

BUDDHISM IN THAILAND: ROLE OF WAT TOWARD SOCIETY IN THE PERIOD OF SUKHOTHAI TILL EARLY RATANAKOSIN 1238-1910 A.D

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ARTICLE INFO

Article History:

Received 06th August, 2018
Received in revised form
19th September, 2018
Accepted 03rd October, 2018
Published online 28th November, 2018

Key Words:

Role, Buddhist Temple, Towards, Society

ABSTRACT

The article is a review of my dissertation that the same title study on the question is “what are the roles of Buddhist temple towards the society in Thailand? That some part of study related to history and social of Thais belong to early period of *Sukhothai era* to early time of *Ratanakok period*. The Buddhist temple or Thais call “*wat*” played on the Thai society not only religion dimension but had roles participated education, social, art and cultural. Wat play a role as hospitals and lodging of a traveler. The roles that arise because of monks are spiritual teacher. Thai people respect, it found that the role of education is very important role of Wat in Thailand focused on behaviour and phenomenal companies of Buddhist society in Thailand.

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Citation: Phramaha Chakrapol Thepa. “Buddhism in Thailand : Role of wat toward society in the period of sukhothai till early Ratanakosin 1238 – 1910 A.D.”, *International Journal of Development Research*, 8, (11), 24016-24021.

INTRODUCTION

Wat is the important structure of Thai’s society, which showed as the Thai king established a new kingdom must built temple within the grand palaces and around kingdom by support construction to built temples or “Wat” call by Thai language. Although the important situations of Wat had been being a centre of everyone in the Thai society. The roles of Buddhist temples in Thailand was interesting to study by quality study under the framework of questions as “what is the important of wat in Thailand? And what are the roles of wat in Thailand towards the society?”

Historical and Background of Wat in Ancient Buddhism: Wat is the synonym mentions point to Avāsa, Arāma, Monastery, Temple, some of main constructions such as Vihara and Pagoda taken mentions point to the Wat. Wat quite means a residential of monasticism members belong to Buddhism particular in the Buddha time Wat is dwelling of ascetics such as Bikhu, Bikhuni, and Samanara. Wat is a word called place takes to be religious activities of Buddhists in Thailand. Inside the temple combine pagoda, Vihara, Uposata and Kuthi which is used as a monk residence and the crematorium. The chanting hall or Sālā is used for various ceremonies such as candlelight, prayer, meditation, and Dhamma talk. At present, rural Thai temples are still a community center. Unlike the big city, the monastery became a monk's place of residence and for religious ceremonies. Wat in Thailand are characterized by Stupa, and the Buddhist architecture of Thailand is similar to Buddhist temple in

other Asian countries particularly Cambodia, Laos, Myanmar and Sri Lanka, with which Thailand shares cultural and historical heritage. Moreover the wat combine not only materials structure but also people is important to mansion of wat as wheel of vehicle such Buddha Pariṣad; monks, novices, nuns, layman and laywomen.

Role of Wat in previous Society in Thailand: Buddhism is one of the main institutions of Thai society. Buddhism in Thailand was as early as 250 B.C. placement in the time of Indian Emperor Ashoka. Since then, Buddhism has played a significant role in Thai Culture and society. Wilson western author said “Buddhism in Thailand is a peculiar structure of ideas and value attitudes which forms the ethical pattern of national behavior Buddhism in this sense is a vital part of life. It is difficult to overestimate its importance, just as it is difficult, unfortunately, to analyses and measure its role” (Wilson, 1962). Thais had respected since ancient times. And it has been passed the historical movements are as follows.

Sukhothai Period: The Sukhothai dynasty (1238-1438 C.E.) was establishment on eighteenth century B.E. the decline of Cambodia power, the leadership who free Thais knew as Poh Khun Intrathit and Ban Muang. Sukhothai’s people professed Buddhism both Mahayana and Theravada. In the reign of the great King Ramkamhaeng, the kingdom was greatly extended Theravada to gain spiritual power over the people, whereas the Mahayana sects of Cambodia and Srivijaya were having once risen to power together. And now that the Lankavamsa Buddhism was well patronized by King Ramkamhaeng of the Sukhothai dynasty, it finally dominated the existing beliefs of the Theravada and Mahayana. The study of pali was certainly at that time greatly enhanced as the sacred language of the Theravadins and the Lankavamsa (Noranit Setabutr, 2002). One later kings of the

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Sukhothai dynasty name Phya Lithai was the important book name *Triphoom Phra Ruang*³ and wrote by Pali. It is a Buddhist literature that was composed in the Sukhothai period, it gathered in the Buddhist scriptures in Thailand. It had divided into three categories: Kamabhumi, Rupabhumi and Arupabhumi. This literature is relevant to Thai beliefs such as hell, heaven, death, four continents (such as the Indian subcontinent, etc.) (Frank, 1982).

Ayutthaya Period: In nineteenth century B.E., Ayutthaya dynasty (1340-1767 C.E.) was ruled over by 33 kings, which lasted for 411 years. The Theravada Buddhism in Thailand seemed to have reached its zenith of popularity, there were scattered in numerable temples and pagodas, temple served as places of education, hospitals and general meeting places, there by exerting a great influence on the spiritual life of the people. Buddhist art flourished especially the field of architecture and in Buddha image construction. And a tradition was young Thai man to be ordained at least once as a Bhikkhu. In the Ayutthaya kingdom had been participation of Buddhism with Ceylon on the reign of the king Kitti Siri Raj Singha. *Chiang Mai* act as a colony of the Ayutthaya kingdom in the Chiang Mai Period (Dentan, Robert, 2002), (1367-1388 C.E.) under the leadership of Dharmadina Thera, a general Council of Bhikkhus was convened at the Maha Bodhivamsa Vihara to be the first Council held in Thailand and reflected the intensive study of Buddhism during that time. A collection of Pali texts compiled by the Theras of that glorious age were now prized by those who wished to further their research of Buddhism in the Pali language. Some of these texts were: Abhidhammayojanā, Mūlakaccā yanayojanā, Vinayayojanā, Vessantaradīpanī and Mangalathadīpanī.

Thon Buri Period: During the prelude of fifteen years of Thon Buri period, the king Taksin (1767-1782 C.E.) had several temples repaired, monastic rules settled, Buddhism texts collected, the study and practice of Buddhism revived to some degree. Texts as the Tripitaka, the commentaries and sub-commentaries, which had been destroyed by fire, he had them borrowed or rewrote from those of neighboring countries.

Ratanakosin or Bangkok Period: The first century of reign King Rama I of the Chakri dynasty in the last quarter of 18th century⁶, he encourage the study and practice of Buddhism, usually temples in the capital and outside were repaired. Buddhism literature during his reign was compiled both in Pali and Thai. In B.E. 2372 there was a Buddhist movement which marked a cornerstone for the study and practice of Buddhism in Thailand, it was the birth of the Dhammayuttha group of bhikkhus. That was establishment by the Prince Monkut in the time of King Rama III. Thus, since that time there have been two groups of Bhikkhus as the Dhammayutta and the Mahanikaya. In the time of the King Rama V he managed to satellite two Buddhist Universities with the aim to increase and stability of Buddhist education namely Mahamakutta Raja Vidyalaya and Mahaculalongkorn Raja Vidyalaya. In B.E. 2431 Tripitaka printed in the form of paper books using Thai characters. The reign of King Rama IX, a special hospital for Bhikkhus was built and two Buddhist universities supported to change placement and subsidy from the Government and contributions from the public under the organizing by Bhikkhus (Dentan, Robert, 2002). Thai monarchy has often been intertwined, with Thai kings historically seen as the main patrons of Buddhism in Thailand. That is important point saw in the Thai's history.

Buddhism and Thai Society: The traditional Thai society usually referred to the backward rural areas and the uneducated or the old fashioned, Buddhism had been influent in both personalities and traditional of Thais. Thai Buddhism has put itself in a more and more narrowed confinement. However, the important roles of Buddhism in Thailand are still influencing society as the following;

1. Buddhism is a religion that most Thais respect. The majority of Thais 95 percent are Buddhists from Thai ancestry. Since, Thailand has a clear history Thais are Buddhists. Ancient

evidence includes ancient monuments such as religious places, the Buddha statues, the Buddha Vihara and stone Buddha inscriptions, etc., show that the people in Thailand territory to respect Buddhism (Both Theravada and Mahayana) since the 12th century. Buddhism has long been a religion of Thailand.

2. Buddhism is the root of Thai culture. Because Thais are Buddhists for a long time with the principles of Buddhism has been absorbed into the Thai's way. It is the foundation of Thai lifestyle in all aspects such as the way of life, language, customs and morals.
 - Thai's lifestyle has a unique way of life such as to show respect, generous, gratitude, tolerant, and patience, etc. there are all influenced by the principles of Buddhism. It has a unique Thai's style.
 - Thai Language, Thai Literature and Buddhist languages such as Pali are appearing in Thai languages. Many Thai literatures have the root from the principles of Buddhism, such as the *Triphoom Phra Ruang* in the Sukhothai period (Dentan, Robert, 2002).
 - Thai customs and Thai traditions come from the belief in Buddhism, such as the ordination ceremony, candle *puchā* festival and Visak *puchā* festival, etc., It is said that the Buddhism influence traditions with Thai people from birth to death.
 - Thai art all most influence from Buddhism. The temple are sources of Thai art, Thai architectural such as the stupa, Phra Prang, Vihara, Thai sculptures, Thai paintings.
3. Buddhism is the center of the mind of Thai society. Monk is the spiritual leader of the people. It is the center of Buddhist devotion and training Thai people behave in good morals. In addition, wat is the center of the community such a place of community activities and making harmony in the community.
4. Buddhism is the main development of Thai nationality. The principles of Buddhism focus on the development of people as the quality of health, mental, moral and intellectual life in order to develop themselves and cooperate to develop the community, social development and development of the country. In addition, many monks have played an active role in leading the community in various areas, such as the conservation of natural resources, conservation of local wisdom and culture. Wat is a learning source of Thai society from past to present. Thai people have been ordained in Buddhism for training a good person. It is an important to development.
5. Buddhism is one of the three main institutions of the Thai nation. The main institutions of Thailand there are all Thai people respect composed of national, religions and monarchs. The Constitution of Thailand stipulates that the monarch is a Buddhist referring to the head of the Thai nation, who respects Buddhism as well as the majority and is also the patron saint of all religions in Thailand.

Wat and Center of Thai society: Wat or Buddhist temple in Thailand has complex roles participated working and people in the temple relative with society. The Buddhism came into existence in Thai society. The landscape wat divide into two sections of monk residents and public hall (Buddha Āvāsa) such as chanting hall, Vihara, dining hall, and pagoda. Thais are emphasis on the construction of monastic buildings. They are usually seen blessing religious ceremonies by chanting or ceremonial preaching and urging the adherents to make donations for a monastic building (Dentan, Robert, 2002). Monks and priests are involved in the Thai people's life. The temple has become a part of society. Measure is the center of ethics training. It is an institution of great importance in the field of social studies and is the source of various arts. The monks who inherit Buddhism are regarded in society. As a moral person, respect and obedience are the following;

- Education is a school education. The monk acts as a trainer. Even today Monks continue to teach Buddhism in schools.

- Society is the center of community. Is the assembly to make a sermon listen to the sermon? And social gatherings. The monks represent the Buddhist institutions that play an important role in the spiritual leadership of the people. Some wat had became health center or hospital to treatment poor people, another had wat had took in to lodge of travelers.
- The art of the temple is a combination of fine arts such as sculpture stucco. Wood carving Murals the various artists are Thai's artists have appear at the temple such Vihara, Chedi and Buddha statue. This is reflects the faith on Buddhism.

Thai society respects monks very much. Because it is believed that monks are more knowledgeable than seculars. The relationship between the people in the community and the temple is closely linked to the way of Thais life style even more everyone from birth to death. The teachings have been credited with distrust. So the monks became the anchor of every society.

Ramkhamhaeng the Great, in the time of Sukhothai funded the important role of Wat was the accommodation of Buddhist monks such as senior monks Nissayamuttaka, Theras and Mahatheras.

In the spiritual role of Wat was the central of King, princes, princess, also layman and laywoman to pay homage the Buddha statues, to learn Dhamma as well as practicing, and observe the Precepts such as five or eight rules of morality. That is the five precepts to be observed by all Buddhists are; (1) to refrain from killing; (2) to refrain from stealing; (3) to refrain from sexual misconduct; (4) to refrain from telling lies; (5) to refrain from drinking intoxicants. On the holy day lay devotees generally observe the eight precepts, that is the five rules plus three more as; (6) to refrain from eating after midday; (7) to refrain from taking part in any kind of entertainment and from wearing perfume and ornaments; (8) to refrain from using high and luxurious couches. In the geography role of Wat was a botanical garden because various types of tree planting and growing in side and to become the forest of the city.

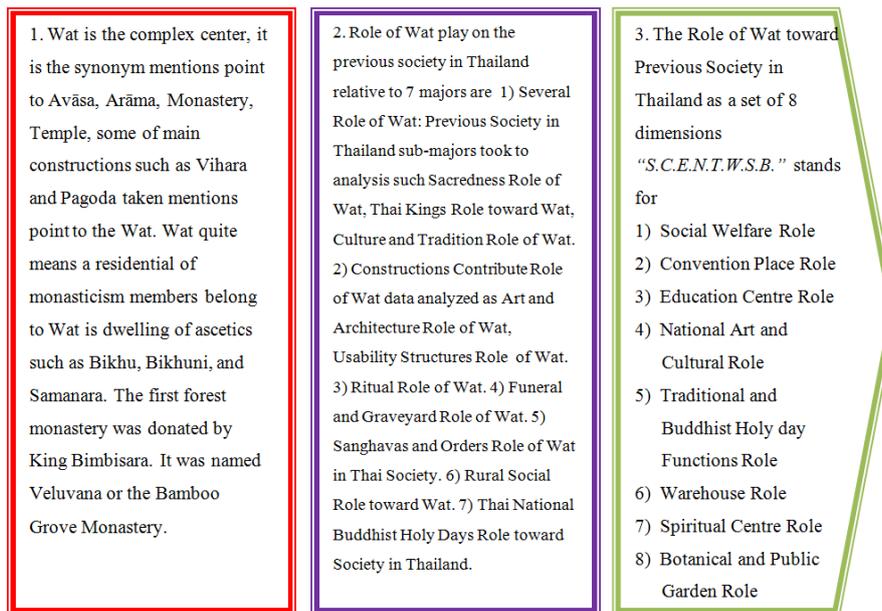


Figure 1. The three answerers of the research questions

It are auspicious and gratuitousness. The temple is a place to serve the traditions of merit making to make merit for the lay faithful on religious holidays, which are available throughout the year as well for examples Community, Education, Facilities, supported from the novitiate to the ordained monk. Wat are the peaceful places of peace, such as preaching, meditation practice and Dhamma study. It is a gathering place of the society every term, such as the meeting of the village council, festive festivities with fairs, etc. It is a ritual place for death, such as the funeral and the cremation (Phra Brahmaganabhorn, 2012). The relationship that is occurs in the Thai society as a whole. There are three main types of institutions: homes, temples, and palaces. These three institutions are interrelated throughout. The "palace" is in the status of the king or the leader of society and the nation. Although, it is a symbol of the center of the kingdom, while "home" is the residence of the people. It is one of the infrastructures. And the "wat" is the Buddhist temple. It will be the center of the mind between the "palace" and the "home", or the other hand is linking between the king and peoples in Thailand adopted the influence of belief in the "Divya Recanation Idea" from the Khmer into the Ayutthaya period. The image and role of the king of Thailand is more noble and sacred, so that make the relationship between the monarchy and the people have a very important link. Thus the important role of wat is a link between monarchy and peoples.

Cases of Original Archive Sources: Role of Wat toward Previous Society in Thailand: Complex Center Role of Wat and Thai Society in the Inscription of King Ramkhamhaeng the Great, the Ramkhamhaeng Inscription is a stone tablet recording the history of the Sukhothai Inscription. The study found the Inscription of King

In the education role of Wat was the school teaching Buddha Dhamma as a school of religion to service morality and knowledge belong to the Buddha teaching by the Mahatheras, who wize and graduated Tipitaka Pali Canon and commentary, the three divisions of the Buddhist Canon, namely (1) Vinaya, a series of instructions for the monks and female monks; (2) Suttanta sermons and addresses to all; (3) Abhidhamma, thematic arrangement and logical development of Buddha's teaching: it is entirely abstract, precise and impersonal. In the social role of Wat was the meeting place serviced anyone in the society to meeting as well as the purports of functions. In the culture role of Wat was servicing the merit culture base on Buddhism culture such as Katin ceremony. In the Architecture role of Wat was the land mark of city by the building such as a large rectangular Vihara by the way of building art of nation appearing and presenting on the tall exceedingly beautiful, Kuti where monks reside and Chide or Pagoda. Furthermore Wat was a museum collecting of Buddha Art such as Buddha statues and Managsilabai is a sitting stone slab. According to the study founds role of Wat in the Inscription of King Ramkhamhaeng the Great, the Ramkhamhaeng Inscription is a stone tablet recording the history of the Sukhothai Inscription can sum into 8 dimensions are (1) accommodation, (2) spiritual, (3) geography, (4) education, (5) social, (6) culture, (7) Architecture, (8) Museum. Context of Wat and Buddhism Company toward Thai Society: In The Archive "Du Royaume De Siam or A New Historical Relation of The Kingdom of Siam By La Loubere", it appeared in a primary source take to study the role of Wat in previous Thai Kingdom especially period of Ayutthaya founds the role of Wat toward society in Thailand clearly through La Loubere noted contents of Thai society in Ayutthaya period, that represented Wat as a complex center of Thai

society supposed to duties, activities, cultures, functions, and relations of Thai participated Wat as main place to play on roles. Thus, Wat become the complex center saw note of La Loubere finding several roles had Buddhist monk and company play on duties and Buddhist culture in the frame of Buddha doctrines presented above the study are; (1) Wat is residential of Monk, Nun, Sāmaneras and some layman, (2) Wat represent to be School and Work shop to practices for everyone in Thai society not monk only and not teaching Pali only various knowledges service educated appropriately for students, (3) Wat is treasury taked collecting of Thai Art such as architectures by the way of building example Ubosot or Temple, the Hall of Vihara or Dhamma Sala, and Buddha status these include elements within the Wat that were created through the transmission of Thai art through buildings and constructions. (4) Wat was origin of Thai tradition and culture belong to Buddhist such as “Wai” the culture respecting others consists of a slight bow, with the palms pressed together in a prayer, giving or Dana anytime anyway, sprinkle water onto a Buddha image or a gesture of worship during the annual “Songkran Festival”, and Ordination ceremony etc. (5) Root of Thai Habit and personality took from Wat through the moralizes transfer form monk to followers such being a humble person, patriotism, kindness, like entertaining etc. (6) Wat become a convention hall or party place of Thai Buddhism for meeting, celebrating, preaching, trading and festival. (7) Wat was a lodge used as a place to rest, to solve travelers, to facilitate the merchants and travelers. (8) The specific role of Wat represented sanctified place for a praying or chanting particular at the Ubosot and Vihara. (9) Some time Wat represented a warning center of society such when have special case of war or fire.

DISCUSSION

The discussion is followed the analysis and finding relative the three themes of study which designed and classified are (1) Theme 1: Historical and background of Wat in ancient Buddhism, (2) Theme 2: Role of Wat in previous Society in Thailand, (3) Theme 3: Cases of Original Archive Sources: Role of Wat Toward Previous Society in Thailand.

Theme 1: Historical and Background of Wat in Ancient Buddhism

The study have been found meaning of Wat is the synonym mentions point to Avāsa, Arāma, Monastery, Temple, some of main constructions such as Vihara and Pagoda taken mentions point to the Wat. Wat quite means a residential of monasticism members belong to Buddhism particular in the Buddha time Wat is dwelling of ascetics such as Bikhū, Bikhūni, and Samanara. The first forest monastery was donated by King Bimbisara. It was named Veluvana or the Bamboo Grove Monastery. The Wat definition is consistent the study of a doctoral dissertation name “*Buddhist State Monasteries in Early Medieval China and their Impact on East Asia*” by Liqun He mention monastery is “a general term indicating a place where Buddhist monks and believers engage in religious activities.” (Liqun He, 2013). The first reason foundation Wat find that is for Bhikkhus to live together in congregation. Second reason found as the character of the Buddhist Vassāvāsa or rain retreat and it seems to have been the practice of no other sect. Third reason is congregated at an appointed place for the purpose of the Pātimokkha recital after that place becomes Avāsa or Wat.

Theme 2: Role of Wat in previous Society in Thailand

The role mentions is individuals occupy particular social positions are expected to behave and how they expect others to behave. A role can be defined as a social position, behavior associated with a social position, or a typical behavior. I recommend role of Wat means part or character one takes and part played by the Wat in previous society in Thailand are includes function performed characteristically by someone, group of people, society, royal monarchy, Sangha, layman and anyone. The characters of role determine by characteristic behavior or expected behavior, a part to be played, or a script for social conduct. Role behaviour is influenced by following aspects the

norms, determining a social situation, internal and external expectations are connected to a social role, and social sanctions punishment and reward are used to influence role behaviour. Observation, The role development will run by the society as much as individual because it trend individual persons weak to determine role and development. So the absolute allocation role really are conform by members in society. Thai called Wat means the monastery or temple, there are two kinds of Wat in Thailand as long as is a country: the royal and the community or private ones. And two of tradition has been Aranyavasi or forest temple and Gamavasi or Urban temple Wat in the previous Thailand was therefore often small. In larger Wat there are combination of structures proposed to support activities and sacred buildings such Vihara, Ubosot, etc. containing Buddha statues, images and other objects of worship. So that is the essential accord the study of “*Doctrinal Analysis of the Origin and Evolution of The Thai Kammatthana Tradition with special reference to the Present Kammatthana Ajahns*” (Zhi Yun Cai, 2014), by Zhi Yun Cai (Long Yun Shi). The study found the traditional of Thai monk stay in the Aranyavasi or forest monastery practice experiences and memories of Ajahns in the Thai Kammatthana tradition by the way Wat took place as role of dwelling and practicing of Vinaya and Dhamma learning as long as previous till nowadays in Thailand.

In the early Thailand years, before the first capital, there was no country of Thailand. It was a collection of city states each with their own kings. There were no defined borders, like the regional Thai dialects today are very similar. By the Thai history divided into four of capitals period, but for the study I take it any especially Bangkok or Early Ratanakosin took reigns of King Rama I till King Rama V; (1) Sukhothai Period (1238-1378 A.D.). (2) Ayutthaya Period (1350-1767 A.D.). (3) Thonburi Period (1767-1782) A.D.). (4) Bangkok or Early Ratanakosin Period *King Rama I* - King Rama V (1782-1910 A.D.) Buddhism first introduced in Thailand during the reign period of Emperor Asoka in third century B.C. was succeeded by Mahayana in the seventh century A.D. Buddhist society in the Sukhothai period found the king of Sukhothai was patron Buddhism as a centre of social because the situation of kings is a reincarnation of god and in the political the king stands in the position of father inhabitants is a position look like son. The strength of Paternalism, therefore, the king as a father can use the absolute power to govern the child to obey. The ancient scriptures finding were the lost, the Sangha communities were dispersed after Ayudhya loss of independence, trough the Thonburi period King Thak Sin or King Thonburi, and he had patron and several temples. After, Thailand founded a new capital by King Rama I, also the founder of the present reigning Chakri dynasty.

One of primary tasks the king performed after building the capital was reviving the religion, repaired, monastic rules settled, religious texts collected and the study and practice of Buddhism revised to some degree. Period of King Rama IV found two sects of Dhammayatika and Maha Nikaya. Sake structural role of wat divided three functional meaning of Wat are (1) Buddhavas, (2) Sanghavas, (3) public area. There are complex of the Ubosot, Vihara, and a number of Stupa. The Stupa role was the centre of Wat represents the monument of Buddha Sasana found it is the place where the relic of the Buddha was believed to be encased. The Vihara roles were first constructed to provide Buddhists with a space to perform a ‘Puja’ to the Stupa as well as to enshrine Buddha images, second it was a dwelling place of the Sangha, third it was treated as the centre of the Buddhavas together with the Stupa. The Buddha image role toward Thai society found the attractive point the faith and believable to the symbol of Buddha. The Buddha images in the Wat are one of the physical representations of the Buddhism ideology to designate the surrounded area within the cloisters as the heaven realm. Ubosot is the Mein hall was had been since the time of the Lord Buddha, monk used the Ubosot Hall together every fortnight for the observance of Ubootha. Kumpang Keow or the semi-open space of the cloister in Wat was used by monks for walking meditation and performing the ritual of circumambulation. The sacred area, in this case, is expanded from the Stupa to the surrounding cloisters are also found as structures separated from the body of the Stupa. Ritual role of Wat found as Ritual is a living symbol of sacredness and devotion. Ritual

must be beautiful and inspiring, and the aesthetic sense is essential. As long as Buddhists still venerate the 'Triple Gems', the ritual still prevails. But ritual can lose its richness and beauty and no longer satisfy and calm the heart which is the objective of devotion. Wat was a place to gain the ritual by the marriage functions it is mental power through the physical act such as the ritual. Cremation is practiced by most people throughout the ethnic particular in the city most of funeral took in the Wat and in rural sometime funeral took house place but most of Buddhist Thai cremery took the body into the graveyard as must as in a part of Wat. Sanghavas and Orders role of Wat in Thai society studies on the three majors are (1) Sanghavas role (2) Sangha role (3) Role of Administration of the Buddhist Order in Thailand. The study founds Sanghavas is the part of a monastery that still retains the function of the original retreat of the Sangha. Although the rules are very strict, the monkhood is not separated from the lay world because the monasteries are always open to anyone who wants to retire there, either permanently or temporarily.

The administration of the Buddhist Order in Thailand developed every time to time had influenced by the king and the government state but role of that directed to play on Thai society found such as (1) the close relationship and mutual assistance between Sangha and Thai Buddhist, (2) to be still faithfully adhered to the members of Bhikkhus, (3) each ecclesiastical group chief was performed through the king's approval, (4) which had been inheriting Buddha Sasana, (5) to collect or Council decline Buddha teaching in the ruined time of state, (6) role of Wat mentioned duties and act by the administration act authorized of the state law. The study found consistent of result in the point of Sangha role or monks particular the leader act as a supporter helped guide activities and functions of Wat see in Master of Arts in Peace Studies dissertation named "*Wat Prayurawongsawas Warawihan's Role to Promote Multicultural of Tourism Community Based on Buddhist Peaceful Means*" (2016) by Siripattra Raksaphol, Graduate School, Mahachulalongkornrajavidyalaya University found a part of study involved to role of the leader as "The temple, Wat Prayurawongsawas Warawihan and its roles of promoting multicultural community tourism: it promotes developments of community's resources, learning and unity; in addition, its leader is the role model who has good knowledge and conduct." (Siripattra Raksaphol, 2016).

That showed on role of leader Buddhist monks play in society in Thailand. Rural social role toward Wat found it was under the monk guidance, assumed such diverse roles as a school, a clinic, a juvenile correctional facility for unruly youths, a vocational education centre, a hostel for travelers, an entertainment complex, a community kitchen and even a bank. The experiences of the monks and Buddhist lay leadership are convincing and are of seminal importance for Thai society. Monks have developed the following ten primary duties for monks to fulfill are (1) alms Gathering, (2) temple cleaning, (3) confession, (4) chanting and meditation, (5) reflection, (6) caring for your preceptor, (7) management, maintenance, exercise, (8) Dhamma and monastic studies, (9) caring for temple property and responsibility, (10) behaviour worthy of respect. And role of Wat in the ancient of Thailand toward society represented are (1) academic complex, (2) hospital body and mind treatment, (3) architecture, art and Craft, (4) loge, (5) public kitchen. The education of Sangha was a role of Wat found consistent with the dissertation names "*Buddhist Architecture: Meaning and Conservation in the Context of Thailand*" (1996) a Doctor of Philosophy by Pinraj Khanjanusthiti found "The formal education for the Sangha in Thailand has been long established and developed through time. Traditionally, the education emphasized the study of Dhamma and ecclesiastical matters." (Pinraj Khanjanusthiti, 1996). The sate that showed the role of Wat deal to the important role of Wat was education centre. And found the character role of Wat represented architecture, involved belief and role of the Buddhist Sangha as words "Buddhism has been practiced in Thailand since the beginning of the Thai kingdom in the early thirteenth century. Over the centuries, monastic architecture, as an outcome of the belief, has developed and changed its character along with the transformation of the religion and the role of the Buddhist Sangha." (Ibid).

Theme 3: Cases of Original Archive Sources: Role of Wat Toward Previous Society in Thailand

According to the study founds role of Wat in the Inscription of King Ramkhamhaeng the Great, the Ramkhamhaeng Inscription is a stone tablet recording the history of the Sukhothai Inscription can sum into 8 dimensions are (1) accommodation, (2) spiritual, (3) geography, (4) education, (5) social, (6) culture, (7) Architecture, (8) Museum. Context of Wat and Buddhism Company toward Thai Society: In The Archive "Du Royaume De Siam or A New Historical Relation of The Kingdom of Siam By La Loubere", it appeared in a primary source take to study the role of Wat in previous Thai Kingdom especially period of Ayutthaya founds the role of Wat toward society in Thailand clearly through La Loubere noted contents of Thai society in Ayutthaya period, that represented Wat as a complex center of Thai society note of La Loubere finding several roles had Buddhist monk and company play on duties and Buddhist culture in the frame of Buddha doctrines presented above the study are; (1) Wat is residential (2) Wat represent to be School and Work shop (3) Wat is treasury tasked collecting of Thai Art (4) Wat was origin of Thai tradition and culture (5) Root of Thai Habit and personality (6) Wat become a convention hall or party place (8) The specific role of Wat represented sanctified place (9) Some time Wat represented a warning center of society such a case of war or fire.

The study of Cases of Original Archive Sources: Role of Wat toward previous Society in Thailand found role of Wat toward previous Thai society have findings accord the dissertation name "*The Roles and The Impacts of The Roles of Wat Rajburana (Wat Chang Hai), Amphoe Khokphoe, Changwat Pattani.*" (Kamals Boonpechthong, 1999) Dissertation Master of Arts, Thaksin University by Kamals Boonpechthong. That found role of Wat Rajburana (Wat Changhai) had four aspects (1) the role on supporting Buddhism as in religious precepts and education school, sunday Buddhist study centre, Buddhist missionaries teaching and propagation, Buddhist studies in schools construction of religious places, permanent buildings and objects, (2) the role on social welfare as in funding Khokphoe Hospital and Napradoo Health Centre provided hospital buildings and medical equipments, (3) the role on education funding the Mune Rang Sarit School, developing Phamon Khatiwan School and giving scholarships to students and, (4) the role on the reservation of art, culture, rituals and local handicraft. The roles of Wat Rajburana (Wat Changhai) bring benefit to Buddhism in prospering the religion as well as developing the societies. According to the study of Buddhism in Thailand: role of Wat toward society in the period of Sukhothai till Early Ratanakosin 1238 – 1910 A.D. the study finding Role of Wat especially the role play relative on Social behaviour only. Wat is a complex center. I propose body of knowledge gainful to the Role of Wat toward Previous Society in Thailand as a set of 8 dimensions are "S.C.E.N.T.W.S.B." stands for

- **S: Social Welfare Role**, Wat acts as resident of people who abandon of abode, hospital cure physical pain and mental suffer, cafeteria and kitchen of starving persons, resting place, etc.
- **C: Convention Place Role**, Wat represent as the meeting centre for each other events and functions relative the public duties of the society such as Buddhist ceremony, exhibition, festival, cerebation also the ordinary function and cremation function etc.
- **E: Education Centre Role**, Wat acts as school teaching various kinds of science such as Buddhist knowledge for example Buddhist Study Pali, Sutta, Sila, Abidhamma, Philosophy, Moral Education, Cosmology, Astronomy, Medical Science, Pharmacy, Architecture, Art, Handicraft, Instrument, Botanical and as well as popper educational resources especially instrument and teacher who is a members in that society some of monks or householders.
- **N: National Art and Architecture Role**, Wat represent as the centre of several arts such as mural, sculpture, handicraft, and acts as the centre of Thai architecture view on the

structural of Wat such as building of Ubosot, Vihara, Sala Chedi, etc.

- **T: Traditional, Cultural and Buddhist Holy day Functions Role**, Wat services facilitations encourage people in the Thai society for the events, activities and practicing related Buddhist traditional and Buddhist holy day such as Visak Day Cerebration, Shongkran festival, also Funeral traditional etc. And Thai Cultural supposed to Dana or giving, Wia and respect to the older etc.
- **W: Warehouse Role**, Wat is the collecting many things of villages it represent like treasury because Thai offered too much wares, objectives, appliance, tool, equipment to share for general used support events and functions tack place at Wat and some time householder borrowed.
- **S: Spiritual Centre Role**, Wat act as the centre mental, sacredness, ritual, belief, faith thought Buddhist ideology, Buddhist practicing, architecture, structures, building, activities and movement those become the elements to promote Wat as the centre of spiritual.
- **B: Botanical and Public Garden Role**, Wat in the previous of Thailand have large area stumble services as a botanical and public garden because of various trees, flowers and plant species as well as natural shrouding people like to go for resting and enjoy.

Finally the discussion of the Buddhism in Thailand: role of Wat toward society in the period of Sukhothai till Early Ratanakosin 1238 – 1910 A.D. display on the Figure... for shortly and briefly to understanding, so that could answerers the questions of study are (1) What is the historical and background of Wat in ancient Buddhism? (2) What is Role of Wat in previous society in Thailand? (3) What is result of Analysis the Role of Wat toward previous society in Thailand?. The Three answerers of the research questions presenting are,

Conclusion

The study have been found historical and background of Wat in the meaning of Wat is the synonym mentions point to Avāsa, Arāma, Monastery, Temple, some of main constructions such as Vihara and Pagoda taken mentions point to the Wat. Wat quite means a residential of monasticism members belong to Buddhism particular in the Buddha time Wat is dwelling of ascetics such as Bikhu, Bikhuni, and Samanara. The first forest monastery was donated by King Bimbisara. According to the study of Thai history, Thailand is part of a sub continental called Suvamabhumi. It is a place of Buddhism for a long time. The teachings of Buddhism spread to all regions of Thailand and relate to the way of life, creating the traditions, cultures, fine arts, architecture of Buddhism. It became a national treasure for Buddhists to be proud. Buddhism is closely related to everyday life. Even the etiquette Thais are taught to respect seniority. It is a way of life and practice to be correct according to traditions derived from Buddhist principles. The study Role of Wat in previous society in Thailand found phenomenal of the previous society in Thailand participated acting and playing relate to Wat finding are (1) *Sukhothai*, the study found role of Wat as well as the relationship of Wat and Thai society as a complex centre are to be accommodation, spiritual place, educations centre, social meeting, national culture centre, architecture, and museum. (2) *Ayutthaya* found the role of Wat toward Thai society act as representative functions of members such Bhikkhu, Sāmanera, nun, laymans almost Upaska and Upasika are residential, school and work shop, treasury, origin of Thai tradition and culture, root of Thai habit, lodge, convention hall, sanctified places, warning center. (3) *Thonburi and Early Ratanakosin* role of Wat toward Thai society are the place act as library to collect the Buddhism texts, Buddhist council took place, educations center, the museum, destination of traveler, cultural, architecture, and arts such mural gallery . The monk is a preacher and the temple is also a gathering place for people to be a meeting place or to purify people's minds.

In the past, the temple had a great influence on the Thai's society until the present day. The wat is also the center of the Thais people and the Buddha word collections keep and spend to the society for a long time. So the wat is a source of gathering and creating culture. The research suggests an interpretative the role of Wat toward society by having the Wat as a religious complex centre to keep people in communities together with good relationship in spite of their different eliminated passions. The makes role of Wat toward society necessity engaged people into the good conduction and representation also well know the position and situation in the social duty actions performed the good organization by the Role of Wat especially the role play relative on Social behaviour. The study finding Role of Wat is a complex canter. I propose body of knowledge gainful to the Role of Wat toward Previous Society in Thailand as a set of 8 dimensions are "S.C.E.N.T.W.S.B."

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