

# Buddhism in the Kingdom of Siam: Its Past and Its Present

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*A history of Buddhism is that of Thai nation. The institution of Nation, that of Buddhism and that of king is like “Trinity or Three in one” which depends on each others. Buddhism is not the national religion or state religion, but it came down to establish the independence of country, preserve it and product it since it’s inception.*

*Buddhism mainly came to Kingdom of Siam is divided into two periods. Namely First Buddhism was brought to Suvannabhumi (at area around Nakon Pathom, about 60 kilometers south to Bangkok by Most Ven. Sona and Uttrara, the Dhammaduta supported by King Asoka, the Great. Secondly, the occurrence of Singhalese Buddhism was introduced to Sukhothai, the first capital city of Siam while the country come to unite.*

*Buddhism in Siam bears same particular aspects such as king is always Buddhist and also support other faiths. The Thai Sangha follow Three Principles - Vinaya (discipline), Sangha’s Act and Thai customs. Every young*

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boys use to spend some period in monastery as monks even a crown prince and king.

*At present time, Young boys and girls do not much interest in religion due to influence of westernized culture and consumerism. Buddhism is other faiths of foreign the challenges and it needs to adjust to region itself in order to make more benefit to all monks as whole.*

Key Words: Buddhism of Siam, Thailand, Sukhothai,  
Theravada, Sangha's Act.

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## I. Introduction

Buddhism contributes a lot to each of us individually as well as to the our Society as whole nation, without which Siam or Thailand would not be as would be in the present day. Buddhism functions as living force and guideline to benefit and happiness of each individual and to develop the country economically, socially and spiritually.

Therefore, the history of Buddhism is nothing but that of the country and to study of the history of Buddhism is to study of that of Thais nation as whole. For Buddhism and Thais are integral and never be separated since its inception. Therefore, the kingdom of Siam is well known to the rest of the world as “The land of Yellow Rob (means the garment of Buddhist monks),” “the Land of Smile,” or “the Land of Buddhism.”

This reputation arises due to the influence of Buddhism and the sincere sacrifices made by our ancestors, the beloved kings and venerable Buddhist monks. By the official statistic, Siam is very strong Buddhist country as it states that in this country there are 276,818 Buddhist monks (Bhikkhus) and 103,026 novices (Samneras) who live in about 32,710 monasteries across the country.

There are 63,000,000 Thai populations, out of whom 93.00 % are Buddhists (Government of Thailand).

## II. Buddhism in Ancient Thai Nation

The term “ancient” means that the period before the establishment of the first capital city namely “Sukhothai” in the North. The story of Thais and of Buddhism before that time I mean to say that “Buddhism in ancient Thai Nation.”

Let’s say that Thai people came to take Buddhism as their refuge very long time ago, it might be more than 2000 years. Here are at least 3-4 legends or evidences we use to refer to support the statement as follows:

1. In the reign of King Asoka, the Great of Magadha state, India, that is about the third century after the pass away of the Lord Buddha. At that time, some Thais properly had been living in the central part of the present Thailand which is so called “Dvaravati” kingdom. According to the *Mahavamsa*, the Ancient Chronicle of Ceylon and *Samantapasadika*, the Pali commentary on Vinaya-Pitaka as saying that since the third Buddhist council conducted at Pataliputra, the Most Venerable Moggalliputtissa Thera supported by King Asoka had sent nine groups of Buddhist missionary (Dhammaduta) to the various regions both inside and outside India (Geiger: 82). Out of which one group of Buddhist Mahathera led by Most Venerable Sona and Uttara had traveled far away from Pataliputra to the Kingdom so called “Suvannabhumi”<sup>1</sup> which we identified with “Nakon Pathom” (it means

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<sup>1</sup> This term is still controversial one for example,

A. Burmese tried to identify Suvannabhumi with the lower part of Myanmar as follows that “the main central place of Suvannabhumi is around the Mt. Kelasa (which now is known as Ayat-the-ma village), in Beelin township, Thaton District. Mons settled down and founded Mon dynasty. This is a coastal region and the western plain of Muttama (or near Gulf of Martaban?) mountain range was once covered with sea water.” See *The Teachings of the Buddha*, Vol.2 (Department for the Promotion and Propagation of the Sasana, A.D. 2001), 250.

the first capital city by Siamese Buddhist scholars and then Mahathera had taught *Brahmajāla Sutta*<sup>2</sup> to the local Thais and others and converted them to Buddha-Dhamma).

This story is not simply legend only but is confirmed by various archaeological remains as evidences such as the Dhammacakra (the wheel of law) the Buddha's Footprint, Seat and the inscription in Pali language.<sup>3</sup> All these objects went back to the time of King Asoka, the Great, at that time we did not know anything about Buddha's images and we were quite familiar in using just symbolic matters to impart the story of the Lord Buddha and matters concerned. Moreover some Buddhas' images made of stone installed around the Phra Pathom Chedee (Pagoda) and all objects are mostly as old as the Gupta style of Art in India.

The form of Buddhism in that time is so called "Theravada" (Literally means that those who follow the doctrine or agreement of the elders).

The reign of King Asoka is roughly estimated around 269-237 B.C. Therefore we reasonably concluded that Buddhism first spread to Thailand and the neighbouring countries during the 3rd century B.C. (Kusalasaya: 7).

2. Around 612 A.D. (B.E. 1155) while Some Thais were settled down in the south region of main land China, so-called "Kingdom of

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B. Thais said it is the kingdom of Dvaravati centered at Nakorn Pathom around 60 kms South to Bangkok. Cambodians make reference of this places as their own country as Kurana. Kusalasaya said that Suvarnabhumi was a term broadly used in ancient times to denote that part of Southeast Asia which now includes Southern Burma, Thailand, Laos, and Cambodia and Malasia (Kusalasaya: 7).

2 *Samantapasadika* (Mahachulalongkornrajavidyalaya pakasita: Pathamabhagho, B.E. 2538), 62. And *Mahavamsa* added that after the Sutta-desana 60,000 people were converted to Buddhasasana, 3,500 young men of the noble family received Pabbajja (lower ordination) and 1,500 young women also received the same (Geiger: 86-87).

3 "Ye dhamma hetuppabhava, hesam hetum tathagato, Tesanca yo nirodho ca evamvadi mahasamano" (*Vinaya* 4/76; *Dhammapadatthakatha* (Bangkok: Mahamakata, B.E 2541/1998), 84).

Ailao.” That kingdom consisted of 77 headmen, 51,890 households and 553,711 persons under the leadership of Khun Luang Mao who had maintained a good relation with the Chinese Emperor Mingdi and later on received Buddhism through China. Khun Luang Mao and all his people were converted into the Buddha-Dhamma.

3. Around 500 years after the passing away of the Buddha, the original form of Buddhism has been changed a lot based on the differences of views (*ditthi-samannata*) and behaviors (*sila-samannata*) and influence of surrounding circumstances. And then the form of Mahayana Buddhism was developed and spread to other parts of India and the neighboring countries both near and far. So later at about 14th Buddhist century, Mahayana School of Buddhism flourished in Sri Vijaya kingdom of which the capital city is located in Sumatra and Java Island. Therefore the second wave of Buddhism which was introduced into the Southern provinces of Siam, properly might be early form of Mahayana.

4. In 1057 (B.E. 1600), king Anurudh, the Great of Pagan or Pukam, rose to power in the whole of Myanmar (Burma). His kingdom was extended to some provinces in the north as known as the kingdom of Lanna and Lanchang. So the form of Pagan Theravada Buddhism was introduced into those territories such as Chiang Mai, Chiang Rai, Phyo and so on (Phra Brahmaganabhon: 25). Since due to interaction between two traditions, the style of temple buildings and some ways of custom there are very similar to those practiced in Myanmar.

### **III. Buddhism in the History of Nation**

During the 12th to 18th Buddhist Century the Kingdom of Angkor (Khmer Empire) rose to power in the present Cambodia and extended it to some parts of Siam especially to the northeastern provinces. The

main religions of people of Khmer Empire were both Mahayana Buddhism and Brahministic-Hinduism.

Therefore, it is not much surprising at all if you see Brahministic rites being performed side by side with Buddhist ceremonies in the royal court of this country. This is because of the influence of Brahministic-Hinduism and also due to the flexible nature of Buddhism.

However after struggling very long time and also traveling long distance, Thai people were able to settle down in the northern part of the country so called "Sukhothai" around 1257 A.D. (B.E. 1800). The record said that two beloved friends and heroes of the nation namely Phor Khun Bang Klang How and Phor Khun Pha Muang who joined hands in order to fight with Khmers and drive them away, and then declared independence of the country centered at Sukhothai as the first capital city.

Consequently Khun Bang Klang How was invited to ascend to throne as the first King of Sukhothai whose name is Phor Khun Sri Indraditya.

The next Phor Khun Ramkamhaeng, the Great succeeded to the throne in 1277 A.D. as the third king of Sukhothai, who had extended his territory in the north to Prae and Nan and in the east to Vientiane, on the other bank of Khong river, in the south to the extreme of Malay peninsula and in the west as far as to Hongsavadi, Myanmar.

King Ramkamhaeng was he who invented the Siamese alphabets to replace the old Khmer alphabet and also he is the first who introduced the present form of Theravada Buddhism brought from Ceylon to this kingdom (Phra Brahmaganabhon: 26).

At that time Theravada in Ceylon (Sri Lanka) was much flourishing under patronage of King Parakrama Bahu, the Great. By that time there would be some learned Thais and Singhalese Bhikkhus who had studied in Ceylon and lived around the country both north and south. One of most senior Singhalese Buddhist monk was invited by King Ramkamhaeng, the Great from Nakorn Sri Dhammaraj, South

Thailand to teach Buddhism to people as well as to supervise to all Buddhist activities in the capital city (Phra Brahmaganabhon: 26-27).

I think that King Ramkanheang, the Great may be considered to use Buddhism as the ideology of State replacing Brahministic-Hinduism by it in order to make the newly established country independent perfectly in both territory and spirituality.

After adopting Buddhism as the state religion, Sukhothai seemed to be one of the ideal cities where the people lived more happy and peaceful life, because they were merit-making lover as they used to give away gift (*Dana*) and observe precepts. as the stone record said that. “The people of this Sukhothai seem to cultivate charity and to observe precepts, all people of Sukhothai are faithful in Buddhism including Phore Khun Ramkamheang, high officer and ordinary both men and women like to observe the precepts until the end of Vassa (rainy season), of the rob-offering festival.”<sup>4</sup>

In A.D. 1362 (B.E. 1905) King Dhammraja Lithai of Sukhothai had invited Most Venerable Dhammasami who was at first Buddhist scholars, therefore he composed the first valuable and influential book on Buddhism so called “*Tebhumikatha*” or “*Thrai Bhumi of Phra Ruang*” or “the three worlds of King Phra Ruang.”

This is the starting point of the traditional temporary higher ordination (*upasampada*) in Thailand;

In 1350 A.D. (B.E. 1893) the second capital city called Sri Ayudhya (Literally means the city never be conquered) was founded in the central Siam by the King Uthong of Chiangrai dynasty and later on the two Thai kingdoms (i.e. Sukhothai & Ayudhya) had been united as one under the leadership of king of Ayudhya.

In 1455 A.D. (B.E. 2008) King Borom Tai Lokanath of Phisanulok moved the capital city from Ayudhya and lived there for 27 years. King Borm Trai Lokanath following King Dhammaraja Lithai of Sukhothai

4 :อาจโน เสถียร สุขโสมณ, พระพุทธศาสนาจากพระมหากษัตริย์ไทย, คลงวิทยา, กรุงเทพฯ (ไม่ระบุปีที่พิมพ์) หน้า ๒๗. (Ston Record of Sukhothai No. 1)

entered into monkhood and stayed in Wat Culamani, Phisanulok for 8 months and 15 days. Besides he ordered scholars to write the *Mahajati-Kamluang* (the great story of Bodhisattva) and permitted his son and high officers to take leave for higher ordination.

During the Ayudhya period, the first Buddhist Council was held at Wat Bodharam (Chetyod), Chaing Mai. It was financially supported by King Tilokaraj of Chiangmai in 1477 A.D. (B.E. 2020). It was said that at that time many monks in the north were well versed in Dhamma and Pali language. Many authentic works in Pali such as *Mangalattha-dipani* (the commentary on *Mangala Sutta* composed by Ven. Sirimangala) and *Jinakalamalipakarana* (History of Buddhism in north Thailand composed by Ven. Ratanapanna) were produced in Lanna.

In 1753 A.D. (B.E. 2296) Buddhism in Ceylon declined due to the country being colonized and occupied by foreigners for long times. Though there was no even single Bhikkhus remaining in the island, only novices (Samanera) were available. In the reign of king Boromkos of Ayudhya, the king of Ceylon wished to revive Buddhism in his Island, and sent ambassadors to Siam asking for the qualified Bhikkhus to come to Ceylon in order to reestablish the higher ordination. According to the history, the group of Buddhist monks from Siam headed by Most Ven. Upali Thera were sent there and then the method of Siamese higher ordination had been performed in Ceylon. Saranankara Samanera was the first candidate to take the higher ordination according to Siam method under guidance of Ven. Upali Thera. Ven. Saranankara Bhikkhu later became Sangharaja or Supreme Patriarch, who looked after all affairs of Buddhism in Island. In that time around 700 Bhikkhus and 3,000 Samaneras were ordained along with Ven. Saranankara. King and all Buddhist devotees felt extremely happy that Buddhism had been rejuvenated. Consequently the developed Buddhist sect called Syama Vamsa or Upali Vamsa or Syam Nikaya is still the major in Ceylon (Phra Brahmagunabhon: 27-28).

In 1767 A.D. (B.E. 2310) Ayudhya fell under attack of Myanmar



army, many monasteries and Buddha images were destroyed in fire, the country was disorganized and Buddhism also declined. King Taksin had restored independence of the country from the hands of Burmese founding the third capital city so called Dhonburi<sup>5</sup> on the west coast of Chao Phya River. Succeeding him, King Rama I of Cakri dynasty who had shifted the capital city crossing over the Chao Phya River, placed on the east bank and named it as “Bangkok”<sup>6</sup> in 1782 A.D. (B.E. 2325). The second Buddhist council of Siam was held in reign of king Rama I at Wat Mahadhatu, Bangkok. The Tipitaka (The Holy Buddhist Cannon) and commentaries were collected, revised and established. And also the Emerald Buddha, the Buddha-sihing and many other priceless Buddha images were collected and enshrined as the national treasures in various temples which were newly built and renovated in Bangkok city (Phra Brahmaganabhon: 28).<sup>7</sup>

King Rama IV, the second king of Siam was well versed in Buddhism next to King Dhammaraja Lithai. He while being a prince and spent 27 years in monastery in order to study Pali Buddhism and other modern subjects such as Science, Astronomy and English, of whom Buddhist or Pali name was Vajiranana Bhikkhu. According to him the practice of Buddhist monks at that time was not strict much to the original rules (Vinaya) laid down by the Buddha, he thought that Sangha needed to reform and purify, it was done by setting up new sect accordingly. Therefore there are two main Buddhist sects (Nikaya) in the Kingdom of Siam namely.

1. Dhammayuttika Nikaya which was founded by King Rama IV in 1833 A.D. (B.E. 2376) while he was in monkhood. At present there are 21,911 Bhikkhus and 12,449 Samaneras living in 1,799 monasteries who

5 Literally means that “the city of wealth” which lasts for 15 years. In fact, King Taksin the Great was very faithful in Buddhism as He said that the supreme goal of restoring the country from Burmese army’s hands is to offer to the Buddha and his followers ...

6 Generally is known in Thai as “Krungtep” that means “the city of gods.” And another name is “Krung Ratanakosin” which means that “the city of the Emerald Buddha.”

7 And also see เสฐียรอน สุภาสภณ, พระพุทธศาสนาในประเทศไทย, เฉลิมเกียรติคุณ ๒๓๑-๑๓๗.

belong to this sect.

2. Mahanikaya which was original sect succeeding from the time of Lord Buddha, to which 245,907 Bhikkhus, 90,577 Samaneras and 30,890 monasteries belong (Government of Thailand).

So by roughly estimation of number of monks belonging to both sects Mahanikaya is far more numerous one, the ratio in number of monks in two sects is 35 to 1 (Kusalasaya: 25).

The purpose in establishing of new sect of monks by King Mongkut, Rama IV was said to take all monks back to the original discipline and to encourage them to practice more strict in accordance with the pristine Doctrine and Discipline of the Buddha. As the time changed, at present time the difference between two sects are not in substantial way but in minor rules.

#### **IV. Sangha's Administration Act**

Here we say that Siam or Thailand is known as Buddhist Country, because

1. There are 93 % of Thai people declared themselves Buddhists.
2. Kings from the time of the country's inception all are Buddhists. Never any time in the history of the nation, king had professed other faith. Now we would say that Buddhism is still state religion. Under the constitution, the king, acts as a symbol of the nation, although protector of all faiths, must be a Buddhist.

Due to very long course of time, Buddhism in Siam was mixed up local beliefs and Brahmistic-Hinduism, therefore more or less Buddhism got a new look. In the same way Thai monks also might not be the same as monks of other Theravada countries, such as Thai monks have to follow the three categories of principle namely

1. Dhamma-Vinaya as expounded in Tipitaka, which Thai monks

have to learn by heart and put into practice strictly and faithfully.

2. Sangha's Act passed by the Government has to be applied as an instrument in order to observe the Dhamma-Vinaya.

3. Thai custom and traditions as practiced by monks from the time of inception such as Thai monks uses to have eyebrow shaved.

Therefore under the patronage of all Buddhist Kings, the Sangha has been given sovereignty to govern itself while King Rama V enacted first Sangha's Administration Act in 1903 A.D. (B.E. 2446). Since state itself had been changed from time to time, Sangha's act was revised up to now, there are three editions of Sangha's Administration Act namely:

1. The Sangha's Administration Act of B.E. 2446 (1903)
2. The Sangha's Administration Act of B.E. 2484 (1941)
3. The Sangha's Administration Act of B.E. 2505 (1962)

Thai Government led by Field Marshal Sarit Dhanarajit as Prime Minister oversaw that the ecclesiastical administration should be based on the process of centralization, but better being not of decentralization, therefore, according the last and present ecclesiastical Act B.E. 2505. Mahathera-Samagom or the Supreme Council of Elders are exercising the full power to govern all Thai Sangha in two levels namely central administration and local administration.

At central administration, Somdech Phra Sangharaja or Supreme Patriarch who is appointed by the King as a head of all kinds of Buddhist monks and responsible to all affairs of the Sangha is. Under him is Mahathera-Samagom or the Supreme Council of Elders who serve him as the consultative council. This council consists of Supreme Patriarch as its president. All Somdech Phra Rajaganas as standing officio members and another four to eight Phra Rajagana are appointed by Supreme Patriarch to hold office as nominated members for the term of two years.

At the local administrative level, there are 5 regions (Hon), 18

regions (Bhag), 76 provinces (Changwat), about 500 districts (Ambher) and many thousands of sub-districts (Tambol) and communes or villages. Here senior venerable monks are assigned as the ecclesiastical governors to take care of religious activities gradually from the multiple regions up to each monastery of village.

The 18 regions (Bhag) are just regrouped by 76 provinces and the 5 multi regions (Hon) are also regrouped by the 18 regions.

The Royal Thai Government renders supports and facilitates the Sangha's activities through the Office of National Buddhism and the Department of Religious Affairs both at central and local. Upon this, Director of the National Buddhism according to Sangha Act is ex-officio secretary general to the Mahathera Samagom or The Supreme Elder Council and whose office serves as the secretariat of the Council and as liaison between the Government and Sangha (Phra Brahmaganabhon: 29-32).

According to my point of view of some scholars, the present system of Thai Sangha's Administration per Sangha's Act 1962 is not so working well. Because

1. The form of governing body is centralized, namely the administrative power, legislative power and Judicial power are collectively exercised by the single body.

2. The appointment of senior monks to the position is not only based on personal qualification but based on monks' rank, since we used to get more qualified and old monks into the important position of Sangha.

## **V. Sangha's Education**

From the time of Sukhothai until the early Bangkok period, the Buddhist Education focused at Tipisaka and relative scriptures. King Rama V who made travels to Europe and saw how the people there were educated and trained. What was roles of kings and priests in this

connection? Then our beloved King had visualized and quite believed that the Buddhist monks could take responsible in the field of education like Christian fathers in Europe, therefore, he had handed over this responsibility to Sangha asking them to teach and develop the basic education to all Thai people. This is one reason why he had founded two Buddhist Universities for higher education for monks namely

1. Mahamakut Buddhist University established in memory of the royal father is run by Dhammayuttika Nikaya which is located at Wat Borvornives, Bangkok.

2. Mahachulalongkorn Buddhist University established in perpetually memorial of the Founder is run by Mahanikaya monks, which is located at Wat Mahadhatu, Bangkok.

Mahachulalongkorn Buddhist University in comparison to the former one, is the bigger Buddhist University at the present day, for it is of more than 15 campuses over the country and some affiliated institutes in the foreign lands, there are also around 10,000 monks and lay students enrolled to the institute.

In conclusion, there are three systems of monks' education in Siam viz:

1. The Original System of Education, which provides Pali and Dhamma studies. This is run directly by the Authority of Sangha.

2. The Pariyatti Secondary School System, of which curriculum is based on Dhamma-Vinaya and general subjects, is run by each monastery.<sup>8</sup>

3. The Sangha's College/ University System as I mentioned above.

## **VI. Propagation and practice of Dhamma**

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<sup>8</sup> This system is more popular and the Government considers as one of the national education. They give more financial support than that of the original system of Sangha's authority.

In each village there is at least one monastery which functions as center of all members of village. The monk in the temple, if he is senior most among others, he generally be the abbot (Chao Avas) or head of that temple. The main duties of abbot is mentioned in the Sangha's Act B.E. 2505 as follows:

1. To support and protect the temple and look after the temple's property.
2. To rule over and look after all monks and lays who live in the temple and try to encourage them to follow the Dhamma-Vinaya.
3. To take responsibility to teach and train monks and lays in Dhamma-Vinaya.

The Dhammatalk to people especially during the holy Buddhist days is also taken by the venerable abbot. Some Buddhist monks are invited to teach Buddhism according to school's curriculum in various institutions.

Apart from this, there are hundreds of monks who are skilful in talking and arranging Dhammas' programs through Radios and TVs programs broadcasting around the clock.

And about 40-50 years ago, Thai monks headed by Venerable Phra Bimaladhamma (Asabha Mahathera) were invited to visit and teach Buddhist meditation to the western people in Europe and America. Consequently the two Thai monasteries namely Wat Thai Buddhagaya in India and Wat Buddhapadipa in London, were constructed in order to facilitate missionary works in those countries. In 1957 (B.E. 2500) the first group of missionary was sent to Bodhgaya, India for taking care of Buddhist activities therein and 6-7 years later the same activity took place in London.

During the last 12 years of my leadership as the president of the training project of overseas monks, around 750 Buddhist missionary monks (Dhammaduta) have been trained and sent to work aboard such

as United States of America and other countries as well. Now there are about 100 Thai temples and 600 Buddhist monks working as Overseas Buddhist missionary in USA (Kusalacitto: 322-332).

## **VII. Summary Remarks**

Buddhism is one of three national institutions. Buddhism, King and Nation are like “Trinity” or “the Three In One.” Since they remains one in three dimensions and never be separated from each others. If one institution is stable and secure and another two are in the same status and vice versa. Therefore Buddhism and the Kingdom of Siam have been united from the time of its inception.

Buddhism can be both the religion of state as well as of our heart. For it is source of inspiration of all Thais and ideology of state as we see Phor Khun Indratiya, the first king of Sukhothai had replaced Brahmic-Hinduism by Buddhism, that is very wise and the best idea in order to make the newly established state perfectly independent in both physical and spiritual.

All kings of Siam and Government from time to time faithfully renders supports to Buddhism through Sangha in various ways such as to held Buddhist council, setting up the educational institutes and pass the Sangha’s Acts to authorize monks to rules by themselves etc.

Now Thai society has been changed a lot due to advance of science and technology, Buddhism and Sangha have come to the turning point and face many challenges. Young generation does not turn their faces to temple or pay much attention to study and practice Buddha-dhamma. Morality is gradually degenerating and social value is also degrading. Everyone of us give more valuable to the luxurious materials than that to morality or to hospitality of mind. Therefore, money in nowadays pays very important role, someone believes that money can buy everything even happiness. Many things need to be reexamined and reformed in order to enable us to apply Dhamma to all

walks of life of people. The world becomes more narrower. There is an urgent need of more co-operation between the Mahayana school and the Theravada school in order to strengthen our Sangha and Lay society to fight with our direct and collective enemy, materialism-consumerism. As much as we know, we can minimize and eradicate defilements (Kilesa). As greed is the cause of all sufferings, we definitely have to observe more Precept (Sila), practice Meditation (Samadhi) and develop Wisdom (Panna), that are technically called “Morality.” It is an indispensable factor for happiness of individual and peace of the world as the Most Venerable Buddhadasa Bhikkhu<sup>9</sup> says that “the morality of youth is the real happiness and the peace of the world.”

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<sup>9</sup> The late Scholar and Reformist Bhikkhu who lived in Chaiya District, Surat Thani Province, Thailand.