity and compassion\(^{2387}\). D. C. Ahir said, "The flower of lotus is a very valuable figure and Avalokiteśvara under its mainfold representations is another design which is highly appreciated by women".\(^{2388}\)

**Malay**

Beside Hinduism, Buddhism spread in Malay from very early Christian era. Several types of archaeological evidences (i.e., images, temples, monasteries, terracotta works, replicas, relics, inscriptions etc.) were discovered in several regions (viz., in Kaḍāra or Keddah, in northern part of Wellesley Province, Ligor, Caiya or Jaya, Takua Pa, P'ān-Pān, Vieng Sra, in middle Būjang valley region, Tan-Tan, Tumasik etc.) of Malay. Some Chinese sources also give us some information regarding the archaeological evidences of Malay.

Kaḍāra or Keddah was an important Mahāyāna Buddhist centre in Malay. The ruins of a Buddhist shrine, dated approximately in the 4th and the 5th century AD has been discovered at Keddah near Bukit Meriam\(^{2389}\). This Buddhist shrine was built in bricks\(^{2390}\). It looks like a

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2379. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 165 - 168.
2382. Ibid, PP. 660 - 661; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 168 - 169.
2383. Fergusson, James - History of Indian and Eastern Architecture, P. 196.
2386. Ibid, P. 196.
2388. Ibid, P. 125.
2389. Ibid, P. 57; Chatterjee, Bijan Raj - India and Java, Part-II, P. 6; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 117 - 118; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 18; Haldar (De), Manikuntala - Bauddha Dharmer Isthās (in Bengali), P. 386.
2390. Haldar (De), Manikuntala - Bauddha Dharmer Isthās (in Bengali), P. 386; Ibid; Ibid, P. 117; Ibid.
small square shaped\textsuperscript{2391}. An Buddhist inscription of Sanskrit language on a slate stone-slab found beneath the floor of this ruined shrine\textsuperscript{2392}.

This small size house\textsuperscript{2393} was probably a brick-built Kūṭī (hut) used by a Buddhist monk\textsuperscript{2394}. A fine bronze standing Buddha image of 8.5 inches high found in the base of the brick building which was similar with the Amarāvatī school of India and ascribed to the time of the 4th or the 5th century AD\textsuperscript{2395}. Again, two miniature paintings of an image of Avalokiteśvara (Buddha of the Mahāyāna Buddhist Sect) has been discovered at Keddah containing the words 'Avalokiteśvara of the Valavatī hill in 'Kataha-dvīpa'. It is assumed that here 'Kataha-dvīpa' is Keddah.\textsuperscript{2396}

Several inscribed clay-tablets were discovered in Keddah. An inscribed clay-tablet of Sanskrit language of Keddah is similar with the Pallava script of the 6th century AD or possibly some earlier which bears the part of a Sūtra of the Mādhyamika School of the Mahāyāna Buddhism\textsuperscript{2397}.

A large number of inscribed clay-tablets which refer the Mahāyāna Buddhist Creed, has been discovered in a cave nine feet below the floor in Keddah\textsuperscript{2398}. These inscriptions are similar with the North Indian Nāgarī characters of the 10th century AD\textsuperscript{2399}.

Two bronze Buddha images has been discovered in the tin mines of Perak\textsuperscript{2400}. Quaritch Wales stated that these two images were similar with a small stone Buddha image of real Gupta art in the 6th century AD which was discovered at Wieng Sra in the Siam area of the Malay Peninsula\textsuperscript{2401}.

The ruins of a Buddhist temple, dated near about 4th and 5th century AD, have also been

\begin{footnotes}
\footnote{Chatterjee, Bijan Raj - India and Java, Part-II, P. 6 ; [According to Bijan Raj Chatterjee it was some 10 feet square.]; Sengupta, Sukumar - Buddhism in South-East Asia, P. 117 [According to Sukumar Sengupta it was 12 feet square.].}
\footnote{Ibid, Part-II, P. 7 [This inscription also mentioned in the chapter-III, vide-fn. 1654, P. 121.]; Ibid, P. 118.}
\footnote{Ibid, Part-II, P. 6 ; Ibid, P. 117.}
\footnote{Ibid, Part-II, P. 7 ; Ibid, P. 118.}
\footnote{May, Regenald Le - The Culture of South-East Asia, P. 74, fig. 47.}
\footnote{Sengupta, Sukumar - Buddhism in South-East Asia, P. 120.}
\footnote{Ibid, P. 119 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 18 - 19 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, PP. 78 - 79 ; May, Regenald Le - The Culture of South-East Asia, P. 75; Halder (De), Manikantala - Bauddha Dharmar Itihāṣ (in Bengali), P. 387. [This inscribed clay-tablets containing three stanzas in Sanskrit verse of the philosophical doctrines of the Mahāyāna Sect. These three are also found in the Śākaramati-paripṛcchā, a Chinese translation work. Vide, Chapter-III, P. 121.]
}
\end{footnotes}
discovered in the northern district of Wellesley Province\textsuperscript{2402}. Some remnants of columns as well as a 4th or 5th century's Sanskrit inscription found on the upper part of the column which informed us that it was a Buddhist temple on the mentioned period\textsuperscript{2403}. Beside it, another broken stone inscription\textsuperscript{2404} was found on the edge of the column which gives us information that Buddhagupta, a Buddhist sea-trader who lived in the Red Earth (Rakta-mrittika) built a monument to a temple\textsuperscript{2405}.

Ligor (Nakkhon SrT Dhammarat) was another important Buddhist centre in Malay. A great stūpa found at Ligor which is surrounded by the fifty Buddhist temples or sanctuaries belong to a very early period\textsuperscript{2406}. Vat Phra That, a stūpa which was the most important sanctuary among the fifty sanctuaries\textsuperscript{2407}. One hundred and seventy one magnificent Buddhist statues are found in the Vat Phra That stūpa.\textsuperscript{2408}

Many terracotta works were also prepared by the Buddhists in Ligor. Some terracotta votive tablets were discovered in the neighbouring caves of Ligor which were also bearing the memento (memorial) of a large number of the dwelling places of the Buddhist monks\textsuperscript{2409}.

In AD 775, a Sanskrit inscription was discovered at Vat Semamung in Ligor which gives us information that Śrīvijayasvara-bhūpati, the king of Śrīvijaya\textsuperscript{2410} built three most impressive and magnificent vihāras (or, caityas)\textsuperscript{2411}, i.e., Padmapāṇi, Sākyamuni and Vajrapāṇi. No doubt, these were all the Mahāyāna Buddhist evidences. This inscription further informed that the construction work of three stūpas by Jayanta, the rājāstavīra (royal priest) of the Śailendra ruler\textsuperscript{2412} and Adhimuktī, heir of Jayanta and later on a rājāstavīra (royal priest) built two caityas\textsuperscript{2413}. The later five evidences were constructed nearby the former three evidences (i.e., Padmapāṇi, Sākyamuni and Vajrapāṇi) of Ligor. These were all constructed by bricks\textsuperscript{2414}.

\textsuperscript{2402} Sengupta, Sukumar - Buddhism in South-East Asia, P. 119; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 18; Haldar (De), Manikutala - Bauddha Dharmer Itihās (in Bengali), P. 386.
\textsuperscript{2403} Ibid; Ibid.
\textsuperscript{2404} Ibid, P. 118; Chatterjee, Bijan Raj - India and Java, Part-II, PP. 6 - 7 [This inscription is similar with the Pallava script of South India in the 5th century AD.].
\textsuperscript{2406} Ibid, P. 121; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 20; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 78; Mahajan, Vidyā Dhar - Ancient India, P. 676.
\textsuperscript{2407} Ibid.
\textsuperscript{2408} Ibid.
\textsuperscript{2409} Ibid.
\textsuperscript{2410} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 57; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79; May, Regenald Le - The Culture of South-East Asia, P. 77. [The name of the Lord was Śrī Vijayendra.]
\textsuperscript{2411} Sengupta, Sukumar - Buddhism in South-East Asia, PP. 121 - 122; Hall, D.G.E. - A History of South-East Asia, P. 50.
\textsuperscript{2412} Ibid, P. 122; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 57; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79.
\textsuperscript{2413} Ibid; Ibid; Ibid.
\textsuperscript{2414} Ibid.
Ruins of some shrines and five images has been discovered at Takua Pa (previous name Takkola)\textsuperscript{2415}, mentioned by Ptolemy's 'Geographia'\textsuperscript{2416} as Takkola which were not later than the 4th or 5th century AD\textsuperscript{2417}.

Like Ligor, an inscription discovered on a pillar at Caiya or Jaya, a city which located on the Eastern Coast of Malay\textsuperscript{2418}. Probably, it bears the time 4th or 5th century AD\textsuperscript{2419}. Again, a beautiful sanctuary was discovered at Vat Keo in Caiya\textsuperscript{2420}. Bricks were used for its construction\textsuperscript{2421}. Two Buddhist temples of Vat Keo and Vat Phra in Caiya were discovered which were built by the Pallava colonists of Grahi and bearing the time of 7th or early part of the 8th century AD\textsuperscript{2422}. It is very wonderful and significant that these two Buddhist temples were at first Hindu shrines and then Buddhist shrines\textsuperscript{2423}. Many bronze images were discovered at Caiya or Jaya, i.e., two images of Lokesvara\textsuperscript{2424} and two Buddha statues of the 12th and 13th centuries AD\textsuperscript{2425}, a small image of eight armed Mahāyānist goddess seated on a throne, named Tārā of near about the 10th century AD etc.\textsuperscript{2426}

A black bronze image of Bodhisattva Lokesvara has been discovered at Wat Phra Tat at Jaya by Prince Damrong which is now preserved in the National Museum in Bangkok\textsuperscript{2427}. But, the crown and the lower half of the body were missing\textsuperscript{2428}. At present this image is twenty seven inches high\textsuperscript{2429}. According to G. Coedès it bears the time 9th or 10th century AD and according to Regenald Le May it seems to be a true Indian prototype of the Pāla age of India\textsuperscript{2430}.

A beautiful black bronze image of Buddha of the Hinayāna Sect, seated on the Nāga king was discovered at Wat Hua Wiang at Jaya (Caiya). It is four feet in height and is now preserved in the National Museum at Bangkok\textsuperscript{2431}. Probably, it bears the time the 12th or 13th century AD\textsuperscript{2432}.

The Chinese Annals referred the natures of some early archaeological Buddhist instances in Malay. Those were a Tooth of Buddha, painted replica of a stūpa, leaves of the Bo-tree etc.

\begin{flushleft}
2418. Ibid.
2419. Ibid.
2420. Sengupta, Sukumar - Buddhism in South-East Asia, P. 120.
2421. Ibid.
2422. Ibid.
2423. Ibid ; Mahajan, Vidya Dhar - Ancient India, P. 676.
2424. Ibid.
2425. Ibid, PP. 120 - 121.
2426. Ibid, P. 121.
2427. May, Regenald Le - The Culture of South-East Asia, P. 81.
2428. Ibid, P. 81, fig. 52.
2429. Ibid, P. 52.
2430. Ibid, P. 81.
2431. Ibid, P. 85, fig. 55.
\end{flushleft}
of P’an P’an of the 6th century AD.2433

The Chinese Annals further informed that in the 6th century AD there were ten monasteries in P’an P’an and Buddhist monks and nuns both had studied Buddhist texts2434. So, it can be said that at that time the above ten monasteries were treated as libraries and Buddhist study centres. Quaritch Wales discovered a bas-relief of a Buddhist temple and an image of Buddha at Vieng Sra2435. It represents the Gupta style of Indian art in the 6th century AD2436.

Like P’an P’an, the Chinese Annals referred that the king of Tan-Tan state sent an envoy in AD 530 to the Chinese Court with two Buddhist stūpas and two ivory images2437.

Some ruins of the early Christian era has been discovered on the top of the Bukit Choros hill and in the middle Bujang valley. These ruins are the bases of the three stūpas (viz., one ruin is located on the top of the Bukit Choros hill and other two are located in the middle Bujang valley.)2438.

From the whole discussion it is clear that the Mahāyāna Buddhism had stronghold over Malay up to the 13th century AD. But, from the close of the 13th century AD to the close of the 14th century AD the whole of Malay came under Siam (Thailand). So, at that time the influence of Theravāda Buddhism reached Malay, though the Mahāyāna Buddhism already existed in Malay. In the 15th century AD the religion of Islam occupied an important position in Malay Peninsula by the earnest efforts of the Muslim rulers. It is mentionable that beside Buddhism, Hinduism also existed in Malay Peninsula. A statue of Viṣṇu discovered at Wieng Sra which bears the style of Pallava in Southern India2439. Stone statues of two male and one female deities can still be seen at the spot where they were abandoned, now protected by a huge tree which has grown over them, near the bank of the Takua Pa river just south of Takua Pa harbour2440. Regenald Le May and Quaritch Wales both agreed that these styles were similar with the Pallava style of Southern India and probably of the 7th or 8th century AD2441.

Mainly bricks were used for the building construction. Clay stone, bronze were used for the inscriptions and sculptural works. Sculptural and painting works are highly appreciated. Most of the evidences were influenced by the Indian cultural and sculptural art.

2433. 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), PP. 48 - 49. [It is mentioned before (Vide, Chapter-III, PP. 122-123) that the king of P’an P’an of Malay sent two envoys to the Chinese Court in AD 527 and AD 530 respectively with a tooth of Buddha, painted stūpas, ten varieties of perfumes and other things. Again, in AD 536, an another envoy went to the Chinese Court from P’an P’an with a painted replica of a stūpas, leaves of the Bo-tree, a Buddhist relics and other things.]

2434. Ibid.

2435. Ibid, P. 120.

2436. Ibid.

2437. Ibid, P. 117 ; Wheatley, Paul - The Golden Khersonese (Studies in the Historical Geography of the Malay Peninsula before AD 1500), PP. 68 - 69.

2438. Ibid, P. 118.

2439. May, Regenald Le - The Culture of South-East Asia, P. 81, fig. 51 [This statue is four feet and ten inches in high which now preserved in the Bangkok Museum.].

2440. Ibid, P. 80, fig. 49, 50.

2441. Ibid, PP. 80 - 81.
Indian Hindu colony was established in Sumatra before the beginning of the Christian era\textsuperscript{2442}. Before the 4th century AD a Hindu kingdom, namely Śrī-Vijaya which is today called Palembang\textsuperscript{2443}, now an island country. Sumatra\textsuperscript{2444} rose to power towards the close of the 7th century AD\textsuperscript{2445} influenced by the Buddhist doctrine\textsuperscript{2446}. Not only Śrī-Vijaya, other kingdoms, like, – Kandali\textsuperscript{2447}, Malayu\textsuperscript{2448} etc. were also influenced by Buddhism. Śailendra power had stronghold over Śrī-Vijaya before AD 690\textsuperscript{2449} and later on in Malay Peninsula, Java and even Borneo\textsuperscript{2450}. Then Buddhism more developed in Sumatra as well as Malay Peninsula, Java. It is also corroborated by I-Tsing's statement. In his way of journey to India and from India he went to Sumatra twice (i.e., in the year AD 671 and AD 685 respectively)\textsuperscript{2451} and also found that 1000 Buddhist monks lived in Sumatra\textsuperscript{2452}. So, it can be said that at that time Buddhist monasteries were built there (Palembang) for the residence of the monks.

\textsuperscript{2442}. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 198; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 22 - 23.
\textsuperscript{2443}. Mahajan, Vidya Dhar - Ancient India, P. 667.
\textsuperscript{2444}. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 23; Hall, D.G.E. - A History of South-East Asia, P. 48 [In Chinese, Sumatra is called Che-li-fo-che]; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, PP. XXX [I-Tsing called Sumatrā, namely Śrī-bhogo], XXXIV, XI. [In Chinese language I-Tsing called it Shih-il-fo-Shih].
\textsuperscript{2445}. Ibid.
\textsuperscript{2446}. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212.
\textsuperscript{2447}. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 161; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 24 [The Chinese Chronicles of the Liang Dynasty referred it as Kan-to-li which later on known as San-bo-tsi and in Arbe, Sabata. This kingdom also located near Palembang].
\textsuperscript{2448}. Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, PP. xli, 10; Hall, D.G.E. - A History of South-East Asia, P. 48 [In Chinese, Malayu is known as Mo-lo-yeou and in the modern age it is also known as Jambi which located on the river Batang Hari].
\textsuperscript{2449}. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 198.
\textsuperscript{2450}. Ibid, PP. 203ff; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 33ff; Chatterjee, Bijan Raj - India and Java, Part-II, PP. 2ff; May, Reginald Le - The Culture of South-East Asia, PP. 90ff; Ahir, D. C. - Buddhism in South-East Asia: A Cultural Survey, P. 57; Sen, Jakar - Daksin-Purba Asiar Itihās (Malay - Indonesia) [In Bengali], PP. 38ff, 46ff; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 79; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 120ff; Hall, D.G.E. - A History of South-East Asia, P. 50.
\textsuperscript{2451}. Ibid, PP. XXX, xli, 10-11 [I-Tsing stated that Mahāyāna Buddhism established there].
Some images of Bodhisattvas has been discovered at Palembang\textsuperscript{2453}. In Sumatra 'Golden flowers were offered to Buddha'\textsuperscript{2454}. A stone image of Buddha of the Amarāvatī school has been discovered at Palembang\textsuperscript{2455}. The Sung Annals give us information that a Buddhist temple has been built in San-bo-tasi (Kandali)\textsuperscript{2456}.

On the archaeological ground little light has been thrown upon Buddhism in the island country Sumatra. But, many Buddhist evidences were discovered in Malay Peninsula and Java (mainly in Central Java) which were built by the Sailendra rulers of Śrī-Vijaya when their power spread over these countries\textsuperscript{2457}. The Mahāyāna Buddhist country Sumatra was also influenced by the Indian cultural art.

\textsuperscript{2453} Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 212 ; Takakusu, Junjiro (Translated) - A Record of the Buddhist Religion as Practised in India and the Malaya Archipelago (AD 671 - 695) by I-Tsing, PP. xli, 10 - 11.

\textsuperscript{2454} Eliot, Sir charles - Hinduism and Buddhism, Volume-III, P. 162.

\textsuperscript{2455} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 22.

\textsuperscript{2456} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, PP. 162 - 163. [According to the Sung Annals, San-bo-Tsai sent twenty one envoys to China between AD 960 and AD 1178. It was reported by the envoys that in honour of the Chinese Emperor a Buddhist temple had been erected in San-bo-tsa and they also received the bells as the presentation for that temple from emperor.]

\textsuperscript{2457} Hall, D.G.E. - A History of South-East Asia, P. 50 ; Sengupta, Sukumar - Buddhism in South-East Asia, PP. 121 - 122 [The Buddhist evidences of Malay Peninsula are inscribed stela, dated AD 775 and three magnificent Vihāras (Caityas), namely Padmapāṇi, Śakyamuni, Vajrapāṇi ; construction work of stūpas by the Rājasthāvira Jayanta and two caityas by the later Rājasthāvira Adhimukti etc. at Vat Semamung in Nakon Śrīlammarat.]

[The Buddhist evidences of Central Java which were constructed by the Śailendra rulers are Borobudur Stūpa (Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 204 ; May, Regenald Le - The Culture of South-East Asia, P. 98 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 105 ff ; Sen, Jahar - Daksin-Purba Asiar Ithās (Malay - Indonesia) [in Bengali], P. 50 ; Chandī Kalasan (May, Regenald Le) - The Culture of South-East Asia, P. 100 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 165 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203 ; Sen, Jahar - Daksin-Purba Asiar Ithās (Malay - Indonesia) [in Bengali], P. 49 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 129) ; Chandī Sari (Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 165 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203) ; Chandī Sewou (Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 165 ; May, Regenald Le - The Culture of South-East Asia, P. 101 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203); Chandī Mendut (Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 165 ; May, Regenald Le - The Culture of South-East Asia, P. 100 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 206) ; image of Bodhisattva Manjusrī (May, Regenald Le - The Culture of South-East Asia, P. 100) etc.]
Java

Buddhism was introduced in Western Java by Gunavarman most probably in AD 423. Then Buddhism spread over Central and Eastern Java respectively. Many archaeological evidences, like monasteries, temples or sanctuaries, shrines, stūpas, images, prayer hall as well as some inscriptions were discovered in Java. Most of the archaeological evidences were discovered in Central Java.

Royal power reached Central Java in the 6th century AD. But, powerful kingdom was established there in the 8th century AD and near about a half of the century Saivism also spread over Central Java. From the 2nd half of the 8th century AD Central Java came under the supremacy of the Mahāyānist Śailendra rulers of Śrī-Vijaya of Sumatra and from then the Mahāyāna Buddhism spread over Java.

The Kalasan inscription, dated AD 778, informed that the sanctuary of Kalasan was constructed by Panamgkara of the Śailendra ruler and dedicated to Tārā, the Buddhist goddess. According to Regenald Le May, "This is the monument known as Chapdi Kalasan, situated to the east of the town of Jogjakarta. A beautiful tower is surpass the sanctuary. This common type is found in Campā. Once the image of Tārā occupied the central chamber of this sanctuary. Ananda K. Coomaraswamy described that "Enormous Kirttimukhas crown the main entrance and the niches, while the makara torana arches below are completely transformed into arabesque; the walls are decorated with delicate strips of floriated tracery between plain vertical pilasters."

An image of the Bodhisattva Manjusri was discovered at Kelurak. The Kelurak
inscription (near to Prambanan), dated in AD 782, gives us information that Kumāraghosa constructed this image.

A two-storeyed vihāra type building containing shrines and monastic apartments of the Mahāyānist monks, known as Chaṇḍi Sari was located to the north of Chaṇḍi Kalasan and south-west of Prambanan. To the top of the building an attic was found there. Stone and wood were used for the building construction. Two windows are found on each storey on the side elevation and on the ground storey, the windows were all closed with solid masonry.

An important Buddhist temple group is Chaṇḍi Sewou (Sewu) or 'the Thousand Temples' which was located one-third of a mile, north of Loro Jonggrang (an important Hindu temple complex) bearing the time early 9th century AD. The central temple is surrounded by twenty eight shrines in number and made a square design. According to James Fergusson, "The central cell of the temple measures 45 ft. square, and with the four attached cells, one of which served as the entrance porch to the central cell, it formed a cross 85ft. each way, the whole being raised on a richly ornamented square podium or base". At a distance of thirty five feet from first square, next forty four shrines made the 2nd square. But, at a long distance from the 2nd square two other outer rows of shrines are located close to one another and one back to another. At a distance of seventy two feet long on the east and west, and one hundred twenty feet on the north and south there are one hundred sixty eight shrines in number made another two square design. So, the large size of central temple is surrounded by two hundred forty smaller separate subsidiary shrines. Each of the shrines contained the statues of a Dhyāni Buddha. The central temple as well as other two hundred forty smaller subsidiary shrines are richly ornamented and sculptured.

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2471. Kumāraghosa was the inhabitant of Gaudi (Gouda) in West Bengal (May, Regenald Le - The Culture of South-East Asia, P. 100 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 129) and teacher of the Śailendra ruler, named Dharaṇindra (Sen, Jahar - Daksin-Purba Asiar Itilās (Malay - Indonesia) [in Bengali], P. 50 ; Chatterjee, Bijan Raj - India and Java, Part-II, PP. 58 - 59.).
2472. May, Regenald Le - The Culture of South-East Asia, P. 100 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 129 ; Chatterjee, Bijan Raj - India and Java, Part-II, P. 59.
2475. Ibid.
2476. Ibid.
2477. Ibid, Volume-II, P. 434 ; May, Regenald Le - The Culture of South-East Asia, P. 101.
2478. Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 203 ; Ibid.
2480. Ibid.
2481. Ibid.
2484. Ibid, Volume-II, P. 434 ; Ibid.
Chaṇḍi Lumbang, a smaller group of temple located in between Chaṇḍi Sewu and Loro Jongrang\textsuperscript{2486}. There are sixteen subsidiary temples surrounding the big size central temple which is totally made of a square design\textsuperscript{2487}. Each of the temples contained an image of Buddha (or Śiva)\textsuperscript{2488}.

In the middle of the 9th century AD Chaṇḍi Plaoson is another remarkable Buddhist temple which was constructed by the Śailendra rulers of Śrī-Vijaya\textsuperscript{2489}. This temple which consists of four enclosures side by side, measuring three hundred twenty eight feet deep, from back to front\textsuperscript{2490}. Many statues of Dhyān Śiva were found there\textsuperscript{2491}. Among them an image big size stone seated Bodhisattva Maitreya was found in the temple. Bodhisattva's left leg is drawn up to rest on the throne and right leg rests on a lion's head\textsuperscript{2492}.

The great achievements of the Śailendra rulers of Śrī-Vijaya is the most wondourful, impressive and magnificent construction work in the world, Borobuḍur Stūpa, dated about AD 750 to AD 850 which was located on the top of a hill in the Kedu Plain\textsuperscript{2493}. The body of the whole building consists of six lower terraces which are square shaped with re-entrant corners\textsuperscript{2494} and three upper terraces which are circular\textsuperscript{2495}. There are seventy two small stūpas\textsuperscript{2496} on the upper three terraces which are looking like the rings of small stūpas\textsuperscript{2497}. On the summit of the Borobuḍur there is a stūpa (known as central stūpa) which is fifty two feet in diameter\textsuperscript{2498}. The mentioned seventy two small stūpas are arranged like rings in three concentric circles\textsuperscript{2499} and each of the stūpas contains the statue of a Buddha\textsuperscript{2500}. Ramesh Chandra Majumdar states that 'there are no less than four hundred thirty two of them (Dhyān Śiva image) in the whole building'\textsuperscript{2501}. The rich relief sculptures was found on the terrace walls. According to Regenald Le May, "The terraces contain five rows of Dhyān Śiva, or Heavenly Buddhas, as evolved by the Mahāyāna form of Buddhism. There are ninety-two on each side; on the east,
Akshobhya (Earth-touching); on the south, Ratnasambhava (Gift-bestowing); on the west, Amitabha (Meditation); and on the north, Amoghasiddha (dispelling Fear). The uppermost row has sixty-four, as well as seventy-two of Vairocana in perforated niches, making five hundred and four in all.2502. Lewis Frédéric also agrees with the statement of Regenald Le May2503. Lewis Frédéric states that these are 2nd, 3rd, 4th and 5th Jinas among the five Jinas2504. Not only the above relief sculptures, the whole surface of the Borobudur walls contain many other series of panels. According to Ramesh Chandra Majumdar, "The total number of these sculptured panels would be about fifteen hundred"2505. The sculptural works are depicting the life of Buddha in a high artistic skill2506. These artistic sense were choosen from the Lalita Vistara, the Divyavadana, the Jatakamala of Aryasura, the Gaṇḍavyūha and other sources2507. The character and style of sculptures of Borobudur are similar to the latest caves of Ajantā and Western Ghats of South India2508. No doubt, the art and architecture of Borobudur in Java mostly influenced by Indian art and architecture (which can be said Indo-Javanese art)2509. Quaritch Wales states that the building of Borobudur is Indian both in conception and architectural forms2510. It is mentionable that a typical detached images of Buddha found near Borobudur bear an instance of finest products of Indo-Javanese sculptur2511. From a long distance, the Borobudur stūpa looks like a pyramid2512. According to Sir Charles Eliot, "The stūpa shows no sign of Brahmanic influence. It is purely Buddhist and built for purposes of edification"2513. No doubt, the Borobudur stūpa is a wonderfuel Buddhist instance in the world from which Buddhist scent emitted in countries far and near.

Chandi Mendut, a small Buddhist temple was located two and a half miles from Borobudur2514 and twenty five miles north-west of Jogjakarta of Central Java2515. This cruciform
patterned temple was established on a high platform. The stone roof stays (externally) at a height of nearabout fifty feet above the platform. The main cell is surrounded by many small pagodas which consisted of three storeys, i.e., a series of twenty four small pagodas round the lower storey, sixteen small pagodas on the second storey and eight on the third storey. The walls of the temple are well decorated with bas-relief of Bodhisattvas and Hindu goddesses. About the three colossal figures in the inmost shrine-chamber, Regenald Le May stated that "The finest statues found in Java of the Buddha seated in the European fashion between two Bodhisattvas in the attitude of preaching Law." Regenald Le May also said that figure bearing the pure Gupta style and was totally influenced by the Indian sculptural art. Louis Frédéric also refers that the image of Buddha in Bhadrāsana Mudrā bearing the time 8th century AD was found at Chaṇḍī Mendut in Java.

Chaṇḍī Bhūma is another Buddhist temple which was located in the Dieng Plateau. It is square on plan, but surmounted by a series of five storeys. The roof of each set is pyramidal and figures of Buddha are found in each of the storeys. The walls of the temple are well decorated.

Chaṇḍi Kali-Bening is one of the important Buddhist instance in Java. It looks like a cruciform in plan. Over the side doorways the Gorgon head was found there. The central cell is surrounded by three storeys. According to James Fergusson, "The general design of the lower portion of the building is shown in the illustration of the porch, the upper storeys were decorated with rich canopied niches, each containing a statue of Buddha like those flanking the central doorway, with twenty-four miniature dāgabas surmounting the first storey, sixteen the second storey and eight the third storey, and these grouped round the great central dāgaba must have produced an exceptional effect".

In the middle of the 9th century AD, Chaṇḍi Sajiwān was another Buddhist temple of the Mahāyāna order found in the neighbourhood of Prambanan.

Beside the above Buddhist archaeological evidences, many Brahmanical evidences, like, Loro Jonggrang, Temple of Prambanan, Temple Complex of Suku etc. were established in Central Java.

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2516. Fergusson, James - History of Indian and Eastern Architecture, Volume-II, P. 429 [It is measuring twenty nine feet six inches wide and forty one feet seven inches deep.].
2517. Ibid [The platform is eleven feet high, measuring seventy one feet wide and eighty three feet deep.].
2518. Ibid.
2519. Ibid.
2520. Ibid ; Vogel, J. Ph. - Buddhist Art in India, Ceylon and Java, P. 102.
2521. May, Regenald Le - The Culture of South-East Asia, P. 101 (It is fourteen feet in height).
2523. Ibid.
2524. Frédéric, Louis - Buddhism (Flammarion Iconographic Guides), PP. 52 - 53.
2526. Ibid.
2529. Ibid.
2530. Ibid.
2531. May, Regenald Le - The Culture of South-East Asia, P. 102.
2532. Ibid.
2533. Ibid.
Like Central Java, many Mahāyāna Buddhist evidences as well as Tāntraic Buddhist evidences were established in Eastern Java.

The 8th canto of the Nāgara Kṛitāgama informed that many Śaivas as well as Buddhist holy places were located at the eastern part of the main courtyard of the palace compound. So, it can be assumed that Buddhist temples were also established in the eastern part of the main courtyard. The Nāgara Kṛitāgama further informed that to the far north of the main courtyard there was a Buddhist prayer hall where Bodhitrees were in rows infront of the western gate of the royal palace and the Buddhist monks used to live in the southern part of the capital. It is assumed that monasteries were located in the southern part of the capital.

Airlanga, king of Eastern Java (AD 1019 - 1049) also founded a number of monasteries in his kingdom.

A different form of an important temple named Chaṇḍi Śiṅgasāri was located in the province of Pasoeroean. Probably, this temple was established in AD 1278 when Kretanagara (AD 1268 - 1292), the last king of Toemapel was ruling. It is a square shaped (rectangular) temple erected on a single low platform is surrounded by five towers, known as Śiva-Buddhālāya. Though it is not a well ornamented temple with reliefs, but furnished various statues of the Buddhist and Śivaite Pantheons. This temple supplies us many big size Śiva images in various forms (like, Guru, Nandīvara, Mahākāla etc.). But, two Javanese style of sculptures are very important, i.e., one is stone Durga (Mahiṣamardini character) who is slaying the bull and other is a stone seated Prājñāpāramitā of the Mahāyāna Canon. Another stone statue of the Mahāyāna Canon of this temple is Arapacana Mārjuśī. Many temples were built in Eastern Java during the Majapahit period. Among them Chaṇḍi Jago (Djago), the Buddhist temple was located in the province of Pasoeroean in the 13th century’s evidence which was built in the reign of Vishnuvardhana, the king of Toemapel. Its plan is of three-storied pyramidal type. The figures in the reliefs of Chaṇḍi Jago (Djago) are
very impressive, square and also clumsy. According to the Pararaton and the Nāgara Kṛitāgama, Vīśhṇuvardhana was buried there and there he was represented in the form of Sugata (Buddha), but at Waleri he was represented in the form of Śiva.

Again, a Śiva image with a Buddha image enshrines in the main cell in a beautiful and wondrous shrine in Chandi Jawi.

From the above, it is assumed that Indian religion, cultural, architectural, sculptural influence reached whole Java. But, according to Sir Charles Eliot, "Javanese architecture and sculpture are no doubt derived from India, but the imported style, whatever it may have been, was modified by local influences and it seems impossible at present to determine whether its origin should be sought on the eastern or western side of India.

Bali

Besides Sumatra and Java Buddhism was also introduced in Bali, though Hinduism had stronghold over the island country of Bali from very ancient time. Probably, Buddhism penetrated in Bali either from Śrī-Vijaya or from Java. It is corroborated by I-Tseng. In the time of his journey to India (end of the 7th century AD) he found that the Mūlasarvāstivādikāya (Theravāda Buddhism) already existed in Bali. Probably, it never flourished there. Javanese Hindu culture reached Bali from the 8th century AD and Mahāyāna Buddhism, mostly Tāntric Buddhism entered Bali from the end of the 10th century AD to beginning of the 11th century AD. But, at present Brahmāntical religion is also a still living religion and Buddhism is extinct there.
Many brick build, curved (or umbrella type) or pyramidal shaped Hindu shrines found in some places of Bali, like, Singarāja, Sangsit, Sawan etc. Many gods and goddesses of Hindu cult, i.e., Śiva, Viṣṇu, Ganeśa, Śūrya, Durgā, Kālikā etc. took an important position in the life and culture of the Balinese people. Many Hindu deities, like, Ganeśa, Indra, Viṣṇu, Kṛishna, Śūrya, Garuḍa, Śiva, Durgā, Kālikā as well as heroes of the Epic (the Mahābhārata) are represented in the works of art.

Śiva-Buddha was known to Brāhmaṇa priests (Pēdanda) of Bali as they had a conventional relation with Buddhism. The name of Śiva-Buddha was mentioned in the books, like, 'Bhārata Yuddha' and 'Usana Bali'. In Bollelengo and its adjacent places the Buddha images were worshipped as lord Śiva. Perhaps the icons went underground by volcanic eruption or abolished by natural calamities.

There, in a Durgā temple a figure is described as Pusa, the Chinese equivalent of Bodhisattva, but later on it is re-introduced as an element of corrupt Buddhism (Tantric Buddhism) by several Chinese artists.

Though Hinduism is the main religion in Bali and Buddhism disappeared there, but the art of Bali is very beautiful and magnificent. The carved works on stone or wood; size and shape of the deities; ears, tongues, teeth of the statues; choice of colours and outline works; leaves and flowers on the relief works are no doubt more fantastic than Javanese elements. Probably, the Chinese influence is stronger than Indian in their creatures. In this regard Sir Charles Eliot says, "Such bizarre figures are not unknown in Indian mythology but in Balinese art Chinese influence is perhaps stronger than Indian."

2566. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 185. [Its roofs are umbrella shaped.]
2567. Ibid. [Sangsit and Sawan, both are Pyramidal shaped.]
2570. Ibid.
2573. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 51, 93; Sen, Jahar - Daksin-Purba Asiar Itihas (Malay - Indonesia) [in Bengali], P. 55. ['Bhārata Yuddha', the famous poetical work was written by the two poet, i.e., Sejah and Mpu Panuluh, in the reign of Jayabhaya (AD 1135 - 1157) of Kedari in Eastern Java. Sejah started his work in AD 1157, but could not complete his poem and Mpu Panuluh completed this work.]
2574. Basu, Nagendra Nath (Edited) - Biswakosa (14th Edition) [in Bengali], PP. 7, 23. [Author is unknown. It helps us to know about the legendary accounts of Bali and also the establishment of Hindu Kingdom in Bali.]
2575. Ibid, P. 23.
The largest island of Malay Archipelago in South-East Asia is Borneo where Hinduism and Buddhism both were introduced. A few number of Buddhist evidences were discovered in Borneo. A beautiful standing bronze image of Buddha has been discovered at Kota Bangun in Koti district\textsuperscript{2580}. His eyes are half-closed looking forward and right hand raised in the attitude of dispelling fear\textsuperscript{2581}. His smiling face, highly sensitive nose, curly hair bearing the high artistic thought\textsuperscript{2582}. The style of this image is similar with the Gupta style of India\textsuperscript{2583}.

Remains of both Hindu and Buddhist culture has been discovered in the east of Borneo. Twelve sandstone images were discovered in the cave of Kombeng (it is called Cave temple)\textsuperscript{2584}. There are two chambers in that cave, i.e. front-chamber and back-chamber. The above twelve images as well as 'pieces of carved stone and a few half-decayed iron-wood beams' were found in the back-chamber\textsuperscript{2585}. The images were also both Buddhist and Brahmanical (like, Śiva, Gaṇeśa, Nandi, Agastya, Nandiśvara, Brahmā, Sanda, Mahākāla etc.)\textsuperscript{2586}.

Celebes

Buddhism also reached Celebes by the great efforts of the Majapahita rulers of Eastern Java, but it never developed and flourished there. A standing bronze image of Buddha of the Amarāvati style has been discovered at Sempaga\textsuperscript{2587}. Its wrist and fingers of the right hand and half portion of the left hand were damaged\textsuperscript{2588}. Stone made scarf covered the body and left shoulder of the image\textsuperscript{2589}.

\begin{itemize}
\item \textsuperscript{2580} Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 25.
\item \textsuperscript{2581} Ibid [Described from the Plate No. - XIX (list of illustrations)].
\item \textsuperscript{2582} Ibid.
\item \textsuperscript{2583} Ibid.
\item \textsuperscript{2584} Ibid ; Mahajan, Vidya Dhar - Ancient India, P. 669. [The cave of Kombeng located 'to the north of the Muara Kaman and to the east of the upper course of the Telen river.]
\item \textsuperscript{2585} Ibid.
\item \textsuperscript{2586} Ibid, PP. 25, 28 ; Chatterjee, Bijan Raj - India and Java, Part-II, P. 13.
\item \textsuperscript{2587} Ibid, P. 27 ; May, Regenald Le - The Culture of South-East Asia, P. 92 ; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 59 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 263.
\item \textsuperscript{2588} Ibid [Described from the Plate No. XXI (list of illustration)].
\item \textsuperscript{2589} Ibid.
\end{itemize}
Chapter-IV : Part-II : Pāli Literature

Pāli literature, i.e., part two of the chapter-IV is an important issue in the South-East Asian Buddhist religious history. Entrance and development of Pāli literature are dealt in this part.

Burma

Pāli literature took an important position in the Buddhist religious history in Burma. The word of Pāli which was used as an literary language originated in India, but not developed. Later on Pāli language developed in Ceylon and also South-East Asian Countries (like, Burma, Siam etc.). In the 5th century AD, there were three great Buddhist scholars in India, – Buddhaghosa\(^{2590}\), Buddhadatta\(^{2591}\) and Dhammapāla\(^{2592}\). Among them Buddhaghosa’s Pāli scholastic activities gave a new light on the Buddhist religious history in Ceylon and Burma.

Buddhaghosa came to Ceylon and took up his residence and studied at Mahāvihāra (Great Monastery) of Anurādhāpura during the reign of king Mahānāma (AD 409 - AD 431) of Ceylon\(^{2593}\). He had done many scholastic works on Pāli literature in Ceylon. He translated the Aṭṭhakathās or commentaries on the Tipiṭaka\(^{2594}\) and composed 'Visuddhi Magga' (the Path of purification)\(^{2595}\). The Gandhāvanās mentioned that beside the above works Buddhaghosa composed a lot of commentaries, i.e., the Samantapāśādikā on five books of the Vinaya-piṭaka ; the Kaṇḍhāvatārani on the Piṭimokkha, a section of the Vinaya-piṭaka; the Sumangalavilasī on the Dīghanikāya ; the Papañcasādāni on the Majjhimanikāya ; the Sāratthappakāsini on the Sāmyutta Nikāya ; the Manorathapūraṇī on the Aṅguttara Nikāya ; the Paramatthajyotiṅkā on the Khuddakapāṭa and Suttanīpāta ; the Aṭṭhasāliṅkā on the Dhammasaṅgani; the Sammohavinodanī on the Vinaya\(^{2596}\) etc. Buddhaghosa went to Lower Burma from Ceylon with many Buddhist religious texts in the 5th century AD\(^{2597}\). He translated the Buddhist texts into Burmese language which he brought with him from Ceylon\(^{2598}\). He also brought a copy of Kaccāyana’s Pāli

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2590. Buddhaghosa was born in a Brāhmaṇ family at Ghosāgāma near the Bodhi-tree of Bodhgaya in South Bihār. Once he was defeated by Buddhist scholar Mahāthera Revata, but later on he also converted to Buddhism by Mahāthera Revata. – Haldar (De), Manikuntala - History of Buddhism, P. 133 ; Choudhury, Binayendra Nath - Bauddha Sāhiya (in Bengali), PP. 125 - 126 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, PP. 187 - 187 ; Bode, M. (Edited) - Sāsanavānśa, P. 29 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 189 ; Hazra, Kanal Lal - History of Theravada Buddhism in South-East Asia, P. 64.

2591. Buddhadatta was the contemporary of Buddhaghosa. He was the inheritor of Uragapura (modern Uraiur) in South India. – Ibid, P. 138 ; Ibid, P. 128 ; Ibid, P. 184.

2592. Ācārya Dharmapāla was the inhabitant of Damila Kingdom of South India. - Ibid, P. 142.

2593. Haldar (De), Manikuntala - History of Buddhism, PP. 34, 133 - 134 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 189 ; Hazra, Kanal Lal - History of Theravāda Buddhism in South-East Asia, P. 52 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, PP. 187 - 188 ; Geiger, W. (Edited and English Translation) - Cūḷavaṇasā, XXXVI, V. 244, XXXVII, V. 231 - 232, 244.


2596. Ibid ; Ibid ; Choudhury, Binayendra Nath - Bauddha Sāhiya (in Bengali), P. 126.

2597. Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 193 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 221 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 26 ; Haldar (De), Manikuntala - Bauddha Dharmer Itihās (in Bengali), P. 371 ; Law, B. C. - Buddhaghosa, PP. 12 - 13 ; Kern, H. - Manual of Indian Buddhism, P. 125.

2598. Ibid.
Grammar from Ceylon to Burma and by indefatigable efforts he translated it in the Burmese language. In this regard another event can be mentioned. In the 4th and 5th century AD Buddhaghosa and his religious teacher Revata had done many religious works for the development of Buddhism in the Pallava-Cola country of South India. Later on, South India came into very close contact with the Buddhist centres in Lower Burma.

Several inscriptions in Pāli also discovered at Hmawza in Lower Burma which were in similar characters to the Andhra-Kadamba-Kaṇñāda script of South India, bearing the time about 5th and 6th centuries AD. Among them two gold plates of Pāli language were discovered at Maunggan, a small village near Hmawza; three fragments of a stone inscription in Pāli was discovered round the base of the Bawbawgyi pagoda near Hmawza; a book of twenty leaves of gold written in Pāli was discovered at Hmawza; also an inscribed gold leaf in Pāli was discovered at Kyundawza, a small village near Hmawza. According to D. C. Ahir, "These inscriptions contain extracts from well-known Pāli Buddhist works, like the Dīgha, Majjhima and Aṅguttara Nikāya, and Udāna, as also from the Vibhaṅga and the Dhammasaṅgani and the last but not the least the whole of the Paṭiccasamuppāda formula, with very slight modifications". At that time Amarāvatī, Nāgarjuni Koṇḍā, Kāśinagara, Kāveripattanaṁ, Negapattaṁ and Uragapuraṁ of Deccan in South India were important centres of the Theravāda Buddhism. The above South Indian Buddhist centres helped the development and flourishing of Buddhism in Lower Burma. From the above discussion it can be said that Buddhaghosa's direct and indirect efforts and also Pāli literature got a new impetus to the development and flourish in Lower Burma.

Like Buddhaghosa, Buddhadatta had done many commentaries in Pāli, like Abhidhammavatāra and Rūpārupavibhaga on Abhidhamma, Vinayavinicchaya on Vinayapitaka, Madhuratthavilāsinī on Buddhavaṃsa (one of the books of the Khuddakanikāya) etc. Ācariya Dhammaṁśa composed the commentary works, like, the Paramattha Dīpanī.

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2601. Hazra, Kanai Lal - *History of Theravāda Buddhism in South-East Asia*, P. 44.
2611. Ibid, P. 143; Ibid, P. 133; Ibid. [Paramatthā Dīpanī is a assembled figure of the commentaries on seven poetical text, i.e., the Itivuttaka, the Udāna, the Cariyāpiṭaka, the Theragāha, the Therigāha, the Vimānavatthu and the Petavatthu of the Khuddakanikāya.] Henr, H. - *Manual of Indian Buddhism*, P. 130.
the Nettipakarana\textsuperscript{2612} (the Book of Guidance) etc. He also wrote some sub-commentaries on the Visuddhimagga (called Paramatthamaññūsā), on the Dīghanikāya commentary, on the Majjhimanikāya commentary and on the Saṁyuttanikāya commentary\textsuperscript{2613}.

In the middle of the 11th century AD, Anuruddha, the king of Pagan of Upper Burma, conquered Thaton of Lower Burma. At that time Manuha or Monohari was the king of Thaton\textsuperscript{2614}. He brought thirty sets of Piṭakas (Buddhist sacred scriptures) riding on thirty-two white elephants, the sacred relics, all monks and even king Manuha with his family\textsuperscript{2615}. The above thirty sets of Tipiṭakas were compared and corrected by Shin Arahan with the sets of Pāḷi Tipiṭaka brought from Ceylon. So, by the earnest effort of Anuruddha Pāḷi Tipiṭaka came to Burma and Pāḷi literary activity and Theravāda Buddhism developed in Burma. It is assumed that after the introduction of Buddhism in Burma large number of people of the country became very curious and wanted to know and understand the inner theme of Buddhism. So, the works of Buddhaghosa, Buddhaddatta, Dhammapāla and others (like, Sāriputta\textsuperscript{2616}, Kassapa\textsuperscript{2617}, Anuruddha\textsuperscript{2618}, Mahānāma\textsuperscript{2619}, Upasena\textsuperscript{2620}, Vajirabuddha\textsuperscript{2621}, Dhammasiri\textsuperscript{2622}, Mahāsāmi\textsuperscript{2623} etc.) as well as king Anuruddha’s earnest efforts made Pāḷi literary activities spread all over Burma. Later on, many Burmese monks and scholars studied and digested all the books of the Tipiṭaka and they wrote numerous commentaries and sub-commentaries on Tipiṭaka and important works of the above masters.\textsuperscript{2624} Medhamkara of Muttima (Martaban) in Lower Burma

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\textsuperscript{2612} Haldar (De), Manikuntala - History of Buddhism, PP. 144-145 ; Choudhury, Binayendra Nath - Baudhā Śāhiḍya (in Bengali), P. 133 ; Bode, M. (Edited) - Śāsanavāṃśa, P. 33.
\textsuperscript{2614} See Vide, Chap.-II, P. 46.
\textsuperscript{2615} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 85 ; Bode, M. (Edited) - Śāsanavāṃśa, PP. 62 - 63 ; Ko, Taw Sein - A Preliminary Study of the Kalāyātī Inscriptions of Dhammaceti, 1476 AD, Indian Antiquary, XXII, 1893, P. 151 ; Banerjee, Anukul Chandra - Buddhism in India and abroad, P. 197.
\textsuperscript{2616} Haldar (De), Manikuntala - History of Buddhism, PP. 147 - 149 ; Bode, M. (Edited) - Śāsanavāṃśa, P. 33. [Sāriputta composed the Sārathadhīpanā, a sub-commentary on Buddhaghosa's Samantapāsūdikā (a commentary on the Vinayapiṭaka); the Vinayasamgaha (in Burma it is known as Vinavasamgahapakaraṇa); a summary of the Vinaya and a sub-commentary on the Aunguttaranikāya (it is called 'Sārathamaññūsā' which is based on Buddhaghosa's 'Manorathapūrṇa'.]
\textsuperscript{2617} Ibid, PP. 149 - 150. [Kassapa is the author of the Vimalavinodanī, a sub-commentary on Samantapāsūdikā (a commentary on the five books of the Vinaya Piṭaka which was composed by Buddhaghosa) and the Mohavicchedanī, a treatise on essential traits called 'Lakkahangandhava'.]
\textsuperscript{2618} Ibid, PP. 150 - 151. [Anuruddha composed three texts, i.e., the Abhidhammatthasaṁgaha, the Nāmarūpa-pariccheda and the Paramathaviviccheda.]
\textsuperscript{2619} Ibid, P. 154 ; Prof. Minayev (Edited) - Gandhavaṇīsa, P. 70. [Mahānāma composed the Paṭisambhidhāmaṅga commentary.]
\textsuperscript{2620} Ibid. [Upasena composed the Mahānīḍesa commentary on the Suttapiṭaka.]
\textsuperscript{2621} Ibid. [Vajirabuddha composed the Vajra-buddhi Vinayapiṭaka.]
\textsuperscript{2622} Choudhury, Binayendra Nath - Baudhā Śāhiḍya (in Bengali), P. 133. [Dhammasiri composed the Khuddasikākhā.]
\textsuperscript{2623} Ibid. [Mahāsāmi composed the Miḷāsikākhā.]
\textsuperscript{2624} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, PP. 75 - 76.
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composed the Lokadıpa kasana in the 14th century AD. Elder Ananda, the inhabitant of Pegu (Hamsavatī) in Lower Burma composed the sub-commentary, named Madhurasaraththadipaṇī (also known as Madhusaraththadipaṇī) on Abhidhammapiṭaka commentary (composed by Manggallāna). Elder Saddhannaṁkaṇa, the inhabitant of Pegu (Hamsavati) in Lower Burma composed the Paṭṭhānasaraththadipaṇī (also called Paṭṭhānadiṇaṇī). A 14th century work of Hamsavatī in Lower Burma is the 'Apheggusāra' written by a certain Elder (the name is not mentioned in the Pāli sources).

Elder Aggavaṃsa of Arimaddana in Aparanta country (Upper Burma) wrote 'Saddanuntī' (a Pāli grammar of the Tipiṭaka) in AD 1153. It is a classic and a standard Pāli grammar which occupies an important position both in Burma and Ceylon. In the 12th century AD Saddhannaṁkota (Chapata) of Arimaddana (Pagan) composed the grammatical works, namely Suttaniddesa, Saṁkhēpavāṇana, Vinayagūṭhathadipaṇī, Simāṇkāra etc. The Sāsanavānsa refers that in the 14th century AD Saddhannaṁkaṇa, an inhabitant of Arimaddana (Pagan) composed a commentarial work, named the Chandosaraththavīkāsaṇī on the Vuttodaya, a Pāli work. In the 14th century AD, a monk named Elder Vepullabuddhi of Pagan wrote Vacanathahojati, a glossary on Vuttodaya; Dhammadassi, a dweller of Pagan of Upper Burma wrote Vacavācaka or Vacamūca (important Pāli grammar) in the last quarter of the 14th century AD.

Elder Saddhanasiri, a native of Arimaddana of Upper Burma was the author of a grammatical treatise, named the Saddatthabhedacintā which partly based on Kaccayaṇa's Pāli aphorisms and partly on Sanskrit authorities.

Saddhammakitti, an inhabitant of Ketumāñfi (Taungoo) composed Ekakkharakosa, a well-known Pāli lexicography of Burma in the 15th century AD.

Besides these, the other important works are the 'Mukhamattasāra', a grammatical work of the Elder Sāgara of Pagan; the Saddabindu and the Paramatthabindu, the two grammatical treatises of king Kyovā; the Vibhattyattha, a Pāli grammar of king

2625. Haldar (De), Manikuntala - History of Buddhism, P. 172 ; Prof. Minayeff J. (Edited) - Gandhavānsa, PP. 64, 74. [The Gandhavānsa refers to the author of Lokadıpa kasana as Nava-Medhaṇkara (Medhaṇkara, the younger).]
2626. Ibid, P. 173.
2627. Ibid, P. 156.
2628. Ibid, P. 173 ; Geiger, W. - Pāli Literature and Language (First Published, University of Calcutta, 1943 ; Third Reprint, New Delhi, Orient Book Reprint Corporation, 1978), P. 47.
2630. Ibid ; Geiger, W. - Pāli Literature and Language, P. 54.
2633. Bode, M. (Edited) - Sāsanavānsa, P. 75.
2634. Haldar (De), Manikuntala - History of Buddhism, P. 178.
2635. Bode, M. (Edited) - Sāsanavānsa, P. 75.
2636. Ibid ; Prof. Minayeff J. (Edited) - Gandhavānsa, PP. 64, 74.
2637. Ibid ; Haldar (De), Manikuntala - History of Buddhism, P. 179.
2640. Ibid ; Ibid, P. 181 [Mukhamattasāra, a grammatical work was written in Pagan in the 14th century AD].
2641. Ibid ; Ibid, PP. 181 - 182 [These two grammatical treatises was written in the 14th century AD by Arimaddana.] ; Geiger, W. - Pāli Literature and Language, P. 52.
Kyovā’s daughter; the Surāvinicchaya of Elder Mahāparakkama of Ketumati (Taungoo); the Abhidhānappadipikāsāṃvāṇānaṇaḥ of Vijayapura (Panya in Aparanta country) of Caturangabala; the Saddhāśratthajālini of Panya of Elder Nagīta; the Kaccāyanaśāṃvāṇānaṇaḥ and Vāccakopadesa of Mahāvijitavīnaḥ of Vijayapura; the Saddavutti of Saddhammaguru of Vijayapura; the Manisāramāṇjūsī, the Mapidīpā, the Gandhāvaratvaṇṇa, the Jātakavisodhana (study of Jātaka) of Ariyavamsa of Ratanapura (Ava); the Bhuridatta Jātaka, the Hatthipāla Jātaka, the Saṃvāra Jātaka of Raṭṭhasāra of Ratanapura; the Rājindarājābhidheyaśāṇīṇa of Ratanākara of Ratanapura; the Mapiṇḍalavatthu of Elder Varābhīsapphānāthā; the Viṣāvīśāṇaṇa (a commentary on the introductory verses of the Athāsaṇīṇī, the Yasavaṇḍhaṇavatthu (work on Abhidhammapālaka), Vinayalāṃkārāṭīka (a sub-commentary on Sāriputta’s Vinaya Saṃgaḥa), the translation work of several Abhidhamma texts (i.e., the Mātika, the Dhātukathā, the Yamaka, the Paṭṭhāna), Kaccāyana’s Pāḷi grammar, Anuruddha’s Abhidhammatthasaṅgaḥa, the historical work Rājāvamsaṃsamkhēpa of Aggadhāmmasaṃkhēpa of Tiṭṭhakāḷikaṭāra of Sirikhettā (Prome); the translation work of several Abhidhamma texts (i.e., the Mātika, the Dhātukathā, the Yamaka, the Paṭṭhāna), Kaccāyana’s Pāḷi grammar, Anuruddha’s Abhidhammatthasaṅgaḥa; the English translation work of several Abhidhamma texts (i.e., the Mātika, the Dhātukathā, the Yamaka, the Paṭṭhāna), Kaccāyana’s Pāḷi grammar, Anuruddha’s Abhidhammatthasaṃgaḥa.

2642. Haldar (De), Manikuntala - History of Buddhism, P. 182 [The 15th century’s work of Arimaddana.]
2644. Ibid, PP. 183 - 184 [It is the 14th century’s work.] ; Ibid, P. 88.
2646. Ibid. [It is a commentary work on ‘Sandhikappā’ of Kaccāyana’s grammar.] ; Geiger, W. - Pāḷi Literature and Language, PP. 52-53.
2647. Ibid, P. 185 [Vāccakopadeso is another treatise on Kaccāyana’s Grammar.]
2649. Ibid, PP. 185 - 186 ; Ibid ; Prof. Minayeff J. (Edited) - Gandhavaṇṇaḥ, PP. 64 - 65, 75.
2650. Ibid, P. 186. [The Manisāranaṁjūsa is a commentary work on Sumangala’s Abhidhammatthavibhāvani.]
2651. Ibid. [The Mapidīpā is a sub-commentary work on the Athāsaṇīṇī (Buddhaghoṣa’s commentary on the Dhammasaṅgaṇī) of the Abhidhammapālaka).]
2652. Ibid, P. 187 ; Prof. Minayeff J. (Edited) - Gandhavaṇṇaḥ, PP. 65, 75. [The Gandhāvaratvaṇṇa is a Grammatical Work.]
2653. Ibid, PP. 186 - 187. [The Jātakavisodhana is the 15th century’s work.]
2654. Ibid, P. 188. [The above mentioned Jātakas numbers are 543, 509 and 462 respectively and these are the 15th century’s work.]
2655. Ibid, P. 189. [The Rājindarājābhidhayādīpanī is the 17th century’s work.]
2656. Ibid, P. 190 ; Bode, M. (Edited) - Sāsanaṭṭhānaḥ, P. 105.
2657. Bode, M. (Edited) - Sāsanaṭṭhānaḥ, P. 106 ; Geiger, W. - Pāḷi Literature and Language, P. 47.
2658. Ibid ; Ibid.
2659. Ibid ; Ibid.
2660. Haldar (De), Manikuntala - History of Buddhism, PP. 190 - 191. [It is the 17th century’s work.] ; Ibid.
2661. Ibid, P. 192 ; Bode, M. (Edited) - Sāsanaṭṭhānaḥ, PP. 111 - 112 [It is the 17th century’s work which is done by the Burmese language, although one or two Pāḷi works are referred side by side with the Burmese work.] ; Geiger, W. - Pāḷi Literature and Language, PP. 40, 47.
2662. Ibid, P. 193. [These are written in the Pāḷi language.]
the Vaṇṇabodhana and the Likhanānaya of Ukkamāsāla of Ratanapura; the Suravīnicchaya, the translation work of Abhidhānappadīpīka in Burmese language and the Rājādhīrājānānattapakāsini of Elder Naṇavara of Ratanapura; the Padavibhāga (a grammatical treatise in Burmese language) and some expositions on the Abhidhamma texts (on the Nyāsa, on the Yamaka and Mahāpāṭṭhāna) into Burmese language of Elder Naṇalāṃkāra of Jeyyapura (Sagining); the Vinayavīnicchaya (a commentary on Vinayaπīṭaka by Buddhaddatta), the Suttasāmpgaha (an anthology from the Suttas of Vīmāna-vatthu) and the Mahāvagga Aṭṭhakathā of Nandāmāla; the translation work of the 'Rājābhīseka' in Burmese language, the Peṭakāḷaṁkara (a sub-commentary on the Nettāpiṇakaṇṭha and Sādhujāvaliṇīśiṇī, a sub-commentary on a part of the Di̲ghānīkāya), Cātusāmaṇḍera-vatthu and Rajovādavatthu (both are devotional stories), the Āṭṭakathā commentary (Āṭṭakathāvatthu), the Chaddantānāgarājupattikathā (a Pāli work), the Rājādhīrājavālīśiṇī (a Pāli work), the Ariyavāṃśālaṁkāra of Elder Naṇabhīṣāsanadhaja; the Saddhammapajjōṭika, a commentary on Mahānīthera (11th book of the Khuddakanīkāya), the Paṭisambhīdāmagga commentary (12th book of the Khuddakanīkāya) in Burmese language were written in the 19th century AD.

Elder Paṇṇāsāmi, a renowned monk of Maung Doung in Burma is famous for his literary activities in the religious history of Burma. His famous literary work is the Sasanavaṁsa which was composed in AD 1861 in the reign of Min-dōn-mīn. His other works are 'Saddātthabhedacintā' (a well-known Burmese grammatical work); the revision work of the commentary on the Abhidhānappadīpīka (translated into Burmese language); the Sīlaṇkathā and the Upāya-kathā (two Pāli works); the Akkhara-viṣodhani and the Āṭṭhakathāvīcchaya; the Nāgarājupattikathā, the Voharatthabheda, the Viṇāvānicchaya; the Rājasevakadīpanī, the Lekhakāmacca and Ārocanalekha-kāmacca, the Niraya-kathādīpaka, a commentary on Saddānītī composed by Pāli language etc.

2663. Haldar (De), Manikuntala - History of Buddhism, P. 194; Bode, M. (Edited) - Sasanavaṁsa, P. 120. [These are the Pāli works of the 18th century AD.]
2664. Ibid, P. 195; Ibid, P. 121. [These are the 18th century's work.]
2665. Ibid, P. 196; Ibid, P. 127. [These are the 18th century's work.]
2666. Ibid, PP. 196 - 197. [These are the 18th century's work.]; Geiger, W. - Pāli Literature and Language, PP. 33, 20, 26.
2667. Ibid, P. 197.
2669. Ibid, P. 135.
2670. Haldar (De), Manikuntala - History of Buddhism, P. 198 [Composed in Burmese language].
2671. Ibid.
2672. Ibid ; Bode, M. (Edited) - Sasanavaṁsa, P. 135.
2673. Ibid ; Ibid.
2675. Ibid ; Ibid.
2677. Ibid ; Geiger, W. - Pāli Literature and Language, P. 49.
2680. Haldar (De), Manikuntala - History of Buddhism, P. 200.
2681. Ibid.
2682. Ibid.
2683. Ibid, P. 201.
2684. Ibid.
Pāli language was also found in the several archaeological evidences. Many pagodas, like, Ānanda pagoda, Shewzigon pagoda, Myazedi pagoda, Kubyaukkgyi pagoda etc. were inscribed in Pāli language. Pāli language was also discovered in a spherical silver casket of Khin Ba's mound at Knawza. So, it can be said that the art and architecture of Burma was effloresced by Pāli tradition.

Pāli language was not only used in the field of literary activities but also used in other branches of education. Many secular subjects, like, Politics, Astrology, Medicine and Law are composed in Pāli. The Burmese legal code (both of Burmese Civil and Criminal) has been modelled on the Pāli Vinaya. Besides, kings and ministers, princes and serving maids and even most of the general people were very interested in the study of Pāli scriptures and they also used Pāli as a medium in their conversation. The women of the society regularly studied the Pāli scriptures with their household duties and this practice is strongly established in Aśāmadanapura (ancient Pagan). So, the fame of the women of Pagan as the Pāli experts spread over Pagan.

From the above discussion it can be said that the Pāli culture had taken its root very deep in the soil of Burma.

**Siam (Thailand)**

Pāli literature took an important position in the religious history of Siam. Several Pāli inscriptions, Buddhist Annals and Pāli literature help us to know about the development and importance of Pāli literature in Siam.

Some Votive tablets inscribed with Pāli language discovered at Phra Pathom of Dvaravatī kingdom in Lower-Central Siam. The ancient inhabitants of Dvaravatī kingdom were Mons who were influenced by the Mon race of Lower Burma. Pāli language and literature were introduced in Lower Burma in and after the 5th century AD by the great efforts of Buddhaghosa, Buddhhadatta, Dhammapāla etc. So, it can be assumed that Pāli language at first reached Lower Siam from Lower Burma. A fragment of an inscription in Archaic Mon was discovered at Phra Pathom of Dvaravatī kingdom of the time of 6th century AD. So, the mentioned inscribed Votive tablets of Phra Pathom was the contemporary of fragmentary inscription in Archaic Mon of Phra Pathom. In this connection it can be said that Pāli language was introduced in Lower Siam in the 6th century AD.

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2686. Ibid.
2687. Ibid, P. 77.
2688. Ibid, PP. 77 - 78.
2689. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 70 [The inscription begins with the Pāli language 'Ya dhamma hetuppabhava.....'] ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.J, P. 70 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 202; May, Regenald Le - A Concise History of Buddhist Art in Siam, PP. 26 - 27.
2690. Ibid, P. 69 ; Haldar (De), Manikuntala - Baudhā Dharmer Itihas (in Bengali), PP. 378, 382. [It is mentionable that P'ong Tuk was once the earliest settlement of Dvāravatī kingdom. Nagara Patha or Nagarā Prathama or Nakorn Patom or Phra Pathom was the first capital of Dvāravatī kingdom and latter at Lavo or Lopburi.]
2691. Ibid ; Coedès, G. - The Making of South-East Asia [Translated by Wright, H. M.J, P. 69.
Later on, Pāli literature first reached Haripuṇḍjaya in Northern Siam with great efforts of Cāmadevī. The two Siamese chronicles written in Pāli language, namely the Cāmadevīvaṁśa and the Jinakālamāṇī informed that Cāmadevī, the daughter of a king of the city of Lopburi\textsuperscript{2692} and wife of the provincial ruler of Rāmaṇīnanagara, began his rule at Haripuṇḍjaya in Northern Siam in AD 663\textsuperscript{2693}. Cāmadevī reached Haripuṇḍjaya with many soldiers and 500 great Elders who were versed in the three Pīṭakas in the 2nd half of the 7th century AD\textsuperscript{2694}. Thereafter Pāli literature usually developed at Haripuṇḍjaya in Northern Siam\textsuperscript{2695}.

In the 11th century AD the Mon people of Hāṃsavatī (Pegu) in Lower Burma came to Haripuṇḍjaya with the Mon people of Haripuṇḍjaya after subsiding the epidemic of Plague\textsuperscript{2696}. At that time Pāli literature was more developed in the Mon countries in Lower Burma\textsuperscript{2697}. Probably, that was the second time, the Theravāda Buddhism as well as Pāli literary influence was more introduced at Haripuṇḍjaya in Northern Siam.

In the 13th century AD several inscriptions of Mon language mixed with Pāli were discovered at Haripuṇḍjaya. Among them, the Wat Don inscription (AD 1213)\textsuperscript{2698}, the two inscriptions of Wat Kukut (AD 1218)\textsuperscript{2699}, the Wat Sen Khoat-to or Khao Ho inscription (AD 1219)\textsuperscript{2700}, the Wat Ban Hlui inscription are very important\textsuperscript{2701}. An inscription, dated AD 1369, both in Pāli and Thai, found at the monastery of the standing Buddha images or Wat Phra Yun near Haripuṇḍjaya\textsuperscript{2702}. So, it can be said that Pāli literature already had developed in Northern Siam.

\textsuperscript{2692} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 71 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 96.

\textsuperscript{2693} Ibid ; Ibid, P. 100 ; Coedės, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 36 - 37.

\textsuperscript{2694} Ibid.

\textsuperscript{2695} Both Lopburi and Rāmaṇīnanagara were the important centre of the Theravāda Buddhism and Pāli literature already existed there. It is discussed before (Vide, Chapter-III, PP. 69-70) that both the chronicles (the Cāmadevīvaṁśa and the Jinakālamāṇī) were composed between about the 2nd half of the 15th century AD and the 1st half of the 16th century AD. There is a gap about eight and half centuries between the foundation of Haripuṇḍjaya kingdom and the date assigned to the composition of the two chronicles. Unfortunately there was no another archaeological evidences which can give us perfect information regarding Pāli literature and Theravāda Buddhism from the 7th century AD prior to the 11th century AD. So, these two chronicles are the reliable sources of Haripuṇḍjaya of the 7th century AD and onwards.

\textsuperscript{2696} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 72 ; Coedės, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, P. 39 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 104.

\textsuperscript{2697} Sengupta, Sukumar - Buddhism in South-East Asia, P. 53. [Mon or Taling Country which includes Pegu (Hāṃsavatī), Mūrīban (Muttimā) and Thāton in Lower Burma.]

\textsuperscript{2698} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 134 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 261.

\textsuperscript{2699} Ibid ; Ibid.

\textsuperscript{2700} Ibid ; Ibid.

\textsuperscript{2701} Ibid.

\textsuperscript{2702} Ibid, P. 147 ; Coedės, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 195ff. [This inscription gives us information that in the reign of Kuena, Elder Sumana came to Nabbisipura.]
A Khmer inscription of king Luthai of Sukhodaya, composed in AD 1361 or a little later, informed that king Luthai studied the Tipiṭaka (the Abhidhamma, the Vinaya), the Vedas, the Śāstrāgama and Dharmāṇīya, the Nyātisāstra (astronomy) and other Brahmanical texts2703. In the reign of Luthai, part IV of a Siamese inscription mixed with verse (1st part) and prose (rest part) gives us information that a Mahāthera of Laṅkā (probably Saṅgharāja Medhaṅkara) composed Pāli gāthās (verse) in praise of Śrī Śūryavānśa Rāma Mahādharmarājādhirāja (Luthai)2704. According to Prof. Paranavitana, such Pāli work of the inscription are similar as the Ceylonese Hattavangallavāravaṇī and the Samantakūṭavānṇa which were composed in Ceylon during the 13th and the 14th century AD2705. So, it can be said that religious intercourse took place between Ceylon and Siam.

A Pāli inscription on a stone slab in about AD 1426 or AD 1427 has been discovered at Sukhodaya in Lower-Central Siam2706.

In the 15th century AD when Tissarāja ruled at Nabbisipura, a religious intercourse developed more between Siam and Ceylon which is mentioned in the Jinakālamālī2707. It is discussed before that in his reign thirty-nine monks (twenty-five of Nabbisipura, eight of Cambodia and six of Rāmaṇīya country) went to Ceylon to receive the Upasampadā Ordination2708. When they come back to Ayuthia in Siam Śhalese Theravāda Buddhism took its position in Siam and at that time cultural influence of Pāli reached Siam.

In the reign of Tilakarāja, the 8th Great Buddhist Council convoked in the Mahābodhi Ārāma at Nabbisipura (Chiangmai) in AD 1475 and Pāli scriptures were revised there2709.

The Śhalese Chronicle, Cūlavāṃsa2710 and the Siamese history, Saṅgītavāṃsa2711 referred that in the reign of king Dhammika (most probably king Mahā Tammarāja-II or Boromokot of Ayuthia who reigned from AD 1733 - 1758), a group of monks2712 went to Ceylon with a golden image of Buddha, a superb golden book, gifts of various kinds and also a magnificent royal

2704. Ibid, P. 150. [Its first part was written in Pāli language which described the ordination of king Luthāl.]
2705. Ibid.
2706. Ibid, P. 159.
2708. Ibid ; Ibid ; Ibid.
2709. Ibid, P. 161 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 46.
2711. Ibid, P. 169.
2712. Ibid ["The names of the Siamese monks who had been selected to come to Ceylon were Upāli Mahānāyaka Thera, Aryamuni Mahānāyaka Thera, Anu Mahāthera and the Mahātheras Indrojotassa, Chandrajotassa, Kotthita Kiyyavu, Bijuna, Thuluvan, Thonsuvanṇana, Janna, Prakyaṇvuthan, Lokon, Dabut, Premak, Premi and Kuruakya."]
letter written in Pāli language, for the purification of Buddhism in Ceylon in AD 1753. This Pāli letter indicates that in the 18th century AD Pāli language took an important position in the history of Siam and at that time Pāli language was also used as an official language.

Not only inscriptions, but also several Buddhist texts were composed in Pāli language in several times. Among them the Saddhamma-Saṅgha, the Cāmadevīvaṁsa, the P'ra Sihing or the Sihingāṇidāna, the Jinakālamālikī, the Pathamasambodhi, the Saṅgītivaṁsa, the Phoonsāvadān Kruñ Kao, the Uppātasāntī etc. are very important.

Dhammakītī Thera, an inhabitant of Ayodhya or Ayojhapura or Ayuthia wrote the Saddhamma-Saṅgha in the 14th century AD which was written in Pāli, partly in prose and partly in verse. It gives us information about the religious and cultural relation in the 14th century AD between Ceylon and Siam. It consists of eleven chapters.

The Cāmadevīvaṁsa or the History of Cāmadevī was written by venerable Mahāthera Bodhirāṃsi in Pāli language. This chronicle is a mixture of prose and verse and it is undated. According to Prince Damrong, it was composed between the 2nd half of the 15th century AD and 1st half of the 16th century AD (most probably between AD 1460 and AD 1530), though, G. Coedès places it in the first quarter of the 15th century AD. It gives us information about the history of Haripūrījaya (Lampun) in Northern Thailand and also the introduction and the development of the Theravāda Buddhism in Haripūrījaya. The Cāmadevīvaṁsa is divided into 14th sections. It also gives us detailed information about Cāmadevī's family history, her marriage, foundation of new kingdom at Haripūrījaya, her reign, her efforts on the establishment of the Theravāda Buddhism.

The P'ra Sihing or the Phra Sihing or the Sihingāṇidāna was written in Pāli language by venerable Mahāthera Bodhirāṃgsī or Bodhirāṃsi in the 15th century AD. This work gives us information about the miraculous power of the statue of the Buddha named 'Phra Sihing' which was originally cast in Ceylon. Rāmakāhmeheng, the king of Sukhothai or Sukhodaya brought this image from Ceylon to Sukhodaya via Nakhon Sīrī-Tammarāt or Nakhon Sīthammarāt and it was brought to Ayudhya in AD 1378, to Kamphaengphet in AD 1382, to Chiangari in

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2713. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 169. [At that time Buddhism of Ceylon was a miserable condition and suffered much.]
2715. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 69.
2716. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 7, 152 -153.
2717. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 70.
2719. Ibid.
2720. Bose, P. N. - The Indian Colony of Siam, P. 131.
2721. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 35.
2722. Ibid.
2723. Ibid.
2724. Ibid, PP. 55 - 56 ; Bose, P. N. - The Indian Colony of Siam, PP. 130 - 131 ; Bradley, J. - Siam Society, II, P. 62 & I, PP. 80 - 81. [The P'ra Sihing or the Phra Sihing is the history of the statue of Buddha.]
2725. Ibid.
2726. Ibid.
AD 1388 and to Chiengami (Nabbisipura) in AD 14072727. This Pāli text has a great value for its political and religious sources regarding Thailand2728.

The Jinakālamāññī was written by venerable Mahāthera Ratanapañña in the first half of the 16th century AD2729. It is an important Siamese Chronicle, written in Pāli language which give us detailed information regarding the religious history of Northern Thailand. This chronicle is divided into six chapters,738 viz., Chabbidhanidāna ; Saṅgītikālakaṭhā ; Laṅkāsāsanapavattī ; Haripuṇḍjayappavatti ; Lāvavaṇasakathā and Sīhaḷasāsanāgamana Sīhaḷasāsana jotanakathā.

However, an undated Pāli text viz., Pathamasambodhi was also written in Thailand2731. But, its author's name is unknown. It contains thirty chapters2732. It gives us information about the life of Buddha. According to Kanai Lal Hazra, most probably it was written before the 17th century AD2733.

The Saṅgīrīvaṁsa (the Saṅgīrīyavaṁsa) or 'The History of the Recitals' was written in Pāli language by a Bangkok monk namely Somdet Phra Wannarat (Phonnarat) in AD 17892734. But, G. Coedès says the author was Vimaladhamma, the Thai royal teacher (Rājaguru)2734, who composed under the patronage of king Chao Phaya Chakkri or Rāma-I (AD 1782 - 1809) in the Thai History. It is a valuable source for the study of both political and religious history of the kingdom of Ayuthia in Siam2735 and history of the religious intercourse between Siam and Ceylon. It consists of nine chapters2736.

The Phoṇsavadān Kruṅ Kao or the Annals of Ayudhya was written by Prince Vasukri in AD 1840 in the reign of Phra Nang Klao2738. Prince Damrong says, "In composing it he made use of the history of Somdet Phra Wanratna in Pāli, one part of which was called Mahayuddhakar and other Chulayuddhakar. The two volumes were thus ascribed to Krom Somdet Phra Paramanujit, and were generally considered as the only book in existence relating to the history of the Ayudhya Period"2739. This text help us to know about the history of Thailand from the foundation of Ayudhya as the capital to its destruction by the Burmese attack in AD 17672740.

2727. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, PP. 55 - 56.
2728. Ibid.
2729. Ibid.
2730. Ibid.
2731. Ibid P. 68 ; Bose, P. N. - The Indian Colony of Siam, PP. 129 - 130.
2732. Ibid, P. 68.
2733. Ibid.
2734. Ibid, P. 42.
2735. Ibid ; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 6.
2737. Ibid, P. 7.
2738. Bradley, J. - Siam Society, I., PP. 39ff ; Bose, P. N. - The Indian Colony of Siam, PP. 7, 55 ; Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, P. 67. [Prince Vasuki also known as Krom Somdet Phra Paramanujit or Prince Paramanuxit Xinnorot.]
2739. Bradley, J. - Siam Society, I., P. 82.
2740. Hazra, Kanai Lal - The Buddhist Annals and Chronicles of South-East Asia, PP. 67 - 68.
The Upâsânti is a Pâli work of a Buddhist monk who belonged to Thailand according to a Burmese Chronicle, namely Sâsanavânsa. But, the Sâsanavânsa did not mention the name of the author and date of this text. Buddha, Dhamma and Sâṅgha are described here.

Except the above texts other mentionable texts are the Phahâsvâtân nu’na, the Ratana Bimbawongs or the Ratana Bimbavañsa etc.

Cambodia

The influence of Pâli literature clearly found in Cambodia after first millennium of the Christian era. Also, an undated Pâli inscription was discovered at Toul Preah or Prah That of Prei Veng Province in Southern Cambodia. Probably, it bears the time of 6th or 7th century AD. It is assumed that though at that time Pâli literature reached Cambodia, but was not developed there. Several Sanskrit inscriptions were discovered in different regions of Cambodia, like, the inscription of Ta Prohm of Bati Province in Southern Cambodia; inscriptions of Peri Prasat, Tep Pranbam, Prasat Komnaph, But Cuông near Angkor Thom in Northern Cambodia; Phnom or Phum Banteay Neang near Monkolborei in Central Cambodia etc. So, it can be said that at that time Sanskrit literature had stronghold over Cambodia.

An inscription, dated AD 1308, written partly in Pâli and partly in Khmer, was discovered at Wat Yok Khops or Kok Svay Chek in Central Cambodia referred the asscession of Śrî Śrîndravarman or Indravarman-III at Yasodharapura in AD 1296. Again, one Sanskrit inscription mixed with Pâli words was discovered at Baray, near a tank of Angkor Thom in Northern Cambodia in the reign of Indrajayavarman (AD 1308 - 1327). The above evidences...
show that at the beginning of the 14th century AD Pāli literature developed in Cambodia and Theravāda Buddhism flourished there.

From the 11th century AD to the middle of the 13th century AD Cambodian's (Khmer's) political supremacy extended over to Siam (except the Mon kingdom of Haripūrījaya)2755. Later on, the people of Sukhodaya in Siam invaded Cambodia2756. It is also mentionable that the Siamese were Theravādīn. So, firstly, the Khmer or Cambodians who were settled in the Mon region of Lopburi in Siam adopted Theravāda Buddhism and then Pāli literature was introduced there. Secondly, due to the Siamese invasion, the Cambodians came back to their own country and then Theravāda Buddhism as well as Pāli literature reached Cambodia2757.

Chou-Ta-Kuan, a Chinese missionary, visited Angkor in AD 1296, referred that the Teh'ou-Kous or Chu-Kus2758 came to Cambodia in the reign of Indravarman-II (AD 1295 - AD 1308). They took an important position for the development of Theravāda Buddhism in the 13th century AD2759 and Pāli literature developed in Cambodia at that time.

Jinakālamālī, the Siamese Chronicle written by Ratanapaṇīña Thera, give us information that in AD 1423 eight monks of Cambodia went to Ceylon with twenty-five monks of Nabbisipura of Siam and six monks of Rāmaṇīṇa country of Burma to receive the Upasampadā Ordination2760. The above thirty-nine monks studied the sacred Pāli Buddhist texts from the Buddhist monks of Ceylon2761. Then they received the Upasampadā Ordination in AD 1424 at Yāpāpatiṣṭhāna at Kalyāṇī2762. It shows the inclination of gathering knowledge of Pāli Buddhist literature among the Cambodian Buddhist monks. But, the Sinhalese and the Cambodian sources are silent about the Cambodian mission to Ceylon. This was the period of war between Siam and Cambodia. Probably, political disturbances did not impede the religious connections between Cambodia and Siam in the 15th century AD.

An undated inscription was discovered at Kompong Svai in Eastern Cambodia in which several Pāli words has been used2763. G. Coedes said, this inscription is an evidence of the 15th century AD2764. This inscription refers to a monk, namely Laṅkā who taught the Dhamma to the royal princes and played an important part in the Buddhist religious history of Cambodia2765.

2755. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 132.
2758. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 181 [Chu-Kus or Gurus are identified with the Buddhist monks of Siam.] ; Coedès, G. - The Empire of the South Sea (Śrīvijaya from the VIIth to the XIIIth centuries) [translated by Prince Dham Nivat. The Siam Society Fifteenth Anniversary Commemorative Publication, II ; 1929-1953], PP. 148 - 151, fn. 6. [The Siamese term Khru or Khuru or Guru or Sir] ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, PP. 125 - 126 ; Hall, D.G.E. - A History of South-East Asia, P. 136.
2759. Ibid.
2760. Ibid, PP. 155, 186 ; Coedès, G. - Jinakālamālī, BEFEO, XXV, PP. 49ff ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 129.
2761. Ibid ; Ibid.
2764. Ibid, P. 187 ; Ibid.
According to Kanai Lal Hazra, "The name Laṣkā associated with this monk perhaps indicates that he was from Ceylon." 2766. So, from the 15th century AD Śiḥala Buddhism (Pāli Buddhism or Theravāda Buddhism) was established in Cambodia, and continued up to the present day. 2767.

In AD 1914, the Government of Cambodia established a Pāli High School at Phnom-Penh, the capital of Cambodia and later on this Pāli High School developed into a College. 2768. In AD 1925 and AD 1930, a Royal Library and a Buddhist Institute were established respectively at Phnom-Penh and afterward a Tipitaka Board of eminent scholars was also established by the Government of Cambodia where scholars were always engaged for the publication of Pāli texts and their Cambodian translation works. 2769. In AD 1933, some elementary Pāli schools (probably primary knowledge of Pāli literature was taught there) were established at Cambodia where the monks took a three years course. 2770. Again, Preah Sihanu-Raja, a Buddhist University was also established in the year AD 1933. 2771. By the earnest efforts of the Tipitaka Board 'a copy of all the texts of the Pāli Canon written by hand was sent to the 6th Council (Chaṭṭha Saṅgīyana) which was held at Rangoon' in Burma between AD 1954 and AD 1956. 2772. This institution published ten volumes of Pāli texts between AD 1938 and AD 1954, i.e., the Abhidhammattha-Saṅgha in AD 1938; the Visuddhiṃāgga in AD 1946; the Chappakarama Abhidhamma and the Bhikkhupātimokkha in AD 1950, the Maṅgalatthā-dīpanī in AD 1952, the Abhidhammamaṇḍikā in AD 1953. 2773.

From the whole discussion it can be said that the Pāli literary activities really developed from the beginning of the 14th century AD and also continued up to date. According to professor P. V. Bapat, "Clearly, Cambodia has made tremendous progress in the popularization of Pāli studies and in the education of the monks." 2774.

Laos

Probably Pāli language reached Laos in the last quarter of the 13th century AD when Siamese king Rāmakhamheng (AD 1275 - AD 1317) who was a great patron of the Theravāda Buddhism extended his power over Moung Chava in Laos. 2775. The Theravāda Buddhism as well as Pāli literature developed and flourished in Laos in the 14th century AD and onwards. At that time Fa-Ngum (AD 1353 - AD 1373) was the ruler of Lan Chang in Laos. 2776. The Wāt Kéo

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2766. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 187.
2767. Ibid, P. 190.
2768. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 377. [After four years of training, diplomas were given to the young monks of Cambodia.]
2769. Ibid.
2770. Ibid.
2771. Ibid.
2772. Ibid.
2773. Ibid.; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 200.
2774. Ibid.
2775. Ibid.
2776. Ibid, P. 79; Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 185.
2777. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 184; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 265; Hall, D.G.E. - A History of South-East Asia, P. 284.
inscription give us information that, Jayavarman Paramesvara, king of Cambodia was a great patron of the Theravāda Buddhism, who sent some sacred Buddhist texts (in Pāli) and three Mahātheras, i.e., Mahādeva Lāukā Cao (Chao), P'ra Mahādeva Lāukā, Mahā Nandipaṇiña Cao (Chao) with Mahā Pasaman Chao (P'ra Mahasamana) to his son-in-law and king of Lan Chang in Laos2778. The above three monks came from Lāukā (Ceylon) to Cambodia2779. No doubt, at the same time, the Theravāda Buddhism and also Pāli literature already flourished in Ceylon. So, it can be said that the above mentioned monks gained knowledge of Pāli literature. It is assumed that the books which were sent to Fa-Ngum's kingdom by the order of Jayavarman Paramesvara were all written in Pāli language and Sinhala form of Theravāda Buddhism as well as Pāli literature reached Laos via Cambodia. In this regard it is mentionable that Jayavarman Paramesvara brought up Fa-Ngum with the help of Buddhist Saṅgha of Ceylon as a competent ruler according to Buddhist thought and perception2780.

The Pāli Tipiṭaka forms its sacred literature in Laos2781. Commentaries or Nissayas of the Pāli texts are found in Lao libraries. A Lao Nissaya of the Visuddhimagga was found in a small temple on the hill at Luang-Prabang, the capital of Laos2782.

The Jātaka stories are more popular in Laos. These are divided into two types, i.e., the ten Jātaka stories2783 and the fifty Jātaka stories2784. The collection of fifty Jātaka stories of Laos are also now passing in Thailand, Cambodia and Burma2785.

Jambupattisutta is another Pāli text which is very popular in Laos and its subject-matter also published by the portrayed work on the wall painting at the Library of Luang-Prabang2786.

At present Pāli literature is more popular among the Laotian people. So, with the help of Siam and Cambodia, Pāli literature reached Laos and also flourished there.

2778. Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 185; Hall, D.G.E. - A History of South-East Asia, P. 284.
2779. Ibid.
2780. Dutta, S. - Buddhism in East Asia, P. 85.
2781. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 377.
2783. Ibid, P. 378 [These are Temiyakumāra, Jānakakumāra, Suvanṇasyama, Nimirāja, Mahosadha, Bhuridatta, Canḍjakumāra, Nāradabrahma, Vidyurarpanājīta, Vessantara.]
2784. Ibid, PP. 378-379 [These are Samuddaghoṣakumāra, Suddhammakumāra or Sutarajakumāra, Sudhanakumāra, Śrāvakumāra, Subhamittarāja, Suvanṇaśāṅkha, Canḍaghataka, Suvanṇamiṣa, suvaṇṇakurunga, Śetamusto, Tulakaparaṇīta, Mahamanava, Ariṭṭhakumāra, Ratanapaṇsita, Sunandakumāra, Būrūna, Dhammadhajapandita, Dukkhamakkumāra, Sābabuddhikumāra, Paṅgalakumāra, Dādhivāhana, Mahisakkumāra, Chaddanta, Cāmpetyagarāja, Bahalagāvī, Kapila, Narojivakumāra, Siddhiśāracukumāra, Kusarāja, Jeṭṭhakumāra, Duṭṭhakathākumāra, Vattakarāja, Nāraya, Mahāsutasoma, Mahābalarāja, Brahmaghoṣarāja, Sadirāja, Sīrīdharaṣthi, Matuposaka or Ajītarāja, Vimalarāja, Arindumarāja, Vīriyapandita, Āditarāja, Suruparatā, Suvanṇabrahmadattarāja, Mahāpadumakumāra, Sūrasenarāja, Sīrīcundamanarāja, Kapirāja, Kukkura.]
2786. Ibid, P. 379. [The library building of Luang Prabang located on the Vat Pha Quak hill at Luang Prabang.]
Campa (Vietnam)

Indian literature, mainly Sanskrit literature was highly accepted in Campa and it was the official language. Many Sanskrit inscriptions (more than one hundred) has been discovered in Campa. Many Indian Sanskrit books were collected, as well as many new Sanskrit books were written in Campa. King Bhadravarman was well versed in the four Vedas and seems to have been a scholar. He left some Sanskrit inscriptions in about AD 400. King Indravarman-III had vast knowledge about six systems of Brahmanical Philosophy, Buddhist Philosophy, Pāṇini's Grammar with its commentary, Kāśīkā and the Ākhyaṇa and the Uttarakaḷpa of the Śaivites. Śrī Jaya Indravarmadeva-IV (C.1175 AD) was well versed in Grammar, Astrology, Mahāyāna Philosophy and Dharmasāstras (the Nāradīya and the Bhārgavīya). The court-poets performed literary works in different branches of Sanskrit literature. The Sanskrit inscriptions were influenced by the Indian classical Sanskrit literature, the Rāmāyana, the Mahābhārata, the Manu-smṛti, the Purāṇas etc. The Chinese chronicle refers that Liu-Fang, the Chinese general carried away one thousand three hundred fifty Buddhist works from the capital city of Campa in AD 605.

From the above, it can be said that the Mahāyāna Buddhism and Sanskrit literature more developed in Campa. But, we have no definite information that Pāli literature reached Campa. But, in the 20th century AD certain people of Campa desired to receive the Orthodox Buddhism (i.e., Theravāda Buddhism). The venerable Vaṃsarakkhita and the venerable Nāgathera founded the Theravādin Buddhist Temple, name Jetavana Vihāra in Saigon and Nāradatthera, the monk of Ceylon enshrined some relics in that temple. A small manual of prayers as well as a manual of guidance for the householders written in Pāli language has been published in AD 1953 by the venerable Vaṃsarakkhita Thera. So, it can be said that Pāli literature was not developed in Campa (Vietnam).

Other Countries: We have no definite information regarding Pāli literature and Pāli literary activities in Malay, Sumatra, Java, Bali, Borneo and Celebes. Perhaps sometime Pāli literature reached the above countries, but did not spread there. On the other hand Sanskrit as well as Indo-Javanese literature developed and flourished there.

2787. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 165.
2788. Ibid.
2789. Ibid.
2790. Ibid, PP. 116 - 117; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 139. [Fan-Hu-ta (AD 380 - 413), in the Chinese source, he was referred to as Bhadravarman in the inscriptions of Campa.]
2791. Ibid, PP. 117. 165.
2795. Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 165.
2796. Ibid.
2797. Ibid, PP. Volume-III, 120, 165 ; Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 82 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 148 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 211.
2798. Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 380.
2799. Ibid, PP. 380 - 381.
2800. Ibid, P. 381. [The transcription and interpretation of that two manuals in Vietnamese language already published.]
2801. Sanskrit literature more developed in Malay, Sumatra, Java, Bali, Borneo and Celebes. It is mentionable that both Sanskrit and Indo-Javanese literature strong enough in Java, Bali, Borneo and Celebes. - Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, PP. 163ff ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 90ff.
Chapter-IV :

Part-III: Socio-Cultural activities

The influence of Buddhism is more evident in the socio-cultural activities of the South-East Asian Buddhist countries. It is especially reflected in the life of the Buddhist people, Buddhist monks and in the different ceremonial activities, literary arts, dance, drama, dance-dramas etc. of the society. Maximum prominent pictures of socio-cultural activities influenced by Buddhism are found mainly in Burma, Siam (Thailand), Laos, Cambodia among the South-East Asian Buddhist countries.

It is evident that in the very early stage of life, the boys entered in the monasteries. In Burma, at the age from eight to twelve the Burmese boys entered in the monasteries. But, Sir Charles Eliot said that most of the Burmans enter in the monasteries at the age of eight or nine. In Siam (Thailand) the boys used to enter the monasteries must be at the minimum eight years of age. But in Laos, men and boys under twenty years of age may enter in the wats or monasteries. Buddhist monasteries acted as an educational institution. Some of the boys entered in the monastery for a certain time and some of them forever. They learned there three things viz., reading, writing and arithmetic. They also received moral training and religious instruction as well as the duties for the society and the state. According to Dr. Manikuntala Haldar (De), "The novices usually were asked to adhere to the first five Moral Precepts called Pañca Silas and to chant the Maṅgala Suttas after having the Tisaraṇa completed."2811

The novices do not pay any tuition to attend temple schools and must have to abide by the

2802. Basu, Nagendra Nath (Edited) - Biswakosa (14th Volume) [in Bengali], PP. 140 - 141.
2805. Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 88 ["Lao men who are followers of Theravāda Buddhism are expected to become a monk for at least a short period of life, ideally between finishing schooling and starting a career or marrying."]
2807. Basu, Nagendra Nath (Edited) - Biswakosa (14th Volume) [in Bengali], PP. 140 - 141.
2809. Ibid.
2810. Ibid, P. 72 [In Burma they are known as Sahin.] ; Kapur-Fic, Alexandra R. - Thailand : Buddhism, Society and Women, P. 185 ; Haldar (De), Manikuntala - History of Buddhism, P. 111.
2811. Haldar (De), Manikuntala - History of Buddhism, P. 110, fn. 3 & 4. [The Pañca Silas means not to kill, not to steal, not to commit adultery, not to say lies and not to drink intoxicating liquors. The Maṅgala Suttas contains thirty-eight means of well-being (māhāgala). The Tisaraṇa means Three Refuges, i.e., Buddha, Dhamma and Saṅgha. This ritual observe on the eve of joining the Saṅgha by a new entrant.]
ten rules or Precepts (Daśaśīkkhāpadānī) of monastic discipline as well as must have to shave their heads and eyebrows. These rules are strictly followed in Burma, Siam (Thailand), Laos and Cambodia. It is mentionable that in Thailand, a father feels proud when he has sent his son to a Wät or monastery for a short time to serve as a novice as well as to receive education and social duties. No doubt, the relation between father and son is usually very warm and loving.

The bhikkhus or monks are the permanent members of the monasteries. They are ordained, shaven-headed, shoe-less, wear the saffron colour clothes, palm leaves in one hand, lives on alms of the people and un-married. Monasteries are the dwelling places of the monks. They must observe all two hundred twenty seven rules of conduct. A monk must not possess any items of Luxury or not take any rich foods or not eat more than one meal at a place or never consume cakes or sweets in excess. They never hit other monks nor make any kind of threats or instigate another monk to fight. A monk may not sleep more than two or three nights in a house of a layman or not dig the earth or not damage any plant. The Theravāda monastic discipline clearly and strictly prohibits the monks (bhikkhus) from dancing, playing, music etc. The monks of Burma, Thailand, Laos, Cambodia and certain communities of Malaysia, South Vietnam in South-East Asian countries strictly follow it. But, the Mahāyāna monastic discipline prescribed ritual music, dance, drama, dance-drama, music-dance etc. for the Saṅgha and monks. These systems are prevalent in North Vietnam and in certain communities of Indonesia and Malaysia. On the otherhand, where Vajrayāna is prevalent in certain communities of South-East Asian countries, monks of that certain class can

2812. Haldar (De), Manikutala - History of Buddhism, PP. 112 - 113, fn. 3 [The ten Precepts or rules (Daśaśīkkhāpadānī) are, - i) Pātānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrānañjīrाणी अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात् अर्थात्


2814. Ibid, P. 73.

2815. Ibid, P. 186 ; Basu, Nagendra Nath (Edited) - Biswakosa (14th Volume) [in Bengali], P. 141 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 72.

2816. Ibid ; Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 89.

2817. Ibid, P. 194.

2818. Ibid.

2819. Ibid.


2822. Ibid, P. 170.

2823. Ibid, P. 178.
participate in dance, drama, dramatic dance, religious operas which are performed during the major festivals and other occasions. A laity must follow minimum of five percepts, i.e., no consumption of liquor or spirits, no destruction of life, no stealing, abstinence from speaking falsely, abstinence from fornication. The laity recited during every morning and evening, the praise of Buddha and voluntary promise are made to God to lead a good life. It is mentionable that the laity do not usually attend these services. But, all the monks and novices take part in the morning and evening ceremony. They pray before the image of the Buddha in the monastery's prayer hall for the good of the life of all.

The presentation of food to monks in the early morning is also a tourist symbol both of Siam (Thailand) and Laos.

The gradation among the members of a monastery in Burma are 'Sahin', 'Pyit-Shin' and 'Pöngyi'. Here 'Sahin' is a novice. In Laos, probably 'Sahins' are known as 'Temple boys'. They assist the monks for the maintenance of the Wät or monastery. 'Pyit-Shins' are the fully ordained monks. Probably, Nagendra Nath Basu identified them with 'Rähâns' or Buddhist Priests. 'Pöngys' are the senior monks. They have literally great glory and at least ten years experiences. Pöngys are divided into three types. At the head of the each monastery is called 'Sayä' or superior. Probably, Nagendra Nath Bose told them 'Saridagi' and Rähâns are controlled by the Saridagi. 'Gaing-Ok', a provincial supervisor, supervises all the monasteries of a large town or a country district. Again, the head of the whole monasteries is known as 'Thathanabaing'. In Cambodia monks are known as Bonzes or Chû-Kû. The Chua or Buddhist Temples are always served by Bonzes. The Bonzes or Chû-Kû wear yellow clothes and have shaven heads. They eat fish and meat and take only one

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2827. Ibid, P. 72.
2828. Ibid.
2831. Ibid.
2833. Ibid.
2835. Basu, Nagendra Nath (Edited) - *Biswaakosa (14th Volume)* [in Bengali], P. 140.
2837. Ibid.
2838. Ibid.
2841. Ibid.
2843. Ibid, P. 342.
2844. Ibid, P. 125.
meal a day. They do not drink wine. The clear picture of female monks or Bhikkhunis are not found in the South-East Asian Buddhist countries. But, a type of female worshippers have existence in those countries. In Thailand, there are no female monks or Bhikkhunis, but a type of female worshippers lived in the Wät or monastery, who are known as 'Mae ji'. They are dressed in white robes with shaven heads and abide only eight Vows. The domestic work of the monasteries are done by the 'Mae ji'. They clean the floors, look after the shoes of the laity at the entrance of a Wät, sell flowers and candles etc. The same type of female worshippers are present in Laos. Though they are known as Buddhist nuns, they do not gain the status of monks. Like Thailand, they are dressed in white robes with shaven heads. In Burma, girls are not permitted to enter in the monastery. In Cambodia, there are no Buddhist nuns, but Taoist nuns are present in Cambodia.

Every founder of a religious system was a teacher. No doubt, Buddha appeared on the earth as a teacher of men and Gods (Sattha devamanussānam). After the death of Buddha, all honourable monks of the monasteries took liability to spread Buddha’s teachings. This tradition is unhindered at the present day. So, through the gradual process the Buddhist monasteries became an educational institution, where the monks acted as teachers and they have minimum quantum of knowledge of the Buddha’s teachings.

Senior monks engaged themselves regularly to increase knowledge and at the same time they teach the novices and the laities. The Sigalovāda Sutta describes the duties of teachers (monks) and pupils, i.e., the teacher should show affection to his pupils; train his pupil in virtue and good manners; always guard his pupils from danger; behave and speak well with his pupils as a friend and relative; carefully instruct his pupils about knowledge of science and wisdom of ancients and the pupil should listen to his teacher’s advice with respectful attention; do carefully his teacher’s instructions; rise up in his teacher’s presence and wait for his teacher.

Regarding education the Buddhist monasteries and Pagodas have many remarkable activities. The monasteries acted as repositories of valuable manuscripts and documents. Sculptural and painting works regarding Buddhist stories and doctrines are seen in both the

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2847. Ibid.
2848. Ibid.
2849. Ibid.
2851. Ibid.
2852. Basu, Nagendra Nath (Edited) - Biswakosa (14th Volume) in Bengali, P. 140.
2857. Ibid.
2858. Ibid, PP. 145 -146.
2859. Ibid, P. 151.
monasteries and pagodas walls which are effective as visual aids of teaching\textsuperscript{2860}. The monasteries and also some pagodas played as an educational centres as well as libraries\textsuperscript{2861}. In this regard Bawbawgyi pagoda, Tizaung pagoda, Myazedi pagoda, Shwezigon pagoda, Ananda pagoda, Kubyoukkygyi pagoda, Kubyankkgyi pagoda, Mahabo monastery of Burma\textsuperscript{2862} ; Jetavana monastery, Rattavanamahāvihāra or Wāṭ Fa Daeng Luang or Red Forest monastery, Pubbārāma monastery, Forest monastery or Wāṭ Araññika of Siam\textsuperscript{2863} ; Saugataśrama (monastery for the Buddhist) in Cambodia\textsuperscript{2864} ; Wāṭ Slisākēt, monasteries of Lan Chang (Luang Prabang) in Laos\textsuperscript{2865} ; monastery of Dong-Duong in Campā (Vietnam)\textsuperscript{2866} ; ten monasteries of P'an P'an in Malay\textsuperscript{2867} ; Chaṇḍi Sewou (Sewu), Chaṇḍi Płaason, Chaṇḍi Mendut, Chaṇḍi Kall-Bening, Borobudur, Chaṇḍi Singasari of Java\textsuperscript{2868} etc. are mentionable. Many monasteries got university status for their better educational performances (like, University at Phnom-penh, University of Preah Sihanu-Raja in Cambodia etc.)\textsuperscript{2869}.

Regarding library a newness was found at Mandalaya in Burma, i.e., open-air library\textsuperscript{2870}. According to Dr. Ananda W. P. Guruge, "In two sites in Mandalay are hundreds of marble slabs on which is neatly engraved the whole of the Tripiṭaka. This open-air "library", by itself, is an invitation to people to read."\textsuperscript{2871}.

\textsuperscript{2860} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 152.
\textsuperscript{2861} Ibid, PP. 151 - 152.
\textsuperscript{2862} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, PP. 63, 101 ; Banerjee, Anukul Chandra - Buddhism in India and Abroad, P. 193 ; May, Reginald Le - The Culture of South-East Asia, PP. 49 - 58 ; Hall, D.G.E. - A History of South-East Asia, PP. 163, 957 ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 77 ; Ferguson, James - History of Indian and Eastern Architecture, Volume-II, P. 349 ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, P. 171 ; Ray, Nihar Ranjan - An Introduction to the Study of Theravāda Buddhism in Burma, P. 101.
\textsuperscript{2863} Ibid, PP. 134, 145, 158, 161 ; Blagden, C.O. - Note Sur l'alphabet l'orthographe at la langue des Inscriptions de Lamphun, BEFEO, XXX, PP. 87, 102 & Coedès, G. - Inscriptions Mons De Lopburi, BEFEO, XXV, PP. 50, 189 - 192 ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 71 ; Jayawickrama, N. A. - The Sheaf of Garlands of the Epochs of the Conqueror, P. 148 ; Bose, P. N. - The Indian Colony of Siam, P. 39 - 40.
\textsuperscript{2864} Ibid, P. 77 ; Ibid, PP. 90ff.
\textsuperscript{2865} Ibid, P. 188 ; Hall, D.G.E. - A History of South-East Asia, PP. 284 - 285 ; Ahir, D.C. - Buddhism in South-East Asia : A Cultural Survey, P. 89 ; Debenham, Frank - Illustrated World Geography, P. 394 [The houses of Wāṭ Siṣākēt was converted to an archaeological museum.].
\textsuperscript{2866} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 149 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, P. 170.
\textsuperscript{2867} 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), PP. 48 - 49.
\textsuperscript{2868} May, Reginald Le - The Culture of South-East Asia, PP. 98ff ; Ferguson, James - History of Indian and Eastern Architecture, Volume-II, PP. 422ff ; Coomaraswamy, Ananda K. - History of Indian and Indonesian Art, PP. 204, 208 ; Majumdar, Ramesh Chandra - Hindu Colonies in the Far East, PP. 105ff ; Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, PP. 165, 169 ; Vogel, J. Ph. - Buddhist Art in India, Ceylon and Java, P. 91 ; Frédéric, Louis - Buddhism : Flammarion Iconographic Guides, PP. 52-53.
\textsuperscript{2869} Bapat, P. V. (Edited) - 2500 Years of Buddhism, P. 377.
\textsuperscript{2870} Ahir, D. C. - Buddhism in South-East Asia : A Cultural Survey, P. 161.
\textsuperscript{2871} Ibid.
All the monasteries performed community activities. The monks of the monasteries organised the people to build roads, hospitals, orphanages, community hall, agricultural works etc. The monasteries and the monks played the important roles in different types of social and cultural ceremonies which are discussed later. During the time of ceremonies, monasteries are decorated by banana leaves, tender coconut leaves, bamboo etc. and the processions, exhibitions, dance, drama, etc. are performed.

Different types of Buddhist images, Buddha's foot prints; different symbolic figures (like, wheel of Law) and architectural, sculptural and painting works (like, life of Buddha, Jātaka stories, biographies of his disciples etc.) of the monasteries of the South-East Asian countries are treated as an visual aids of education.

A student-monk usually takes part in the several household ceremonies, like, chanting for blessing in the time of illness, sermons, alms-givings, funeral rites etc. The parents of the children of South-East Asian Buddhist countries tried to fill up their children in school education with an exposure to the traditional literacy and training of the temple. The student-mons learned from the monasteries how to organise the community development activities. In times of epidemics, natural calamities and special festivals, the student-mons take leadership in first aid, in medical help services, to mobilize public charity and to assist reconstruction measures.

Child marriage is not practised in the Burmese Buddhist society. Daughters were always under their parents. In the case of daughter's marriage it is (subjected) to be approved by her father, though daughter's consent is necessary. However, polygamy is not unlawful among the Burmese Buddhist society, but they are unwilling to take more than one wife. Divorce system also existed in the Burmese Buddhist society. The women of Burma are also permitted to do business work and industrial work with their house hold duties. In Burma, being a fornicator or related with any other unlawful conduct a woman must be discharged from her family and they must have to preserve their chastity. It is mentioned before that the girls are not permitted in the monastery life, but in the developed village it is permitted and there they are taught with the boys. The Sāsanavamsa informed that the women of Burma are very interested to read Pāli literature.

2874. Ibid, PP. 161 - 162.
2875. Ibid, P. 164.
2876. Ibid, P. 165.
2877. Ibid.
2878. Basu, Nagendra Nath - Biswakosa (14th Volume) [in Bengali], P. 139.
2879. Ibid.
2880. Ibid.
2881. Ibid.
2882. Ibid.
2883. Ibid, PP. 139 - 140.
2884. Ibid, P. 139.
2885. Ibid, P. 140.
Arimaddanapura (ancient Pagan) in Burma regularly study the Pali scriptures. The Paṭṭhāna Pakarana informed that a girl of twelve years corrected the Pali words of a Bhikkhu and in another case, a Śrāmaṇera wanted to test the Pali knowledge of the women of Pagan. Purdah (cartoon) is not evident in Burma.

In great extent of rural Thailand it is common for the groom to move to his wife’s family to plough the land. There are so many rules regarding marriage, like, sexual activity and marriage are not permitted among the blood related brothers and sisters; it is not permitted among the first cousins; second cousins may marry if they love each other; marriage is permitted among the distant relatives; premarital sex is not permissible; regarding marriage it is not clearly forbidden but frowned upon the outsiders [like, Cheg (Chinese), Kaew (Vietnamese), Khaeg (Indians) etc.]. Like Burma, the women of Thailand are permitted to do business works with household duties.

In Thailand, a wedding ceremony is usually held if it is a first marriage for both the bride and the groom. The astrologer or a monk determined the auspicious time and that day expenses are shared by the two families and the wedding day begins with the couple offering a meal to the monks and also receiving their blessings. Like Burma, polygamy and divorce system are also prevalent in Thailand. Preservation of virginity of unmarried girl is very important in the Thai society. A girl who is engaged in premarital sex is called 'phidphii' and no other boys want to marry her.

The cremation ceremony (nagarn sop) of Thailand is organised according to Buddhist rule, i.e., after death the body is thoroughly washed by the members of the family; then the body is dressed in new clothes and placed on a mat on the floor; one baht coin is placed in the mouth; hands are joined and tied with white thread; a bank note, two flowers, two candles are placed between the plams; the mouth and eyes are sealed with wax; then the body is placed in a coffin; then his legs are tied with white thread; a burning lamp is kept at the head of the coffin; some personal goods (like mat, clothes, knife, plates, foods etc.) are placed near the coffin; small bank notes are attached to bamboo stick and placed inside the coffin which are

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2887. Ahir, D. C. - Buddhism in South-East Asia: A Cultural Survey, PP. 77 - 78.
2888. Ibid, P. 78 [The Paṭṭhāna Pakarana is the most abstruse and technical books in the Abhidhamma Pitaka.].
2889. Ibid.
2891. Kapur-Fic, Alexandra R. - Thailand: Buddhism, Society and Women, PP. 63, 71 - 74. [It is much introduced in the Southern province of Thailand that youngest daughter and her husband both are resided in the woman’s (wife’s) parent house throughout their married life and in any causes the man divorce his wife or his wife dies then he may return to his parent’s house. So, a mother of Thailand usually wish that her son (or sons) will not have to marry outside of the village.]
2892. Ibid, P. 64.
2895. Ibid.
2896. Ibid.
2897. Ibid, P. 68.
2898. Ibid.
donated by the family members; then the funeral procession to the crematorium of the Wat is led by the close family members, members of the community and friends; the coffin is carried to circumvent thrice around the crematorium; two monks pour coconut water on the deceased face; relatives, villagers, friends say their last good-bye pouring perfumed water on the body; then body is removed from coffin by the most senior monk's presence; coffin is placed in the crematorium and the flame is lit.

Cremation ceremony was also observed in the Buddhist society of Burma. According to Buddhist rule the Burmese burnt the body and the rich men of Burma also spent more money and pompously observed the cremation ceremony.

So, it can be said that the monasteries played an important role in the social, cultural and religious life of the people.

Many Buddhist ceremonial activities, like Buddha's birthday celebration, Buddha image worship, Trūṭ (Krūṭ) Thāi or New Year festival, Sōngkran holidays festival, Uposatha days (Wān Phra) festival etc. are observed in the South-East Asian Buddhist countries.

Buddha's birthday was observed in the Buddhist countries of South-East Asia in the every Full Moonday of the month of Vesakha or Vaisakha with full of gorgeousness. At that time dance, drama, dance-drama, folklore, biographical works regarding Buddhism are played and organised by the Buddhists. General people, all the Buddhist and even king and his royal family also participate in this festival. It is mentionable that in Fo-lo-an, a state of Malay, Buddha's birthday was observed with procession, music and Cymbals in the Full Moon of the sixth month of the year. All the Buddhists as well as the foreign merchants also took part in the celebration.

The Buddha images of the monasteries are worshipped regularly according to monastic rules. Sometimes the rulers are present in the time of worship. In this regard it is mentionable that RāmakĪmhaṅgheng, the king of Siam used to go to the Buddha-temple attached to the Wat Arajñika (the Forest Monastery) on the days of the New Moon and the Full Moon to worship the Buddha image. In the rainy season both monks and pious laymen of Siam observed their religious duties. But, at the end of the rains the Siamese monks and pious laymen observed the important holidays which are known as 'Thot Kāthīn' or 'Kāthīna Festival.' In the reign of Rāmakīmhaṅgheng in Siam, the king himself as well as his royal family participated in that festival and the king himself presented robes to the monks. According to Sir Charles Elliot,

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2900. Kapur-Fic, Alexandra R. - Thailand: Buddhism, Society and Women, P. 63 [Most of the Wat of Thailand have their own crematorium.].
2903. Ibid.
2904. Sengupta, Sukumar - Buddhism in South-East Asia, P. 117.
2905. Ibid.
2906. Ibid, P. 71.
2907. Elliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 93 ["......monks eat only once a day and then only what is put into their bowls and laymen observe some of the minor vows."]
2908. Ibid ; Sengupta, Sukumar - Buddhism in South-East Asia, P. 69 ; Haldar (De), Manikuntala - History of Buddhism, P. 124 [The Thot Kāthīn or Kāthīna Festival also observe in Burma.].
"At the present day many thousand of robes are prepared in the capital alone so as to be ready for distribution in October and November, when the king or some deputy of high rank visits every temple and makes the offering in person".  

Trift (Kräft) Thäi or the New Year Festival is gorgeously observed in Siam (Thailand) which continues for three days. On the first and second days people offer flowers before the statues of Buddha and attribute food, clothes etc. to the clergy. For their welfare and improvement the householders invited the monks and listened to their sermons and recitation attentively through the whole day. To affright the evil spirits the companies of priests are posted round the city walls and guns are fired whole night. On the third day most of the people, except the monks, devoted their time to gambling.  

At the beginning of the official year the Söngkran holidays observed in Siam. A feast is organised during these holidays. Sir Charles Eliot described, "The special religious observance at this feast consists in bathing the images of Buddha and in theory the same form of watery respect is extended to aged relatives and monks. In practice its place is taken by gifts of perfumes and other presents".  

Another important festival of Siam is the observation of Uposatha days (Wän Phra). The Uposatha days are observed on occasions of the birth, enlightenment and death of Buddha. These are celebrated during a three days festival and also celebrated by a pious picnic. Sir Charles Eliot states that the Uposatha days (Wän Phra) are much observed in Burma. Dr. Manikutatala Haldar (De) also states that the Uposatha ceremony was one of the most sacred and significant ceremonies of the Buddhists. It is also mentioned in the Sása navaisa. Dr. Haldar (De) describes that the Buddhist Uposatha marks of a fortnightly ceremony or sitting of monks either on the 8th, 14th or 15th day of a month to discuss matters relating to the Dhamma, the Vinaya and also the rules of Pàtimokkha Sutta (the disciplinary and penal code of the Samgha) containing two hundred twenty seven rules arranged according to the gravity of offences. For holding the Uposatha ceremony 'Sîmah' (boundary) could be demarcated by a
mountain, a rock, a wood, a path, an ant-hill, a river etc. and rules were framed for this purpose by the Saṅgha. A Uposatha hall was fixed up in either a Vihāra or in a Adhārayoga or in a storied building or in a house or cave.

In Cambodia Uposatha ceremony was also performed in the Vihear (Vihāra). The recitation of the Pātimokkha is regularly performed. Laos also observed this ceremony.

The Sāsanavamsa gives us some accounts of the Buddhist ceremonies and rituals which are prevalent in Burma, i.e., Tisaraṇa, Pabbajjā and Upasampadā, Vassāvāsa, Pavāraṇā etc. Like the Brahmanical Upanayana ceremony of the Hindus, the Tisaraṇa ritual was observed in Burma when a lay-devotee desired to enter the Saṅgha.

Ordination ceremony is an important ceremony in the Buddhist society. This ceremony is really an admission process to the Saṅgha. In the very beginning the members of the Saṅgha were simply called as 'bhikkhave'. Later on, the Saṅgha became more rigid and subsequently the Ordination was divided into two types, i.e., Pabbajjā and Upasampadā. Pabbajjā is Lower Ordination and Upasampadā is Higher Ordination. Pabbajjā is the ritualistic admission of persons to the Saṅgha as novices, but Upasampadā is the conferring full membership of those novices to the Saṅgha as Bhikkhus. A person who is below the age of fifteen, not eligible to receive the Pabbajjā and a person under the age of twenty is not able to receive the Upasampadā. However, Ordination ceremony was strictly observed in some Buddhist countries of South-East Asia, like, Burma, Siam (Thailand), Cambodia, Laos etc.

When the intending candidates come from other religious sects to receive Pabbajjā and Upasampadā ceremony, which is called Parivāsa, is observed.

Vassāvāsa ritual is very important among the Buddhist monks. During the rainy season...
when the monks are unable to walk along the road\footnote{1935} then the monks take shelter in a particular area which is known as Vassāvāsa (Rain-Retreat). There was a choice of two periods for beginning of the Rain-Retreat\footnote{1936}, i.e., the earlier one commencing from the day after the fullmoon of Aśāṭha (June-July) and the later one Śrāvāṇa (July-August). Both periods conclude with the fullmoon of Kārttika\footnote{1937}. It is mentionable that thirty-nine monks\footnote{1938} of Siam, Cambodia and Burma received Ordination from Ceylon and after receiving the Ordination they came to Siam and toured throughout Northern Siam. The Jinakālamālī gives us information that at the time of tour they observed several times (probably eight times) Vassāvāsa ritual\footnote{1939}. Actually Vassāvāsa offered relief to the monks from their tedious jobs of preaching and talking\footnote{1940}. At that time they observe the disciplinary rules and got more chance to instruct the laity\footnote{1941}.

Again, Pavāraṇā ceremony was observed at the end of Vassāvāsa ceremony\footnote{1942}. Usually, Pavāraṇā ceremony was held on the fourteenth or the fifteenth day of the month of Kārttika (October-November)\footnote{1943}. To exculpate from the acts of omission and commission during Vassāvāsa period, the monks used to confess their faults through Pavāraṇā ceremony\footnote{1944}. The Mahāgōvinda Suttanta\footnote{1945} gives us some references of Pavāraṇā. There were two kinds of Pavāraṇā\footnote{1946}, i.e., Mahāpavāraṇā (the Great Pavāraṇā) and Saṅgha Pavāraṇā (the Shortened Pavāraṇā). The Pavāraṇā ceremony was also held in high esteem in the land of Burma.

Some royal ceremonies, like, the anniversaries of the birth, coronation of the king, Thu Nām or drinking of water of allegiance etc. are all organised according to Buddhist rules and thoughts in the South-East Asian Buddhist Countries\footnote{1947}.

Though Hinduism had stronghold over Bali, yet Buddhism still survives there. There, the

\footnote{1935} Haldar (De), Manikuntala - History of Buddhism, P. 120 ; Copleston, Reginald S. - Theravāda Buddhism [Edited by Sobit, Harcharan Singh], P. 166. [During the rainy season heavy rainfall, flood, mud, young
plant's development, growth of germs not made a favourable condition for walking.]

\footnote{1936} Ibid, PP. 120 - 121 ; Ibid. ["For an urgent need, connected with religion, the monk might leave the place in which he had resolved to keep the 'Vassāvāsa' (rainy season), but on no account for more than seven
days."]

\footnote{1937} Ibid, P. 121.

\footnote{1938} Hazra, Kanai Lal - History of Theravāda Buddhism in South-East Asia, P. 155 ; Coedès, G. - Jinakālamālī, BEFEO, XXV, PP. 49ff. [Among the 39 monks, 25 monks came from Nabbisipura, 8 monks came from Cambodia and 6 monks came from Rāmaṇia country.]

\footnote{1939} Ibid, PP. 158 - 159 ; Ibid, P. 50. [Vide Chap.-III, PP. 82-83]

\footnote{1940} Haldar (De), Manikuntala - History of Buddhism, P. 122.

\footnote{1941} Ibid, PP. 122, 124, 132 [Vassāvāsa ritual is prevalence in Burma, Siam and Cambodia. It is mentionable that 'Kāṭhina ceremony implied offering of special robe to the monks by the laity on the occasion of Pavāraṇā, as such it constituted a part of the Pavāraṇā.'].

\footnote{1942} Ibid ; Copleston, Reginald S. - Theravāda Buddhism (Edited by Sobit, Harcharan Singh), P. 165.

\footnote{1943} Ibid ; Kern, H. - Manual of Indian Buddhism, P. 100.

\footnote{1944} Ibid.

\footnote{1945} Ibid, P. 123 ; Silabhādra, Bhikkhu - Dīgha Nikāya (in Bengali), II, PP. 353 - 354.

\footnote{1946} Ibid, P. 123 [Mahāpavāraṇā was a lengthy process and was executed in details, but Saṅgha Pavāraṇā was less time consuming and executed in abridged form.]

\footnote{1947} Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 94.
Buddhists observe the Buddhist rituals. Sometimes they are invited by other religious preachers like, 'at great feasts a Buddhist priest is invited to join four Śaiva pañḍīts'.

Like Bali, some Brahmanical activities were observed in Siam, Burma, Laos and Cambodia. Among the ten Śaṁskāras (Daśābhidha Śaṁskāra) of the Hindus only three or four Śaṁskāras are kept up by the nations of Indo-China, i.e., the shaving of the first hair of a child a month after birth, the giving of a name and piercing of the ears for earrings. But, among the three, the last one is mostly observed in Burma and Laos. It is not observed in Siam and Cambodia. The Siamese and Cambodians observed its substitute, namely Kōn Chûk or shaving of the topknot, which is allowed to grow until the eleventh or thirteenth year.

The matrilineage guardian Spirits worship is prevalent in Siam (Thailand). They believe that the Spirits protect the members of lineage from curses of living people, attack from ghosts, disease and death. To satisfy the Spirits every year they spent money for worship, sometime they arranged dance ('foon phii') for the Spirits and after dancing they observed a very elaborate ceremony for the betterment of the lineage.

Besides Buddhism, animism was also introduced in the Laos society. Animists believe that 'Spirits' are present in the inanimate objects. In Laos, 'Spirits' are called as 'Phi' and most of the Lao nation believes that life is influenced by 'Phi'. So, they observed the 'Phi worship'. Again, they also observed the Baci ceremony. According to D.C. Ahir, "The tying of strings about the wrists, extremely common in Laos, is calling together of possibly wandering Phi to the guest of honour, usually someone (or some group) undertaking a new venture - such as a tourist's arrival in Laos. The baci, the ceremony at which the binding of phi occurs, is animistic in origin". It is mentionable that Buddhist monks are directly connected in the baci ceremony, though generally a community elder presides over the ceremony.

Again, Buddhist culture is reflected in the wooden, metal (usually bronze), stone, precious and semi-precious stones (like, gold, jade, silver, crystal etc.) and even bones works. Many Buddhist images; symbols; blocks of stupas, monasteries (like, Borobudur, Ananda, Jetavana etc.) are made by the above mentioned materials.

From the above discussion it can be said that Buddhism manifested in the socio-cultural activities of the people of South-East Asian countries.

2949. Eliot, Sir Charles - Hinduism and Buddhism, Volume-III, P. 95 [These are known as domestic festivals or Śaṁskāra.]
2950. Ibid.
2951. Ibid.
2952. Ibid.
2954. Ibid, PP. 69 - 70.
2956. Ibid.
2957. Ibid.
2958. Ibid.
2959. Ibid, PP. 174 - 175.
2960. Ibid.