



AN ANALYTICAL STUDY OF DEVELOPMENT OF TEBHŪMIKATHĀ IN THAI SOCIETY

Phramaha Somdeth Tapasilo (Srila-ngad)

A Dissertation Submitted in Partial Fulfillment of
The Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
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Abstract

The objectives of this Dissertation are to study the background and the main contents of Tebhūmikathā, the development of Tebhūmikathā to Thai society, to analyze the knowledge development of Tebhūmikathā in Thai society of each period.

The results of the study showed that there was a good situation of Sokhothai period for propagation of Buddhism, king as ruler and people as followers studied and practiced the Dhamma. This was an important part to support the religious works of King Lithai. Tebhūmikathā, which derived from collection and research through over 33 main Buddhist texts, was written by King Lithai in order to teach the AbhiDhamma to his mother and propagate the Buddhist teachings to his people. It explains a Buddhist philosophy focused on cosmology. This literature is also a treatise on ethics, morality and the Buddhist faith. The word “Tebhūmikathā” or “Traibhum” means three realms or three worlds, namely [1] *Kamabhumi* (Sensuous realm), [2] **Rupabhumi** (Form realm) and [3] **Arupabhumi** (Formless realm), but, it has thirty-one worlds in details. Tebhūmikathā was divided into eleven parts; the last part refers to the Nibbana and the Path.

For the issue of development of Tebhūmikathā in Thai society, it was seen that it was practically applied and virtually developed to Thai

society in various dimensions, namely, Buddhist arts as architectures, sculptures and paintings, political ideas, ethics and morality, and the concept of cosmology. From the past to the present (Sokhothai to Rattanakosin period), Tebhūmikathā is well known and widespread throughout Thai society. It makes a great importance in the development of Thai religious thought and practice. The knowledge of Tebhūmikathā was applied to Thai society from generation to generation in various ways, for example, it became a Thai Buddhist arts, i.e. architectural works, sculpture and paintings, which appear in Thai society throughout the country. The political ideas of Tebhūmikathā are determined as model or qualifications of the rulers in Thai society later, they must be *Dhammaraja* by practicing ten virtues (*Dasavidhadhamma*). The principle of Ethics and morality in Tebhūmikathā influence people in Thai society, and became a practical standard (like the laws), they fear the sin, avoid bad things and want to do good things in order to achieve good results. For the cosmological concept, even today this will be less influenced, but it still appears in religious arts and royal cremation ceremony, which influenced by the knowledge development of Tebhūmikathā, it believed that Sumeru mountain is the center of universe. It signifies in Buddhist cosmology that the deceased King has returned to Mount Sumeru, where he came from before being born as a human. This is the development of the epoch from the past to the present of Tebhūmikathā and will continue to exist.

Acknowledgement

The completion of this Dissertation could not have been possible without the participation and assistances and suggestions from Dissertation supervisor: Prof.Dr.PhraRajapariyatkavi, Dr. Phramaha Somphong Kunakaro, Lecturer of International Buddhist Study College, Mahachulalongkornrajavidyalaya University, and all Dissertation Examination Committee: Assoc. Prof. Dr. SuwinRaksat, Asst. Prof. Dr. Banjob Bannaruj and Dr. Phramaha Yutthana Narachettho, including Ms. Jutarat Tonginjan, Mr.Santhad Chanthathong, who helped and coordinated the matters related to this research.

I am sincerely thankful to them for loving-kindness and compassion to my study in this time. I may thank all staff and data sources which support and fulfill my Dissertation, and hopes that this writing will benefit to Buddhists and general people who interested in this.

Phramaha Somdeth Tapasilo
March 9, 2018

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Abbreviations

Abbreviations of Scriptures

In this Dissertation, the researcher referred the Tipiṭaka entitled: “Thai Tipiṭaka of Mahachulalongkornrajavidyalaya University, 2539, BE.” and the Pali Canon of the Pali Text Society. Its forms consist of volumes, numbers and pages approximately, for examples; D.Pā. (MCU). 11/306/316.D.Pā.(MCU) meant that SuttantaPiṭaka DīghanikāyaPaṭikavagga (Thai Mahachula), Volume 11, Number 306, page 316, etc.

A.	: Aṅguttaranikāya (5 vols.)
D.	: Dīghanikāya (3 vols.)
D.M.	: DīghanikāyaSumangalavilasiniMahāvagga
M.	: Majjhimanikāya (3 vols.)
S.	: Saṃyuttanikāya (5 vols.)
Vin.	: VinayaPiṭaka (5 vols.)
Vism.	: Visuddhimagga

VinayaPiṭaka (Thai Edition)

Vin.Maha. (MCU) =VinayaPiṭakaMahavibhaṅga (Thai Mahachula)

SuttantaPiṭaka (Thai Edition)

A.Tik.	:AṅguttaranikāyaTikanipāta
D.Pā (MCU)	=SuttantaPiṭakaDīghanikāyaPaṭikavagga (Thai Mahachula)
M.Mū. (MCU)	=SuttantaPiṭakaMajjhimanikāyaMūlapaṇṇāsaka (Thai Mahachula)
M.M. (MCU)	=SuttantaPiṭakaMajjhimanikāyaMajjimapaṇṇāsaka (Thai Mahachula)
M.U. (MCU)	=SuttantaPiṭakaMajjhimanikāyaUparipaṇṇāsaka (Thai Mahachula)\

- A.Tik. (MCU) =SuttantaPiṭakaĀṅguttaranikāyaTikanipāta
(Thai Mahachula)
- A.Aṭṭhak. (MCU) =SuttantaPiṭakaĀṅguttaranikāyaAṭṭhakanipāta
(Thai Mahachula)
- Kh. Dh. (MCU) =SuttantaPiṭakakhuddhakanikāyaDhammapada
(Thai Mahachula)
- Kh. Jā. (MCU) =SuttantaPiṭakakhuddhakanikāya
Jātaka (Thai Mahachula)
- Kh. P. (MCU) =SuttantaPiṭakakhuddhakanikāya
Paṭisambhidāmagga (Thai Mahachula)

AbhidhammaPiṭaka

(Thai Edition)

- Abhi.Vi. (MCU) =AbhidhammPiṭakaVibhaṅga ((Thai Mahachula)

SuttantaAṭṭhakathā

(Thai Edition)

- A.Tik.A. (MCU) =ĀṅguttaranikāyaManorathapūraṇīTikanipāta
(Thai Mahachula)

Chapter I: Introduction

1.1 Background and Significance of the Problem

Although the entrance of Buddhism to Thailand has a long history since the time of King Asoka (B.E. 300), but the first period of Buddhist scriptures started from Sukhothai to Lanna period. Before that, Buddhist teachings were preserved by the method known as *mukhapatha* (recitation and memorization) or inscribed them on the stone (*Silacarika*). Afterwards there are many kinds of Buddhist scriptures in Thailand.

It may be said that the Development of Buddhist Scriptures in Thailand has accompanied the history of Thailand. This is because we can study Thai history from some Buddhist Scriptures. Thai Buddhist Scriptures do not only contain and explain Buddhist teachings but also give the details of Thai history, for example, the Buddhist Scripture "Ratanapimpavong", it stated the legend or history of the Emerald Buddha image. This reflects the relationship between Buddhism and Thai people from the past to the present.

All of these Buddhist scriptures, the scripture named "**Tebhūmikathā**" or "**Traibhūmikathā**" is one of the oldest traditional works of Thai Buddhist literature. It was written by King Lithai or King Ruang (he was well-versed in Buddhism) in Sukhothai period (1239-1277). According to Theravada Buddhism, it is a representation of the universe, which consists of three different "worlds" or planes of existence and their respective mythical inhabitants and creatures.

The Three Worlds are : (1) the world of sensuality called "*Kamabhumi*", (2) the world of pure form called "*Rupabhumi*" and (3) the world of non-form called "*Arupabhumi*". It is at the same time a description of the concept of rebirth: three consecutive main levels consisting of a total of 31 regions of existence. The axis in the center is the mountain Meru.

The Three Worlds, according to King Ruang, generally attributed to Phya Lithai of the Kingdom of Sukhothai, is a rich and vivid description of the cosmos as it was understood by the royal author. The text was composed as a sermon, and it covered a broad range of topics. For example, the ways in which different kinds of beings come to be born and finally die are spelled out in detail. Heavens and hells are also described in specific detail regarding the acts by which a creature earns a place of residence in one or another of them. All of the many realms which together makeup the cosmos are also described along with the inhabitants of each of those realms. The sermom also includes a concise and specific description of the path to perfection mapped out for humanity by the Buddha. All of this and much more that is to be found in the Trai Phum Phra Ruang, have made the text one of great importance in the development of Thai religious thought, and it has served as an important source of literary and artistic inspiration. It would be difficult to understand the significance of the text, or the usefulness of a translation of it for those interested in Thai or Theravada Buddhist studies.¹

Although the time had passed for more than 600 years, the idea of the Three World(the Universe appearing in Tebhūmikathā), is still having the influence over the people in term of their living existence and has been hidden inside the belief and faith of Buddhist people through the underline media in the form of Lanna architectural Buddhism or temples in the northern part of Thailand which can be seen in the form of building drawing plan, including the detailed composition of the decoration inside and outside of the buildings in connection with the motto of the Three Worlds, the Universe, narrating about the three Worlds consisting of; 1) Sensual sphere where the human beings, unhuman beings and animals are living, 2) Fine material sphere, the living place of the formed celestial beings or Brahma, and 3) The immaterial sphere, the living place of the formless Brahma or celestial beings. Each world contains the complicated details hidden by the senses of status and forms of each World containing

¹A. K. Narain. Studies in the History of Buddhism, **The Journal of the International Association of Buddhist Studies**.Vol. 11, Number 1, (1988): 175-179.

human beings, unhuman beings, animals, Brahma, celestial beings, trees and environment of each world.²

Tebhūmikathā contains various details of Buddhist teachings and influences to Thai society in many conditions, some of the content in the Tebhūmikathā is used as a development for Thai society in important religious works, for example Buddhist Arts, Political Ideas, Ethics and Morality and cosmological concepts in Buddhism. Tebhūmikathā or TraibhumiPhraRuangis well known and widespread throughout Thai society. It was applied a great importance in the development of Thai religious thought, and it has served as an important source of literary and artistic inspiration. That is why the researcher interested to do this dissertation.

1.2 Objectives of the Research

1.2.1 To study the background and the main contents of Tebhūmikathā

1.2.2 To study the development of Tebhūmikathā to Thai Society

1.2.3 To analyze the knowledge development of Tebhūmikathā in Thai society

1.3 Statement of the Problems Desired to Know

What is the background and main contents of Tebhūmikathā?

How is the development of Tebhūmikathā to Thai society?

How is the development of the knowledge of Tebhūmikathā in Thai society?

1.4 Scope of the Research (Research Hypothesis)

This research aims to study the background and main contents of Tebhūmikathā and its development to Thai society from Sukhothai to the present time, including analyze in application of Tebhūmikathā in Thai society in each period.

² Chananchida yuktirat, Journal of Art and Design, SuanSunandhaRajabhat University : pp. 48-62.

1.5 Definition of the Terms Used in the Research

Tebhūmikathā: A Buddhist Literature composed by King Lithai in Sukhothai period (around 1888 B.E.). It may be called as “Traibhūmikathā”, “Traibhūmi” and “Traibhūmphrang” etc. It explains about three worlds according to King Ruang’s opinion. Three worlds consist of 1)Khamabhumi(sensuous plane), 2) Rupabhumi (form plane) and 3) Arupabhumi (formless plane).

PhramahaDhammarajā : the first king of Sukhothai dynasty. His different names are “King Ruang”, “Phraya Lithai”. He was strong upholder of Buddhism, and knows well the Buddha's teachings, including able to compose many Buddhist literary works. The best of his literary work is "**Tebhūmikathā**".

Period of Thailand: From Sukhothai to the present, there are four period in history of Thailand. It starts from Sukhothai,Lanna, and Ayutthaya to Rattanakosin period (around 779 years in 2017 CE.). They are as follows;

- 1.Sukhothai period, it existed from 1238 - 1438 CE. (200 years)
2. Lanna period, it existed from 1292 - 1775 CE. (483 years)
3. Ayutthaya period, it existed from 1351 -1767 CE. (416 years)
4. Thonburi period, it existed from 1767–1782 CE. (15 years)
5. Rattanakosin period, it starts from 1782 - current (235 years in 2017 C.E.)

1.6 Review of Related Literature and Research Works

There are Literature and research works related with this research as follows;

1.6.1 The book named "**Three Worlds According to King Ruang**" translated, with Introduction and Notes, by Frank E. Reynolds and his friends. It pointed out the ways in which different kinds of beings come to be born and finally die are spelled out in detail. Heavens and

hells are also described in specific detail, as are the acts by which a creature earns a place of residence in one or another of them. All of the many realms which together make up the cosmos are also described, along with the inhabitants of each of those realms. The sermon also includes a concise and specific description of the path to perfection mapped out for humanity by the Buddha. All of this, and much more that is to be found in the *TraiphumPhraRuang*, have made the text one of great importance in the development of Thai religious thought, and it has served as an important source of literary and artistic inspiration. It would be difficult to understate the significance of the text, or the usefulness of a translation of it for those interested in Thai or Theravada Buddhist studies.³

1.6.2 The Academic seminar on the **topic** "*TraibhumPrinciple : Influence on the Way of Thai Society* (Thai version) arranged by Fine Arts Department, Ministry of Culture. There is conclusion of influences of *Tebhūmikathā* in Thai society as follows (1) The Buddhist Literature is popular and widespread throughout Thailand. (2) The Buddhist literature that creates the literary work based on The *Tebhūmikathā*, for example, architectures and painting etc. (3) It influenced to create Thai literature. (4) It influenced to Thai music and dancing.⁴

1.6.3 The thesis named "*A Comparative Study of Cosmology in VisnuPurana and Tebhūmikathā*"⁵ composed by Suporn Plailek. There is interesting conclusion as follows; *ViṣṇuPurāṇa* and *Tebhūmikathā* share the theory of world going through many such cycles of being created, sustained and then destroyed. *ViṣṇuPurāṇa* indicates that the

³Frank E. Reynolds and Mani B. Reynolds. Berkeley, cited in "The Journal of the International Association of Buddhist Studies" edited by A. K. Narain, University of Wisconsin, Madison, USA., Volume 5 Number 2 (1982): p.132.

⁴Fine Arts Department, Ministry of Culture. The Academic seminar on the topic "*TraibhumPrinciple : Influence on the Way of Thai Society*", arranged On June 29, B.E. 2555.

⁵Suporn Plailek. **A Comparative Study of Cosmology in VisnuPurana and Tebhūmikathā**, Master Thesis of Silpakorn University. 2014.

universes and their animate and inanimate things are created, and destined by Viṣṇu; Tebhūmikathā that all things including human beings are under evolution of life and natural aspect of karma.

1.6.4 The journal named "**The Concept of TraiBhum Related to Building a Crematorium and the Royal Funeral Pyre**"⁶ written by Narongkan Rodsap, Bhu-sit Sawaengkit and Nipatpong Pumma. They explained this concept as follows: the ceremony of Cremation to build the royal funeral pyre and / or crematorium is the tradition from the latent belief Brahman. The king is a fictional deity who dwells on Mount Meru which is surrounded by Mount Sattaboripan. When the king advanced down to secular humanism he became a fictional deity. After he died, his body was put on the royal funeral pyre or crematorium to return his body and spirit to Mount Meru. Hence, Mount Meru is the belief in TraiBhum as a matter of cosmic landscape where the angels dwell. The foothill is Himmapanta Forest. From this concept, the crematorium was simulated as Mount Meru and Mount Sattaboripan to ascend the king to the immortal court. Besides, in the past, the place for holding this ceremony was often referred to as ThungPhraMeru, which is currently called Sanamluang.

1.6.5 The book named "**Buddhist Literary works in Thailand**"(Thai edition), written by Dr. Suchart Hongsa. In his book, Buddhist literary works in Thailand were divided into 4 periods as follows:

- 1) Literary works in first period (Sukhothai),
- 2) Literary work in Lanna,

⁶ Narongkan Rodsap, Bhu-sit sawaengkit and Nipatpong Pumma, The Concept of TraiBhum Related to Building a Crematorium and the Royal Funeral Pyre. Journal of Humanities and Social Sciences, Vol. 6 (2) pp. 33-46.

- 3) Literary work in Ayutthaya period and
- 4) Literary work in Rattanakosin.

Each period has different prominent point. Lanna period was called "the golden period of Buddhist Literary works", because there were many Buddhist literary works and Buddhist scholars who were Bhikkhus in Thailand. All of them, two kinds of Buddhist literary works are poetry and prose.

1.6.6 The thesis named "*Theravada Buddhism's Influence on The King Lithai's Idea of Politics and Government : A Case Study of Tebhūmikathā*"⁷ written by PhraSrisudhammedhi (Suthep Phussadhammo). He concluded his research as follows : there are evolutionary changes in the role of the king, the fact is that, the role of the king has changed from the "Lord of war" to be the "Lord of Dhamma". The main cause is an acceptance of Theravada Buddhism to be the nation's religion. The effect of such accepted is that, there is an encouragement absolute freedom for all individuals, freedom for self-interest, and freedom for sharing society's utilities. Such freedom has been constrained by the code of conduct and morality of the society.

For this research, the researcher aims to study the background and contents of Tebhūmikathā, development of Tebhūmikathā to Thai society and analyze the development of the knowledge of Tebhūmikathā in Thai society of each period.

⁷ PhraSrisudhammedhi (Suthep Phussadhammo). *Theravada Buddhism's Influence on The King Lithai's Idea of Politics and Government : A Case Study of Tebhūmikathā*, Master Thesis of Mahachulalongkornrajavidyalaya University, 1993.

1.7 Research Methodology

Research Methodology of this research was divided into 3 steps

1.7.1 Collecting Data

First step: Search and collect all the data related with the research in all sources, for example, national library, etc.

1.7.2 Checking Accuracy of Data

Second step: Read and check accuracy of Data by comparison with many other books, and then writes it as documentary research.

1.7.3 Analysis of Data

Third step: Analyze on the various point of Tebhūmikathā in Thai society from the past to the present, for example, the background and main concepts of Tebhūmikathā, development of Tebhūmikathā to Buddhist arts, Political Ideas, ethics and morality and cosmological concepts and analyze the knowledge development of Tebhūmikathā in Thai society of each period.

1.8 Advantages Expected to Obtain from the Research

1.8.1 Gaining knowledge about the background and main contents appearing in Tebhūmikathā.

1.8.2 Understanding development of Tebhūmikathā to Thai society.

1.8.3 Realizing the knowledge development of Tebhūmikathā in Thai society of each period.

Chapter II

The Background and Contents of Tebhūmikathā

2.1 The Situation and Environment of Buddhism in Sukhothai Period

Before studying the details of Tebhūmikathā, the first thing is to know is background and history of Tebhūmikathā. They are: How was Buddhism in Sukhothai period? Who was the Author of Tebhūmikathā? What was inspiration to compose of Tebhūmikathā? How did Tebhūmikathā occur? These components make us to clearly understand of Tebhūmikathā.

Buddhism in Sukhothai Kingdom

The history of Thailand is normally divided into four main periods i.e.

- (1) Sukhothai period lasted from 1238 - 1438 (about 200 years),
- (2) Lanna period lasted from 1292 - 1775 (about 483 years),
- (3) Ayutthaya period lasted from 1351 - 1767 (about 416 years), and
- (4) Rattanakosin period has lasted from 1782 - current (about 236 years in 2018).

So, according to traditional history of Thailand, Sukhothai is recorded as "The First Kingdom of Thailand".

Before the formation of Sukhothai Kingdom, the Thais were ardent followers of religions. Most of them were already Mahayanists, but when the Thais migrated from their habitat to settle in the Indo-Chinese peninsula, they also became the devotees of Hinduism. The Khmers, who were the original masters of the area now comprising modern Thailand, were the followers of Hinduism and the Mahayana sect of Buddhism during the same time. Therefore, naturally, the Thais who were much influenced by the Khmers became followers of both Buddhism and Hinduism. But, after the foundation of the Sukhothai kingdom by King Sri Inrathit. There was an important change in the religious life of the Thai people in Sukhothai, especially during the reign of the great King Ram Khamhaeng. The Lankavamsa Theravada Buddhism was introduced in the Sukhothai

kingdom towards the 13th century A.D. under the patronage of king Ram Khamhaeng, the Great, who was the third monarch of the PhraRuang Dynasty and of the Sukhothaiempire¹. So, It may be said that Sukhothai is the most important period of introduction of Buddhism to Thai society.

No	Name	Birth	Reigned	Death (years old)	Relationship with predecessor
1	PhoKhunSiInthrathit (Bang Klang Haw)	1188	1238-1270 (30 years)	82	First king of Sukhothai
2	PhoKhunBanMueang	unclear	1270-1271 (1 year)	42	Son of Si Intharathit
3	Pho Khun Ram Khamhaeng the Great (Pho Khun Ram Racha)	About 1237-1247	1279 - 1298 (19 years)	51-61	Younger brother of Ban Mueang (Son of Sri Inthrathit)
4	Phaya LoeThai	unclear	1298-1323 (25 years)	61	Son of Ramkhamhaeng
5	Phaya Nguanamthom	unclear	1323-1347 (24 years)	81	Cousin of Loethai (Son of Ban Mueang)
6	Phaya Lithai (PhraMahathammarachad) (<i>Tebhūmikathā</i> writer)	unclear	1347-1368 (21 years)	68	Cousin of Nguanamthom (Son of Loethai)

Table 1: Shows list of monarchs of Sukhothai kingdom²

(The next three kings of Sukhothai kingdom reigned Under the suzerainty of the Kingdom of Ayutthaya.)

¹ Phramaha Nantakorn Piyabhani, **Sukhothai Kingdom** : The Golden Age of Buddhism, Journal of International Buddhist Studies, B.E. 2016: pp. 123-130.

²Wikipedia, the free encyclopedia.List of monarchs of Thailand, 13 March 2017, (online)https://en.wikipedia.org/wiki/List_of_monarchs_of_Thailand.

However, Sukhothai was not the first place of Buddhism entrancing to Thailand, it was NakonSridhammarajas the first place where the Lankavamsa monks came to settle and propagate Lankavamsa Theravada Buddhism. There is a Great Stupa at Wat Mahadhatu, which witnessed two periods of construction. (R.C.Majumdar,1996). And then, Lankavamsa Theravada Buddhism was soon spread to Sukhothai. King Ram Khamhaeng, who was the ruler of Sukhothai at that time, was very much pleased to study of the Dhamma from the Lankavamsa monks of NakonSridhammaraj. He had seen the significance of Lankavamsa Buddhism, and took the Lankavamsa monks and scriptures to establish the Buddhist Sangha in Sukhothai.

In the great King Ramkhamhaeng's time, there widely was promotion of Buddhism and certainly study Pali language in Sukhothai Kingdom, so, it may be said that Sukhothai was golden age of Buddhism, which commenced by King Ramkhamhaeng and reached its zenith in the reign of King Lithai (his Grandson). King Lithai was the pious and deeply understood of Buddhist doctrines. He had crystallized his Buddhist research into the book named "Tebhūmikathā" (in Thai name "TraibhumphraRuang"). Tebhūmikathā is considered as the earliest manuscript of Thailand. The accomplishment of King Lithai shows the beginning of Buddhist tradition and custom of Thai society.

All though the time of Sukhothai period Buddhism had played a very important role as the foundation of culture, political concept, architecture and Buddha image construction in Thailand, some evidences of which may be seen in the exquisite workmanship displayed in the images of the Buddha called Phra Buddhajinaraj, in the grand temple of Phitsanulok, 400 kilometers north of Bangkok, Thailand.

2.2 The Author of Tebhūmikathā

The Tebhūmikathā was written by King Lithai, who was the sixth king of the Sukhothai Kingdom, reigning from roughly 1347(BE) until his death in 1368 (BE)(21 years).His official name is Mahathammaracha I. He was the son of Leluethai or Loethai, and the grandson of the King Ramkhamhaeng. King Lithai served as uparaja (regent) during his father's reign from the city of Srisatchanalai, which was important urban center of the early Sukhothai kingdom.

King Lithai followed in his father's footsteps and continued the religious work. According to George Coedes's writing, "Loe Thai's devotion to Buddhism and his religious works earned him the title Dharmaraja or Dharmikaraja, 'Pious king'." He constructed many Buddhapada and restored WatMahathat of Sukhothai. He was succeeded by his son LiThai³. He constructed many Buddhist temples and Artifacts and compose religious literary works. He was strongly interested in Buddhism and propagated it. King Lithai also built the biggest Buddha image in the northern territory of Siam called Phraputtachinnarat (It is considered as one of the most beautiful Buddha figures in Thailand).

King Lithai wrote the Trai-BhumiPhraRuang (Three worlds by PhraRuang). This book is a religious text describing the various worlds of Buddhist cosmology, and the way in which karma consigns living beings to one world or another. The Ten Virtues of a sovereign were set down as guiding principles for Thai monarchs. The Traibhum would go on to serve as an important political document, being re-interpreted in response to changes in the domestic and international political scene⁴.

Tebhūmikathā was written by King Lithai in B.E. 1888. His objectives are to teach the Dhamma to his mother, develop, and improve his Abhidhamma (ultimate truth).Tebhūmikathā is historical evidence which reflects that Phraya Lithai was a deeply intellectual and skill King in various Buddhist scriptures (Tipitaka, Atthakatha and Tika including Pakaranavisesa). He can collect many Buddhist sources and compile as a Buddhist literature named "Traibhumpraruang" or "Tebhūmikathā", and this is considered the first literary work of Thailand nowadays.

Meaning of Tebhūmikathā

The Tebhūmikathā is called in Thai name as Traibhum, or TraibhumPhraRuang, and in Sanskrit as Traibhumikathā.It is a Buddhist literary work of Thai from the 14th century and considered as the one of the oldest surviving works of Thai literatures. It was written by King Lithai of Sukhothai kingdom.

³ Coedès, George, Walter F. Vella, ed. *The Indianized States of Southeast Asia*.trans.Susan Brown Cowing.University of Hawaii Press, 1968.

⁴ Chula Chakrabongse, **Lords of Life**, London: Alvin Redman Limited, 960.

The term "Tebhūmikathā" was divided into three words;

- (i) Te (Ti) or Trai = three, 3
- (ii) Bhum or Bhumi= realms, world, land, plane and territory
- (iii) Katha = speech, discourse, talking to, story etc.

When three words are combined together as Tebhūmikathā or Traibhumikatha, there is definition of the word: speech on three worlds, story about three realms or talking to three planes. It means three levels of living statues which are Kamabhumi, Ruppabhumi and Arupabhumi. For this research, the term "Tebhūmikathā" is used to this dissertation.

King Lithai, who was a writer, collected many sources of Buddhist scriptures to create the important religious literature which the oldest recorded book in Thai history. His aims are to teach Dhamma to his mother and general people.

2.3 The Main Sources of Tebhūmikathā

Development of Buddhist scriptures may be divided into five sequences as follows;

1. PaliTipitaka (Primary source, it is original Pali)
2. Atthagatha (Secondary source, commentary, it explains Palitipitaka)
3. Tika (Sub-commentary, it explains commentary)
4. Anutika (Sub-Sub-Commentary, it explains Tika)
5. Other Buddhist Scriptures have occurred after them, for example, Visuddhimagga, the writer composed it to describe the Buddha teachings.

Tebhūmikathā can be classified and applied as the fifth sequence of Buddhist Scriptures, which is written to explain the Buddha's teachings. So, it has original sources or data to study and analyze for writing.

In the book named "*Study of Source of TraibhumPraruang*⁵" authorized by Prof.,Dr. NiyadaLausoonthorn, she extensively and deeply collected the sources of Tebhūmikathā. This bookdemonstrates various sources of data in each content of Tebhūmikathā, for example, where were details of Narakabhumi from? Which part ofBuddhist scriptures explained

⁵ Prof., Dr. Niyada Lausoonthorn, Study of Source of TribhumPraruang, Maekhampang publishing.B.E. 2538.

the Manussabhumi? And where of Buddhist scriptures give the details of heaven? In conclusion, she summarized that data of Tebhūmikathā was collected from thirty three sources of Buddhist scriptures. This information appeared in Tipitaka, Atthakatha and pakaranavisesa.

Those information appear in both the Tipitaka and Atthagatha (commentary), including pakaranavisesa (other religious scriptures). However, all of them are important Buddhist scriptures. That demonstrates that King Lithai as the writer of Tebhūmikathā is very intellectual and deeply skilled in Tipitaka and other Buddhist scriptures. Those Buddhist scriptures are as follows:

1. Atthagathajaturārakkha

It was written by PhraÑanamangalaThera. There are original manuscripts inscribed in KhomPali language.(end in each tie), but has not been translated.

2. AtthagathāAbhidhammavatāra (Hatthasara. There is a manuscript in the Pali language. (15 ties in the first, and 16 ties in the end). Nowadays It has been translated to Thai by Bhumibalobhikkhu foundation.

3. Tikaabhidhammāvatāra

It was divided into three kinds;

I. Poranatikāabhidhammāvatāra

There is a manuscript inscribed in Balan, but it's not translated yet.

II. AbhidhammatthavilāsinitikaabhidhammāvatāraT

here is a manuscript inscribed in Balan. There is not translation.

III. Abhidhammāvatāralinatthatipani.

There is a manuscript inscribed in Balan. There is no propagation in other languages.

4. Abhidhammatthasaṅgaha

It was translated to Thai by Phrasrivisuddhivong (Boonmagunasampanno) in B.E. 2505.

5. SumaṅgalavilāsiniAtthakathāTikanikāya.

There is Thai version, first printed by Liang Siang jongjaroen printing in 2508, second by Thai printing in B.E.2462.

6. PapanjasudaniAtthakathāMajjhimanikāya

There is Pali version printed by Mahamakut Rajvidyalaya press in B.E.2463.

7. SaratthapakāsiniAtthakathaSamyuttanikāya

There is Pali version printed by Mahamakut Rajvidyalaya press in B.E.2463.

8. ManorathapuraniAtthakathāAnguttaraNikāya

There is Thai version translated by Mr.AroonWahnnoon.

9. Linatthapakasini / Tikā of Sutta (Tika Jātaka

Manuscript was not found.

10. Atthakathā and Tikā of Vinaya (Commentary and Sub-Commentary of Vinaya)

Manuscript was not found.

11. PhraDhammapada /Antaragāthā

It has eight parts (1-8). There is first Pali version printed by Mahamukut Buddhist University press in B.E.2507.

12. Mahāvagga

There is a Pali version printed by RuangRoengdham press in B.E. 2506.

13. Atthakathāphradhammapada

Manuscript was not found.

14. MadhuratthavilāsiniAtthakathāBuddhavangsa

There is a Pali version printed by BhumipaloBhikkhu foundation in B.E. 2522.

15. Dhamma Jātaka

Manuscript was not found.

16. Jinālaṅkāra

There is a copied version of Miss Wanleebhingarat. It is a thesis of Master degree of Chulalongkorn University, B.E.2522.

17. Sāratthadipani / Sub-Commentary (Tika) of Vinaya

There is a Pali version printed by Mahamukut Buddhist University press in B.E. 2504.

18. Buddhavangsa

There is a first Pali version printed Mahamukut Buddhist University press in B.E. 2504.

19. Sāratthasaṅgaha

There are three parts. The author is PhraNandajariya. Its Thai version was printed by Liang Siang press in B.E. 2499.

20. Milindapanha

There are many versions in Thailand, both Pali and Thai language, including English version.

21. Pāleyyakasutta

Manuscript was not found.

22. Mahānidāna / sampinditaMahānidāna

There is a Thai version translated by Bhumipalobhikkhu foundation.

23. Anāgatavangsa

There are both Pali and Thai version.

24. Jariyāpitaka

There are both Pali and Thai version.

25. Lokapannatti

Manuscript is a KhomPali language. It was translated to Thai version by Capt. Yam Prapatthong.

26. Mahākassapasutta

Some Buddhist scholar assumed asMahakaplokasandhanapannatti. It was translated by Bhumibhalobhikkhu foundation.

27. Arunavatisutta

Manuscript was not found.

28. Samantapāsātika / commentary of Vinaya

There are both Thai and Pali languages.

29. PakaranavisesaVisuddhimagga

There are both Thai and Pali languages.

30. Lakkhanābhidhamma

Manuscript was not found.

31. Anutikāhingsadhamma

Manuscript was not found.

32. Saririkavinicchaya

Manuscript was not found.

33. Lokuppatti

Manuscript was inscribed in Balan with Pali Burmese and PaliKhom languages.

2.4 The Structure and Contents of Tebhūmikathā**2.4.1 The Structure of Tebhūmikathā**

Although Tebhūmikathā means the three world of existence, it focuses only on three main worlds, but, in details, there are thirty one worlds of existence. They consist of :

1. Kamabhumi(the sensuous world/) has 11 levels of existence.
2. Rupabhumi (the world of forms/material world) has 16 levels of existence.
3. Arupabhumi (formless world/immateral world) has 4 levels of existence.

<h2>Traibhumi</h2> <h3>(3-31)</h3>		
<p>1. kamabhumi or Kamavajarabhumi (11)</p>	<p>2. Rupabhumi or Rupavajarabhumi (16)</p>	<p>3. Arupabhumi' or Arupavajarabhumi (4)</p>

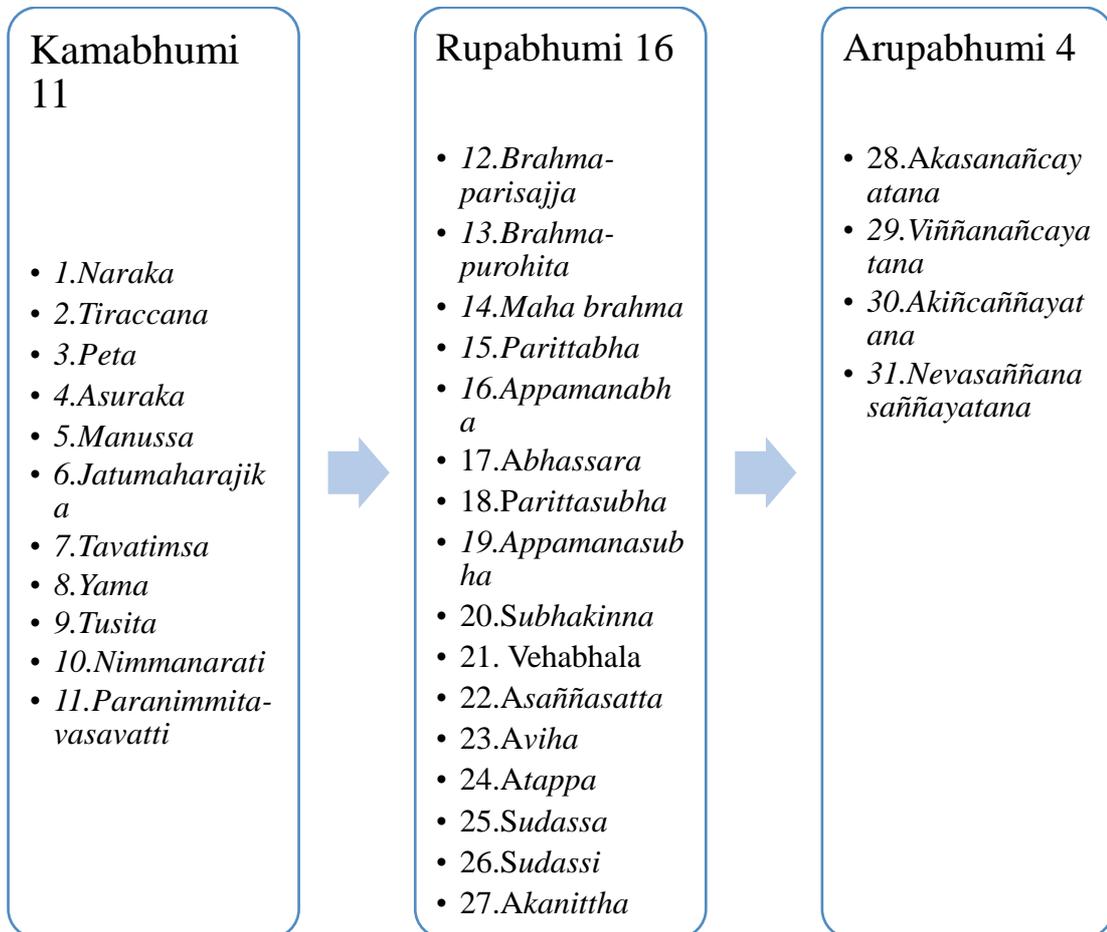


Table 2: Shows a big structure of Traibhum (three world in thirty one worlds)

Meanings, Characteristics and Causes of birth in each realm

Kamabhumi 11 (1-11) (The Sensuous World)

Apayabhumi 4 (1-4) (States of Deprivation)

Bhumi(Realm)	Characteristics	Causes of birth here
(1) Narakabhumi (Land of hell)	This is a realm of hell. It is a territory of unimaginable suffering and anguish.	<ul style="list-style-type: none"> - Ten unwholesome actions - Lack of virtue, holding to wrong views (Micchaditthi) - Murdering their parents, murdering an arahant, injuring the Buddha, or creating a schism in the Sangha - Being quarrelsome and annoying to others
(2) TiracchanaBhumi (Land of Animals)	This territory is living place of animals. This territory includes all the non-human forms of life that are visible to us under ordinary circumstances: animals, insects, fish, birds, worms, etc.	<ul style="list-style-type: none"> -Ten unwholesome actions - Lack of virtue, holding to wrong views - Behaving like an animal
(3) PetaBhumi (Land of Hungry Ghosts or Shades)	Ghosts and unhappy spirits wander hopelessly in this land. They search in vain for sensual	<ul style="list-style-type: none"> · Ten unwholesome actions · Lack of virtue, holding to wrong

	fulfillment.	views
(4) Asurakayabhumi (Land of demons)	They are demons or titans who are engaged in relentless conflict with each other here.	· Ten unwholesome actions

(Full name of the four above realms is **Kāmaduggatibhumi**)

Table 3: Shows four levels of Abayaphumi

Kamasugatibhumi 7 (5-11)

(Happy Destinations)

Bhumi (Realm)	Characteristics	Cause of birth here
(5) Manussabhumi (Land of Human beings)	In Buddhist doctrine, birth as a human being is extraordinarily rare. It is also extraordinarily precious, as its unique balance of pleasure and pain; it facilitates the development of virtue and wisdom to the degree necessary to set one free from the entire cycle of rebirths. Because human beings can attain the ultimate truth or Nibbana in this land.	- The development of virtue and wisdom - The attainment of stream entry (sotapatti) guarantees that all future rebirths will be in the human or higher realms.
(6) Catumaharajikad evabhumi (Land of Devas of the Four Great Kings)	Place of the gandhabbas (dancers), the celestial musicians, and the yakkhas, tree spirits of varying degrees of ethical purity. The latter are analogous to the goblins, trolls, and fairies of	- Ten wholesome actions - Generosity - The development of virtue and wisdom

	Western fairy tales.	
(7) TavatimsadevaBhumi (Land of the Thirty-three Gods)	Leader of Devas named Sakka, he is a devotee of the Buddha, presides over this realm. Many devas dwelling here live in mansions in the air.	
(8) Yamadevabhumi (Land of yama devas)	These devas live in the air, free of all difficulties.	
(9) Tusitadevabhumi (Land of contented devas)	A realm of pure delight and gaiety. Bodhisattas abide here prior to their final human birth. This is where the bodhisattaMaitreya, the next Buddha, is said to dwell.	
(10) Nimmanaratidevabhumi (Land of Devas Delighting in Creation)	These devas delight in the sense objects of their own creation.	
(11) paranimmita-vasavattidevabhumi (Land of Devas Wielding Power over the Creation of Others)	These devas enjoy sense pleasures created by others for them. Mara, the personification of delusion and desire, lives here.	

(Full name of the seven above realms is **Kàmasuggatibhumi**)

Table 4: Shows seven levels of **Kàmasuggatibhumi**

Eleven realms are divided into 4Kàmaduggatibhumi (unhappy realms) and 7Kàmasuggatibhumi (happy realms)

Rupabhumi 16 (12-27)
(The Fine-Material World)

Bhumi (Realm)	Characteristics	Cause of birth here
(12) Brahma-parisajjadevabhumi (Land of retinue of Brahma)	Devas in this territory enjoy the minor degree of the first jhanic bliss.	- attain the first jhana (minor degree)
(13) Brahma-purohitadevabhumi (Land of Ministers of Brahma)	Devas in this territory enjoy the medium degree of the first jhanic bliss.	- attain the first jhana (medium degree)
(14) Mahabrahmabhumi (Land of Great Brahmas)	The Great Brahma is powerful and magical. His delusion leads him to regard himself as the all-powerful, all-seeing creator of the universe.	- attain the first jhana (highest degree)
(15) Paritabhadevabhumi (Land of Devas of Limited Radiance)	Devas in this territory enjoy the minor degree of the second jhanic bliss.	- attain the second jhana (minor degree)
(16) Appamanabhadevabhumi (Land of Devas of Unbounded Radiance)	Devas in this territory enjoy the medium degree of the second jhanic bliss.	- attain the second jhana (medium degree)
(17) Abhassaradevabhumi (Land of Devas of Streaming Radiance)	Devas in this territory enjoy the highest degree of the second jhanic bliss.	- attain the second jhana (highest degree)
(18) Parittasubhadevabhumi (Land of Devas of Limited Glory)	Devas in this territory enjoy minor degree of the third jhanic bliss.	- attain the third jhana (minor degree)

(19) Appamanasubhadeva bhumi (Land of Devas of Unbounded Glory)	Devas in this territory enjoy the medium degree of the third jhanic bliss.	- attain the third jhana (medium degree)
(20) Subhakinnadevabhumi (Land of Devas of Refulgent Glory)	Devas in this territory enjoy the highest degree of the third jhanic bliss.	- attain the third jhana (highest degree)
(21) Vehapphaladevabhumi (Land of very fruitful Devas)	Devas in this territory enjoy the minor degree of the fourth jhanic bliss.	- attain the fourth jhana.
(22) Asaññasattabhumi (Land of unconscious beings)	Only body is present; no mind.	- attain the fourth jhana.
(23) Avihadevabhumi (Land of Devas not Falling Away)	These are the five pure territories (suddhavasas), which are accessible only to non-returners (anagami) and arahants. Beings who become non-returners in other realms are reborn here, where they attain arahantship. Among its inhabitants is Brahma Sahampati, who begs the Buddha to teach Dhamma to the world.	- attain the fourth jhana.
(24) Atappadevabhumi (Land of Untroubled devas)		
(25) Sudassadevabhumi (Land of beautiful devas)		
(26) Sudassidevabhumi (Land of Clear-sighted devas)		
(27) Akanitthadevabhumi (Land of Peerless devas)		

Table 5: Shows sixteen levels of Rupabhumi

Arupabhumi 4 (28-31)
(The Immaterial World)

Bhumi (Realm)	Characteristics	Cause of birth here
(28) Akasanañcayatanadevabhumi (Land of Infinite Space)	Devas in these territories are possessed entirely of mind. Having no physical body, they are unable to hear Buddhist teachings.	- attain the first formless jhana
(29) Viññanañcayatanadevabhumi (Land of Infinite Consciousness)		- attain thesecond formless jhana
(30) Akiñcaññayatanadevabhumi (Land of Nothingness)		- attain the third formless jhana
(31) Nevasaññanasaññayat anadevabhumi (Land of Neither-perception-nor-non-perception)		- attain the fourth formless jhana

Table 6: Shows four levels of Arupabhumi

2.4.2 The Contents of Tebhūmikathā

Division of the contents of Tebhūmikathā

The contents of Tebhūmikathā are divided into eleven parts as follows;

Parts	Contents	Refers to
1	Realm of the hell beings	Bhumi 1
2	Realm of the Animals	Bhumi 2
3	Realm of the suffering Ghosts	Bhumi 3
4	Realm of the Demons	Bhumi 4
5	Realm of human beings	Bhumi 5

6	Realm of six Devas	Bhumi 6-11
7	Realm of sixteen formal Devas or Brahmas /material factors	Bhumi 12 -27
8	Realm of four formless Devas or Brahmas /immaterial factors	Bhumi 28-31
9	Avinibhogarupa ((Mahabhutarupa 4 + Upadanarupa 4 = 8)	
10	Destruction and Renewal of the world	
11	Nibbana and the Path	

Table 7: Shows eleven parts of Tebhūmikathā

Part 1	Bhumi of the hell Beings (bhumi 1)
Part 2	Bhumi of the Animals (bhumi 2)
Part 3	Bhumi of the suffering Ghosts (bhumi 3)
Part 4	Bhumi of the Asura (bhumi 4)
Part 5	Bhumi of human beings (bhumi 5)
Part 6	Bhumi of six Devas (bhumi 6-11)
Part 7	Bhumi of sixteen formal Devas or Brahmas /material factors (bhumi 12-27)
Part 8	Bhumi of four formless Devas or Brahmas /immaterial factors (bhumi 28-31)
Part 9	Avinibhogarupa ((Mahabhutarupa 4 + Upadanarupa 4 = 8)
Part 10	Destruction and Renewal of the world
Part 11	Nibbana and the Path

The content of Part 1: Territory of the Hell (Narakabhumi)

Hell beings are born with twenty-eight kinds of material factors, they are : (1) earth, (2) water, (3) fire, (4) wind, (5) eye, (6) ear, (7) nose, tongue, (8) body, (9) the objects of sight, (10) sound, (11) odor, (12) taste, (13) tangibility, (14) femininity, (15) masculinity, (16) the mind-basis, (17) vitality, (18) bodily nutriment, (19) definiteness, (20) the intimation of body, (21) the intimation of language, (22) lightness, (23) pliancy, (24) adaptability, (25) growth, (26) continuity, (27) aging, (28) impermanence.

All of these twenty-eight material factors are constitutive of beings are born and suffer in the hell.

Cause of Birth in the hell

They are born in the hell because their minds were evil and did unwholesome actions with evil minds. There are twelve kinds of evil states of mind (Akusalacittas 12). There are three causes lead beings to have twelve kinds of evil minds; (1) greed (Lobha), (2) Anger (Dosa or Patigha), (3) Delusion (Moha);

Mind	Root	Assoc. with	Feeling	<i>Sasankhārika?</i> (weighing of motives)
1	Greed	Wrong view	Pleasure	No
2	Greed	Wrong view	Pleasure	Yes
3	Greed	–	Pleasure	No
4	Greed	–	Pleasure	Yes
5	Greed	Wrong view	Equanimity	No
6	Greed	Wrong view	Equanimity	Yes
7	Greed	–	Equanimity	No
8	Greed	–	Equanimity	Yes
9	Dislike (patigha)	Aversion	Displeasure	No
10	Dislike (patigha)	Aversion	Displeasure	Yes
11	Delusion	Vicikicca	Equanimity	–
12	Delusion	Uddacca	Equanimity	–

Table 8: Shows causes of birth of Akusalacitta

When any of twelve kinds of evil mind occur to anyone, he will do ten unwholesome deeds and will be born in an evil place called "Apayabbhumi 4".

These are ten kinds of unwholesome actions (Akusalakammapha 10⁶)

Three bodily actions	Four verbal actions	Three mental actions
1. Killing living beings	4. False speech	8. Coveting
2. Stealing	5. Malicious speech	9. Ill-will
3. Sexual misconduct	6. Harsh speech	10. Wrong views
	7. Gossip	

Table 9: Shows ten Akusalakammaphas

In addition, there are twenty-seven Cetasikas (mental factors/companions of mind) which nurture mind and cause mind to do various evils. They are contact, sensation, perception, volitional thought, unification of consciousness, mental vitality, attention, initial application of thought, sustained thought, determination, exertion, joy, zealotness, delusion, lack of shame regarding evil, lack of fear regarding evil, flightiness, greed, wrong views, pride, anger, jealousy, avarice, scrupulousness, sloth, sluggishness and perplexity. These give a strong influence to mind to do unwholesome actions, and then lead beings to be born in the hell.

There is division of levels of hell into three major kinds:

- 1) Major hell
- 2) Auxiliary hells
- 3) Lokanta hell

Eight major hells⁷

1. *SañjīvaNaraka* (the reviving hell), this hell is for those who are killed but revive continuously. It has ground made of hot iron heated by angigantic fire. Beings in this hell appear fully grown, already in a state of fear and misery. As soon as one being begins to fear being harmed by

⁶M. (MCU)12/440/473

⁷Kh.Jā. (MCU) 28/83/47

others, their fellows appear and attack each other with iron claws and hell guards appear and attack the being with fiery weapons. As soon as one being experiences unconsciousness like death, they are suddenly restored to full health and the attacks will begin again. Other attacks experienced in this hell include having molten metal dropped upon them, being sliced into pieces, and suffering from the heat of the iron ground. Their life in this hell is 1.62×10^{12} years long (1,620,000,000,000 years in our human world). It is said to be 1000 yojanas beneath Jambudvīpa and 10,000 yojanas in each direction (a yojana being 7 miles, or 11 kilometres).

2. *KālasūtaNaraka* (the black thread hell), this hell has floor marked with black rope. It includes all the torments of Sañjīva. In addition, black lines are drawn upon the body, which hell guards use as guides to cut the beings with fiery saws and sharp axes. Their Life in this hell is 1.296×10^7 years long (12,960,000,000,000 years in the human world).

3. *SamghātaNaraka* (the crushing hell), this hell is for those who are crushed and smashed. They are surrounded by huge masses of rock that smash together and crush the beings to a bloody jelly. As soon as the rocks move apart again, life is restored to the being and the process will start again. Their Life in this hell is 1.0368×10^7 years long (103,680,000,000,000 years in the human world).

4. *RauravaNaraka*(the screaming hell), this hell is where beings run wildly about, they look for refuge from the burning ground. When they find an apparent shelter, they are locked inside it as it blazes around them, while they scream inside it. Their life in this hell is 8.2944×10^7 years long (829,440,000,000,000) years in the human world).

5. *MahārauravaNaraka* (the great screaming hell), this hell is similar to the hell named Raurava. Punishment here is for beings who keep their own body by hurting others. In this hell, ruru animals known as kravyāda torment them and eat their flesh. Their life in this hell is 6.63552×10^7 years long (6,635,520,000,000,000) years in the human world).

6. *TāpaNaraka* (the heating hell), it is the hell of fiercely burning fire. It is where hell guards impale beings on a fiery spear until flames issue from their noses and mouths. Their life in this hell is 5.308416×10^7 years long (53,084,160,000,000,000 years in the human world).

7. MahātāpaNaraka (the great heating hell), it is the great hell of fiercely burning fire. The tortures here are similar to the hell named "Tapa". but, in this great hell, the beings are pierced more bloodily with a trident. Their life in this hell is 4.2467328×10 years long. It is also said to last for the length of half an antarakalpa.

8. MahaAvīci Naraka (the uninterrupted hell), this is the great hell of suffering without respite. Beings are roasted in an immense blazing oven with terrible suffering. Their life in this hell is 3.39738624×10 years long. It is also said to last for the length of an antarakalpa.

These eight major hells each have four corners with gates at the four cardinal points. The floors that form the bottom of these hells are made of fiery red iron, and the ceilings that cover the top are also formed of fiery red iron. Surrounding each of these eight large hells has sixteen small auxiliary hells, which are their satellites, four on each side. Each of auxiliary hells is surrounded by countless numbers of smaller hells, like the villages surrounding a city in our human world; and each of the auxiliary hells is ten yojana wide. These auxiliary hells, plus the large hells, are 136 in number.

There are no yamas who are guardians and there are no places where the yama guardians staying the eight great hells. The yamas are present only in the auxiliary hells and the smaller hells. King Yama's place is very large and extends around all four gates of every hell. He investigates every affair and consistently does it honestly and with righteousness. whoever dies, generally goes , first of all, to the Yama King, and then King Yama will asks him "What merit or evil deeds have you done?. At that time, four devata (devatuta) will record of the merit or evil deeds that people have done. The King Yama will directs the people who have made merit to get rebirth on the heaven according to levels of their merits, and the King Yama and the four devata will order the yama guardians to take the people who have made evil to force them into the hell where the suffering is appropriately light or heavy in accordance with the lightness or heaviness of the evil they have committed.

We cannot count and describe the smaller hells surrounded the auxiliary hells because they are so numerous. we can describe only the

sixteen auxiliary hells that surround the SañjīvaNaraka (the hell of those who are killed but revive continuously) named Usatdanaraka (protruding hell), which is located above the other hells. It is the one place that Lord Matali took King Nimiraja to see.

The sixteen auxiliary hells⁸ are;

1. *VetaranīNaraka* (hell of the extremely salty river)
2. *SunakaNaraka* (hell of five kinds of dogs)
3. *SajotiNaraka* (hell of the flames)
4. *AngarakasuNaraka*(hell of the fiery red charcoal hole)
5. *LohakumbhīNaraka* (hell of the fiery red iron pot)
6. *AyodakaNaraka* (hell of the fiery red iron rope/ pot to fry)
7. *ThusapalāsaNaraka* (hell of the chaff and straw)
8. *SattihataNaraka* (hell of the spear/ lances and harpoons)
9. *BilasaNaraka* (hell of the flesh)
10. *PorānamilahaNaraka* (hell of the river full of feces with a terrible smell)
11. *LohitapubbaNaraka* (hell of the river filled with blood and pus)
12. *LohabalasaNaraka* (hell of the fish-hook with fiery red iron aflame)
13. *SanghātaNaraka* (hell of crushing)
14. *AvansiraNaraka* (hell of grasping heads down into a pit)
15. *LohasimbaliNaraka* (hell of kapok thorn tree)
16. *MicchādittiNaraka* (hell of beings holding wrong views)

In addition, there is another hell named LokantaNaraka, it has three cakkavara close to one another like three ox carts. They are placed side by side like three overturned begging bowls placed next to one another. This hell is 8,000 yojana wide, and its depth is so great that it cannot be measured. The LokantaNaraka is located outside the Cakkavara wall.

In conclusion of hell, all beings go to the various hells according to levels and characteristics of evil deeds.

⁸Kh.Jā. (MCU) 28/84/47

The content of Part2: Territory of the Animals (Tiracchanabhumi)

There are four kinds of birth in this realm;

1. Born from egg (andaja), e.g. birds, crows, chicken....
2. Born from a womb (jalabuja), e.g. human beings, elephants.
3. Born moisture (Samsedaja), e.g. Worms in rotten fish...
4. Born spontaneously (opapatika), e.g. Deva, some hungry ghosts.⁹

All of these animals, some are without feet, some are two footed, some are four footed, and some have many feet, have three kinds of quickness; (1) sense for sensual desire (2) sense for food, and (3) sense for death. Animals generally do not have much of a sense for the Dhamma, they do not recognize merit, there are a few very exceptional animals that do know merit and Dhamma. In this territory, they do not trade for a living, nor do they till do crop-farming for a living. Some eat grass and leaves, some eat their own friends; some eat those who are not as strong s they are. They kill living things for food in order to survive. And when they die they are generally reborn in one of the four bhumis of loss and woe. It is very rare. Only few of animals are reborn in heaven.

Animals that walk around and turn their chests downward are evil except for one kind that is good, and that is the lion. There are four kinds of lions

(1) ***Tinasiha*** / Grass Lion, his body of a grass lion is grey like the wings of a dove, and he eats only grass for food

(2) ***Kalasiha***/ Black Lion, his body of a black lion is as black as a black cow, and he also eat grass for food.

(3) ***Panturasiha***/ yellow lion, his body of a yellow lion is yellow like the leaves, and he eats meat for food.

(4) ***Kraisasiha***/manned lion, his body of a manned lion has red lips and the tips of his four paws are red.

There are ten families of gem elephants;

⁹ D.Pā. (MCU) 11/312/293

1. *Kalavaka* family
2. *Gangeyya* family
3. *Pandala* family
4. *Tampa* family
5. *Mangala* family
6. *Gandha* family
7. *Pingala* family
8. *Hema* family
9. *Uposatha* family
10. *Chaddanta* family

These elephants generally live in golden caves, are big and beautiful, and are covered with decorations.

The animals with no feet, there are seven great fish;

1. *Timi*, his body is 200 yojana long.
2. *Timingala*, his body is 300 yojana long.
3. *Timirapingala*, his body is 500 yojana long.
4. *Ananda*, his body is 1,000 yojana long.
5. *Timinda*, his body is 1,000 yojana long.
6. *Ajjhobara*, his body is 1,000 yojana long.
7. *Mahatimira*, his body is 1,000 yojana long.

Whenever one of them lifts his left or right fin, then end of his tail or head, the water in the ocean is agitated. It makes foam like a pot of boiling curry and extends for 400 yajana. Whenever he lifts both fins, moves his head, and swishes his tail extend for 700 yojana, and sometimes for 800 yojan. Such is the great strength of the fish called Timirapingala; and the last four fish are even larger and more powerful than he.

The Guruda kings are similar to the other animals, but the food they eat and the places where they dwell are like those of the Devas in heaven. They have influence and are quite powerful and majestic. There is a large lake called Simbali Lake at the foot of the royal Sumeru Mountain. Its width is 500 yojana and it is surrounded by kapok woods. None of the other birds can compare with the garuda. The Garuda king all measures 150 yojana around. the feathers on his left and right wings are 150 yojana long, his tail is 60 yojana long, his neck is 30 yojana long, his beak is 9 yojana long, and his two claws are both 12 yojana long. When the king garuda fully

spreads his wings in order to fly, he measures 700 yojana across, and when he spreads them to their fullest possible extent he measures 800 yojana across. The body of the garuda is large and is therefore very strong.

There are two kinds of Nagas;

(1) *Thalaja naga*, this kind born on dry ground

(2) *Jalaja naga*, this kind born in the water.

The first nagas can transform themselves only on the dry ground, and they cannot transform themselves in the water. The second nagas can transform themselves only in the water, and cannot transform themselves on the ground. Naga cannot transform themselves and become other kinds of beings in the place where they are born, die, sleep, associate with one another, and shed their skin. But if they are going to go to other places, they can transform themselves to become other kinds of beings. They can take the form of other kinds of animals and hunt for food because they are born as animals.

The great other animals like kingly swans, birds live either on mount named "Gijjhakuta", in golden caves and in castles, in the Himavanta forest. The animals that live in homes and towns like ducks and chick, birds and dogs. The people keep them for food. Garuda eats naga and naga eat ordinary frogs and very small green frogs. The ordinary frogs and the small-green frogs eat insects and caterpillars, striped tigresses and yellow tigresses that are raising cubs go out to hunt for food. Sometimes they cannot find food; they eat their own cubs because they are very hungry.

All of these various animals, some are outside the bodies of other animals, but some are inside. Some animals are in foul places and nourish themselves there, but when the foulness is used up, they die in that foul place. Some live inside our stomachs. There are also other kinds of worms that multiply and die in our stomachs and in the stomachs of other beings. In addition, there are many other kinds of worms in people's stomachs. Some kinds of animals have hair, nails, skin, flesh, sinew, bone, horn, and tusks that make them suitable for people's use. The animals, even they have no any wrongdoing, are hunted down, killed, stabbed, and beaten for the benefit of others. Some kinds like oxen, water buffalo, elephants, and horses acceded to people and used by them. They suffer greatly and never have a

chance to rest. Even when they are hungry for grass or thirsty for water and want to stop to eat, they are scolded, beaten, and forced to continue.

The content of Part 3: Territory of hungry ghosts (Petabhumi)

There are four kinds of birth of hungry ghosts like birth of animals.

Hungry ghosts has four kinds of birth like animals, there are many different group of hungry ghosts; for example,

- Hungry ghosts live in the middle of the ocean
- Hungry ghosts live on the top of the mountains
- Hungry ghosts live in the mountains etc.

- Some kinds do very well, and they have gem castles surrounded by gem walls that are in turn surrounded by moats, they are very beautiful. Some kinds have elephants, horses, slaves, and men; they have vehicles and palanquins that enable them to go travelling by air. However, they are not equal to the Devas in heaven.

- Some kinds of hungry ghosts depend on the period of time, they are hungry ghosts during the period of waxing moon, and they become devas in the period of waning moon. Another kind remains suffering ghosts for a very long time. One kind lives to be 100 years old, and another kind live to be 1,000 years old, another kind live through the period from the coming of one Buddha to the coming of the next Buddha.

- Some kind lives down in the plains and eats awful food. Another kind have celestial castle and eat food like that of the deva. One kind called Phi Su'a (ผีเสื้อ) live in the trees and eat rice for food. Phi Su'a who reborn as result of the three causes can know the deep Dhamma, i.e. the four noble truths. The kind of pisaca can hide themselves and when they are behind a tree, people cannot see them.

There are various characteristics of hungry ghosts, they have no even a single grain of rice or drop of water enters the mouth or throat. One kind has a huge body but a mouth as small as the eye of a needle. Another kind of hungry ghosts is very thin because there is no food to eat. They have only bones and outside skin that covers the bones. Their stomachs-skin is wrinkled and touches their backbones. Their eyes are deep and hollow, and look as if they had been taken out. Their hair is messy and hangs down

so that it covers their mouths. They have no a worthless or tiny piece of cloth to cover their bodies, so generally they are naked, and their bodies have an extremely revolting and ugly odor. They are always greatly troubled in both body and mind. Because they are desperately hungry for food, they cry and moan all the time.

They do not have any strength. Sometime they urge one another to get up, but instead they collapse all over the place, and some fall on their stomachs, some on their backs. Some fall on top of one another and fall this way and that way, but they still struggle to get up. They cry loudly and are terribly distressed, fall and lie there on the ground. Sometime they saw that others had property, and they wanted it, but they have no own property that is because they were miserly and never gave alms. They cheated and took the property of the monks for their own benefit.

Some kinds have bodies like those of the great brahma and are as pretty as gold, but have mouth like those of a pig. They are terribly starved and cannot find anything to eat. That is because they were ordained in the order of nuns, and observed the pure precepts. They have mouths like pigs because they insulted and spoke ill of their teachers and of the monks who kept the precepts. The female hungry ghosts are generally naked and have a strong and revolting odor coming from every part of their bodies. There are lots of flies swarming all over them and eating them, including making holes in their bodies. They give birth to seven more babies and eat the flesh.

Some kinds of female hungry ghosts are generally and ugly from head to toe. Sometime they see rice and water appearing in front of them, and want to reach it for food, but suddenly the rice and water become feces, blood, and pus. Sometime they see cloth appear in front of them, and take it for covering; it becomes a fiery red iron sheet burning their bodies. That is because while they were alive, were angry and cursed at their husbands who gave rice water and clothes as alms for the monks.

The hungry ghosts who have bodies as large and as tall as the trunks of palm trees or mountains, have rough and coarse hair, their bodies have a horribly revolting odor. That is because they never made merit by giving alms and stopped merit making of other people. Another kind who hit their heads continuously with fiery red iron clubs, that is because of the effect of their evil deeds in beating their parents on the head. Some hungry

ghosts have abodes like those of Devas decorated with silver, gold, and gems. They are surrounded with ten thousand female deva who are their attendants. They do not find anything to eat, use their sharp fingernails scrape (like very sharp knives, lances and swords) and scratch their flesh and skin for food. That is because in the previous lives when they were governors did not arrange the affairs of their provinces correctly in accordance with the Dhamma. They allowed bribery and did not deal equitably. They did not act in accordance with justice. They made right people to wrong people.

Some kinds of hungry ghosts generally eat phlegm, vomit, saliva, bodily slough, rotten water, pus, and dirty feces, all of them are disgusting and have a revolting odor. All of this is because of the effect of their evil deeds, i.e., In the previous lives, they generally made offerings of leftover rice, water, and food to good monks who observed the precepts. Because they had deceived the monks concerning their food, they became the hungry ghosts who have to eat only blood, pus, rotten and bloated dogs at all times.

Some hungry ghosts have flames that shoot out from their chests, tongues, and mouths and then spread and burn their entire bodies. That is because they scolded and insulted the monks, and also lied to the monks and elders who observed the precepts in their former lives. Some hungry ghosts have putrefying bodies and are very thin. Their hands are rotting, and their feet are in the process of decomposing. They generally take fire and continuously surround and burn themselves with it. That is because in the previous lives, they surrounded a forest with fire and burned it down, there is no any animals escape in time, and they were burned to death by the spreading fire.

The content of Part4: Territory of the Asura (Petabhumi)

Beings in this land have four kind of birth like animals and hungry ghosts. Some asura generally take birth from egg, some from a womb, some from moisture, and some take birth spontaneously. All of them has two kinds:

1. *Kālahanjaka Asura* (dark and deformed demons)
2. *Dhipaya Asura* (exalted demons)

The first Asura has one gāvuta tall bodies.¹⁰ Their bodies are so very thin like dry leaves. They have eyes as small as the eye of a crab situated at the top of their heads. These dark and deformed asura are unable to find any happiness in their lives. They are the most miserable of all the Asura.

There are two kinds of the dark and deformed Asura (Kālakanjaka Asura); the first kind is subject to much trouble, suffering, and despair. The second kind also has bodies one gāvuta tall, but they are differently formed. Their faces are ugly, their stomachs hang, lips are large, toenails and fingernails are oval in shape, backs are broken, and their noses are crooked. They have harsh faces, always harbor anger in their hearts, and are violent toward other opposite asura. They have elephants, horses, slaves, and men, army equal to that of Indra. They generally live under the Sumeru Mountain.

The land of the asura is ten thousand yojana wide and is normally overlaid with gold plate, it is very bright and beautiful, and it is the city where the asura kings live. The distance from where humans live down to the land of the asura is 84,000 yojana. These asuras have four large cities for living, and have each rulers, and have two rulers in each city. In these cities, there are castles and palaces covered with gold and decorated with the seven gems. Walls were made of gold and decorated with valuable gems. There are 1,000 gates covered and decorated with valuable gems. Moat of cities is as wide as the length of the trunk of a palm tree. In the center of city, there is a golden lake with four kinds of beautiful lotus blossoming. It is decorated with the seven kinds of gems. The Asura kings normally go down to it for playing and having fun.

In the east of the city, there are two Asura kings; (1) Vepacitti Asura (2) Succiti Asura. Vepacitti Asura is the king of the asuras who live in the direction of the Pubbavideha continent. In the south of the city, there are two asura kings; (1) Sambara Asura (2) Suli Asura. Both are the kings of the asuras who live in the direction of Jambu continent. In the west of the city, there are two asura kings; Verasura and Parikāsura. They are the kings of the asuras who live in the direction of the Aparagoyāna continent. And in

¹⁰ One gāvuta is equivalent to 1/4 of a yojana or approximately 2 1/2 miles (2,000 wa).

the north of the city, there are two asura kings; (1) Brahmadata (2) Rāhu. They are the king of the group of asura who live in the direction of the Uttarakuru continent.

All of these Asuras kings, the Asura king named Rahu is the most powerful, strongest, and bravest. He is larger than the lowest devas in the heavens. He is 4.800 yojana tall, the distance around his head is 900 yojana, the distance of his knees is 1,200 yojana and each side measures 600 yojana, forehead is 300 yojana wide, nose is 300 yojana long, the distance between his eyebrows or his eyes is 50 yojana, one end of one of his eyebrows to the other end is 200 yojana, one end of one of his eyes to the other end is 200 yojana, his mouth is 300 yojana deep, the distance across the palms of his hands is 200 yojana, hairs on his feet and hands are as long as 30 yojana.

When Asura Rahu see the beautiful moon and sun, he has a desire to destroy them. When this happens, he climbs up to the top of Yugandhara mountain range and sits there waiting for the sun, which dwells in a castle situated on a golden carriage that has golden accessories and is decorated with a gem called sapphire and emits a thousand beautiful rays. The moon dwells in a castle on a carriage which made of the gem called Maniratana. The carriage is drawn by 500 Sindhava horses. When the sun and the moon travel to where Asura Rahu awaits them, Asura Rahu opens his mouth and suddenly seizes them with his mouth. Sometimes Rahu covers them with his fingers and sometimes keeps them under his chin or armpit. At that time, the sun and the moon lose their glory.

In Buddhist scripture, there is a story referred; The Lord Buddha, Gotama Sakyamuni, when he still stay in this world and had not yet entered his Nibbana. On one occasion, when the Lord Buddha was living at Jetavana, Anathpindika's monastery, near Savatthi. At that time, the moon was seized by King Asura Rahu. Candima devaputta come to see the Lord Buddha, and ask for help, then uttered the following verse:

"Oh Lord Buddha, who has persevered, I prostrate myself at your feet, Now I, who am your slave, am in danger, and am in great distress both in body and mind, I beg you to come to be my refuge and to give me help"

Thereupon the Blessed One addressed a reverse to Asura Rahu:

"Oh Rahu, Candima devaputta has gone for refuge to the Tathagata (Buddha), the Consummate One. Release Candima devaputta. The Buddhas radiate compassion on the world."

Thereupon King Rahu released Candima devaputta, and immediately came to the presence of king Vepacitta asura, and stood beside him trembling with fear and with hair standing on end, and then king Vepacitta asura addressed Rahu by this verse:

"Rahu, why did you suddenly release Candima? Why have you come trembling, and why are you standing here terrified?"

Asura Rahu replied the reason for releasing Candima devaputta to king Vepacitta asura by this following verse:

"I have been spoken to by the Buddha in this verse (requesting me to release Candima devaputta), If I had not released Candima devaputta, my head would have split into seven pieces. While yet I live, I should have had no happiness."

Similar things happen to the sun and Suriya Devaputta come to see the Buddha and ask for help. The Buddha asks the Asura Rahu to release Suriya Devaputta.

In conclusion, The first four kinds of territories, (1) Narakabhumi (2) Tiracchanabhumi (3) Petabhumi and (4) Asurabhumi, are called Kamaduggatibhumi (unhappy places).

The content of Part5: Territory of Men (Manussabhumi)

This part has many various details; there is discussion of human beings in various aspects, i.e.

1. The process of birth from the womb
2. Types of human beings in various dimensions
3. Inhabitants of the four continents
4. The great Emperor
5. Sattaratana (seven kinds of precious things)
6. The Emperor Asoka
7. Jotika millionaire
8. Puñña, kiriya, vatthu (the story of wholesome actions)
9. Four kinds of Birth
10. Four Causes of Death

As it was already mentioned, there are four modes of birth; i.e., born from an egg, from a womb, from moisture and sometime born spontaneously. Three modes occur occasionally, but birth from a womb is the most common for human beings.

There is conclusion of the process of birth from a womb:

When the woman is pregnant and will give birth from the womb, in the first stage of development, the embryo is very tiny and is called a kalala. The kalala is very clear and very beautiful, like sesame oil that has just been scooped up. At the beginning, when the kalala is generated as a form, there are eight kinds of material factors, (1) earth factor, (2) water factor, (3) fire factor, (4) air factor, (5) body factor, (6) sex factor (7) mind-basis factor, and (8) vitality factor. The material factors that are born from food are born in association with the nutritive essence that comes from the rice the mother eats and water she drinks.

The material factor that determines whether the baby will be male or female is there from the moment that **kalala** is first formed. After seven days it becomes like water in which meat has been washed, and it is called **abbuda**. Abbuda grows every day and by the seventh day it is like molten lead in a pot, and it is then called **pesi**. The pesi grows gradually each day, and by the seventh day it has hardened into a lump like the egg of a chicken, and it is then called **Ghana**. The Ghana grows gradually each day and by the seventh day it has developed five protuberances like warts, and it is then called the warted **pancasakha**. These warts become two hands, two feet, and a head. These grow each day, and by the seventh day the palms of the hands and the fingers have developed. Seven days after which makes a total of forty-two days from the beginning, the hair, toenails, and fingernails have developed, and the fetus is then complete with all the requisites for being human.

There are fifty material factors in the middle part of the body, eighty-four material factors in the head, and fifty material factors in the lower part of the body. There are all together 184 material factors that constitute the being in its mother's womb.

All of human beings, there are three kinds of babies born in this world:

- (1) *Abhijatabutta* (the children of superior birth). They are cleverer, more quick-witted, more well-rounded, and better than their parents, and they are richer, more well-to-do, more renowned, have better positions and are more powerful than their parents.
- (2) *Anujataputta* (the children of similar birth), they are born equal to their parents in all respects including their knowledge of principles, their strength, and their appearance are called children of similar birth.
- (3) *Avajataputta* (the children of inferior birth), they are born worse than their parents in every way.

There are four kinds of human beings

1. *Manussanirayako*: they are like hell beings. They suffer great pain, sadness and anguish.
2. *Manussapeto* : they are like hungry ghosts. They have nothing to eat, are terribly destitute, and have an ugly figure and appearance.
3. *Manussatiracchano*. They are like animals. They do not serve their parents and teachers, do not love their brethren, and generally and continuously do evil.
4. *Manussamanusso*: they are fully human. They know wrong and right; they know what is evil? What is meritorious? What is good and beneficial in this life, they fear evil and are ashamed to do it, respect their parents, elders, teacher and the monks, and know the value of the three Jewels. etc.

The person in four continents

1. *Jambu* continent, it is located in the south of Sumeru Mountain. The people in this land have face shaped like the hub of a cart wheel. The normal life-span of people who live in the Jambu continent is not definite, depend on their Dhamma practices.
2. *Pubbavideha* continent, it is located to the east side of the huge Sumaru Mountain. It is 7,000 yajana wide, and has a

circumference of 21,000 Yojana. There are 500 lands that surround it and are its satellites. The people in this land have face shaped like a full moon, they are round like the surface of a circular mirror. The normal life-span of people who live in the Pabbavideha continent extends for 100 years,

3. *Aparagoyana* continent, it is located to the west side of the huge Sumaru mountain. It is 9,000 yajana wide, and there are large and small rivers, mountains, and large and small towns surrounded it and are its satellites. The people in this land have face shaped like the moon on the eighth night after it has begun to wane. The normal life-span of people who live in the Aparagoyana continent extends for 400 years.
4. *Uttarakuru* continent, it is located to the north side of the huge Sumaru mountain. The people in this land have face with four corners that look as if someone had trimmed them in order to make the four sides equal to one another in length. The normal life-span of people who live in the Uttarakuru continent extends 1,000 years. It is 8,000 yajana wide, and there are small lands that surround it and are its satellites. In Uttarakuru Continent, the people are neither too short nor too tall, neither too fat nor too thin. Everything about them is suitable. It can be called “the land of perfection”.

The Great Cakkavatti King

Characteristics of the Great Cakkavatti King are as;

- making merit in their previous life,
- giving service to the splendid three Gems and venerated them;
- knowing the virtues of the Triple Gems.
- giving alms,
- keeping the precepts
- practicing the meditation concerning loving kindness etc.

After his death, he takes his rebirth in heaven. But sometime he will be born to great ruler and king who has splendor and majesty, has a

great and infinite number of attendants with conquest extends over the entire universe,

He contemplates the alms and has given, he contemplates the moral precepts he has taken, he contemplates the Dhamma he keeps, and he practices the meditation concerning loving kindness.

The birth and the growth of the great Cakkavatti king is attended by the same miracles as that of the birth of a Buddha. Great Cakkavatti king is very great so that even the lions (strong animal) and conquer all their enemies cannot resist, but come to pay their respects, to prostrate themselves, and to affirm their loyalty to His Majesty the king.

The great Cakkavatti king knows merit and Dhamma, and teaches the people to know the Dhamma.

The great Cakkavatti king has conquered Jambu continent for 10,000 yojana,

Seven gems of great Cakkavatti king.

The Great Cakkavatti king must have the complete set of seven gems, which are the treasures that identify him as a great Cakkavatti king.

Sattaratana

The great Cakkavatti king must have Sattaratana (Seven kinds of gems).

It is auspicious thing for great Cakkavatti king

1. *Cakkaratana* (the gem wheel), it leads the great cakkavatti king to Jambu lands, and down to the city where the great Cakkavatti king lives. The seven kinds of gems on the bottom of the ocean come together their own accord and line the path where the Cakkavatti king goes with his army and this is because of the splendor and power of the gem wheel.
2. *Hatthiratana* (the gem elephant), it is either the youngest of the Chaddanta-kula or the oldest of the Uposatha-kula
3. *Assaratana* (the gem horse), all Valahaka horses are white with crow black head, and dark mane, able to fly through the air
4. *Maniratana* (the Veluriya-gem), it is from Vepullapabbata with eight facets, the finest of its species, shedding light for a league around.

5. *Itthiratana* (the gem woman), it appears polished and smooth, and is clean, clear and very beautiful. It is belonging either to the royal family of Madda or of Uttarakuru, desirable in every way, both because of her physical beauty and her virtuous character.
6. *Gahapati* (the gem treasurer), It possessed of marvellous vision, enabling him to discover treasures,
7. *Parināyaka* (the gem advisor or), Cakkavatti king generally has 1,000 sons, they all are very handsome and brave, and knows the principles of the wise. He is generally the Cakkavatti's eldest son. All of them, the oldest son has the best knowledge of principles and is more superb than of his younger brothers.

King Asoka¹¹ as the Great Cakkavattiking

In the book "Traibhum praruang", it mentioned to King Asoka as the great Cakkavatti king. He King reigned in a great city named Pataliputta. His queen was named Asandhimitta. At the time he came to possession of his kingdom, all the rulers and all the kings in the Jambu continent, Devas and animals dwelling within the boundaries of this land (underneath it to a depth and above it up to a height of one yojana, came to pay respects and to prostrate themselves before him. In each day, Devas in the Himavanta forest brought him sixteen jars of water from the Anotatta lake to offer. That is because of his merit actions.

The great king Asoka became very faithful to the teaching of the Lord Buddha, and he became very respectful to the Triple Gems in his mind, that is because he heard the preaching of the Dhamma from a novice named Nigrodha.

He has another name "Dhammasokaraja", that is because he was the great king who practice the Dhamma. He generally observes the ten-fold Dhamma for the great kings (Dasavidha Rajadhamma¹²), and does so at all times. They are;

¹¹ He ruled a great Indian Empire in the third century B.C. He was converted to Buddhism and became the subject of a great cycle of Buddhist legends.

¹² Kh.Jā. (MCU) 28/176/111

1. *Dāna* (charity), being prepared to sacrifice one's own pleasure for the well-being of the public, such as giving away one's belongings or other things to support or assist others, including giving knowledge and serving public interests. For example of King Asoka, he arranged many trays of food and offered each day to Buddhist monks.

2. *Sīla* (morality), practicing physical and mental morals, and being a good example of others.

3. *Pariccāga* (altruism), being generous and avoiding selfishness, practicing altruism.

4. *Ājjava* (honesty), being honest and sincere towards others, performing one's duties with loyalty and sincerity to others.

5. *Maddava* (gentleness), having gentle temperament, avoiding arrogance and never defaming others.

6. *Tapa* (self controlling), destroying passion and performing duties without indolence.

7. *Akkodha* (non-anger), being free from hatred and remaining calm in the midst of confusion.

8. *Avihimsa* (non-violence), non-violence, not being vengeful.

9. *Khanti* (forbearance), practicing patience, and trembling to serve public interests.

10. *Avirodhana* (uprightness), respecting opinions of other persons, avoiding prejudice and promoting public peace and order.

Other king, who was the great cakkavatti king and has the great merit actions, is the king Mandhatu. For ordinary or common person, Jotika Millionaire was the example of this case.

Jotika Millionaire

Jotika, the Millionaire Who Possessed Inexhaustible Wealth, he was a treasurer of Rājagaha city who later became an Arahant. At the time of the Vipassī Buddha; he made the merit in the previous life. In this age, he was born as the son of a millionaire (*setṭhi*) in Rājagaha. On the day of his birth, the whole city became one blaze of light, and then his name is Jotika. At the time of his marriage, Sakka (king of Devas) provided for him a palace, seven storeys high, made entirely of precious minerals. Four urns of treasure stood at the four corners and four stalks of sugar-cane made of solid

gold, each the size of a palmyra tree with leaves of precious stones, to remind Jotika of his good deed in the past. Seven yakkhas (titans) guarded the seven gates, each with numerous followers. Bimbisāra (king of Rājagaha), hearing of his splendour, appointed Jotika to the rank of treasurer (setṭhi). Devas brought him a wife from Uttarakuru continent and lodged her in an apartment in Jotika's palace.

At the end of his life, *Jotika* became a monk and was a very pious follower of the Buddha. Once, when he was away listening to the Buddha's teaching, King Ajātasattu (Son of king Bimbisāra, when he was young boy, ever visited the palace with his father had coveted Jotika's wealth, and then he became a king), went with his soldiers to attack the palace in an attempt to take possession of Jotika's wealth. However, the *yakkha*, who was named Yamakoli, routed the army, and King Ajātasattu fled for refuge to the *vihāra* (temple) where Jotika was listening to the Dhamma. Jotika talked to the king that nobody could take anything of his without his sanction. He then challenged the king to remove the rings from his (Jotika's) fingers. Ajātasattu, trying with all his might, failed. Jotika then held out his hands and his rings all fell off. Jotika asked for permission to become a monk in Buddhism. King Ajātasattu agreed, hoping thus to get possession of his riches. Jotika entered the Order (Sangha) and became an Arahant, but at the moment of his attainment of Arahantship, all his wealth and earthly glory vanished and his wife returned to Uttarakuru continent (DhA.iv.221-4).

Jotika Millionaire is included among the five persons who possessed great merit and had special powers due to merit (puññiddhi).

There are many kinds of merit making. Traibhum Praruang mentioned that the kinds of merit that can be made in the world of sensual desire are 17,280 in number, and the kinds of merit making can make people to be born the different kinds of human beings. However, if one wants to accumulate wholesome kamma in this life, there are ten bases or ways (Dasa vatthu) of meritorious action (Puñña-kiriya) that produce good effects and which should be performed by all means.

Ten base of all meritorious action is collectively called 10 puñña-kiriya-vatthu (10 roots of wholesome actions). They are;

- 1) *Dana*: giving charity or generosity
- 2) *Śīla*: morality i.e. observing 5 precepts, 8 or 10 precepts, etc.
- 3) *Bhāvana*: meditation i.e. both tranquillity and insight
- 4) *Apacayana*: reverence to elders and holy persons
- 5) *Veyyavacca*: service in wholesome deeds
- 6) *Pattidana*: sharing or transference of merits
- 7) *Pattanumodana*: rejoicing in others' merits
- 8) *Dhamma-savana*: listening to the Doctrine
- 9) *Dhamma-desana*: teaching the Doctrine
- 10) *Ditthijukamma*: straightening out one's view.

These kinds of merit action lead to the attainment of good and abundant treasures in the realm of desire.

In addition, Tebhūmikathā indicated that there are four Modes of Human Birth in Buddhism as follows;

- 1) Birth from an egg (*Aṇḍajayoni*), like a bird, fish, or reptile
- 2) Birth from a womb (*Jalābujayoni*), like most mammals and some worldly devas
- 3) Birth from moisture (*Samsedajayoni*), probably referring to the appearance of animals whose eggs are microscopic, like maggots appearing in rotting flesh
- 4) Birth by transformation (*Opapatikayoni*), miraculous materialization, as with most devas

There are four causes of death in Buddhism as follows;

- 1) *Ayukhaya* - it is called the expiration of the span of life
- 2) *Kammakhaya* - it is called the expiration of kamma.
- 3) *Upayakhaya* - it is called the expiration of both of these.
- 4) *Upacchedakammakaya* - it is called the expiration because of destructive kamma.

For the destructive kamma, it can sometimes thwart the person's life-prolonging kamma.

The kinds of kamma that cause beings to be held within the cycle of birth and rebirth may be enumerated as follows.

There are three classification of Kamma in Buddhism as follows;

A. Classification according to function

- 1) *Janaka kamma* (Reproductive action), it gives rebirth as a human being. Every birth is conditioned by a past good or bad action, which predominated at the moment of death. Kamma that conditions the future is called as Janaka Kamma.
- 2) *Upathamhaka kamma* (Supportive action), it causes happiness and suffering, including gladness and dissatisfaction. Good action (kusala upathamhaka) and bad action (Akusala action) insists or maintains of the Reproductive action in the course of one's lifetime.
- 3) *Upabilaka Kamma* (Obstructive or Counteractive action),it assembles the bodily effects and frustrates them. It tends to weaken, interrupt and retard the fruition of the Reproductive Kamma.
- 4) *Upaghataka Kamma* (Destructive action), it may quite unexpectedly operate, just as a powerful counteractive force can obstruct the path of a flying arrow and bring it down to the ground. It is more effective than the previous two actions in that it is not only obstructive but also destroys the whole force. This Destructive Karma also may be either good or bad. For example, it does away with the life of beings.

B. Classification according to the order of ripening

- 1) *Garuka Kamma* (Weighty action), it may be either good or bad. It produces its results in this life or in the next for certain. On moral side, it is purely mental as in the case of Jhana (ecstasy or absorption). Otherwise it is verbal or bodily. On the Immoral side, there are five immediate effective heinous crimes (Pancanantariya kamma). It gives result very weightily.
- 2) *Asanna Kamma* (Proximate action), it gives its result quickly, at the moment of death.It gives result immediately

before the moment of dying. At the great time, it plays in determining the future birth of human beings.

- 3) *Acinna Kamma* (Habitual action), it is on habitually performs, recollects and has a great liking. Habits whether good or bad becomes ones second nature, tending to form the character of a person. At unguarded moments, it will become into one's habitual mental mindset. In the same way, at the death-moment, unless influenced by other circumstances, one usually recalls to mind one's habitual deeds
- 4) *Katatta Kamma* (Reserve or cumulative action), it literally means "because done". All actions that are not included in the aforementioned and those actions soon forgotten belong to this category.

C. Classification according to the time of ripening or taking effect

- 1) *Ditthadhammavedaniya Kamma* (Immediately Effective action), kamma to be experienced here and now, when person has either made merit or done evil in one's life, this kamma produces results in the same life.
- 2) *Uppapajavedaniya Kamma* (Subsequently Effective action), kamma to be experienced on rebirth, Kamma is experienced in rebirth; it produces results in one's next life.
- 3) *Aparapariyavedaniya Kamma* (Indefinitely Effective action, kamma to be experienced in some subsequent becoming, it is experienced successively and follows one, it produces result until he reaches the highest goal of Buddhism (Nibbana).
- 4) *Ahosi Kamma* (Defunct or Ineffective action), it is no longer, has lapsed and does not produce any result at all.

In all our lives, when our mind is cut off and death occurs, our bodies do not accompany us at all, only merit and evil will accompany us, they will produce results and become the being. As a result of this evil and merit, the being will be fortunate or unfortunate; some are beautiful, some are not beautiful, some have a long life, some have a short life, some are lords over others, some are the slaves of others, some enjoy good conditions, some do not enjoy bad condition, some have understanding of

the Dhamma, and some have no understanding of the Dhamma. That depends on kamma and result of kamma.

The content of Part 6 :Territory of Devas (Chakamavajara bhumi)

This part describes the Devas who are born in six territories of sensual desire. The Devas can be divided into three kinds as follows;

- 1) *Sammati Devas* (gods by convention), they are called “Deva” by common agreement. The rulers and kings, who know the basic principles, merit, Dhamma, and act in accordance with all ten of the Dhammic rules for kings (Dasavitharajadhamma), are called as Deva by common agreement.
- 2) *Upatti Devas* (gods by rebirth), they are called “Deva” by birth. The devas, who are in the six upper realms of sensual desire in the celestial region extending upward until it reaches the Brahma world above, are called as Deva by birth.
- 3) *Visuddhi Devas* (gods by purification), they are called “Deva” by purity. The Lord Buddha, Pacceka Buddha and Buddha’s followers who are fully perfected saints and have entered Nibbana, are called as Deva by purification

The Six Heavens of the Desire Realms

There are many abodes for Devas in Buddhism, some Devas live in the peak of the mountains in our land, and some Deva live in the middle of the foliage of trees. If someone chops the tree at its fork and it breaks, the abode falls apart, if the tree breaks by itself, the castle of the Devas is completely destroyed. These places and abodes such as these are distributed to them by other Deva who are sent by the four guardians (catumaharajika Devas) of the world; when they wish for any place, they cannot choose or take it by themselves. They can take it by four guardians’ permission. All of Devas are reborn by transformation (Opapatikayoni).

6. *Catumahārājikā* (The realms of the Four Great Kings)

They are along with their retinues; reside upon the fourth terrace of Sumeru Mountain. Upon the lower terraces live, in descending order, the

gods of the Ever-Ecstatic, Garland-Bearers, and Vessel-Bearers. The crests of the seven mountain range, the sun, the moon, and all the stars also belong to the abodes of the Four Great Kings. It is said that Vishnu resides in this realm. Fifty human years equal one day in this realm.

The four great kings are; (1) King Dhatarattha, he is the king of all the devas on the eastern side of the royal Sumeru mountain all the way to the Cakkavala wall, (2) Lord Virupakkha, he is the king of the devas, of the kingly garuda, and of the kingly naga on the western side as far as the Cakkavala wall., (3) Lord Virulhaka, he is the king of the kumbhanda (yakka) on the southern side reaching all the way to the Cakkavala wall, (4) Lord Vessavana the great, he is the king of the yakkhas and devas on the northern side of the royal Sumeru mountain reaching all the way to the Cakkavala wall.

7. *Tāvatiṃsa* (The realm of thirty-three Devas)

From the realm of the four great kings upward a distance of 336,000,000 wa, there is the realm of the thirty-three devas. The Thirty-three Gods with Lord Sakka (Indra) as their king, a devotee of the Buddha, presides over this realm. Many devas dwelling here live in mansions in the air. This is the uppermost terrestrial heaven, and is located on the peak of Sumeru Mountain. It contains the city Fair to See, in which Indra is King. A hundred human years equal one day in this realm. There is the Vejayanta castle in the middle of this city of the thirty-three devas. It is the most exquisitely beautiful and is covered with the seven kinds of gems.

8. *Yāma* (the realm of the Yama Gods)

It is high above the heaven of the thirty-three devas, upward 672,000,000 wa. This is the first celestial heaven. It is located in the space above Mount Sumeru and, as such, it is no longer subject to the attacks of the demi-gods. Free of all difficulties. Two hundred human years equal one day in this realm. In this land full of joy gem castles, silver castle, and gold castles provide the abodes. The devas who live in this land full of joy know merit and know Dhamma. In addition, the great Bodhisatta, who will descend to be enlightened and become Lord Buddha, live in this level of heaven.

9. *Tusita* (the realm of the satisfied gods)

The Buddha resided here until the time came to take rebirth in the human realm, and demonstrate the twelve deeds of the supreme nirmanakaya. Before passing from Tushita, he prophesied the bodhisattva Maitreya's enlightenment as the Buddha to follow him, and placed his crown on Maitreya's head, making him his regent. Maitreya will abide here until the time has come for him to demonstrate the twelve deeds. Later, the Buddha returned to give teachings to his mother, who had been reborn here after giving birth to him. It is said that wicked Mara also resides in this heaven. Four hundred human years equal one day in this realm.

10. *Nirmāṇarati* (the realm of the gods who rejoice on their own creations)

Gods in this realm create and enjoy their own objects of pleasure. Eight hundred human years equal one day in this realm.

11. *Parinimmitvasavati* (the realm of gods who lord over the creation of others)

This is the most refined state in which one can be reborn within the desire realm. Gods in this realm enjoy pleasures created magically by other gods. Sixteen hundred human years equal one day in this realm. The previous eleven realms are sensuous Bhumis

The content of part 7: Territories of sixteen Brahmās (*Rupavajrabhumi*)

Rupavajrabhumi or territories of material factors are different from lands of Devas in the six heavens. The material factors (rupabhūmis) consist of sixteen realms. Beings are reborn in these lands as a result of attaining the jhanas. The prevalent mode of experience here is meditative rather than sensory. They have bodies made of fine matter. The sixteen worlds correspond to the attainment of the four jhanas. The devas of the material factors have physical forms, but are sexless and passionless. Beings in the lower territories are not able to see beings in territories higher than theirs. They are not subject to the extremes of pleasure and pain, or governed by desires for things pleasing to the senses, as the beings of the Kāmabhūmi

are. Their bodies do not have sexual distinctions. Like the beings of the Arupavajjarabhumi, they have minds corresponding to the jhānas.

12 . *Brahma Pàrisajja* (Realm of great Brahmas' attendants)

Retinue / servants of Mahà Brahma. Retinue of Brahma (brahma-parisajja deva): The "Councilors of Brahmā" or the devas "belonging to the assembly of Brahmā.

13. *Purohita Brahma* (Realm of great Brahmas' ministers)

Ministers / advisors of Mahà Brahma. Beings in these planes enjoy varying degrees of jhanic bliss. The Ministers of Brahmā are beings, also originally from the Ābhāsvara territories that are born as companions to Mahābrahmā after he has spent some time alone. Since they arise after his thought of a desire for companions, he believes himself to be their creator, and they likewise believe him to be their creator and lord.

14. *Mahà Brahma* (Realm of great Brahmas)

Great Brahmas. Two of this realm's more famous inhabitants are the Great Brahma, a deity whose delusion leads him to regard himself as the all-powerful, all-seeing supposedly creator of the universe, and Brahma Sahampati, who begs the Buddha to teach Dhamma to the world. One of this realm's most famous inhabitants is the Great Brahma, a deity whose delusion leads him to regard himself as the all-powerful, all-seeing creator of the Universe. According to the Brahmajāla Sutta, a Mahā brahmā is a being from the Ābhāsvara territories who falls into a lower world through exhaustion of his merits and is reborn alone in the Brahma-world; forgetting his former existence, he imagines himself to have come into existence without cause.

The mental state of the devas of first three Brahmā worlds corresponds to the first jhana. Like all beings, the brahmas are still tied to the cycle of rebirth, though sometimes they forget this and imagine themselves to be immortal.

15. *Parittābha Deva* (Realm of Brahmas with limited luster)

Devas of Limited Radiance. The world of devas of "limited light". Their lifespan is two mahakappas (2 eons).

16. Appamāñña Deva (Realm of Brahmas with infinite luster)

Devas of Unbounded Radiance. The world of devas of "limitless light", that is because they meditate. Their lifespan is four mahākappas (4 eons).

17. Abhassara Deva (Realm of Brahmas with radiant luster)

Devas of Streaming Radiance. The Abhassara devas have a life-span of eight mahakappas (8 eons). After that period they are reborn in a lower realm

These three territories are a result of attaining the second jhana. The mental state of the devas of the Ābhāsvara worlds corresponds to the second jhāna, and is characterized by delight (pīti) as well as joy (sukha).

18. Paritāsubha Deva (Realm of Brahmas with limited aura)

Devas of Limited Glory. The world of devas of "limited beauty".

19. Appamāñña subha Deva (Realm of Brahmas with infinite aura)

Devas of Unbounded Glory. The world of devas of "limitless beauty".

20. Subhakiñña Deva (Realm of Brahmas with steady aura)

For the Devas of Refulgent Glory or Devas of Radiant Glory. Their life-span of sixty-four mahakappas (64 eons). A run-of-the-mill person having stayed there, having used up all the life-span of those devas, goes to hell, to the animal womb, to the state of the hungry ghosts.

These three realms are a result of attaining the third jhana. The mental state of the devas of these worlds corresponds to the third jhana, and is characterized by a quiet joy (sukha). Their bodies are steady light.

21. Vehapphala Deva (Realm of Brahmas with abundant reward)

Very Fruitful Devas, they enjoy varying degrees of jhanic bliss. In the Jhana Sutta of the Anguttara Nikaya the Buddha said "The Vehapphala devas, monks, have a life-span of 500 eons. A run-of-the-mill person having stayed there, having used up all the life-span of those devas, goes to hell, to the animal womb, to the state of the hungry shades.

22. *Asanna Sattà* (Realm of non-percipient beings)

Unconscious beings, Mindless beings, only body is present; absence of sannacetāsika. Realm of mindless beings who have only bodies without consciousness. Rebirth in this plane results from a meditative practice aimed at the suppression of consciousness. They take up this practice assume release from suffering achieved by attaining unconsciousness. However, when the life span in this realm ends, they pass away and are born in other planes where consciousness returns.

These realms are a result of attaining the fourth jhana. They remain in the tranquil state attained in the 4th Jhana, and is characterized by equanimity (Upekkha).

23. *Aviha Deva* (Realm of Brahmas who do not fall from prosperity)

Devas not falling away. They live their full life span. The world of the "not falling" devas, perhaps the most common destination for reborn Anāgāmins (the third level of noble person). Many achieve arahantship directly in this world, but some pass away and are reborn in sequentially higher worlds of the Pure Abodes until they are at last reborn in the Akanitṭha world.

24. *Atappa Deva* (Realm of Brahmas who are serene)

Untroubled Devas. They are not troubled by the five hindrances. A class of devas whose company mortals long for. They belong to the suḍḍhavaṣa territory. They are Anagamis. The unworried territory is the name of a class of devas inhabiting the first of the five pure abodes, and there is last rebirth.

25. *Sudassa Deva* (Realm of beautiful Brahmas)

Beautiful Devas. They have magnificent/ beautiful body forms. The world of the beautiful devas is said to be the place of rebirth for five kinds of *anāgāmins*.

26. *Sudassi Deva* (Realm of Brahmas who are clear-sighted)

Clear-sighted Devas. They see things with ease. The "clear-seeing" *devas* live in a world similar to and friendly with the Akanitṭha world.

27. *Akanittha deva* (Realm of the highest or supreme Brahmas)

Peerless Devas. Beings who become non- returners in other planes are reborn here, where they attain arahantship. The world of devas "un-equal in rank". The highest of all the Rūpadhātu worlds (material factors), it is often used to refer to the highest extreme of the universe.

The Pure lands are distinct from the other worlds of the material factors in that they do not house beings who have been born there through ordinary merit or meditative attainments. Birth in these five realms is a result of attaining the fruit of non-returning or Anagami (the third level of enlightenment). These Pure Abodes are accessible only to those who have destroyed the lower five fetters (Sangyojana). They will destroy their remaining five fetters in the Pure Abodes. They are called "non-returners" because they do not return from that world, but attain final nibbana there without coming back.

The content of Part 8: Territories of four formless Brahmas (*Arupavajarahumi*)

They are the Immaterial world, or the world without material factors. The beings in last four realms are born as a result of attaining the Four Formless Jhana or arūpadhyānas. The inhabitants of these realms are possessed entirely of mind. Having no physical form or location, they are unable to hear Dhamma teachings. They achieve this by attaining the formless jhana levels in a previous life, and now enjoy the fruits (vipāka) of the good karma of that accomplishment for a period before rebirth in a lower plane again. They do not interact with the rest of the universe. They are;

28. *ĀkāsānañcāyatanDeva* (Realm of infinite space)

Sphere of Infinite Space. Rebirth in this plane is a result of attaining the first formless jhana. It is identical with the 1st formless absorption. They are the absorptions without form. This is because they refer to states of consciousness where there is no perception of a form or body. They correspond to heavenly realms which also have no form or body. That is, beings re-born to the formless realms, which are some of the heavenly planes, do not have a body, but do have pleasant existences.

29. *Vinnanancayatana Deva* (Realm of infinite consciousness)

Sphere of Infinite Consciousness. The Sphere of Infinite Consciousness. Rebirth in this plane is a result of attaining the second formless jhana. In this sphere formless beings dwell meditating on their consciousness (*vijñāna*) as infinitely pervasive.

30. *Ākincannayatana Deva* (Realm of nothingness)

Sphere of Nothingness, Rebirth in this plane is a result of attaining the third formless jhana in a previous life. This is considered a form of perception, though a very subtle one. This was the sphere reached by ascetic named "*Ālāra Kālāma*", the Buddha's first teacher. Alara Kalama thought that it is the state of awakening or liberation

31. *Nevasannanasannayatana Deva* (Realm of neither perception nor non-perception)

Sphere of neither Perception nor Non-Perception. The beings in this plane only have mind and no physical body. They are unable to hear Dhamma. In this sphere, the formless beings do not engage in perception. Ascetic named "*Udaka Ramaputa*" reached this plane and thought that this is awakening. After having experienced this state the Buddha realized that it will eventually lead to further rebirth.

in addition, the eight part still describes six auspicious rays of the Buddha

1. *Nilā* = Green
2. *Pitā* = Yellow
3. *Lohitā* = Red
4. *Odata* = white
5. *Manjettha* = crimson (deep red)
6. *prapassara* = glistening (shining)

These rays whirl in circles and revolve gloriously as they are emitted from the body of Lord Buddha. when the Lord Buddha comes to be born in our world, these formless Brahmas still have faith and worship the Lord Buddha.

The content of Part 9: Avinibbhokharupa (*Arupavajarahumi*)

Aniccalaksana (Impermanent)

This part concludes the contents of three worlds (Kamabhumi, rupabhumi and Arupabhumi); the beings who are born in the three worlds, even though Cakkavatti king, or like Lord Deva or Brahmas, are never at any time able to maintain themselves with their prestige and treasures, they must perish and are separated from those treasures. When it reaches the time for their lives to come to an end, they wander around and back and forth in these three bhumis. This goes on continuously without ever ceasing. It may be said that beings in this cycle of birth and death are impermanent (Aniccata). Aniccalaksana (impermanent) is equal for all beings in these three worlds.

The beings in kamabhumi, after their life-span comes to an end, sometime they go to be born in equal, in lower, or in higher realm, They can be born in all eleven realms that constitute the world of sensual desire, but they can never go to be born in any of the twenty levels of the brahma world. As for example beings who are born as animals, sometimes become animals again, sometime they go to be suffering ghosts, sometime they become asura, sometime they become human beings. Everything depends on their wholesome and unwholesome actions, if they do wholesome actions, they will go to be born higher realms, but they do bad actions they will go to be born lower realms.

Human beings who do virtuous things die or leave human world, they go to be born in any one of the various heavens, or go and enter into Nibbana, but they do not go to five pure abodes of Brahma. Deva beings can go to be born in the same six upper realms of sensual desire, in the human realm, in four realms of loss and woe, or in the eleven levels of the world of the brahma with only a remnant of material factors, they sometime can be born in the four levels of the brahma without material factors. In the case of the brahma with only a remnant of material factors who have minds and are in the ten levels that extend downward from - the realm of the beings who are without perception but who do not reach the path and the fruit of the path - it sometimes happens that when their life-span come to an end they are born in one of these same ten levels of the brahma world. Brahma beings who are without perception, when their life-span comes to an end, can come down to be born in all of the seven

levels that are the happy realms and enjoy the treasure that is happiness, but they can never go to be born in any realms other than these.¹³

The Sumeru Mountain

Characteristic of Sumeru Mountain

Sumeru mountain is in the middle of the universe. It is 84,000 yojana tall, it extends 84,000 yojana under the water, it is 84,000 yojana thick, it is round, and it has a circumference of 252,000 yojana. Its eastern quarter, which is on the side of the Pabbavideha continent, is completely the color of silver. The quarter in the direction of the head of the bed, which is on the side of this Jambu continent where we live, is completely the color of the gems called sapphire. The western quarter of the royal Sumeru, which is on the side of the Aparagoyana continent, is completely the color of the gems called crystal jewels. The quarter in the direction of the foot of the bed, which is on the side of the Uttarakuru continent, is completely the color of gold. The eastern quarter, which is completely the color of silver, is 63,000 yojana wide, the one that is completely the color of the gems called sapphire is 63,000 yojana wide, the western quarter, which is completely the color of the gems called crystal jewels, is 63,000 yojana wide, and the quarter on the side of the foot of the bed, which is completely the color of gold, is 63,000 yojana wide.¹⁴ On top of the peak of the royal sumeru mountain there is the Vejayanta castle, which is in the center of the city of the thirty-three devas, and is 10,000 yojana across. Under the royal Sumeru mountain is the world of the asura, which is 10,000 yojana wide. There are three mountains like the three stones that hold a cooking pot, and they support the base of the royal Sumeru mountain, these are called the three-peak range and each of these three peaks is 4,000 yojana high. Under the base of the three-peak range, in between the mountains, are the land and cities of the asura world.

Sumeru is the polar center of a mandala-like complex of seas and mountains. The square base of Sumeru is surrounded by a square moat-like

¹³ Frank E. Reynolds & Mani B. Reynolds, *Three worlds according to King Ruang : A Thai Buddhist Cosmology* p.273-274.

¹⁴ Frank E. Reynolds & Mani B. Reynolds, *Three worlds according to King Ruang : A Thai Buddhist Cosmology* p.275.

ocean, which is in turn surrounded by a ring wall of mountains, which is in turn surrounded by a sea, each diminishing in width and height from the one closer to Sumeru. There are seven seas and seven surrounding mountain-walls, until one comes to the vast outer sea which forms most of the surface of the world, in which the known continents are merely small islands. The known world, which is on the continent of Jambudvīpa, is directly south of Sumeru.

Name of mountain and Ocean	Width (yojanas)	Height/Depth (yojanas)	Circumference (yojanas)
Sumeru mountain	84,000	84,000	252,000
Sidantara ocean	84,000	84,000	756,000
Yugandhara mountain	42,000	42,000	1,008,000
Sidantara ocean	42,000	42,000	1,260,000
Isindhara mountain	21,000	21,000	1,386,000
Sidantara ocean	21,000	21,000	1,512,000
Karavīka mountain	10,500	10,500	1,575,000
Sidantara ocean	10,500	10,500	1,638,000
Sudassana mountain	5,250	5,250	1,669,500
Sidantara ocean	5,250	5,250	1,701,000
Nemindhara mountain	2,625	2,625	1,716,750
Sidantara ocean	2,625	2,625	1,732,500
Vinataka mountain	1,312 / 4,000 wa	1,312 /4,000 wa	1,740,375
Sidantara ocean	1,312 / 4,000 wa	1,312 /4,000 wa	1,748,250
Assakaṇṇa mountain	656 / 2,000 wa	656 / 2,000 wa	1,752,187

Assakanna to Cakkavāḷa wall	30 / 6,000 wa	relatively shallow	
Cakkavāḷa mountain (wall) (circular edge of the world)	82,000	82,000	

Table 10: Shows the width, the height/depth and circumference of the mountains and Oceans surrounding the royal sumeru mountain.

40,000 yojanas is also the height at which the Sun and Moon circle Sumeru in a clockwise direction. This rotation explains the alteration of day and night; when the Sun is north of Sumeru, the shadow of the mountain is cast over the continent of Jambudvīpa, and it is night there; at the same time it is noon in the opposing northern continent of Uttarakuru, dawn in the eastern continent of Pūrvavideha, and dusk in the western continent of Aparagodānīya. Half a day later, when the Sun has moved to the south, it is noon in Jambudvīpa, dusk in Pūrvavideha, dawn in Aparagodānīya, and midnight in Uttarakuru. The next three terraces down the slopes of Sumeru are each longer and broader by a factor of two. They contain the followers of the Four Great Kings, namely nāgas, yakṣas, gandharvas, and kumbhāṇḍas.¹⁵

There are twelve signs of the zodiac: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The sun travels in these paths, and each day it moves 7,500 yojana further along the path. The sun moves along successively for thirty days and having covered a distance of 225,000 yojana, it then crosses over from one sign of the zodizc into the next there are three seasons; (1) cold season (2) hot season and (3) rainy season. Each season has four months, and all three seasons together constitute one year. When the moon appears on the third night, the sun has moved 300,000 yojana ahead of where it had been when the moon was dark. The moon becomes increasingly large on each

¹⁵ C., Huntington, John, The circle of bliss : Buddhist meditational art. Bangdel, Dina., Thurman, Robert A. F., Los Angeles County Museum of Art., Columbus Museum of Art. Chicago: Serindia Publications, C.E. 2003.

successive night like that until, by the fifteenth night, the sun has gone 1,350,000 yojana away from the moon, at this time, when the sun has disappeared beyond the royal Sumeru mountain, and the sun and the moon stay across from another; it is called the night of the full moon¹⁶.

There are three levels of beings in the universe: (1) Kāmabhūmi (Desire realm), Rūpabhūmi (Form realm), and Ārūpabhūmi (Formless realm). Kāmabhūmi is located to Sumeru mountain which is said to be surrounded by four island-continent. The southernmost island is called Jambu continent (Jambudīpa). The other three continents around Sumeru are not accessible to humans from Jambu continent. Jambudīpa is shaped like a triangle with a blunted point facing south. In its center, it is a gigantic Jambu tree from which the continent takes its name; it means "Jambu Island".

Jambudīpa is one of the four great continents which are included in the Cakkavāla and are ruled by a Cakkavatti. They are grouped round Sumeru mountain. There is Himavanta forest with its eighty-four thousand peaks, its lakes, mountain ranges, etc.. This continent derives its name from the Jambu-tree. This continent is 10,000 yojanas in extent, 4,000 yojanas are covered by the ocean, 3,000 yojanas by the Himavanta forest, while 3,000 yojanas are inhabited by human beings.

In the Himavanta forest, there are seven large bodies of water (lake): (1) Anottatta (2) Kannamunda (3) Rathakara (4) Chaddanta (5) kunala (6) Mandakini (7) Sihapapata, all are equal in width (432,000 wa), in depth (432,000 wa), and in circumference (1,296,000 wa).

Jambu continent is the region where the humans live and is the only place where a being may become enlightened by being born as a human being. In Jambudīpa, they may receive the gift of Dharma and come to understand the Four Noble Truths, the Noble Eightfold Path and ultimately realize the liberation from the cycle of life and death or Nibbana.

The content of Part 10: The Destruction and Birth of the worlds

Beings who have consciousness and are born in the thirty-one realms are impermanent and perish because the king of death brings them to

¹⁶ Frank E. Reynolds & Mani B. Reynolds, Three worlds according to King Ruang : A Thai Buddhist Cosmology p.283-287.

an end. In addition, everything that has only material factors and no consciousness in the twenty lower realms (but not in the realm of the beings who receive a great reward, in the realm of those who are beyond perception, or in realms above those) - that is, in the places that are lower than the realm of those who are beyond perception and of those who receive a great reward including our realm (for example, the royal Sumeru mountain) - perish because of fire, water, and wind.¹⁷

The fire destroys more often than the water, and the water destroys more often than the wind (fire 64 times, water 8 times, and wind 1 time). When the fire destroys, it destroys all 11 levels of Kamabhūmis and first three levels of Rupabhūmis (brahmaparisajja, brahmaparohita and mahabrahmma). When the water destroys, it destroys all 11 levels of Kamabhūmis and first six levels of Rupabhūmis (paritabha, Appamanapa and Aphassara), when the wind destroy, it destroys all 11 levels of kamabhūmis, and first nine levels of Rupabhūmis (...parittasubha, appamanasupa and supakinhaka).

When the world will be destroyed, that is because people do evil deeds with their bodies, their mouths and their minds, they do not know any merit or practice the Dhamma at all...etc. disasters occur everywhere throughout the cakkavala, the rice, the vegetation, and the water sources are as dry as if they had been scorched by fire, and people are disturbed everywhere. The wise people see signs such as these, they will make merits and practice the Dhamma, when they die, as a result, they will go to be born as Devas and Brahmas where the consuming fire does not reach.

When the destruction will be, there are two rising suns, the Heat increased sequentially and extremely, the five large parallel rivers dry out completely. The sun rises one by one until there are seven suns. After the seventh hot sun rises, seven large fish in the seven Sidantara oceans will die. Their bodies melt and become oil, and the oil flows and burns the Assakanna mountain and Jambu Dīpa and everywhere until Brahma realms.

When the fire burns like that, Devas and Brahma generally escape upward to the upper realms where the burning fire does not reach, and they are pressed closely together like flour packed in a measuring

¹⁷ Frank E. Reynolds & Mani B. Reynolds, *Three worlds according to King Ruang : A Thai Buddhist Cosmology* p.305.

container. There is very long time in empty kappa (sunnata). Before origin of the world comes, the brahma named "Mahabrahmadhiraja" come down to look the water, if he sees one lotus, he predicts that one Lord Buddha will be born in the coming kappa, if he sees two lotus ... three lotus.... there, he predicts that there will be two Lord Buddha, ... and if he sees three, four or five lotus there, he predicts that there will be born three, four or five Lord Buddha, and if there is no lotus, he predicts that there will be no Lord Buddha in the coming kappa.

As the water rapidly dries, the level goes down and all four winds blow actively. The winds blow the water and make ripples that change into froth. After it is no longer froth, it changes into kalala, which is like the water in which rice has been boiled. After it is no longer kalala, it changes into abbuda, which is like rice that has been boiled until it becomes like paste. After it is no longer abbuda, it changes into pesi. Then it becomes Ghana and forms lumps. After it is no longer Ghana, it changes into a surface that is a golden realm as before. This realm has a sparkling and extremely beautiful appearance, and is like the dwelling that was formerly there, the jewel castles arise everywhere like those that were there before – and this level is call the realm of brahma ministers.¹⁸ The brahma then come to live in this level as before and Then Devas come down to live as before. Everything is like in former times. There is no place whatsoever that is different than it had been before. There royal sumeru mountain appears, Himavanta forest appears, seven great lake appear....and so on..

After the sun and the moon have come into being, the twenty-seven lunar mansions, the stars, and the multitude of stars come to be after that, there are days and nights, years and months, and seasons. The period that extends from the beginning of the receding of the waters that causes the lands, the glowing sky, and the earth to reappear, to the point at which the sun, years, and months reappear, is one immense duration and is called an expanding kappa of immense duration.¹⁹

¹⁸Frank E. Reynolds & Mani B. Reynolds, Three worlds according to King Ruang : A Thai Buddhist Cosmology p.314.

¹⁹Frank E. Reynolds & Mani B. Reynolds, Three worlds according to King Ruang : A Thai Buddhist Cosmology p.319.

The people who have been born in the earth eat the nutritive essence from the earth. When time has passed, they have greed, do not know merit and do not practice Dhamma. Good flavor soil disappears. They have a great amount of greed in matters of sensual craving. male and female beings appear. they married and built their house for living. They accumulate a lot of rice wheat and paddy. And then they divide the places and regions. But some people are greedy, have wicked hearts and seize the places that belong to others, and the others are provoked so that they chase and beat, and then they go to pay their respects to the Lord Bodhisatta, asking him to be their Lord and leader. and do of Settlement of disputes. The people endow him with three names (1) Mahasammata (great elect king), that is because the people appoint him to be their superior. (2) Khattiya, that is because the people agree to have him divide the highland fields, the lowland fields, the rice, and the water among them. and (3) Raja (king), that is because he pleases the senses and the minds of the people. Other people work according to their aptitudes and preferences, and then there are brahmins, vessa and sudra among the human society

The content of Part11: Nibbanakatha

This part describes about the Nibbana and the path for attaining the Nibbana. The author of the book started by explaining the value of Nibbana:

The treasure of Nibbana brings a very high degree of pleasure, happiness, and tranquility; nothing can be found to equal it. If the treasures of Indra and the brahma are taken and compared to that of Nibbana, it is like taking a firefly and comparing it to the moon, or if it is not like that it is like taking a drop of water at the end of a strand of hair and comparing it to the water in an ocean that is 84,000 yojana deep, or if it is not like that, it is like taking a speck of dust and comparing it to the Sumeru mountain. It is impossible to calculate completely the superbness of Nibbana, the treasure of Nibbana is happiness beyond measure, and there is nothing to be found that can be compared with it, there is no becoming sick or ill in any way, and there is no becoming old, no dying, no perishing, and no separating

from one another at all. This treasure is greater than those in the human world, the devata world, or the brahma world.²⁰

There are two kinds of Nibbana;

1. **Saupadisesa Nibbana** (Nibbana with the substratum of life remaining or extinction of the defilements)
2. **Anupadisesa Nibbana** (Nibbana without any substratum of life remaining or extinction of the Aggregates)

But when the Lord Buddha attained Nibbana, there were three kinds;

1. Kilesa Nibbana (Nibbana of the defilements)
2. Khandha Nibbana (Nibbana of the aggregates)
3. Dhatu Nibbana (Nibbana of relics)

The Paths that lead to Nibbana

There are eight paths leading to Nibbana: they consist of magga 4 and phala 4;

Maggas 4

- 1) Sotapattimagga (the path of those who have entered the stream)
- 2) Sakadagamimagga (the path of those who will be reborn only one more time)
- 3) Anagamimagga (the path of those who will not be reborn again)
- 4) Arahattamagga (the path of those who attain Nibbana)

Phala 4

- 1) Sotapattiphala (the fruition enjoyed by those who have entered the stream)
- 2) Sakadagamiphala (the fruition enjoyed by those who will be reborn only one more time)
- 3) Anagamiphala (the fruition enjoyed by those who will not be reborn again)
- 4) Arahattaphala (the fruition enjoyed by those who attain Nibbana).

²⁰ Frank E. Reynolds & Mani B. Reynolds, Three worlds according to King Ruang : A Thai Buddhist Cosmology, (in Traibhum (Thai edition) p.149-155).

Before attaining Nibbana, Practitioners who need to attain Nibbana must have 5 Jhanas ²¹ (contemplation), 8 Samapattis (attainments), and 6 Apinna (ultra-conscious insight). The last point of six Aphinna is asavakkhaya nana (knowledge of the exhaustion of all mental intoxicants). When practitioners attained this aphinna, their minds can wash away all defilements and will be pure.

In addition, practitioners must practice any one of 40 Kammatthana²² to have Nimitta (Sign / mental image) accompanied with Jhana (jhanarammana). They are:

1. *Parikamma-nimitta* (preliminary sign)
2. *Uggahanimitta* (learning sign; abstract sign; visualized image)
3. *Patibhāga-nimitta* (sign; conceptualized image).

That leads practitioners minds to be peaceful continuously and deeply, having upacarasamathi (access concentration) and appanasamadhi (attainment concentration), and then they will attain the 8 jhanas respectively. Jhanas 8 consist of Rupajhanas 4 (Jhanas of the Fine-Material Sphere), and Arupjhanas 4 (Jhanas of the Immaterial Sphere)

After attaining Arupajhana, practitioners develop and improve their attainments to Vipassana nana (insight knowledge), they consider deeply three characteristics of existences (Aniccata – impermanence, dhukkata – state of suffering, and anattata – not-self) in Nama and Rupa (Mind and Matter) or five aggregates. The mind is in Gottarabhunana (Knowledge of deliverance from the worldly condition), they reaches to the noble paths (Ariyamagga) and noble fruits (Ariyaphala), then realize and understand deeply the four noble truth, become Arantaship or Nibbana at last.

2.5 Conclusion

This chapter gives details of the Situation and Environment of Buddhism in Sukhothai Period, The Author of Tebhūmikathā, The main Source of Tebhūmikathā, The Structure and Contents of Tebhūmikathā. There is Conclusion as follows;

²¹ In Abhidhamma, Jhanas were divided into 5 kinds.

²² 40 Kammatthana are 10 kasinas, 10 Asuphas, 10 Anussatis, 4 brahmavihara or appamanna, 4 Arupa, 1 ahare patikulasanna, and 1 catuthatuvavatthana.

The Situation and Environment of Buddhism in Sukhothai Period is very good for propagation of Buddhist teachings, because Buddhism was supported and believed by Sukhothai people, and all the rulers of Sukhothai kingdom were Buddhists. Even if Buddhism in Sukhothai kingdom was Mahayana school, but then became Theravada Buddhism in the time of King Ramkhamhan. King Ramkhamhang. There was widely promotion of Buddhism and certainly study Pali language in Sukhothai Kingdom. It may be said that Sukhothai was golden age of Buddhism, which commenced by king Ramkhamhaeng and reached its zenith in the reign of King Lithai (granson of King Ramkhamhaeng).

King Lithai or Phraya Lithai as author of Traibhum Praruang or Tebhūmikathā was the pious and deeply understand of the Buddha's teachings. He was the Dhammaraja (Pious King), constructed many Buddhist temples and Artifacts in Sukhothai Kingdom. King Lithai had strong interest in Buddhism and its spread and also built the important Buddha image in the northern land of Siam called "Phraputtachinnarat". King Lithai, who was a writer, collected many sources of Buddhist scriptures to create the important religious literature which the oldest recorded book in Thai history. His aims are: to teach Dhamma to his mother and general people.

The main sources of Tebhūmikathā are from many Buddhist scriptures, both primary source and secondary source, numbers of them are about thirty-three books which contain of Tipitaka, Atthakatha Tika, and Anutika, including other concerning Buddhist scriptures. That is because Tebhūmikathā connected to various details of Buddhism.

Tebhūmikathā has the big structure of contents, that is because although the term "Traibhumi" means Three world, but, there are thirty-three worlds of existences in details, they are;

<h2 style="margin: 0;">Traibhumi</h2> <h3 style="margin: 0;">(3-31)</h3>		
<p>1. kamabhumi or Kamavajarabhumi (The Sensuous World) (11)</p>	<p>2. Rupabhumi or Rupavajarabhumi (the Fine Material World) (16)</p>	<p>3. Arupabhumi' or Arupavajarabhumi (The Immaterial World) (4)</p>

The contents of Tebhūmikathā has eleven parts, they are;

Part 1 Bhumi of the hell Beings (bhumi 1). It explains about characteristics of hell beings, the cause of birth in the hell, kinds and numbers of the hells, including living conditions in the Hell.

Part 2 Bhumi of the Animals (bhumi 2). It clarifies about territories of the animals, four kinds of birth in this realm, various kinds of animal beings.

Part 3 Bhumi of the suffering Ghosts (bhumi 3). It expounds about territory of hungry ghosts, dwelling places and living conditions of hungry ghosts.

Part 4 Bhumi of the Asura (bhumi 4). It gives details of territory of the Asura, characteristics and living conditions of Asura beings.

Part 5 Bhumi of human beings (bhumi 5). It illustrates the characteristics of human beings in various aspects. For examples, the process of birth from the womb, type of human beings in various dimensions, inhabitants of the four continents, the great Emperor, King Asoka as a model of Cakkaratti, Jotika millionaire, wholesome actions, four kinds of birth and four causes of death.

Part 6 Bhumi of six Devas (bhumi 6-11). It indicates the six levels of Devas who are born in territories of sensual desire.

Part 7 Bhumi of sixteen formal Devas or Brahmas /material factors (bhumi 12-27). It mentions characteristics and living conditions of Brahma beings in sixteen territories of material factors.

Part 8 Bhumi of four formless Devas or Brahmas /immaterial factors (bhumi 28-31). It talks about living conditions and characteristics of four formless brahmas who are born in the immaterial world.

Part 9 Avinibhogarupa ((Mahabhutarupa 4 + Upadanarupa 4 = 8). It demonstrates the impermanent of all beings in three worlds, characteristics of Sumeru mountain as the center of universe.

Part 10 Destruction and Renewal of the world. This part refers to conditions and causes of destruction and birth of the world.

Part 11 Nibbana and the Path. The last part describes about value of Nibbana and the paths of attaining of Nibbana which is the highest goal of Buddhism.

Chapter III

Development of Tebhūmikathā to Thai Society

The contents of Tebhūmikathā contain various details of Buddhist teachings and influences to Thai society in many conditions, some of the content in the Tebhūmikathā is used as a development for Thai society in important religious works, for example Buddhist Arts, Political Ideas, Ethics and Morality and cosmological concepts in Buddhism. Tebhūmikathā or TraibhumPhraRuangis well known and widespread throughout Thai society. It makes a great importance in the development of Thai religious thought, and it has served as an important source of literary and artistic inspiration. In this chapter, I will demonstrate the development of Tebhūmikathā referring in the book to Thai society in the way of life or practical way.

3.1 Development of Tebhūmikathā to Buddhist Arts

Buddhist arts are the artistic practices that are influenced by Buddhism. It includes art media which depict Buddhas, bodhisattvas, and other entities; notable Buddhist figures, both historical and mythical; narrative scenes from the lives of all of these; mandalas and other graphic aids to practice; as well as physical objects associated with Buddhist practice, such as vajras, bells, stupas and Buddhist temple architecture.¹ Traibhum plays an important role in Thai Buddhist art. The religious architecture, sculpture and painting are inspired by the structure and the depiction of Traiphumphruang. There are three kinds of Buddhist arts from Tebhūmikathā;

3.1.1 Arts in architecture

Architecture is the art or practice of designing and constructing buildings². Development of *Tebhūmikathā* to Buddhist arts in Architecture was seen in practice of designing and constructing Buddhist

¹ Jonathan Ciliberto. Buddhist Art News, 14 March 2017, (online) <https://buddhistartnews.wordpress.com/what-is-buddhist-art/>

² Oxford University. Oxford Living Dictionaries, 20 December 2017, (online) <https://en.oxforddictionaries.com/definition/architecture>

Temples and Viharas or religious buildings. Although the time had passed for more than 600 years, the belief of the Three World, the Universe, is still having the influence over the Thai people in term of their living existence and has been hidden inside the belief and faith of Buddhist people through the underline media in the form of Lanna architectural Buddhism or temples in the northern part of Thailand which can be seen in the form of building drawing plan, including the detailed composition of the decoration inside and outside of the buildings in connection with the motto of the Three Worlds, the Universe, narrating about the three Worlds consisting of; 1) Sensual sphere where the human beings, inhuman beings and animals are living 2) Fine material sphere, the living place of the formed celestial beings or Brahma 3) The immaterial sphere, the living place of the formless Brahma or celestial beings. Each world contains the complicated details hidden by the senses of status and forms of each World containing human beings, inhuman beings, animals, Brahma, celestial beings, trees and environment of each world.³ Many Thai Buddhist temples was influenced by the concept of cosmology in Tebhūmikathā. The pattern of Buddhist architecture reflects the picture of the Three Worlds, in addition, the detailed composition of the interior and exterior decorations have put the Worlds in order in term of Buddhism belief. Thai Buddhist temples consist of different compositions and have been designed to be a single universe according to the center of the Three Worlds.

3.1.2 Sculpture (or statue)

Sculpture is the art of making two- or three-dimensional representative or abstract forms, especially by carving stone or wood or by casting metal or plaster⁴. Development of Tebhūmikathā to Buddhist arts in Sculpture appears in the Buddha image, carving stones with Buddha's image. There is creation the Buddha statue with attitude of coming down from Tavatimsa heaven, including Deva's image, Devathida's image, lion's image, kinnaree's image and garuda's image etc.,

³ Chananchida yuktirat, **Cosmology in Architecture Buddhist, Journal of Art and Design**, SuanSunandhaRajabhat University : p. 48-62.

⁴ Oxford University. Oxford Living Dictionaries, 20 December 2017, (online) <https://en.oxforddictionaries.com/definition/sculpture>

which are animals inhabiting Himavanta forest, near Sumeru Mountain. This reflects the contents and belief appeared in Traibhum.

3.1.3 Painting

Painting is the action or skill of using paint, either in a picture or as decoration.⁵Development of Tebhūmikathā to Buddhist arts in painting is Buddhist painting or mural. We can see the painting like that from Church wall, sermon hall in a monastery, and sanctuary in many Thai Buddhist temples. These pictures concern with the hell or heaven, Himavanta forest or Sumeru mountain, Devas or Devathida etc., which explain the story appearing in Tebhūmikathā. This reflects the contents and belief from Tebhūmikathā.

In general, we can also see Thai Buddhist arts in architecture, sculpture, and painting from the buildings of grand palace, for example, construction of Merumas mountain for the Royal Cremation Ceremony, Lanna Arts and Thai houses, which all developed by the contents of Traibhum. It also Includes the creation of images of animals mentioning in the traibhum, such as Garuda, Naga and Yakkha (giant) etc.

From the description, we will find that traibhum is an important Buddhist scripture; it is presumed that all forms of Buddhist Arts are developed by Buddhist philosophy brought from the book named "Traibhum".



Figure 1: Shows Buddhist arts concerning with map of Phrasumeru⁶

⁵ Oxford University. Oxford Living Dictionaries, 20 December 2017, (online) <https://en.oxforddictionaries.com/definition/sculpture>

⁶ Public information, PhraMeru Mas (the royal crematorium) for the late king BhumibolAdulyadej, 9 December 2017, (online) <https://kingrama9.bangkokpost.com>.

3.2 Development of Tebhūmikathā to Political Ideas

Political ideas means to a thought or suggestion as to a possible course of action relating to the government or public affairs of a state. Development of Tebhūmikathā to Political Idea is about the ruler and ruled. For the Ruler, Tebhūmikathā indicates the good characteristics of the ruler in various conditions. In Traibhum, it is described that the ruler should be a Bodhisattva. He becomes a person of great importance in bringing people to the point of liberation and relieve the suffering of the people, including maintain the peace of society.

As mentioned in the Book "*Tebhūmikathā*", the rulers must be Dhammaraja and have three main qualifications, namely;

1. Qualifications of Wisdom, The quality of having experience, knowledge, and good judgment; the quality of being wise.
2. Qualifications of purity, the ruler must have a good behavior.
3. Qualifications of compassion, Sympathetic pity and concern for the sufferings or misfortunes of others.

TraibhumPraRuang is also mentioned.ten virtues of the rulers called in the Palias "*DasavithaRajadhamma*" The concept of ten virtues is one of the important concepts in the use of power of government. This was brought from the mahahangsajataka. They are;

1. Dāna (charity), being prepared to sacrifice one's own pleasure for the well-being of the public, such as giving away one's belongings or other things to support or assist others, including giving knowledge and serving public interests.
2. Sīla (morality), practicing physical and mental morals, and being a good example of others.
3. Pariccāga (altruism), being generous and avoiding selfishness, practicing altruism.
4. Ājjava (honesty), being honest and sincere towards others, performing one's duties with loyalty and sincerity to others.
5. Maddava (gentleness), having gentle temperament, avoiding arrogance and never defaming others.

6. Tapa (self-controlling), destroying passion and performing duties without indolence.

7. Akkodha (non-anger), being free from hatred and remaining calm in the midst of confusion.

8. Avihimsa (non-violence), exercising non-violence, not being vengeful.

9. Khanti (forbearance), practicing patience, and trembling to serve public interests.

10. Avirodhana (uprightness), respecting opinions of other persons, avoiding prejudice and promoting public peace and order.

DasavithaRajadhamma is a key principle in the use of the authority of the king by the ruling class. It does not mean only for the king, but for all the people who use the power to govern. (This will be interpreted in the manner of expanding into the present society. In modern times, we will apply to people who are prime ministers or governors, and even at the family level.)

In the point of political ideas from Tebhūmikathā, PhraSrisudhammethi (SuthepPussadhammo) concluded it in his thesis named "Theravada Buddhism's Influence on the King Lithai's Idea of Politics and Government : A Case Study of Traibhumikatha" as follows;

There are evolutionary changes in the role of the King. The fact is that, the role of the King has changed from the "Lord of war" to be the "Lord of Dhamma". The main cause is an acceptance of Theravada Buddhism to be the nation's religion. The effect of such accepted is that, there is an encouragement absolute freedom for all individuals, freedom for self-interest, and freedom for sharing society's utilities. Such freedom has been constrained by the code of conduct and morality of the society. The impact of Theravada Buddhism does effect on the basic morality of society. Norms and Values of the society are consistency with action and seed namely "Doctrine of Karma". It is therefore, under the king Lithai regime, the code of conduct, goodness, and goodness of mind are measurements to keep the society being in the state of peacefulness, smoothness, and progressiveness, so there is no need for any strong punitive law and order to protect the society. An impact of Theravada Buddhism on administration has been inherited on society's morality,

political culture since Sukothai period, unfortunately, part of such inheritances have been ignored thus the question arises whether "Norms" and "Values" of the present society have been changed or not.⁷

3.3 Development of Tebhūmikathā to Ethics and Morality

Meanings of ethics and morality is entirely Moral principles that govern a person's behavior or the conducting of an activity or Principles concerning the distinction between right and wrong or good and bad behavior, and it may be also called a set of personal or social standards for good or bad behavior and character. Development of Tebhūmikathā to Ethics and Morality was seen in general contents of Tebhūmikathā. It can be said that the contents of Tebhūmikathā is the important principle of Ethics and morality in Buddhism. It is a set the framework for conduct to keep the society peaceful.

The main sources of Buddhist ethics and morality are the Triple gems (Buddha, Dhamma and Sangha). The Buddha is the discoverer of liberating knowledge (or Dhamma) and hence he is the foremost teacher. The Dhamma is the Buddha's teachings indicating the noble truth. The Sangha is the community of noble ones (ariyasangha), who study and practice the Dhamma and have attained some knowledge and can thus provide guidance and preserve the teachings. A proper understanding of Dhamma in Tebhūmikathā is vital for proper ethical and moral conduct.

As previously mentioned, there are a lot of Buddhist ethics and morality appeared in Tebhūmikathā. To make it easier to understand, it will be divided as follows; such as precept (Sīla), gratitude, responsibility and so on.

Ethics and Morality appeared in the Precepts (Sīla)

Śīla is one of three sections (Sīla, Samādhi, and Paññā) of the Noble Eightfold Path, and it is a code of conduct that embraces a commitment to harmony and self-restraint with the principal motivation

⁷PhraSrisudhammethi (SuthepPussadhammo), Theravada Buddhism's Influence on the King Lithai's Idea of Politics and Government: A Case Study of Traibhumikatha, Master Thesis of MCU. B.E. 2536.

being non-violence. It has been described as Buddhist ethics and morality in Buddhism. For laypeople, the foundation of Buddhist ethics and morality is the five precepts which are common to all Buddhist schools. The precepts or "five moral virtues" (pañca-silani) are not commands but a set of voluntary commitments or guidelines to help one live a life in which one is happy, without worries, and able to meditate well. The precepts are supposed to prevent suffering and to weaken the effects of greed, hatred and delusion. They were the basic moral instructions which the Buddha gave to laypeople and monks alike. Breaking one's sīla as pertains to sexual conduct introduces harmfulness towards one's practice or the practice of another person if it involves uncommitted relationship⁸. Keeping each precept is said to develop its opposite positive virtue.

The five precepts of laypeople are:

1. Abstaining from killing;
2. Abstaining from stealing
3. Abstaining from sexual misconduct;
4. Abstaining from false speech;
5. Abstaining from intoxicants causing heedlessness

In addition, there are eight precepts for the keepers of uposatha precepts in holy religious day, ten precepts for novices, and two hundred-twenty seven precepts for Buddhist monks etc.

Ethics and Morality appeared in Principle of Kamma and Rebirth

A central foundation for Buddhist morality is the law of karma and rebirth. The Buddha is recorded to have stated that right view consisted in believing that (among other things): "'there is fruit and ripening of deeds well done or ill done': what one does matters and has an effect on one's future; 'there is this world, there is a world beyond': this world is not unreal, and one goes on to another world after death.'⁹Karma is a word which literally means "action" and is seen as a natural law of the universe which manifests as cause and effect. In the Buddhist

⁸ Stewart McFarlane in Peter Harvey, ed., *Buddhism*. Continuum, 2001, pages 195-196.

⁹ (MN 117, Maha-cattarisakaSutta).Keown, Damien; *Buddhist Ethics A Very Short Introduction*, pg 5.

conception, Karma is a certain type of moral action which has moral consequences on the actor.¹⁰ It can be said that The Tebhūmikathā has presented the Buddhist principle of ethics and morality containing the principles of living people from all walks of life, especially the Law of Kamma which is action consistent with the way of life, culture, and customs of Thai people. Good actions can produce their result in the present life, and bring beings to be reborn born in the good realms or heaven.

The core of karma is the mental intention (cetana). The root of one's intention is what conditions an action to be good or bad. There are three good roots (non-attachment, benevolence, and understanding) and three negative roots (greed, hatred and delusion). Actions which produce good outcomes are termed "merit" (puñña - fruitful, auspicious) and obtaining merit is an important goal of lay Buddhist practice. The early Buddhist texts mention three 'bases for effecting karmic fruitfulness' (puñña-kiriya-vatthus): giving (dana), moral virtue (sila) and meditation.¹¹ One's state of mind while performing good actions is seen as more important than the action itself. The Buddhist Sangha is seen as the most meritorious "field of merit". Negative actions accumulate bad karmic results, though one's regret and attempts to make up for it can ameliorate these results.¹² Tebhūmikathā describes that all one's past actions are said to mold one's consciousness and to leave seeds (Bīja) which later ripen in the next life. The goal of Buddhist practice is generally to break the cycle, though one can also work for rebirth in a better condition through good deeds.¹³ When the people understand and believe in the principle of kamma and rebirth, they will avoid the bad actions, that is because they don't need to be reborn in bad realms (i.e. hell or hungry ghosts) in the future. on the contrary, they will do good actions to be reborn in the heaven. It can be summarized that the actions are the causes that lead beings to be born in the realms according to their Kammās.

¹⁰ Keown, Damien; Buddhist Ethics A Very Short Introduction, pg 5.

¹¹ Peter Harvey An Introduction to Buddhist Ethics Cambridge University Press 2000, p. 19.

¹² Wikipedia, the free encyclopedia. Buddhist ethics, 25 December 2017, (online) https://en.wikipedia.org/wiki/Buddhist_ethics.

¹³ Ibid.

Ethics and Morality appeared in the Main Teachings of Buddhism

There are many of the main Buddhist teachings reflecting ethics and morality in Buddhism, but the teachings which are representative of principle of Buddhist ethics and morality and connected with other Buddhist teachings are Trisikkha (threefold training).

Trisikkhā (threefold training) is the way of training which leads practitioners to improve and develop in three characteristics namely; behavioral characteristic by training in higher virtue (Adhi Sīla-sikkhā), mental characteristic by training in higher mind (Adhicitta-sikkhā), intellectual characteristic by training in higher wisdom (Adhipaññā-sikkhā). It's the sustainable development of human life, and finally, it's the noble way (Ariya-magga) of Training to the end of suffering (Nibbāna).

In addition, Trisikkha has relation with other Buddhist teachings, for example, Trisikkha and Ariyamagga 8 (noble eightfold path), Trisikkha and Ariyasacca 4 (four noble truths), Trisikkha and Ovādapāthimokkha, Trisikkha and Puññākiriya vatthu 10, Trisikkha and Bhāvanā 4, and Trisikkha and Visuddhi 7 etc., all of them are said in Tebhūmikathā, and they support and help people to have good conduct by avoiding evil, doing good, and purifying the mind.

I will show the four noble truths in explanation of this story. The Four Noble Truths express one of the central Buddhist worldview which sees worldly existence as fundamentally unsatisfactory and stressful (Dukkha). Dukkha is seen to arise from craving, and putting an end to craving can lead to liberation (Nirvana). The way to put an end to craving is by following the Noble Eightfold Path taught by the Buddha, which includes the ethical elements of right speech, right action and right livelihood. From the point of view of the Four Noble Truths, an action is seen as ethical if it is conducive to the elimination of Dukkha. Understanding the truth of Dukkha in life allows one to analyze the factors for its arising, that is craving, and allows us to feel compassion and sympathy for others. Comparing oneself with others and then applying the Golden Rule is said to follow from this appreciation of

Dukkha¹⁴. In Buddhist concepts, these teachings are Buddhist ethics and morality, that is because they can promote spiritual development and leading to Nibbana.

3.4 Development of Tebhūmikathā to Buddhist Cosmology

Cosmology is the study of the nature and origin of the universe¹⁵. It is the science of the origin and development of the universe. Modern cosmology is dominated by the Big Bang theory, which brings together observational astronomy and particle physics¹⁶. Development of Tebhūmikathā to Cosmology appeared in the description of the 31 planes of existence in samsara according to the contents of Tebhūmikathā, which brought them from the PaliTipitaka and atthakatha (commentaries). The concept that Sumeru mountain is the center of the universe.

Tebhūmikathā describes the causes of rebirth in thirty-one planes. Nobody is immortal that plays a creative role in the cosmic process. All are simply elevated beings who had been reborn in new planes as a result of their actions, words, and thoughts. There are more than 10,000 crore (100 billion) solar systems in our Galaxy, and more than 10,000 crore (100 billion) galaxies in our Universe. There are many Universes in space. Past and future lives may occur on other planets. The data for the 31 planes of existence in samsara are compiled from the MajjhimaNikaya, AnguttaraNikaya, SamyuttaNikaya, DighaNikaya, KhuddakaNikaya, and others. The 31 planes of existence can be perceived by a Buddha's Divine eye (dibbacakkhu) and some of his awakened disciples through the development of jhana meditation. According to the suttas, a Buddha can access all these planes and know

¹⁴ Peter Harvey An Introduction to Buddhist Ethics Cambridge University Press 2000.

¹⁵ Cambridge University. Cambridge Dictionary, 24 December 2017, (online) <https://dictionary.cambridge.org/dictionary/english/cosmology>.

¹⁶ Oxford University. Oxford Living Dictionary, 25 March 2017, (online) <https://en.oxforddictionaries.com/definition/cosmology>.

all his past lives as well as those of other beings¹⁷. There is no eternal heaven or hell in Buddhist cosmology. Beings are born into any realm according to their past kamma. When they pass away, they take rebirth once again elsewhere according to the quality of their kamma: wholesome actions bring to born in a favorable rebirth, while unwholesome actions lead to an unhappy one.

The realms of existence are customarily divided into three main worlds (31 worlds in details) They are;

(1) Kamabhumi (The Sensuous World). It consists of eleven realms. They are both pleasurable and unpleasurable. The four realms of hell, animals, hungry ghosts and Asurakaya are called as kamaduggatibhumi (unpleasurable lands), and the seven realms of human beings and six Devas are called as kamasugatibhumi (pleasurable lands).

(2) Rupabhumi (The Fine-Material World). It consists of sixteen realms whose inhabitants (devas) experience extremely refined degrees of mental pleasure. These realms are accessible to those who have attained at least some level of jhana and who have thereby managed to (temporarily) suppress hatred and ill-will. They are said to possess extremely refined bodies of pure light. The highest of these realms, the Pure Abodes, are accessible only to those who have attained to "non-returning," the third stage of Awakening¹⁸.

(3) Arupabhumi (The Immaterial World). It consists of four realms that are accessible to those who pass away while meditating in the formless jhanas.

According to principle of Buddhist cosmology, Sumeru mountain is the middle of the universe, at the top of the universe are four realms of purely mental rebirth (Arupabhumi 4). Below them are realms of pure form where the gods dwell. The lowest level is the realm of desire. It consists of the heavens where the Brahmas, including Indra, known as Sakka, the protector of Buddhism, live. There are also levels

¹⁷ Wikipedia, the free encyclopedia. Buddhist cosmology of the Theravada school, 20 February 2017, (online) https://en.wikipedia.org/wiki/Buddhist_cosmology_of_the_Theravada_school.

¹⁸ This information was assembled from a variety of sources, 21 January 2017, (online) <https://www.accesstoinight.org/ptf/dhamma/sagga/loka.html>.

for humans, animals, asuras (jealous gods). Below these are the realms of hungry ghosts (petas) and the hells.

Sumeru is the great mountain above the mountains, lies at the center of the universe and is the home of the gods. Located on the vertical axis of the egg shaped cosmos, it is surrounded by seven concentric mountain rings, around which revolve the sun, moon, the planets and the continents of the earth. The earth itself is a huge disk with four continents , supported by a vast circular ocean, which is supported by "gold earth," which in turn is supported by a layer of air which rest in space. Within the universe are many such worlds.¹⁹

Buddhists believe that Meru lies between four worlds in the four cardinal directions; that it is square at the bottom and round at the top; it has a length of 80,000 yojana, one half of which rises into heaven, whilst the other half goes down into the earth. That side which is next to our world consists of blue sapphires, which is the reason why heaven appears to us blue; the other sides are of rubies, yellow and white gems." At the base Sumeru mountain are golden mountains and four continents, including Jambubudvida, "the everyday human realm"²⁰ ."

mountain and Ocean	Width (yojanas)	Height/Depth (yojanas)	Circumference (yojanas)
Sumeru mountain	84,000	84,000	252,000
Sidantara ocean	84,000	84,000	756,000
Yugandhara mountain	42,000	42,000	1,008,000
Sidantara ocean	42,000	42,000	1,260,000
Isindhara mountain	21,000	21,000	1,386,000
Sidantara ocean	21,000	21,000	1,512,000

¹⁹ Jeffrey Hays, **Buddhism Cosmology, Hell, Symbols**, last updated March 2014, (online) <http://factsanddetails.com/world/cat55/sub355/item1330.html>

²⁰ Ibid.

Karavīka mountain	10,500	10,500	1,575,000
Sidantara ocean	10,500	10,500	1,638,000
Sudassana mountain	5,250	5,250	1,669,500
Sidantara ocean	5,250	5,250	1,701,000
Nemindhara mountain	2,625	2,625	1,716,750
Sidantara ocean	2,625	2,625	1,732,500
Vinataka mountain	1,312 / 4,000 wa	1,312 /4,000 wa	1,740,375
Sidantara ocean	1,312 / 4,000 wa	1,312 /4,000 wa	1,748,250
Assakaṇṇa mountain	656 / 2,000 wa	656 / 2,000 wa	1,752,187
Assakanna to Cakkavāḷa wall	30 / 6,000 wa	relatively shallow	
Cakkavāḷa mountain (wall) (circular edge of the world)	82,000	82,000	

Table 11: Shows the width, the height/depth and circumference of the mountains and Oceans surrounding the royal Sumeru Mountain.

In the point of Buddhist cosmology, Asst. Prof. Chalongdej Kuphanumat, has concluded his research named "A Study on Buddhist Cosmology Conception in LanNa Paintings for the Creations of Contemporary Arts" as follows:

The conception of Buddhist cosmology is an important concept that explains human spiritual structure. The explanation was achieved by creating an imagery which depicted the nature of abstractedness and

compared it to the corresponding concrete aspects of nature according to the worldview of people in the past. The conception of Buddhist cosmology referred to the three worlds: the nether or sensual world, the corporeal world and the ethereal or formless world. These depicted the status of all creatures, including the physical features and components of the universe or cosmos. In the LanNa social and cultural contexts, the cosmology concept was an important basis of the old wisdom which was indicative of their strong faith in Buddhism and the monarchy as reflected in their literature and art. In the study of Lan Na painting in terms of conception, symbolism and art forms, it was found that cosmology concepts identified in the paintings were also related to the story of the Buddha, the Jataka, and folk literature as conveyed through symbols. The formats and techniques of LanNa paintings were distinctive and conveyed symbolic meanings related to other kinds of art disciplines found in LanNa Buddhist sites in a holistic manner. This creative accomplishment was also an artistic medium that reflected the profound meaning of the Buddhist Dharma. Moreover, the researcher was able to use the knowledge gained from the study as an inspiration to create contemporary art works in the form of mixed media and installation. The works were derived from the cosmology concept in LanNa paintings, thereby preserving and continuing thought and culture which were the products of Buddhist intellect²¹.

3.5 Conclusion

This chapter describes development of Tebhūmikathā to Thai Society appearing in Buddhist Arts, Political Ideas, Ethics and morality, and Buddhist cosmology. There is a conclusion as follows;

Buddhist arts which are developed by Tebhūmikathā consist of Buddhist architecture, Buddhist sculpture, and Buddhist painting.

We can see Buddhist architecture in construction of buildings in many Thai Buddhist temples, for example Kuti (cubicle), vihara (sanctuary), and Sala (Multipurpose pavilion) etc. they influenced by

²¹ Chalongdej Kuphanumat, A Study on Buddhist Cosmology Conception in LanNa Paintings for the Creations of Contemporary Arts, Journal of Silpakorn University, vol. 34/3, (B.E. 2557): 17-42.

Tebhūmikathā. For Buddhist sculptures, it is about creation of the Buddha image or carving stones with the Buddha's image, including various images of animals indicated in Tebhūmikathā, for example Deva's images, garuda's images and Lion's images etc. lastly, we can see Buddhist painting from the Buddhist wall, Buddhist chapel which painted the pictures concern with the hell or heaven, Himalaya forest, and Sumeru mountain etc. In general, we can see Buddhist Arts from the buildings of grand palace, construction of Merumas mountain for the Royal Cremation Ceremony or Lanna Buddhist Arts etc.

Political Ideas, which appeared in Tebhūmikathā, focus on the qualifications of the ruler. The ruler should be a Dhammaraja or Cakkavatti who has three qualifications; namely qualification of wisdom, qualifications of purity, and qualification of compassion. And the ruler must have ten virtues called "DasavithaRajadhamma", i.e. charity, morality, altruism, honesty, gentleness, self controlling, non-anger, non-violence, forbearance, and uprightness. The dasavithadhamma is the key principle in the use of the authority of the king. It is not only for the king, but it can be applied for all the people who use the power to govern.

Development of Buddhist ethics and morality can be seen in general contents of Tebhūmikathā. That is because Dhamma in Tebhūmikathā is a set of the framework for conduct to keep the people peaceful. There are many Buddhist ethics and morality in Tebhūmikathā, for example, paying respect to the triple gems (Buddha, Dhamma, and Sangha), and keeping sila (it will embrace a commitment to harmony and self-restraint with the principal motivation being non-violence). The principle of kamma and rebirth is the important instrument for controlling ones in the good way of life. That is because when the people believe in law of kamma and rebirth, they will try to do good actions in order to achieve good fruits and to be reborn in good realms (heaven), and they will not do bad things which will bring bad fruits to them and will be born in bad realms (hell) in the future. In addition, the main teachings in Buddhism are considered as ethics and morality, that is because when the

people understand and practice them rightly, they will improve and develop themselves in order to attain higher qualifications.

For the concept of development of Tebhūmikathā to Buddhist cosmology, it is the idea that Sumeru mountain is the center of the universe. According to the principle of Buddhist cosmology, there are four realms of Arupabhumi brahmas at the top of the universe, sixteen realms of Rupabhumis brahmas below them, and then it is the realm of desire devas, human beings, animal, asura, hungry ghosts, and hells. It is explained in Tebhūmikathā that Sumeru is the great mountain above the mountains, lies at the center of the universe, it is surrounded by seven concentric mountain rings, revolves the sun, the moon, the planets and the continents of the earth.

Chapter IV:

An Analysis of the Knowledge Development of Tebhūmikathā in Thai Society

From Sukhothai to Rattanakosin period, Tebhūmikathā or Traibhumpraruang is well known, and play a significant role in creation of a religious literature, tradition, faith, belief, arts, political ideas, ethics and morality, and cosmological concept in Thai society. However, in this modern society, there are many changes, some of the traibhum was criticized and analyzed by later scholars who are more influenced by scientific thought, and some of Traibhum such as 31 planes is described as a mental development or status of mind. In the reign of King Rama I, he ordered to make Traibhumvinijjachaya (a book criticizes traibhum) to improve and apply the contents of Traibhum for modern Thai society.

There are many analytical issues in Tebhūmikathā, for example, issues of kamma, issues of rebirth, issues of hell, and issues of heaven etc., for my research, the researcher will analyze the application on the main four issues, namely (1) Issues of Thai Buddhist Arts (2) Issues of Thai Political Ideas (3) Issues of Thai Buddhist Ethics and Morality, and (4) Issues of Thai Buddhist Cosmology. That is because these 4 issues cover other issues, and reflect of other issues in explanation the content of the Tebhūmikathā.

4.1 Knowledge Development of Tebhūmikathā to Thai Buddhist Arts

As it was previously explained, Tebhūmikathā was developed to Thai Buddhist Arts in all branches (Architecture, sculptures and Painting). After the Sukhothai period, Thai Buddhist arts have been continuously applied by generation to generation. For example;

Buddhist Arts in Lanna period.

Buddhist arts in Ayutthya period.

Buddhist arts in Thonburi period.

Buddhist arts in Rattanakosin period.

In Lanna period (C.E. 1292 - 1775), the development of Tebhūmikathā leads to create as Lanna Buddhist arts with a belief from Traibhum. There are many temples in the northern part of Thailand, which were developed by motivation of the contents appearing in Traibhum, for example, Wat Phrasingh, Wat Chedi Luang, and Wat Ton Kwen in Chiangmai city, Wat Phra That Lampang Luang, Wat Lai Hin Luang, Wat Pong Sanuk in Lampang city. These temples have been designed according to the contents of the Traibhum that the Sumeru Mountain is the center of universe. In this issue, Chananchidayuktirat, gave an explanation of cosmology in Lanna Buddhist arts in her research named "Traibhum motto in Lanna Buddhist Architecture" as follows;

“The motto of the Three Worlds, the Universe or Phra Ruang, the Three World, is the important cultural heritage of Thailand for long period of time. The three Worlds, the Universe, is the motto that have been passed on in the form of imaginary composition with substance relating to the moral maintenance by way of narrating the story of the world that has been divided into different Worlds in order to make the Buddhists to fear for committing sins and focus on teaching the people to do good deeds and refrain from committing evil deeds. Phra Ruang, the Three Worlds, is the royal work of King Lithai the First, the fifth King of Sukhothai Kingdom who composed this work in about B.E. 1888 (1345)”. The researcher found that the architectural Buddhist area in the northern part of Thailand has been surveyed for collecting the details of areas, drawing plan, including the detailed compositions inside and outside of all six temples, they are Wat Phra Singh, Wat Chedi Luang, Wat Ton Kwen in Chiang Mai Province; Wat Phra That Lampang Luang, Wat Lai Hin Luang, Wat Pong Sanuk in Lampang Province. The pattern of Lanna architectural drawing plan reflects the picture of the Three Worlds, the Universe drawing plan. In addition, the detailed composition of the interior and exterior decorations have put the Worlds in order in term of Buddhism belief for the analysis which can be concluded that Lanna

architectural Buddhism or temples consist of different compositions and have been designed to be a single universe according to the motto of the Three Worlds, the Universe. The researcher has analyzed and moderated the form by writing the overlapped drawing of the Three Worlds, the Universe, and the temples' drawing plan as well as all detailed of the drafted pictures for comparison together with detailed tables as the database for the education benefit and for the conservation of Lanna architectural Buddhism in Thailand¹

For example;



Figure 2: Shows Lanna Buddhist Architecture with motto from Traibhum at Wat Ton Kwen (WatIntharawat)²

In addition, there are still Lanna Buddhist arts, which were created by motivation of the contents of Traibhum, appeared in many temples of the northern part of Thailand.

¹ ChananchidaYuktirat, **Motto of Cosmological Traibhum in Lanna Buddhist Architecture** (Thai edition).Journal of Art and Design, SuanSunandhaRajabhat University : pp.48-62.

² Renown Travel. **WatInthrawat**, Fine example of classic Lanna style architecture, 15 March 2018, (online) <https://www.renown-travel.com/temples/wat-inthrawat.html>.

In Ayutthya period (C.E. 1351 -1767), there is a great discovery of Traibhum (Ayutthaya edition) in the National Library of Paris's Version, France. That changes some Buddhist scholars' mind that Tebhūmikathā or Traibhum was not written in Sokhothai period, it was a religious literature in Ayutthaya period. However, some content of Ayutthaya Traibhum version was different from Sukhothai version. It is a blend of Buddhism and Brahmanism, which connects between the contents of Traibhum and Ramkian. In this issue, Phakphon Sangngern explained on his research that traditionally, the Tribhum is considered a Buddhist narrative while the Ramakian is a Brahman-Hindu story. However, it is revealed that The National Library of Paris's version of the Traibhum contains both beliefs. The study also finds that the National Library of Paris's version of the Traibhum illustrates not only Thai people's understanding of the Ramakian in the past but also the juxtaposition between Buddhism and Brahmanism-Hinduism³. In other hand, it was found that Traibhum of Ayutthaya version has two parts of contents namely (1) the story of Traibhum (2) the story of Phramalaya. This second part was added from the original version. And Phramalaya (Thai: พระมาลัย) was more popular than Traibhum in Ayutthaya period. It has been discovered and currently preserved at the National of Paris, France. This documentary of Traibhum never has been before found in Thailand. Many scholars think that there is no writing version of Traibhum in Ayutthaya period, it has only picture version. So, this discovery is a historical change.

³ Phakphon Sangngern, The National Library of Paris's Version of Tribhum: A Study of Its Juxtaposition to Ramakian, Master Thesis of Kasetsartuniversity. 2557.

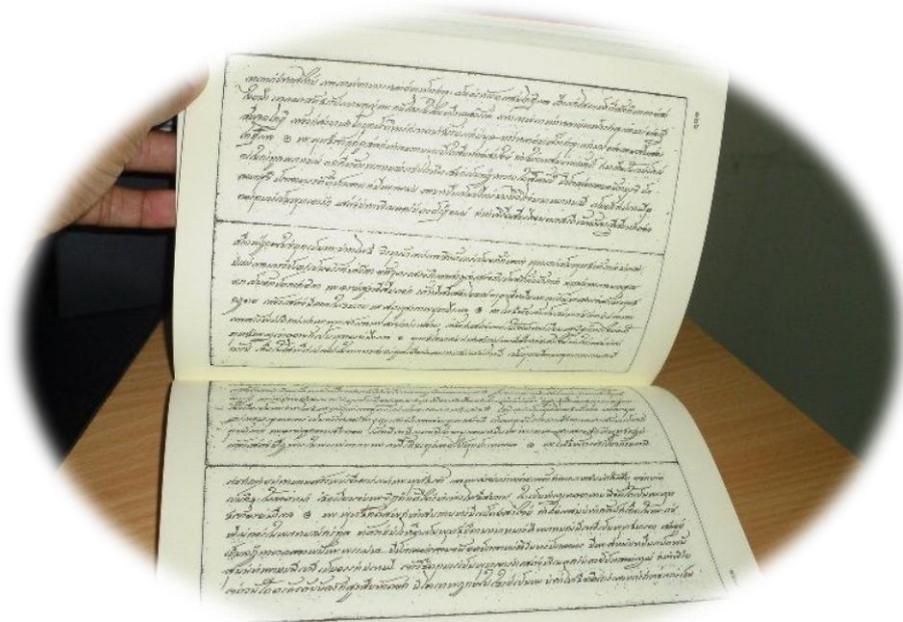


Figure 3: Shows Traibhum of Ayutthaya version was found at the National Library of Paris's Version

In Thonburi period (C.E. 1767–1782), even for a short period of time, but there are picture book of Traibhum which was inherited from the Ayutthaya period. Full perfect pictures of Thonburi Traibhum version were found at the Museum of Asian Art (German: Museum für Asiatische Kunst) is located in the Dahlem neighborhood of the borough of Steglitz-Zehlendorf, Berlin, Germany. These picture books of Traibhum are one of a large picture book of Thailand. If we open it, it has a length of 24-72 meters. Dozens of pictures, which appear in this picture book, is very beautiful and valuable. It was assumed that King Taksin the Great ordered to proceed elaborately and carefully. His objectives are to produce this book in order for all the public to understand the true of heaven and hell correctly, and then people will do only good actions and avoid the evil. In this issue, Wilaiporn Wongsurak, She concluded the picture book of ThonburiTraibhum on her research named "Hellenic Scene in Trai-Phum Manuscript Thonburi Period 1778 A.D." as follows;

“Trai-phum Manuscript (Thonburi era version), three of which have been found now and two of them are in Thailand and the other one is in German, indicate their age by dates of making in colophons. They

are valuable heritages and regarded as masterpieces of paintings in the Thonburi period. The paintings of the Hellenic Scene sprang from imagination not an imitation of nature. The paintings were thus based on people's view of hell in the period of that time. This report aims to study meanings and patterns of the Hellenic Scene in the Trai-Phum manuscript as well as its origin and concept in designing the paintings. The study was carried out based on a comparative study of the two versions of literature: 2 Sermons which are Traibhumikatha and Traibhumilokavinijayaikatha. Traibhumikatha was written over 400 years earlier than Traibhumilokavinijayakatha.

Thus this study focuses on similarities and differences of the concept derivation appearing in the paintings of the Hellenic Scene in the two versions. This study compares and contrasts the sub-scenes paintings of the Hellenic Scene in the three manuscripts, which are the Major Hells, the Auxiliary Hells and the Lokanta Hell. Moreover the study opts a comparative reading of the two versions of the sermons of the Trai-phum or the three worlds to offer a clearer understanding of the paintings. The study leads to a conclusion that all versions of the painting of the Hellenic Scene have similar patterns that are all lucid and orderly. The content of the paintings in the 3 manuscripts are more similar to the sermon of Traibhumilokavinijayakatha than to Traibhumikatha. The study of the paintings also lead to an assumption that all three versions were not painted during the same period. One of them was likely an imitation later of the Trai-Phum Manuscript royally made in 1776⁴.

For example of picture book of ThonburiTraibhum version:

⁴Wilaiporn Wongsurak, **Hellenic Scene in Trai-Phum Manuscript Thonburi Period 1778 A.D.**, Master thesis of Silpakorn University Academic Year 2005.



Pralai-Feuer, Ident. Nr.: II 650 V024-V025
Museum für Asiatische Kunst, Staatliche Museen zu Berlin

Figure 4: Shows the pralais fire



Sandarstellung, Ident. Nr.: II 650 V090-V091
Museum für Asiatische Kunst, Staatliche Museen zu Berlin

Figure 5: Shows the world of Hell



Figure 6: Shows the world of Peta (Hungry Ghosts)



Figure 7: Shows the world of Yama (Yamaloka)



Indra's-Himmel (Der Himmel Indras), Ident. Nr.: II 650 V036-V037
Museum für Asiatische Kunst, Staatliche Museen zu Berlin

Figure 8: Shows the world of Indras⁵

In Rattanakosin period (1782–current), at the reign of King Rama I, he ordered to compose the book named "Traibhumilokavinijjayakatha" to improve and develop of the contents of Tebhūmikathā or Traibhumipraruang for modern Thai society in the way that it can be applied in daily life. Traibhumilokavinijjayakatha has eight chapters, and aims to explain the Buddha's grace in the section of "Lokavidu" (knower of the world). For the issues of Buddhist arts in Rattanakosin period, we can find that there are many Thai Buddhist arts, (architectures, sculptures and paintings), appeared in many temples of Thailand, which were constructed by the concept of Traibhumcosmology, such as Golden mountain of Watsaket, structure and paintings of WatSuthat, the structure of the world and the universe according to the Buddhist belief appeared in Traibhum picture book (Ayutthaya edition) of WatPrachetupon etc. these reflect development of Tebhūmikathā in Thai society.

⁵ All the pictures are from the website: <https://www.deutsche-digitale-bibliothek.de/searchresults?query=Bilderhandschrift+Traiphum&thumbnail-filter=on&isThumbnailFiltered=true>.



Figure 9: Shows Picture of golden mountain at Wat Saket⁶



Figure 10: Shows Uposatha building at Wat Suthat⁷

⁶Wikipedia, the free encyclopedia. The Golden Mount, 15 March 2018, (online) https://en.wikipedia.org/wiki/Wat_Saket#/media/File:Golden_mount.jpg.

⁷Wikipedia, the free encyclopedia. **WihanLuang (main hall). WatSuthat. Bangkok**, 15 March 2018 (online) https://en.wikipedia.org/wiki/Wat_Suthat.



Figure 11: Shows Vihara building at Wat Phrachetupon⁸



Figure 12: Shows the main prang Cedi at watArun⁹

⁸Suvarnabhumiairport.Watphrachetuphonvimolmangklararmrajwaramahavihar
n, 15 March, 2018, (online) <http://suvarnabhumiairport.com/th/popular-destinations/1788/wat-phra-chetuphon-vimolmangklararm-rajwaramahaviharn-bangkok>

⁹Wikipedia, the free encyclopedia. Daytime view of the main prang, after the
2017 restoration, 15 March 2018, (online) https://en.wikipedia.org/wiki/Wat_Arun

Moreover, there are many Thai Buddhist architectures and paintings, which are developed by the concept of Traibhum Cosmology, appearing in the palace and they are created to use in the royal ceremony.

For some example of Buddhist architecture and paintings appearing in royal ceremony. Structure of Pramerumas as model of Traibhum.



Figure 13: Shows map of pramarumas in Royal Crematorium¹⁰

The cremation ceremony at the PhraMeru Mas, or funeral pyre for royals, signifies in Buddhist cosmology that the deceased King has returned to Mount Sumeru, where he came from before being born as a human. A "universe" concept in Buddhism cosmology including Mount

¹⁰ Vision Thai.Royal Crematorium, 15 March 2018, (online) <http://visionthai.net/article/royal-crematorium/>

Sumeru is portrayed in the crematorium, as expressed in its architecture and component parts. It also includes the Sattaboripan mountain ranges and areas where deities, demons, garudas, nagas live. It also includes the Himmapan forest, where Vidyadhara, Gandharvas, Kinnarah and other creatures stay. The four sides of the PhraMeru Mas represent the four continents surrounding Mount Sumeru. Mount Sumeru is believed to be the centre of the universe based on Brahma and Buddhism principles. It is the place where various kinds of gods and deities are thought to be present. At the top of Mount Sumeru, a Tavatimsa heaven sits, ruled by deities with Indra as the supreme leader. According to Brahmin and Buddhist religions, Mount Meru is the mountain which serves as the centre of the world or universe. The mountain is an abode of gods and spirits from several dimensions, ranging from spirits living in hell, garuda, naga, giants, gods and hermits. The mountain is also supported by Arnon gigantic fish¹¹.

In King Rama IX period, Traibhum (Three Worlds) painting was painted to be the illustration in Traibhumikatha book, King Rama IX version, to celebrate His Majesty the King's 72th Birthday Anniversary on the 5th of December, 2011. It was painted by the artists in the reign of King Rama IX of Rattanakosin Kingdom. It is 3.50 meters wide and 22.35 meters long with acrylic technique on canvas. The concept and the characteristic of the painting is a moveable painting. It is called Phapprabot in Thai traditional and contemporary painting style. The arrangement of the painting composition was adjusted, expanded, and the equivalent important paintings were arranged on the same level. The painting's plot is about Traibhum: Arupabhum (Formless Planes), Rupabhum (Form Planes), and Kamabhum (Sensuous Planes) in traditional style. The changed part is the background which covers the state of housing, important events, ways of life and society, and people in the reign of King Rama IX. The content maintains the former concept that aims to teach people to do good deeds, be afraid of sins, and be ashamed to do bad deeds¹².

¹¹ Public information, Phra Meru Mas (the royal crematorium) for the late King Bhumibol Adulyadej, 9 December 2017, (online) <https://kingrama9.bangkokpost.com>

¹² Sanan Rattana, Journal of Humanities and Social Sciences SuratthaniRajabhat University, B.E. 2559.

There is no argument on the issues of Buddhist arts. That is because it is about the arts. These Thai Buddhist arts are created by belief and imagination. Nobody really see the Buddha, Nobody see really the Sumeru Mountain, and nobody see really hell or heaven. All the Buddhist arts are created by faith and imagination of creators. However, they believe and have pure mind to create the Buddhist arts, so those arts are good, valuable, and beautiful. In addition, they can reflect the status of hell or heaven according to the contents of Tebhūmikathā.

4.2 Knowledge Development of Tebhūmikathā to Thai political ideas

Development of Tebhūmikathā in Thai political ideas, there are a lot of arguments about political ideas, and there are many issues to be analyzed. Many scholars criticized political issues in different dimensions (both good side and bad side).

In the good side;

Some scholars criticized that *Phrayalithai* composed this religious literature in order to teach and propagate the Dhamma to people. He governed people by the Dhamma, not by law. By this way, he can control people by without weapons. His goal is to make people following good way for achieving good fruits. Although the ruler dominates the people, but he must be socially responsible, act as a good example and have self-control principles according to principles of the rulers mentioned in Tebhūmikathā (*Dasavitharajadhamma*). He, who is the *Dhammaraja*, gives the prime importance to principles, righteousness, truth, reason, justice, and operates for the sake of benefit, happiness, and virtue of the community or society. The "*Dhammaraja*" has three main qualifications, namely; wisdom, purity (good behavior), and compassion. The ruler, who composed of these good qualifications, can make people happy, and control society to attain peaceful.

From this issue, we can find that the value of Thai political ideology in the administration is the royal authority of the king, which aims to emphasize the leadership of "Dharma" rather than "King of warriors", which the Thai kings have adopted this approach from the past to the present.

In the bad side;

Some scholars criticized that *Phrayalithai* composed this literature in order to support his power or government. By this way, he can control people following him, and make the ruler or raja higher than common people. It promotes and makes the status of the king as a holy ruler. It was created to benefits of the rulers. Everything depends on the needs of the leader. This government is a dictatorship. The social people do not have the right to comment. It is not consistent with modern rule, which aims to be Democracy. Nowadays Society has more alternatives and complex and it is governed by the law. There are clear penalties for wrongdoers.

However, the application of political ideas according to the principle of Tebhūmikathā plays a significant role to Thai society at all times, from Sukhothai period to Lanna, Ayutthaya, Thonburi and Rattanakosin. That is because Thai society continues to have a ruling king. In later generation, the contents of Tebhūmikathā has been updated and applied to modern Thai society. For example, in the time of Phrabuddha-Yodfajulalok,(early Rattanakosin period), there is a book called "*Traibhumilokavinicchaya*" in order to consider, criticize, and analyze the contents of Tebhūmikathā in order to find the right spot for a new generation of Thai society. The abstract of this research showed the development of application of Tebhūmikathā in political ideas in Rattanakosin period;

"Political and social influences in the reign of King Buddha Yod-fa the Great were found affecting Traibhumilokavinicchayakathā Writing. Political influences included; causes of new city settlement, the establishment of Rattanakosin city, the coronation, the Royal family rooting and the appointment of royal servants. Social influences included religion and social problems. It was found that Phraya Thammaprīchā (Kaeo) employed 3 tactics, The Contextual tactic includes: attractive stories, the Stories aimed for behavior Control, the Tawatingsa (32) pictures and the concept of human birth. The Outstanding and interesting tactic in narrating includes two kinds of question-answer process; there are Dhamma question-answer and dialogues of the Characters in the stories. In terms of the language tactic, the Writer used language

techniques for illustrating the Story as Well as these language tactics: There are word repetition, doublet formation, and the selection of Words with similar meanings; and metaphor. It is, therefore, assumed that political and social influences in the reign of King Buddha Yod-fa the Great (King Rama I) affected Phraya Thammaprichá (Kaeo)'s *TraibhumilokaVinicchayakatha*, As Well, the 3 tactics of the Writer Can help the readers to clearly understand political and Social context at that period¹³."

4.3 Knowledge Development of Tebhūmikathā to Thai Buddhist ethics and morality

The qualities of ethics and morality in Tebhūmikathā are multifaceted as follows;

- Determining people's values and social value;

It can point out that who are good? and who are bad? Who should be praised? Who should be denounced? Their ethics and morality reflect their values.

- Determining the direction to be born;

There are three levels of realms of existence to be born again. All the realms can be determined by ethics and morality of practitioners.

- Determining achievement and benefits to be gained;

All the benefits, both worldly Benefits and Dhamma Benefits, are defined by ethics and morality.

- Determining right and duties of the ruler and the citizen.

Ethics and Morality in Tebhūmikathā determine the right and duties of the ruler and the citizen. There are ethics and morality for the ruler and citizen, how should the ruler practice himself? How should citizen practice?. Ethics and Morality in Tebhūmikathā will assign them the missions. They can be good or bad rulers, and good and bad citizen by their ethics and morality. By this way, they are responsible and honest with each other, and benefit each other.

¹³SekSan Polwattana, A Study of Political and Social Influences on the Composing of Traibhumilokavinicchayakatha in the Reign of King Buddha Yod-Fa the Great (King Rama I), Master Thesis of Silpakorn University, B.E. 2549.

In the connection of realms of existence, ethics and morality in Tebhūmikathā can be divided into 5 levels;

1. Low level, there is no ethics and morality; it leads to be born in the unhappy land, namely; realm of hell, animal, hungry ghost, and asura (Giant).

2. Fair level, practitioners are born in the desire land, namely; realm of human beings and six heavens..

3. Good level, practitioners are born in sixteen levels of realm of RupaBrahmas.

4. Very good level, practitioners are born in 4 levels of realm of ArupaBrahmas

5. Great or excellence level, practitioners attain the highest goal of Buddhism or Nibbana. There is no birth or death in this level.

The principle of ethics and morality in Tebhūmikathā was applied as a guideline for all Thai people, both the ruler and the ruled, all ages of times, from Sukhothai, Lanna, Ayutthaya, Thonburi and Ratanakosin. It has a role in controlling the behavior of social people in a good way, i.e. the kings as the ruler must be Dhammaraja, so they practice *DasavithaRajadhamma*, and the people must be good citizen, so they practice the five precepts or act ten meritorious actions. In conclusion, there is use of principle of ethics and morality appearing in Tebhūmikathā in order to govern Thai society before the law.

In the other hand, some scholars criticize on this issue that some principle of ethics and morality in Tebhūmikathā is not consistent with modern society, for example, karma and rebirth. This teaches people to succumb to fate. They have no effort to do a job for living. And when they do good things, they hope the results in the next life. Some scholar commented that this concept inhibits the development of the nation.

The important development of Traibhumipraruang is the belief in merit and sin, heaven and hell, the paradise of death and death in different worlds, and the belief that there will be born in the time of *Phra Sri Ariyametteyya* because of listening Tebhūmikathā. In addition, the contents of Tebhūmikathā can also be used to describe the inequalities of people in society as well. That is when the question of why people are

born is not equal. Why some are rich people while some are poor? This problem can be solved by raising the issue of individual merit actions. The king is the most accomplished in merit. That leads him to achieve the highest social status. When social status is described with personal merit? The question of the injustices of the rulers and the regime is not possible.

4.4 Knowledge Development of Tebhūmikathā to Cosmology in Thai Buddhist Concepts

The concept of cosmology, which appeared in Tebhūmikathā, was explained that the sumeru mountain is the center of universe. Sumerumountain is located above the 84,000 Yojanas. The Sumerumountain is surrounded by 7 mountains called Sattaparibhandagirii or mountain range. They are yugandhon, karavik, Isindhon, Sutas, Nemindhon, Vintaka and Assakan. The Devas Catumaharajika and their followers dwell there.

Within the universe there are mountains called the Himalayas (Himavanta) of the universe. It is a long mountain next to it, called the universe mountain. Each universe has its own sun and moon, stars. There are still big four continents; namely,

- 1) *Uttarakuru* continent is located north of mountain Sumeru.
- 2) *Pubbavideha* continent is located east of mountain Sumeru.
- 3) *Jumpudipa* continent is located at the southern part of mountain Sumeru.
- 4) *Amaragoyana* continent is located west of mount Sumeru.

And there are 2,000 small continents in the big four continents.

In the four directions of the universe, there are four oceans full of water.

- 1) *Pita Sagara* is in the north with yellow water.
- 2) *PhalikaSagara* is in the west, with clear water like crystal.
- 3) *JivaSagara* is in the east with white water.
- 4) *NilaSagara* in the south with blue water.

Traibhum or Tebhūmikathā is an important piece of literature that has developed the thinking of the Thai people for a long time. It was written by King Lithai in Sukhothai period. There are about 33 books in

reference for writing. The essence of the TraibhumPhraruang is to propose the structure of cosmology. The axis of the mountain will fall into the Sithundorn sea. Surrounding of the mountain is composed of 3 big realms (Bhumis), i.e. Kamabhumi, Rapabhumi and Arupabhumi. These realms are surrounded by the mountain in the hierarchy. Indra as the ruler of the universe dwells on the top of mountain.

The development of the concept of cosmology, appearing in Traibhum, has spread throughout the Thai society in all time of ages, from Sukhothai to Rattanakosin. It influenced to Thais belief and thought, and resulted to create the arts, architecture, painting, including Thai tradition according to the content of Traibhum. There are many Thai temples constructed by the concept of cosmology in Traibhum as I previously mentioned.

In conclusion, the old age of Thai society, from the Sukhothai era to the early Rattanakosin era, is based on the concept of cosmology according to principle of Tebhūmikathā or Traibhum as the mainstream process in explaining the world and life.

However, this cosmological concept is contrary to the scientific principle that the sun is the center of the universe. And this concept of cosmology is not only unique in Thai society; it also appeared in other Buddhist countries such as Burma, China, Cambodia and Laos, etc. That is because studying of Abhidhamma which point out the various status or level of minds (citta). It accords with the concept of cosmology appeared in Traibhum. This is why some scholars have the opinion that we might call a modernist interpretation of the universe of Mount Meru. Among the first of these was the Japanese scholar *Tominaga Nakamoto* (1715-1746). *Tominaga* argued that when the historical Buddha discussed Mount Meru, he was only drawing upon the understanding of the cosmos common to his time. The Buddha did not invent the Mount Meru cosmos, nor was belief in it integral to his teachings¹⁴

It is sacred mountain considered to be the center of the physical and spiritual universe. The universe was seen as essentially flat, with Mountain Sumeru at the center of all things. Surrounding this universe

¹⁴ Barbara O'Brien. Mount Meru In Buddhist Mythology, 15 March 2018, (online) <https://www.thoughtco.com/mount-meru-449900>.

was a vast expanse of water, and surrounding the water was a vast expanse of wind. This universe was made of thirty-one planes of existence stacked in layers, and three realms, or dhatus. The three realms were Arūpadhātu, the formless realm; Rūpadhātu, the realm of form; and Kāmadhātu, the realm of desire. Each of these was further divided into multiple worlds that were the homes of many different type of beings. This cosmos was thought to be one of a succession of universes coming into and going out of existence through infinite time. Our world was thought to be a wedge-shaped island continent in a vast sea south of Mountain Sumeru, called Jambudvīpa, in the realm of Kāmadhātu. The earth, then, was thought to be flat and surrounded by ocean¹⁵.

Traibhum is not essentially a matter of hell, heaven, or the universe. Even though we can deny these beliefs by Buddhist explanations. Some empirical science. But the influence of the Traibhum is still in the imagination of Thai society, it is not deteriorated. By the essence, the traibhum is about the classification, and definition of the status of people in society through Buddhist theories as well as others so that we can understand our own position with others.

In addition, principle of cosmology in Traibhum has been described by religious observers that the different worlds. Maybe does not mean that the realm is really there. It's just a mental level of human beings who are still alive on this planes. If anyone feels very unhappy, it is the realm of hell. If anyone is comfortable, it is the realm of heaven. If anyone has peaceful mind. That means his mind is on the level of brahma.

4.5 Conclusion

For the Analysis of knowledge Development of Tebhūmikathā to Thai society, it was found that Traibhumis an important piece of Buddhist literature developed the belief and thinking of the Thai people for a long time. It was written by PhyaLithai, King of Sukhothai kingdom. The essence of the TraibhumPhraruang is to propose the structure of cosmology. The axis of the mountain will fall into the

¹⁵ Ibid.

Sithundornsea. Surrounding of the mountain is composed of 3 main realms (Bhumis), i.e. Kamabhumi, Rapabhumi and Arupabhumi. These realms are surrounded by the mountain in the hierarchy. Indra as the ruler of the universe dwells on the top of mountain.

The contents of Tebhūmikathā was developed in Thai society in various way, namely, Thai Buddhist arts (especially architectures and paintings), Thai political Ideas, ethics and morality, and the concept of Cosmology in Thai society.

For Thai Buddhist arts, Tebhūmikathā was developed to Thai Buddhist Arts in all branches (Architecture, sculptures and Painting). After the Sukhothai period, Thai Buddhist arts have been continuously developed by generation to generation, i.e.; Buddhist Arts in Lanna period, Buddhist arts in Ayutthya period, Buddhist arts in Thonburi period, Buddhist arts in Rattanakosin period.

In Lanna period (C.E. 1292 - 1775), the development of Tebhūmikathā leads to create Lanna Buddhist arts according to a belief from Traibhum. There are many temples in the northern part of Thailand, which were developed by motivation of the contents of Traibhum, for example, WatPhrasingh, WatChediLuang, and Wat Ton KweninChiangmai city, WatPhra That LampangLuang, Wat Lai HinLuang, Wat Pong Sanuk in Lampang city. These temples have been designed according to the contents of the Traibhum that the Sumeru Mountain is the center of universe

In Ayutthya period (C.E. 1351 -1767), there is a great discovery of Traibhum (Ayutthaya edition) in the National Library of Paris's Version, France. That changed some Buddhist scholars' mind that Tebhūmikathā or Traibhum was not written in Sokhothai period, it was a religious literature in Ayutthaya period. However, some content of Ayutthaya Traibhum version was different from Sukhothai version. It is a blend of Buddhism and Brahmanism, which connects between the contents of Traibhum and Ramkian.

In Thonburi period (C.E. 1767–1782), Even for a short period of time, but there are picture book of Traibhum which was inherited from the Ayutthaya period. Full perfect pictures of Thonburi Traibhum version were found at the Museum of Asian Art (German: Museum für Asiatische Kunst) is located in the Dahlem neighborhood of the borough of Steglitz-Zehlendorf, Berlin, Germany. These picture books of Traibhum are one of a large picture book of Thailand. It has a length of 24-72 meters. Dozens of pictures, which appear in this picture book, is very beautiful and valuable.

In Rattanakosin period (1782–current), at the reign of King Rama I, he ordered to compose the book named "Traibhumilokavinijjayakatha" to improve and develop of the contents of Tebhūmikathā or Traibhumipraruang for modern Thai society in the way that it can be applied in daily life. Traibhumilokavinijjayakatha has eight chapters, and aims to explain the Buddha's grace in the section of "Lokavidu" (knower of the world). For the issues of Buddhist arts in Rattanakosin period, we can find that there are many Thai Buddhist arts, (architectures, sculptures and paintings), appeared in many temples of Thailand, which were constructed by the concept of Traibhum cosmology, such as Golden mountain of Wat Saket, structure and paintings of Wat Suthat, the structure of the world and the universe according to the Buddhist belief appeared in Traibhum picture book (Ayutthaya edition) of Wat Prachetupon etc. these reflect development of Tebhūmikathā in Thai society.

For development of Tebhūmikathā in Thai political ideas, there are a lot of arguments about political ideas, and there are many issues to be analyzed. Many scholars criticized political issues in different dimensions (both good side and bad side). In the good side, Phrayalithai composed this religious literature in order to teach and propagate the Dhamma to people. He governed people by the Dhamma, not by law. By this way, he can control people by without weapons. His goal is to make people following good way for achieving good fruits.

In the bad side; some scholars criticized that Phrayalithai composed this literature in order to support his power or government. By

this way, he can control people following him, and make the ruler or raja higher than common people. It promotes and makes the status of the king as a holy ruler.

For the knowledge development of Tebhūmikathā to Thai Buddhist ethical and moral principles, it was found that the principle of ethics and morality in Tebhūmikathā was developed as a guideline for all Thai people, both the ruler and the ruled, all ages of times, from Sukhothai to Rattanakosin. It has a role in controlling the behavior of social people in a good way, i.e. the kings as the rulers must be Dhammaraja, so they practice DasavithaRajadhamma, and the people must be good citizen, so they practice the five precepts or act ten meritorious actions. In conclusion, there is use of principle of ethics and morality of Tebhūmikathā in order to govern Thai society before the law.

The development of the concept of cosmology, appearing in Traibhum, has spread throughout the Thai society in all time of ages, from Sukhothai to Rattanakosin. It influenced to Thais belief and thought, and resulted to create the arts, architecture, painting, including Thai tradition according to the content of Traibhum. There are many Thai temples constructed by the concept of cosmology in Traibhum as it was previously mentioned.

Chapter V

Conclusions and Suggestions

5.1 Conclusions

This research is an analytical study of development of Tebhūmikathā in Thai society. The detail of the research was divided into five parts or chapters, namely; chapter 1 is introduction, chapter 2 is to explain about the background and contents of Tebhūmikathā, chapter 3 is to talk about development of Tebhūmikathā to Thai society, and chapter 4 is to analyze the knowledge development of Tebhūmikathā in Thai society, and last chapter is about conclusions and suggestions. After studying and analyzing, there are a conclusions and suggestions as follows;

The chapter 2 gives the details of Situation and Environment of Buddhism in Sukhothai Period, the Author of Tebhūmikathā, the main Source of Tebhūmikathā, the Structure and Contents of Tebhūmikathā. There is Conclusion as follows;

The Situation and Environment of Buddhism in Sukhothai Period is very good for propagation of Buddhist teachings, because Buddhism was supported and believed by Sukhothai people, and all the rulers of Sukhothai kingdom were Buddhists. Even if Buddhism in Sukhothai kingdom was Mahayana school, but then became Theravada Buddhism in the time of King Ramkhamhan. King Ramkhamhang. There was widely promotion of Buddhism and certainly study Pali language in Sukhothai Kingdom. It may be said that Sukhothai was golden age of Buddhism, which commenced by king Ramkhamhaeng and reached its zenith in the reign of King Lithai (grandson of King Ramkhamhaeng).

King Lithai or Phraya Lithai as author of TraibhumPraruang or Tebhūmikathā was the pious and deeply understand of the Buddha's teachings. He was the Dhammaraja (Pious King), constructed many Buddhist temples and Artefacts in Sukhothai Kingdom. King Lithai had strong interest in Buddhism and its spread and also built the important Buddha image in the northern land of Siam called "Phraputtachinnarat". King Lithai, who was a writer, collected many sources of Buddhist scriptures to create the important religious literature which the oldest recorded book in Thai history. His aims are: to teach Dhamma to his mother and general people.

The main sources of Tebhūmikathā are from many Buddhist scriptures, both primary source and secondary source, numbers of them are about thirty-three books which contain of Tipitaka, Atthakatha, Tika, and Anutika, including other concerning Buddhist scriptures. That is because Tebhūmikathā connected to various details of Buddhism.

Tebhūmikathā has the big structure of contents, that is because although the term "Traibhumi" means Three world, but, there are thirty-three worlds of existences in details. They are;

Traibhum 3 (31)		
Kamabhumi 11	Rupabhumi 16	Arupbhumi 4

Kamabhumi 11 (1-11)
(The Sensuous World)

Apayabhumi 4 (1-4)
(States of Deprivation)

Bhumi(Realm)	Characteristics	Cause of birth here
(1) Narakabhumi (Land of hell)	This is a realm of hell. It is a territory of unimaginable suffering and anguish.	<ul style="list-style-type: none"> - Ten unwholesome actions - Lack of virtue, holding to wrong views (Micchaditthi) - Murdering their

		<p>parents, murdering an arahant, injuring the Buddha, or creating a schism in the Sangha</p> <ul style="list-style-type: none"> - Being quarrelsome and annoying to others
(2) TiracchanaBhumi (Land of Animals)	This territory is living place of animals. This territory includes all the non-human forms of life that are visible to us under ordinary circumstances: animals, insects, fish, birds, worms, etc.	<ul style="list-style-type: none"> - Ten unwholesome actions - Lack of virtue, holding to wrong views - Behaving like an animal
(3) PetaBhumi (Land of Hungry Ghosts or Shades)	Ghosts and unhappy spirits wander hopelessly in this land. They search in vain for sensual fulfillment.	<ul style="list-style-type: none"> · Ten unwholesome actions · Lack of virtue, holding to wrong views
(4) Asurakayabhumi (Land of demons)	they are demons or titans who are engaged in relentless conflict with each other here.	<ul style="list-style-type: none"> · Ten unwholesome actions

(Full name of the four above realms is **Kàmaduggatibhumi**)

Kamasugatibhumi 7 (5-11)

(Happy Destinations)

Bhumi (Realm)	Characteristics	Cause of birth here
(5) Manussabhumi (Land of Human beings)	In Buddhist doctrine, birth as a human being is extraordinarily rare. It is also extraordinarily precious, as its	<ul style="list-style-type: none"> - The development of virtue and wisdom - The attainment of stream entry (sotapatti) guarantees that all future rebirths will be in the human

	unique balance of pleasure and pain; it facilitates the development of virtue and wisdom to the degree necessary to set one free from the entire cycle of rebirths. Because human beings can attain the ultimate truth or Nibbana in this land.	or higher realms.
(6) Catumaharajikadevabhumi (Land of Devas of the Four Great Kings)	Place of the gandhabbas (dancers), the celestial musicians, and the yakkhas, tree spirits of varying degrees of ethical purity. The latter are analogous to the goblins, trolls, and fairies of Western fairy tales.	<ul style="list-style-type: none"> - Ten wholesome actions - Generosity - The development of virtue and wisdom
(7) TavatimsadevaBhumi (Land of the Thirty-three Gods)	Leader of Devas named Sakka, he is a devotee of the Buddha, presides over this realm. Many devas dwelling here live in mansions in the air.	
(8) Yamadevabhumi (Land of yama devas)	These devas live in the air, free of all difficulties.	
(9) Tusitadevabhumi	A realm of pure	

(Land of contented devas)	delight and gaiety. Bodhisattas abide here prior to their final human birth. This is where the bodhisattaMaitreya (พระศรีอาริยเมตไตร), the next Buddha, is said to dwell.	
(10) Nimmanaratidevabhumi (Land of Devas Delighting in Creation)	These devas delight in the sense objects of their own creation.	
(11) paranimmita-vasavattidevabhumi (Land of Devas Wielding Power over the Creation of Others)	These devas enjoy sense pleasures created by others for them. Mara, the personification of delusion and desire, lives here.	

(Full name of the seven above realms is **Kàmasuggatibhumi**)

Rupabhumi 16 (12-27)
(The Fine-Material World)

Bhumi (Realm)	Characteristics	Cause of birth here
(12) Brahma-parisajjadevabhumi (Land of retinue of Brahma)	Devas in this territory enjoy the minor degree of the first	- attain the first jhana (minor degree)
(13) Brahma-purohitadevabhumi (Land of Ministers of Brahma)	jhanic bliss. Devas in this territory enjoy the medium degree of the first jhanic bliss.	- attain the first jhana (medium degree)

(14) Mahabrahmabhumi (Land of Great Brahmas)	The Great Brahma is powerful and magical. His delusion leads him to regard himself as the all-powerful, all-seeing creator of the universe.	- attain the first jhana(highest degree)
(15) Paritabhadevabhumi (Land of Devas of Limited Radiance)	Devas in this territory enjoy the minor degree of the second jhanic bliss.	- attain the second jhana(minor degree)
(16) Appamanabhadevabhumi (Land of Devas of Unbounded Radiance)	Devas in this territory enjoy the medium degree of the second jhanic bliss.	- attain the second jhana(media degree)
(17) Abhassaradevabhumi (Land of Devas of Streaming Radiance)	Devas in this territory enjoy the highest degree of the second jhanic bliss.	- attain the second jhana(highest degree)
(18) Parittasubhadevabhumi (Land of Devas of Limited Glory)	Devas in this territory enjoy minor degree of the third jhanic bliss.	- attain the third jhana(minor degree)
(19) Appamanasubhadevabhumi (Land of Devas of Unbounded Glory)	Devas in this territory enjoy the medium degree of the third jhanic bliss.	- attain the third jhana(media degree)
(20) Subhakinnadevabhumi (Land of Devas of Refulgent Glory)	Devas in this territory enjoy the highest degree of the third jhanic bliss.	- attain the third jhana(highest degree)
(21) Vehapphaladevabhumi (Land of very fruitful Devas)	Devas in this territory enjoy the minor degree of the	- attain the fourth jhana.

	fourth jhanic bliss.	
(22) Asaññasattabhumi (Land of unconscious beings)	Only body is present; no mind.	- attain the fourth jhana.
(23) Avihadevabhumi (Land of Devas not Falling Away)	These are the five pure territories (suddhavasa), which are accessible only to non-returners (anagami) and arahants. Beings who become non-returners in other realms are reborn here, where they attain arahantship. Among its inhabitants is Brahma Sahampati, who begs the Buddha to teach Dhamma to the world.	- attain the fourth jhana.
(24) Atappadevabhumi (Land of Untroubled devas)		
(25) Sudassadevabhumi (Land of beautiful devas)		
(26) Sudassidevabhumi (Land of Clear-sighted devas)		
(27) Akanitthadevabhumi (Land of Peerless devas)		

Arupabhumi 4 (28-31)
(The Immaterial World)

Bhumi (Realm)	Characteristics	Cause of birth here
(28) Akasanañcayatanadeva bhumi (Land of Infinite Space)	Devas in these territories are possessed entirely of mind. Having no physical body, they are unable to hear Buddhist teachings.	- attain the first formless jhana
(29) Viññanañcayatanadeva-bhumi (Land of Infinite Consciousness)		- attain the second formless jhana
(30) Akiñcaññayatanadeva-bhumi (Land of Nothingness)		- attain the third formless jhana

(31)Nevasaññanasaññayata- nadevabhumi (Land of Neither- perception-nor-non- perception)		- attain the fourth formless jhana
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The contents of Tebhūmikathā has eleven parts, they are;

Part 1 Bhumi of the hell Beings (bhumi 1). It explains about characteristics of hell beings, the cause of birth in the hell, kinds and numbers of the hells, including living conditions in the Hell.

Part 2 Bhumi of the Animals (bhumi 2). It clarifies about territories of the animals, four kinds of birth in this realm, various kinds of animal beings.

Part 3 Bhumi of the suffering Ghosts (bhumi 3). It expounds about territory of hungry ghosts, dwelling places and living conditions of hungry ghosts.

Part 4 Bhumi of the Asura (bhumi 4). It gives details of territory of the Asura, characteristics and living conditions of Asura beings.

Part 5 Bhumi of human beings (bhumi 5). It illustrates the characteristics of human beings in various aspects. For examples, the process of birth from the womb, type of human beings in various dimensions, inhabitants of the four continents, the great Emperor, King Asoka as a model of Cakkaratti, Jotika millionaire, wholesome actions, four kinds of birth and four causes of death.

Part 6 Bhumi of six Devas (bhumi 6-11). It indicates the six levels of Devas who are born in territories of sensual desire.

Part 7 Bhumi of sixteen formal Devas or Brahmas /material factors (bhumi 12-27). It mentions characteristics and living conditions of Brahma beings in sixteen territories of material factors.

Part 8 Bhumi of four formless Devas or Brahmas /immaterial factors (bhumi 28-31). It talks about living conditions and characteristics of sour formless brahmas who are born in the immaterial world.

Part 9 Avinibhogarupa ((Mahabhutarupa 4 + Upadanarupa 4 = 8). It demonstrates the impermanent of all beings in three worlds, characteristics of Sumerumountain as the center of universe.

Part 10 Destruction and Renewal of the world. This chapter refers to conditions and causes of destruction and birth of the world.

Part 11 Nibbana and the Path. The last chapter describes about value of Nibbana and the paths of attaining of Nibbanawich is the highest goal of Buddhism.

The chapter3 describes development of Tebhūmikathā to Thai Society appearing in Buddhist Arts, Political Ideas, Ethics and morality, and Buddhist cosmology. There is a conclusion as follows;

Buddhist arts which are developed by Tebhūmikathā consist of Buddhist architecture, Buddhist sculpture, and Buddhist painting.

We can see Buddhist architecture in construction of buildings in many Thai Buddhist temples, for example Kuti (cubicle), vihara (sanctuary), and Sala (Multipurpose pavilion) etc. they were influenced by Tebhūmikathā. For Buddhist sculptures, it is about creation of the Buddha image or carving stones with the Buddha's image, including various images of animals indicated in Tebhūmikathā, for example Deva's images, garuda's images and Lion's images etc. lastly, we can see Buddhist painting from the Buddhist wall, Buddhist chapel which painted as the pictures concerned with the hell or heaven, Himalaya forest, and Sumeru mountain etc. In general, we can see Buddhist Arts from the buildings of grand palace, construction of Merumas mountain for the Royal Cremation Ceremony or Lanna Buddhist Arts etc.

Political Ideas, which appeared in Tebhūmikathā, focus on the qualifications of the ruler. The ruler should be a Dhammaraja or Cakkavatti who has three qualifications; namely qualification of wisdom, qualifications of purity, and qualification of compassion. And the ruler must have ten virtues called "*Dasavitharajadhamma*", i.e. charity, morality, altruism, honesty, gentleness, self controlling, non-anger, non-violence, forbearance, and uprightness. The *dasavithadhamma* is the key

principle in the use of the authority of the king. It is not only for the king, but it can be applied for all the people who use the power to govern.

Development of Buddhist ethics and morality can be seen in general contents of Tebhūmikathā. That is because Dhamma in Tebhūmikathā is a set of the framework for conduct to keep the people peaceful. There are many Buddhist ethics and morality in Tebhūmikathā, for example, paying respect to the triple gems (Buddha, Dhamma, and Sangha), practicing sila (it will embraces a commitment to harmony and self-restraint with the principal motivation being non-violence). The principle of kamma and rebirth is the important instrument for controlling ones in the good way of life. That is because when the people believe in law of kamma and rebirth, they will try to do good actions in order to achieve good fruits and to be reborn in good realms (heaven), and they will not do bad things which will bring bad fruits to them and will be born in bad realms (hell) in the future. In addition, the main teachings in Buddhism are considered as ethics and morality, that is because when the people understand and practice them rightly, they will improve and develop themselves in order to attain higher qualifications.

For the concept of development of Tebhūmikathā to Buddhist cosmology, it is from the idea that Sumeru mountain is the center of the universe. According to the principle of Buddhist cosmology, there are four realms of Arupabhumi brahmas at the top of the universe, there are sixteen realms of Rupabhumis brahmas below them, and then it is the realm of desire devas, human beings, animal, asura, hungry ghosts, and hells. It is explained in Tebhūmikathā that Sumeru is the great mountain above the mountains, lies at the center of the universe, it is surrounded by seven concentric mountain rings, revolves the sun, the moon, the planets and the continents of the earth.

The chapter 4 is about the Analysis of the knowledge development of Tebhūmikathā in Thai society, it was found that the knowledge of Tebhūmikathā was applied to Thai society from the past to the present in various ways, namely, Thai Buddhist arts (especially architectures and paintings), Thai political Ideas, ethics and morality, and the concept of Cosmology in Thai society.

For Thai Buddhist arts, Tebhūmikathā was applied to Thai Buddhist Arts in all branches (Architecture, sculptures and Painting). After the Sukhothai period, Thai Buddhist arts have been continuously developed by generation to generation, i.e.; Buddhist Arts in Lanna period, Buddhist arts in Ayutthya period, Buddhist arts in Thonburi period, and Buddhist arts in Rattanakosin period.

In Lanna period (C.E. 1292 - 1775), the development of Tebhūmikathā leads to create Lanna Buddhist arts according to a belief from Traibhum. There are many temples in the northern part of Thailand, which were developed by motivation of the contents of Traibhum, for example, Wat Phrasingh, Wat Chedi Luang, and Wat Ton Kwen in Chiangmai city, Wat Phra That Lampang Luang, Wat Lai Hin Luang, Wat Pong Sanuk in Lampang city. These temples have been designed according to the contents of the Traibhum that the Sumeru Mountain is the center of universe.

In Ayutthya period (C.E. 1351 -1767), there was a great discovery of Traibhum (Ayutthaya edition) in the National Library of Paris's Version, France. That changed some Buddhist scholars' mind that Tebhūmikathā or Traibhum was not written in Sukhothai period, it was a religious literature in Ayutthaya period. However, some content of Ayutthaya Traibhum version was different from Sukhothai version. It is a blend of Buddhism and Brahmanism, which connects between the contents of Traibhum and Ramkian.

In Thonburi period (C.E. 1767–1782), Even for a short period of time, but there are picture book of Traibhum which was inherited from the Ayutthaya period. Full perfect pictures of Thonburi Traibhum version were found at the Museum of Asian Art (German: Museum für Asiatische Kunst) is located in the Dahlem neighborhood of the borough of Steglitz-Zehlendorf, Berlin, Germany. These picture books of Traibhum are one of a large picture book of Thailand. It has a length of 24-72 meters. Dozens of pictures, which appear in this picture book, is very beautiful and valuable.

In Rattanakosin period (1782–current), at the reign of King Rama I, he ordered to compose the book named

"Traibhumilokavinijjayakatha" for improvement and development of the contents of Tebhūmikathā or Traibhumipraruang for modern Thai society in the way that it can be applied in daily life.

Traibhumilokavinijjayakatha has eight chapters; and it aims to explain the Buddha's grace in the section of "Lokavidu" (knower of the world). For the issues of Buddhist arts in Rattanakosin period, we can find that there are many Thai Buddhist arts, (architectures, sculptures and paintings), appeared in many temples of Thailand, which were constructed by the concept of Traibhum cosmology, such as Golden mountain of Watsaket, structure and paintings of WatSuthat, the structure of the world and the universe according to the Buddhist belief appeared in Traibhum picture book (Ayutthaya edition) of WatPrachetupon etc. these reflect development of Tebhūmikathā in Thai society.

For development of Tebhūmikathā in Thai political ideas, there are a lot of arguments about political ideas, and there are many issues to be analyzed. Many scholars criticized political issues in different dimensions (both good side and bad side). **In the good side**, Phrayalithai composed this religious literature in order to teach and propagate the Dhamma to people. He governed people by the Dhamma, not by law. By this way, he can control people by without weapons. His goal is to make people following good way for achieving good fruits. **In the bad side**; some scholars criticized that Phrayalithai composed this literature in order to support his power or government. By this way, he can control people following him, and make the ruler or raja higher than common people. It promotes and makes the status of the king as a holy ruler.

For development of Tebhūmikathā in Thai Buddhist ethics and morality, the principle of ethics and morality in Tebhūmikathā was developed as a guideline for all Thai people, both the ruler and the ruled in all ages of times, from Sukhothai to Rattanakosin. It has a role in controlling the behavior of social people in a good way, i.e. the kings as the rulers must be Dhammaraja by practicing the ten *DasavithaRajadhamma*, and the people must be good citizen, so, they practice the five precepts or act ten meritorious actions. In conclusion,

there is use of principle of ethics and morality of Tebhūmikathā in order to govern Thai society before the law.

The development of the concept of cosmology, appearing in Traibhum, has spread throughout the Thai society in all time of ages, from Sukhothai to Rattanakosin. It influenced to Thais belief and thought, and resulted to create the arts, architecture, painting, including Thai tradition according to the content of Traibhum. There are many Thai temples constructed by the concept of cosmology in Traibhum as the researcher previously mentioned.

The knowledge development of Tebhūmikathā in Thai society showed that it was practically applied and virtually developed to Thai society in various dimensions, namely, Buddhist arts as architectures, sculptures and paintings, political ideas, ethics and morality, and the concept of cosmology. From the past to the present (Sokhothai to Rattanakosin period), Tebhūmikathā is well known and widespread throughout Thai society. It makes a great importance in the development of Thai religious though and practice. The knowledge of Tebhūmikathā was applied to Thai society from generation to generation in various ways, for example, it became a Thai Buddhist arts, i.e. architectural works, sculpture and paintings, which appear in Thai society throughout the country. The political ideas of Tebhūmikathā are determined as model or qualifications of the rulers in Thai society later; they must be Dhammaraja by practicing ten virtues (*Dasavidhadhamma*). The principle of Ethics and morality in Tebhūmikathā influence people in Thai society, and became a practical standard (like the laws), they fear the sin, avoid bad things and want to do good things in order to achieve good results. For the cosmological concept, even today this will be less influenced, but it still appears in religious arts and royal cremation ceremony, which influenced by the knowledge development of Tebhūmikathā, it believed that Semeru mountain is the center of universe. It signifies in Buddhist cosmology that the deceased King has returned to Mount Sumeru, where he came from before being born as a human. This is the development of the epoch from the past to the present of Tebhūmikathā and will continue to exist.

5.2 Suggestions

5.2.1 Suggestions on Traditional way

In the traditional way, Tebhumikhata is important to create Thai traditions in many respects. This good tradition should be preserved and study the way to be applied to modern concepts in the real world.

5.2.2 Suggestions on Practical way

On the practical way, Dhamma in Tebhumikatha can be used in the real world and beneficial to all levels of people, both the ruler and general people..By this way, the society will be peaceful, humane, sympathetic

5.2.3 Suggestions on next research

Tebhumikatha has a total of 11 chapters, each of which has many features that can be used in research, such as the story of hell, the story of of heaven, story of human beings, it can be possible for next research.So, there should be a campaign for the people in society to lead the Dhamma in Tebhumikatha to practice seriously.

5.2.4 Suggestions on general way

The contents of Tebhumikatha are useful in various dimensions. There should be studied correctly and clearly in order to be used in appropriate conditions.

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