Archaeological remains of Phuket and Bodhgaya: A cultural study of India and Thailandย

ย

ย

(1)ย ย (2)ย ย (3)ย (4)ย ย (5)ย ย (6)

ย

Chapter 2ย

Archaeological operations in and around Bodhgaya has been carried out time to time from the last centry with the excavators. Though most of the earlier works were not scientific, yet they provide adequate materials for the study of ancient Bodhgay. The latest excavation at the site of Bodhgaya he ped use in ascertaining the cultural sequesces, chronology and the potentiality of the site. In this context we have based on the excavated site of Taradih, which revaaled five successive cultural periods, extending from c. 1100 B.C. to C 1200 A.D.

Similarly, Southern Thailand has been inhabited since the early days of mankind by ancient tribes who settled and adapted their lifestyles to the local environment. Who arrived first and who pushed out or assimilated has kept archaeologists occupied for a long time, and promises to keep them working for a good while to come.

Remalns of domesticated rice found at Spirit Cave, Thailand, may date fback before 6800 BC. The development of bronze (copper and tin) for use in weapons and tools generally marks the time when archaeologist consider a society to have left the Stone Age1. Discoveries in Thailand since 1960 have upset traditional theories concerning the origins of copper and bronze technologies.

It had been though that the use of bronze had originated in the Middle East, but discoveries near Ban Chiang, Thailand indicate that bronze technology was known there as early as 4500 BC. This preceded the working of bronze in the Middle East by several hundred years. Greece by comparison did not enter the Bronze Age until 3000 BC and China not until 1800 BC. What tribe or group of people created this advanced civilization and what happened to them is a matter or great debate. The developments were localized and did not affect the region as a whole. This is due in part to Southeast Asia having some of the most inhospitable and inaccessible terrain in the world. This allowed some areas to develop into very sophisticated and modern societies while a few miles away deep in the jungles and Remote Mountainย areas primitive societies survived.

Tin in seemingly endless quantities was easily extracted form veins near the surface. While no written records exist of when tin was first discovered and mined, cave drawings and recovered artwork and other artifacts go back well into the Stone Age. In ancient times people did not mine for tin. They found it, usually after a heavy rain washed away the topsoil and exposed the layers of graved bearing tin. Phuket had long appeared on the charts of ship captains from India and the Arab nations as a source of fresh water, firewood, and pitch to caulk their boats. Ships would anchor in the safe harbors of Phuket and wait for the monsoon winds to allow them to proceed across the Andaman Sea to the Indian subcontinent2. As these ships were at times forced to wait weeks or even months for favorable winds, it is believed that these early sallors discovered the precious metal.

Among the earliest permanent residents of Phuket were primitive tribes similar to the semang pygmies that still exist today in Malaysia. Small tribes of these hunter-gathers survived in the jungle by hunting and eating the bountiful fruits and roots found in the lush triple-canopy rainforest that then covered the entire island. Small groups of these Semang people are reported to have survived in the does jungles of the Phuketโ s interior until finally being displaced in the midnineteenth century by tin miners.

The costal areas of Phuket were populated by a nomadic seafaring people, the Chao Nam or sea gypsies. The Chao Nam traditionally strand looped or traveled from cove to cove, staying until the shellfish and other resources were depleted. They then moved on, allowing the cove to re-establish its former ecological balance before returning to repeat the cycle. Described as โ Saliteersโ the Chao Nam developed a rather unsavoury reputation among sea captains that plied the Straits of Malacca. The Chao nam figured prominently in reports field by early visitors of the area.

Often they were described as a small but hardy people, who were expert sailors and who build small but sturdy ships that could weather the roughest seas. They moved from place to place like gypsies, encamping on the islands but never cultivating the soil. Piracy and fishing for pearls were their only

means of support3. They had no written language, practiced a religion based on animism, and were generally described as heathens of the first order, Captain Hamilton, an early European trader, written language, practiced a religion based on animism, and were generally described as heathens of the first order.

Captain Hamilton, an early European trader, writes of them: โ Between Mergui and Jonkcelaon there are several good harbors for shipping, but the sea coast is very thin of inhabitants, because there are great numbers of Freebooters, called saliteers, who inhabit islands along the sea coast and they both rob and take people for slaves and transport them to the Sumatran kingdom of Atjeh and there make sale of them and Jonkcelaon often feels the weight of their depredation. โ An early French Jesuit missionary believed in impossible to go by foot more than half a league from Junkceylon without life and property being endangered by bandits. The fierce reputation of these Saliteers may explain why it took so long for permanent trading and mining settlements to be established on Phuket.

By the 3rd century there scattered settlements of traders from south India along the west coast of Thailand. A four meter stone statue of the Hindu god โ Vishnuโ was unearthed in the nearby province of Phang-nga. It is now on display in the Thalang National Museum in Phuket, and is one of many examples of art and sculpture recovered from this period4. These early traders are believed to have been trying to establish a trade in cotton cloth, spices and tin.

Thai-speaking peoples are generally thought to have originated in wewtern China and moved into the southern province of Yunnan in the 1st or 2nd century B.C. following the collapse of Han dynasty around 220 AD, Thai leaders funded the kingdom of Nan Chao, which endured untill the Mongol conquest in 1253. Long before that time; however, groups of thai people had begun a southward migration that throughtout the following centuries led them far down the Malay peninsula and as far east as Cambodia. The Thais, who cultivated wet rice were attracted to the agricultural potential of the watery chao Phraya basin5. Here the were subject to indian influences and adoptd the Buddhist religion. By the end of the 12th century several Thai Principalities united and began to challenge the khamers whose Angkor government was in rapid decline for control of central Thailand. Burma taking land from the Mons to the west and north, the Thais controlled an area they called โ Lan Ni Thai.โ

One of the earliest recorded references to Phuket is the 12th century kedah Annals fo Malaysia that refers to most island or โ peninsula.โ When contro of the island was wrested from the sirivijaya Empire by king Ramkhamhaeng, the island was called Thalang. On early European maps Phuket was known as โ Junk Ceylonโ or โ Jonkcelaonโ thought to be a corruption of the Malay language. Other early accounts refer to an island called โ bukitโ the Malay word for mountain. During the reign of RamaV (1868-1910) the island was officially named as Bhuket, which remained until 1967 when the spelling was changed to the present day Phuket6. It has a long historical and Archaeology treasures to lid off its past features.

Bodhgaya also has its long back history and is one of the richest cultural heritage of the world. Just before the full moon day of the month of Vesakha in about the year 528 BCE, a young scetic of noble birth, worn out by years of self denial, arrived on the outskirts of the small village of Uruvela nestled on the banks of the sandy Neranjara River. Many years later he described the cene that unfolded before him. โ There I saw a beautiful stretch of countryside, a beautiful grove, a clear flowing river, a lovely ford and a village nearby for support. And I thought to myself; โ Indeed, his is a good place for a young man set on strivingโ . He settled himself under the spreading branches of the a nearby tree and prepared to begin his meditation. Just then a young woman named Sujata happened to be passing and noticing how thin he was, ran quickly home and brought him a bowel of milk rice and sweet honey.

Strengthened by this nutritious meal the ascetic began his meditation. All night he sat there as the leaves of the tree quivered in the gentle breeze and the moon shone bright in the velvety black sky. Eventually the clouds of ignorance dissolved and he saw the Truth in all its glory and splendour. He was no longer Prince Siddhartha or the ascetic Gotama. He had become the Awakened One, the Compassionate One, the Light of the World, the Buddha Supreme.

The Buddha spent the next seven weeks near Uruvela experiencing the bliss of enlightenment and moving to a different location every seven days. Then he set off for Sarnath near Varanasi to proclaim to the world the profound and liberating truths he had realised. Some months later, back in Uruvela again, he met three old ascetics with matted hair of the type that some Hindu swamis still wear, the brothers Nadi Kassapa, Gaya Kassapa and Uruvela Kassapa. Although revered teachers themselves they had never heard such wisdom as they did from the Buddhaโ s lips nor had they ever experienced the serenity and joy that showed so clearly on his smiling face. The three brothers, followed by their thousand disciples, bowed at the Buddhaโ s feet and asked him to ordain them as monks. This done, the whole party with the Buddha at its head set out for Rajgir. There is no evidence that the Buddha ever returned to Uruvela. But as his teachings spread and attracted more followers some of these people began to want to see the place where their teacher had attained enlightenment. Understanding that this could arouse faith or further nourish faith already aroused, the Buddha encouraged such visits. Thus the Buddhist tradition of pilgrimage began. By the 2nd century BCE the name Uruvela fallen into abeyance and the village came to be known as either Sambodhi, Vajrasana or Mahabodhi. The name Bodh Gaya only came into use in the 15th century during

Akbarโ s reign.

There are records of pilgrims coming to Bodh Gaya from all over India and from almost every land and region where Buddhism spread. In the 11th century Acarya Dharmakirti from Sumatra made a pilgrimage to Lumbini, Kapilavatthu and Bodh Gaya. When I Tsing was in Bodh Gaya in the 7th century he met a monk who had come all the way from what is now Kazakhstan. Vietnamese began coming to India on pilgrimage soon after the introduction of Buddhism into their country in the 6th century8.

One of the earliest such records concerns two monks, Khuy Sung and Minh Vien, who took a ship to Sri Lanka, sailed up the west coast of India and then went from there by foot to the holy land. The two companions reached Bodh Gaya and then continued on to Rajgir where poor Khuy Sung died. He was only twenty five years old. In about 402 CE, after an epic journey through the mountains and deserts of Central Asia, the gentle and pious Fa Hien reached Bodh Gaya , the first Chinese monk ever to do so. On returning home he wrote an account of his pilgrimage which in later centuries inspired hundreds of others to follow in his footsteps. The most famous of these was Hiuen Tsiang who stayed in India from 630 to 644 visiting Bodh Gaya at least twice during that time. He too wrote an account of his pilgrimage in which he included much detailed and accurate information about Bodh Gaya. In fact, we today are able to identify many locations in and around the Mahabodhi Temple and know their histories and the legends associated with them, because of Hiuen Tsiangโ s book9.

Another pilgrim, this time a Tibetan, who also bequeathed to us much information about Bodh Gayaโ s past was the scholar monk Dharmasvamin. He arrived in the spring of 1234 only to find that โ the place was deserted and only four monks were staying there. One of them said; โ It is not good! All have fled from the Turushka soldiersโ . The monks blocked up the door in front of the Mahabodhi Image with bricks and plastered it. Near it they placed another image as a substitute.

They also plastered up the outside door of the Temple. On its surface they drew an image of Mahesvara to protect the Image from the non-Buddhists. One of the monks said; โ We five dare not stay here and shall have to fleeโ . As the days stage was long and the heat great, they felt tired and as it became dark, they remained there and fell asleep. Had the Turushkas come they would not have known itโ . The danger passed and Dharmasvamin and the other monks were able to come back. Dharmasvamin stayed for three months, went off to Rajgir and Nalanda and then returned to Tibet. His biography includes details of everything he saw and experienced in Bodh Gaya and is the last full account of the place until 1811.

The first evidence of a Sri Lankan coming to Bodh Gaya is an inscription by a monk named Bodhiraksita written in the 1st century BC. This inscription is incidentally, also the earliest evidence of any pilgrim from outside India coming to Bodh Gaya10. According to the Rasavahini a monk named Culla Tissa and a group of lay pilgrims made their way Bodh Gaya in about 100 BC. King Silakala of Sri Lanka (518 -531) spent his youth as a novice in one of Bodh Gayaโ s monasteries. The last Sri Lankan we know of to have visited Bodh Gaya until modern times came in the second half of the 15th century. This monk, named Dharmadivakara, went to Bodh Gaya and then decided to go on from there to Wu Tai Shan in China. While at the sacred mountain he met some Tibetans who invited him to their country where he travelled and taught widely. However, the strain of several long years of travel, the strange food and the cold climate all proved too much for poor Dharmadivakara for we read that on his way back to Sri Lanka he disrobed in Nepal and later died in India. But Sri Lankans were not just enthusiastic about going to Bodh Gaya on pilgrimage, they also did much to make it a vibrant and thriving centre of Buddhism.

It was during the first half of the 4th century A.D. the younger brother of King Meghavana (304-332) went on pilgrimage to India he found it difficult to get proper accommodation. On his return to Sri Lanka he mentioned this to his brother the king who decided to ask the Indian ruler for permission to build pilgrimsโ rests at all the holy places. Permission was given to build one such establishment and thus the great Mahabodhi Monastery came to be built at Bodh Gaya on the north side of the Temple compound. An inscribed copper plaque above the door of this monastery announced that hospitality was to be given to everyone who came. It read, โ To help all without distinction is the highest teaching of all the Buddhasโ . In later centuries the Mahabodhi Monastery grew into a great monastic university on a par with Nalanda and Vikramasila and became the premier centre for the study of Theravada Buddhism in India. Buddhaghosa wrote both the Atthasalani and the now lost Nanodaya at this monastery before going to Sri Lanka.
Other famous names associated with it include the Chinese monks Chin-hung and Hsuan-chao, the south Indian monk Dharmapala, author of the Madyamakacatuhsatika, and the Kashmiri Tantric siddha Ratnavajra. Tsami Lotsawa Sangye Trak is described in one ancient book as โ the only Tibetan ever to hold the chair at Vajrasanaโ suggesting that he was a professor at the university.

The last Therevadin monk whose name is mentioned in connection with the Mahabodhi Monastery is the Sri Lankan pundit Anandasri who subsequently lived and taught in Tibet. He is eulogised in one Tibetan book as โ ...foremost amongst the many thousands in the sangha of the island of Simhala, a disciple of Dipankara, residing at Vajrasana, a great scholar... skilled in two languages, one who seeks the benefit of the sangha,

the excellent oneโ . As Anandasri was translating Pali text in the Land of Snows at the very beginning of the 14th century, it is likely that he was teaching at Bodh Gaya at least up to the end of the 13th century, proof that the university still functioned at that time.

Sri Lankans were also ready to help when the Temple needed repairs. A Tibetan work, the Mkhas-paโ i dga-ston, mentions a Tibetan yogi named Ugyen Sangge who, during one of his frequent trips to India, made contact with the king of Sri Lanka and repaired the Mahabodhi Temple with his help. This is said to have happened around the year 1286. The Mkhas-paโ i dga-ston also says that while the work was being done Ugyen Sangge stayed to the north of the Temple with 500 other yogis. This must be a reference to the Mahabodhi Monastery and its inmates and we cannot doubt that it was they who put Ugyen Sangge into contact with the Sri Lankan king in the first place and that they had a major role in the repairs. Given the Sri Lankan Buddhistsโ deep regard for Bodh Gaya it is not surprising that it was yet again a Sri Lankan, Anagarika Dharmapala, who began the struggle to restore the Temple in 1893 and who build the first modern pilgrimsโ rest at Bodh Gaya11. Like the Sri Lankans the Burmese have long been coming to Bodh

Gaya and on at least four occasions have renovated or repaired the Temple. In 1100 King Kyanzittha โ got together jewels of diverse kind and sent them in a ship with intent to build up the holy temple of Vajrasana, the great temple built by Asoka, which had fallen utter ruin.

His Majesty proceeded to build it anew, making it finer than ever beforeโ Three centuries later in 1471 King Dhammacetiya got โ monks endowed with study and practice to embark at Bassein together with skilled masons, painters and builders, much treasure, royal letters written on gold under the authority of his seal and ambassadors of greater and lesser rankโ and sent them to repair the Temple12 once again and to make offerings under the Bodhi Tree.

The main attraction for pilgrims at Bodh Gaya was the Vajrasana and the other six locations where the Buddha had stayed. Another attraction was the Mahabodhi Image, a statue in the Mahabodhi Temple that was believed to be an exact likeness of the Buddha himself. The legend concerning the origins of this famous statue is thus. When the Temple was built it was decided to enshrine a statue in it but for a long time no sculpture good enough could be found. One day a man appeared saying that he could do the job. He asked that a pile a scented clay and a lighted lamp be put in the Temple sanctum and the door be locked for six months13. This was done but being impatient the people opened the door four days before the required time. Inside was found a statue of great beauty, perfect in every detail except for a small part on the breast that was unfinished. Sometime later a monk who slept in the sanctum had a dream in which Maitriya appeared and said that it was he who had made the statue. The Mahabodhi Image was the most revered statue in the Buddhist world and is mentioned in records for nearly a thousand years.

The main temples at both Nalanda and Vikramasila had copies of this statue in them. When the Chinese envoy Wang Hiuen Tsโ e returned home in the 7th century with a model of the Mahabodhi Image he was swamped with requests by people wanting to make copies of it. When the great Bengali pundit Atisa was in Tibet in the 11th century he sent a message back to Vikramasila in India asking that a painting of the Mahabodhi Image be made and sent to him. A Buddha statue the same dimensions as the Image is enshrined in the great stupa at Gyantse. The measurements for this copy were obtained from Sariputra, the last monk from Bodh Gaya when he was passing through Tibet in 1413. The Tibetan Tantric siddha Man-luns-po mentions seeing the Mahabodhi14 Image when he was in Bodh Gaya in 1300 and another pilgrim, Jinadasa of Parvata, came and worshipped it some time during the 15th century. But after that we here no more of it.

The statue now on the Vajrasana inside the Mahabodhi Temple was found in the ruins and placed there by Cunningham in 1880. It dates from about the 10th century.

There were also colourful festivals to attract pilgrims. The most important of these was at Vesakha in May when people would worship the Bodhi Tree. Hiuen Tsiang wrote, โ On this day princes , monks and lay people come of their own accord in myriads to the Bodhi Tree and bathe it with scented water and milk to the accompaniment of music, flowers are offered and lights are kept continually burningโ . The Kathina festival at the end of the rainy season in October went for seven days and attracted large numbers of monks and nuns, while the third festival was an exhibition of relics. When pilgrims returned home they wanted of course to take souvenirs and mementos with them. Several small models of the Mahabodhi Temple made of stone have been found which are thought to have been made for the pilgrim trade. Another popular souvenir were seeds and leaves from the Bodhi Tree. A 13th century inscription from Pagan in Burma mentions pilgrims returning from Bodh Gaya with such seeds. The Chinese monk Kwang Yuen returned from India in 982 with several leaves and in 1009 an Indian monk arrived at the Chinese court and presented the emperor with several leaves from the Bodhi Tree and an impression of the Vajrasana.

The popularity of pilgrimage gave rise to a whole body of literature, mainly stutras praising the holy places and exhorting the faithful to visit them. There were also mahatyaya or guide books to help pilgrims find there way and to inform of the times of particular festivals. The 14th century Tibetan scholar Jamdun Rigpel Rilti is said to have written a guide book to Bodh Gaya but unfortunately this work is now lost. Ancient Buddhist maps always showed

either Mount Meru or Bodh Gaya in their centre.

The most famous of these is the Gotenjiku Zu, Map of the Five Indias, drawn by the Japanese monk Juaki in 1364. This map is based carefully on Hiuan Tsiang's account of his pilgrimage to India and indeed even marks his route with a red line. Mount Meru and Lake Anotatta with the traditional four rivers flowing out of it is shown in the centre while Bodh Gaya is located towards the southeast The purpose of maps like the Gotenjiku Zu was didactic and scholarly rather than practical but route maps meant to be used by those going to India existed too. One of the few such maps that survives, from northern Thailand, was drawn in the 19th century although based on a much earlier prototype, probably by someone who had actually been to India. The map shows important pilgrimage sites like Rajgir, Kusinara, Campa and Dona's stupa, and gives their direction and the number of days needed to reach them from the Mahabodhi Temple, which is depicted in the centre of the map.

It is widely believed that Bodh Gaya's temples and monasteries were destroyed soon after the Muslim invasion of India in 1199. But there is no evidence to support this belief. On the contrary, records show that Bodh Gaya continued to function as a centre of Buddhist scholarship and pilgrimage up to at least the beginning of the 15th century. When Dharmasvamin came in 1234 there were still 300 Sri Lankan monks in the Mahabodhi Monastery15. Shortly before his visit some Muslim soldiers had tried to steal the gems from the eyes of the Mahabodhi Image but this seems to have been just a part of a brief smash and grab raid that did little other damage. Twenty eight years later King Jayasena donated some land in trust to Mangalasvamin, the abbot of the Sri Lankan monastery. In 1298 a party of Burmese came to make offerings at the Bodhi Tree and to repair the Temple.

They were helped in what they did by the resident monks. If one look at the paving stones on the floor inside the Mahabodhi Temple one will notice some have inscriptions and drawings on them. These were made between 1302 and 1331 by groups of pilgrims from Sindh. At the beginning of the 15th century Cingalaraja repaired some of Bodh Gaya's shrines with the help of a monk named Sariputra and shortly after this an embassy from the emperor of China arrived with a letter for Sariputra, inviting him to visit that country. Records mention Sariputra passing through Katmandu in 1412 and Gyantse in Tibet the following year. This is the last mention until the 19th century of monks actually residing at Bodh Gaya although a trickle of pilgrims kept coming. In 1427 the Indian Tantric siddha Vanaratana planned to go to Bodh Gaya to erect a statue of his teacher but fear of being attacked by bandits made him cancel his trip.

There is no doubt that Bodh Gaya endured at least two attacks by Muslims but the monks survived these and continued with their meditation and study. However with the stream of pilgrims gradually drying up and royal patronage no longer forthcoming, staying at Bodh Gaya became increasingly difficult and one by one the monks and nuns drifted away and Bodh Gaya was deserted.

Sometime in perhaps the 16th or 17th centuries a Hindu swami settled down near the crumbling Mahabodhi Temple and being ignorant of the true identities of the Buddha statues scattered around, began worshipping them as Hindu gods. This swami's successors , the Mahants, eventually became powerful and wealthy and began to look upon the Mahabodhi Temple as their private property. In 1877 the king of Burma received permission from the British Government to repair the Mahabodhi Temple and soon after sent a large delegation of officials and craftsmen to do the work.

Knowing nothing of archaeology these Burmese did enormous damage and destroyed much important evidence about the Temple's history. Finally, at the insistence of Alexander Cunningham, the then Director General of the Archaeological Survey, the government intervened and did the job at a total cost of 100,000 rupees. In 1891 a young man named Anagarika Dharmapala came to Bodh Gaya to worship the place where the Buddha had attained enlightenment. He expected to be inspired and uplifted by such a holy place but all he saw were greedy brahmins nagging him for money and local people using the Temple compound as a toilet. He was deeply shocked and being of strong faith and abundant energy he then and there conceived the audacious idea of restoring Bodh Gaya to its former glory.

This immediately put Dharmapala on a collision course with the Mahant and his minions. Until his death in 1932 he struggled on, often alone, through physical attacks and court cases, despite reversals and disappointments, but never lost sight of his noble goal. Finally in 1949, mainly due to the efforts of Mahabodhi Society, the organisation Dharmapala had founded to continue his work, the Bodh Gaya Act was passed, making provision for the setting up of a committee of four Hindus and four Buddhists to manage the affairs of the Temple. Even today this arrangement is far from satisfactory and is still the cause of problems which can only be resolved when Buddhists alone administer the Temple built on the spiritual and geographical heart of their religion.

In 1891, while on pilgrimage to the recently restored Mahabodhi Temple at Bodh Gaya, the location where Siddhartha Gautama (the Buddha) attained enlightenment, Anagarika Dharmapala had experienced a shock to find the temple in the hands of a Saivite priest, the Buddha image transformed into a Hindu icon and Buddhists barred from worship as a result of which he began an agitation movement. The Buddhist renaissance inaugurated by Anagarika Dharmapala through his Mahabodhi Movement has also been described as 'conservative' for it considered Muslim conquest in the

Indian subcontinent responsible for the decay of Buddhism in India, in the then current mood of Hindu-Buddhist brotherhood.

The Mahabodhi society at Colombo was founded in 1891 but its offices were moved to Calcutta the following year. One of its primary aims was the restoration of the Mahabodhi Temple at Bodh Gaya, the chief of the four ancient Holy sites to Buddhist control.[5][6] To accomplish this Dharmapala initiated a lawsuit against the Brahmin priests who had held control of the site for centuries. After a protracted struggle this was successful with the partial restoration of the site to the management of the Maha Bodhi Society in 1949.

The Mahabodhi Temple

After the defeat of the Palas by the Hindu Sena dynasty, Buddhismโ s position again began to erode and was soon followed by the conquest of Magadha by General Ikhtiar Uddin Muhammad Bin Bakhtiyar Khilji.[7] During this period, the Mahabodhi Temple fell into disrepair and was largely abandoned. During the 16th century, a Hindu monastery was established near Bodh Gaya. Over the following centuries, the monasteryโ s abbot or mahant became the areaโ s primary landholder and claimed ownership of the Mahabodhi Temple grounds.

In the 1880s, the-then British government of India began to restore Mahabodhi Temple under the direction of Sir Alexander Cunningham. In 1891, Anagarika Dharmapala started a campaign to return control of the temple to Buddhists, over the objections of the mahant. The campaign was partially successful in 1949, when control passed from the Hindu mahant to the state government of Bihar, which established a temple management committee. The committee has nine members, a majority of whom, including the chairman, must by law be Hindus. Mahabodhiโ s first head monk under the management committee was Anagarika Munindra, a Bengali man who had been an active member of the Maha Bodhi Society.

The site of the Buddhaโ s parinibbana (physical death) at Kushinagar has once again become a major attraction for Burmese Buddhists, as it was for many centuries previously. Maha Bodhi Society branches have been established in several countries, most significantly in India and Sri Lanka. A United States branch was founded by Dr. Paul Carus. The Maha Bodhi Society has a robust tradition of publications, spanning from Pali translations into modern Indian vernacular languages (such as Hindi) to scholarly texts and new editions of Pali works typeset in Devanagari to appeal to a Hindi-educated Indian audience. They have also published books and pamphlets in local/regional languages and dialects, sometimes in partnership with other presses.

The Maha Bodhi Society is a South Asian Buddhist society founded by the Sri Lankan Buddhist leader Anagarika Dharmapala. The organizationโ s self-stated initial efforts were for the resuscitation of Buddhism in India, and restoring the ancient Buddhist shrines at Bodh Gaya, Sarnath and Kushinara.

Although some Indians had remained culturally Buddhist for centuries after the decline of Buddhist philosophy, they did not self-identify as โ Buddhistโ and were not interested in preserving the teachings of Buddhism. The Maha Bodhi Society renewed this interest, and spawned the Ladakh Buddhist Association, All Assam Buddhist Association, and Himalayan Buddhist Society, as well as laying the grounds for the Dalit Buddhist movement16.

In course of exploration of both the site Taradih, Bodhgaya and Phuket of Thailand we came across all the submitted facts and archaeological Treashres associated with human life of Phuket and Bodhgaya. Tourism of both the country has playing a vital role in highlighting the sanctify of both the heritage.

ย ย References :

ย 1. D.C. Ahir. Buddhism in Modern India. Delhi: Sri Satguru Publication, 1991 p. 17
ย 2. Sean Oโ Reilly, James Oโ Reilly, pp. 81-82
ย 3. Arnold Wright, T wentieth Century Impressions of Ceylon., p. 119
ย 4. C.J. Bleeker, G. Widengren, Historia Religionum., p. 453
ย 5. The Maha-Bodhi by Maha Bodhi Society, Calcutta., p. 205.
ย 6. Ibid., p. 208
ย 7. C.J. Bleeker, G. Widengren, Historia Religionum., p. 377
ย 8. Sean Oโ Reilly, James Oโ Reilly, p. 78
ย 9. Ansari, A.Q. Archaeological Remains of Bodhgaya, D.K. Publication, Delhi, p. 48
ย 10. Dasgupta, P.C., Excavation at Pandur-Rajar- Dhibi, pp. 23 and 263
ย 11. IAR, 1959-60, p. 43

ย 12. Ansari op cit, p. 48
ย 13. Dasgupta, P.C. op cit., p. 16
ย 14. Prasad, A.K. pp. 91-93
ย 15. IAR, 1963-64 p. 6
ย 16. Arnold Wright, T wentieth Century Impressions of Ceylon., p. 119

ย

Pageย No.

ย

Andrews, G.R. "Research Directions in the Region: Past, Present and Future". In Ageing in East and South East Asia, edited by D.R. Phillips, pp. 22-35. Edward Arnold: London, 1992.
Antonucci, T.C. "Social Supports and Social Relationships". In Handbook of Aging and Social Sciences Third Edition, edited by R.H. Binstock and L.K. George, pp. 205-226. San Diego, California and London: Academic Press, 1990.
Argyle, M. "Benefits Produced by Support Social Relationships". In The Meaning and Measurement of Social Support, edited by H. Veiel and U. Baumann, pp. 13-32. New York: Hemisphere Publishing Corp., 1992.
Asher, M.G. "Financing Old Age in Southeast Asia: An Overview". Southeast Asian Affairs 1996 (Singapore: Institute of Southeast Asian Studies, 1996), pp. 72-98.
Awang, H.S. "Current Programme Implementation and Evaluation". In Proceedings of the National Seminar on Challenges of Senior Citizens Towards Vision 2020, Kuala Lumpur, 1 October 1992.
Bae, S.S. "A Study on the Development of Dementia Management Model in Kwangmyung City, Korea". Journal of Health Administration 9 (1999): 30-71.
Bowling, A. Measuring Health: A Review of Quality of Life Measurement Scales. Buckingham: Open University Press, 1991.
Browne, C.V. Women, Feminism and Aging. New York: Springer, 1998.
Butler, R.N. and H.P. Gleason. Productive Aging. New York: Springer, 1985.
Bunrayong W. "Family Burdens of Caring for the Demented Elderly at Home" (in Thai). Journal of Gerontology and Geriatric Medicine 1 (2000): 11-8.
Byun Y.C., Y.J. Han, S.H. Lee, J.H. Park, J.I. Woo, and J.H. Lee. A Study on the Development of Dementia Management Mapping. Seoul: Korean Institute for Health and Social Affairs, 1997.
Census and Statistics Department, Hong Kong. Hong Kong Annual Digest of Statistics 1987-1996. Hong Kong: Government Printer, 1996.
Chan A.C.M. "An Explanatory Model for Depression Amongst the Chinese Elderly in Hong Kong - A Cognitive-Behavioural Perspective". In Mental Health in Hong Kong 1996/97, edited by K.Y. Mak, T. Ng, C. Chan, T.Y. Lo, and K.S. Yip, pp. 140-61. Hong Kong: Mental Health Association of Hong Kong, 1997.
Chan K.E. "Demographic and Socio-Economic Linkages in Malaysia: The Case of Demographic Ageing" In First Symposium on Gerontology 1995: Issues and Challenges of Ageing Multidisciplinary Perspectives: Proceedings (1995). Kuala Lumpur: Gerontology Association of Malaysia, 1996.
Chappell, N. L. Social Support and Aging. Toronto: Butterworths, 1992.

Chen, C.Y.P., G.R. Andrews, R. Josef, K.E. Chan, and J.T. Arokiasamy. Health and Ageing in Malaysia. A Study Sponsored by the World Health Organization. Faculty of Medicine, University of Malaya, Kuala Lumpur, 1986.
Chen, A.J. and G. Jones. Ageing in ASEAN - Its Socio-Economic Consequences. Singapore: Institute of Southeast Asian Studies, 1989.
Cheung, P.L. "Population Ageing in Singapore". Asia-Pacific Journal of Social Work 3, no. 2 (1993): 77-89.
Chi, I. and J. Boey. A Mental Health and Social Support Study of the Old Old in Hong Kong. Hong Kong: Department of Social Work and Social Administration, University of Hong Kong, 1994.
Choi, J.S. A Study on the Korean Family. Seoul: Ilji-Sa, 1982.
Choi, S.J. "Family and Ageing in Korea: A New Concern and Challenge". Ageing and Society 16, no. 1 (1996): 1-25.
Choi, S.J. and H.K. Suh. Aging in Korea. Federation of the Korean Gerontological Societies. Seoul: Chung-Ang Publishers, 1995.
Clegg, J. Dictionary of Social Services. London: Bedford Square Press, 1971.
Deloitte and Touche Consulting Group. A Study of the Needs of Elderly People in Hong Kong for Residential Care and Community Support Services. Hong Kong: Hong Kong Government, 1997.
Department of Social Welfare, Malaysia. Annual Statistical Bulletin, 1995; 1996; 1997; 1998; 1999. Kuala Lumpur: External Services Division, National Printing Department, 1995-1999.
Department of Statistics, Singapore. General Household Survey 1995: Socio-Demographic and Economic Characteristics. Singapore: Department of Statistics, 1995.
Domingo, L.J. "Ageing and Women in Developing Countries: Examination of Issues from a Cohort Perspective". In Population Growth and Demographic Structure: Proceedings of the U.N. Expert Group Meeting on Population Growth and Demographic Structure. New York: United Nations, 1992.
ESCAP (Economic and Social Commission for Asia and the Pacific). Studies on Consequence of Population Change: Malaysia. Asian Population Studies Series no. 118. New York: United Nations, 1993.
ย Development. Asian Population Studies Series no. 140. New York: United Nations, 1996a.

Elder, G.H., J.R. Rudkin, and M.J. Shanhan. "Psychosocial Stress over the Life Course". In Psychosocial Stress: Perspective on Structure, Theory, Life Course, and Method, edited by H. Kaplan, pp. 247-292. San Diego: Academic Press, 1996.
Elderly Commission, Hong Kong. Report of the Elderly Commission 1997-1999. Hong Kong: Government of the Hong Kong Special Administrative Region, 2000.
Fox, L. and E. Palmer. "New Approaches to Multipillar Pension Systems: What in the World is Going On?" In New Ideas about Old Age Security: Toward Sustainable Pension Systems in the 21st Century, edited by R. Holzmann and J.E. Stiglitz et al., pp. 90-132. Washington, D.C.: The World Bank, 2001.
Garner, J.D. "Long-term Care". In Encyclopedia of Social Work, 19th Edition edited by R. Edwards et al., pp. 1625-34. Washington, D.C.: National Association of Social Workers, 1995.
Hartz, G.W. and Splain, M.D. Psychosocial Intervention in Long- term Care: An Advanced Guide for Social Workers and Nurses. New York: Haworth Press, 1997.
Hashimoto, A. "Ageing in Japan". In Ageing in East and South-East Asia, edited by D.R. Phillips, pp. 36-44. London: Edward Arnold, 1992.
Inter-Ministerial Committee on Health Care for the Elderly, Singapore. Report of the Inter-Ministerial Committee on Health Care for the Elderly. Singapore: Ministry of Health, 1999.
Jalal, H. "Future Strategies in Health Care for the Elderly in Malaysia". In First Symposium on Gerontology 1995: Issues and Challenges of Ageing Multidisciplinary Perspectives: Proceedings. Gerontology Association of Malaysia, Kuala Lumpur, 1996.
Kahana, E. "Long-term Care Facilities". In Encyclopedia of Sociology, Second edition, edited by E.F. Borgatta and R.J.V. Montgomery, pp. 1663-83. New York: Macmillan Reference, 2000.
Karim, H.A. "The Elderly in Malaysia: Demographic Trends". Medical Journal of Malaysia 52, no. 3 (September 1997): 206-12.
Lee, W.K.M. "Economic and Social Implications of Aging in Singapore". Journal of Aging and Social Policy 10, no. 4 (1999): 73-92.
Ministry of Finance, Malaysia. Economic Report (Annual). Kuala Lumpur: National Printing Department, 1995-2000.
Ministry of Health, Singapore. Towards Better Heath Care: Main Report of the Review Committee on National Health Policies. Singapore: Ministry of Health, 1992.
Park, T.R. Welfare of the Elderly: Theories and Practice (in Korean). Kyungsan: Taegu University Press, 1999.
Straits Times, Sunday Review, 18 September 1994.
South-East Asia, edited by D.R. Phillips, pp. 167-184. London: Edward Arnold, 1992.
Teo, P. "The National Policy on Elderly People in Singapore". Ageing and Society 14 (1994): 405-27.
Tey, N.P. "Social Equity: Policies and Programmes Affecting Older People in Malaysia". Paper presented at the 22nd Federation of ASEAN Security. World Bank Discussion Paper, no. 392 (1997): 1-3.
Yuen, C. "Implementation of the Gate-keeping Mechanism: An Experience Sharing". Paper presented at the Regional Conference, Into the Millennium of the Older Adult: Releasing Potentials and Erasing Prejudices, Gerontological Society of Singapore, Singapore, 12-14 January 2001.

ย ย ย ย ย ย ย ย

ย

***

ประวัติศาสตร์ ประวัติศาสตร์