

Summary of Research Study  
**THE BIRTHPLACE OF THE LORD BUDDHA FOUND TO  
BE IN THAILAND: NOT IN INDIA OR NEPAL**

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## INTRODUCTION

**"History is what we know. If what we know is wrong, history is wrong."** This statement is probably true for the case of the history of Buddhism!

"Two hundred years ago, India was seen as a place with little history and less culture. Today it is revered for a notable prehistory, a magnificent classical age and a cultural tradition unique in both character and continuity," wrote the HarperCollins Publisher at the back cover of John Keay's excellent book on **India Discovered: The Recovery of a Lost Civilization**.

**The Thai God, Pout or Codom (Buddha or Gautama), as appears in a French account (written by M. Simon de la Loubere-French Ambassador to Siam in 1687 AD) had been worshipped in India for thousand years. William Chambers who had first reported on the boulders temples of Mahabalipuram, read the French account of Thailand and made the important identification of the Thai god, known as Pout or Codom who had once been worshipped in parts of India. (Keay, pp.66-67)**

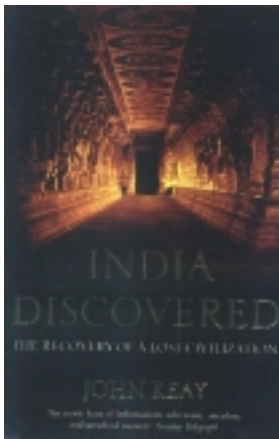


Fig. 1 Cover of the book by John Keay (2001). This book, probably without the author's awareness, provides useful information on the works of British archeologists which caused the whole world to believe that Buddhism originated in India.

But how was India turned to be a cradle of world culture and how the Thai god or Buddha and Buddhism were brought from the authentic origin in the *Suwannabhumi* (where Thailand, Laos, Cambodia, Burma and Raman are presently located)? Why was there no one aware of the existed history of Buddhism and its ancient scripture available in those countries?

The answers were found from various documents remarkably synthesized and presented by John Keay.

In "The Legacy of Pout", Keay mentioned the work of Captain E. Fell who, after frequent visits to Sanchai (Sanji), described the marvelous stone carving depicting various aspects of stone temples, erected pillars, well designed and carved to portray stories of certain religion related ceremonies and convinced that Sanchi was Buddhist.

To this, Keay observed "...if Sanchi was Buddhist though, where were the Buddha's followers today?"

"The answer was almost everywhere," Keay asserted, "Ladakh, Nepal, Tibet, China, Burma, Thailand and Ceylon-except India. Buddhism engulfed the subcontinent, but in India it was unknown."

Why was Buddhism not known in India? The answer is because Buddhism had never originated in India. The country was predominantly under Hinduism. Thanks to Artist William Simpson's work in water color (1862), our analysis of the stupas at Sanchi revealed clearly

that the stupas were in no way Buddhist. Focusing at the sculpted reliefs covering their gateways, there was at least one naked lady. If the stupas were Buddhist, such naked or nude portrays of male or female would not be permitted. The stupas at Sanchi were definitely not Buddhist.

Thanks also to Artist J.C.M (1814) depicting in water color the ruin Brahmin temple of "Bodha Gaya" which was identified Buddhist by a British archeologist. Comparing the original temple and the present one, there are many alterations and modifications to make the Brahmin temples the Buddhist.

Then, who were responsible for informing and misleading people of the world to believe that Buddhism originated in India?

During 1812-1867, five British archeologists, namely James Prinsep, Brian H. Hodgson, Francis Buchanan, a Mr. George Turnour (Ceylon), and Alexander Cunningham (a son of famous poet- Allan Cunningham), revealed the series of information misleading themselves to the conclusion that Buddhism originated in Hindustan (present India).

Among these archeologists, Alexander Cunningham had the strongest commitment to trace the history of Buddhism. During 1834-54, Cunningham excavated many places in Sarnath, Bhilsa, and Sanchi. Probably unaware of the fact that the authentic history of Buddhism had already existed in Thailand and its neighboring countries, Cunningham managed to rewrite the history of Buddhism basing on a few Buddhist artifacts found during excavation. He was also partially credited for compiling the history of India and dubbed as the "old campaigner." For his archeological works, he was knighted in 1887.

In Thailand and neighboring countries, the History of Buddhism, *Sangkityawong*, was written on *bai larn* (a type of palm leaves) in Makati Language (Pali) by Venerable Pra Wannarat of Wat Chetupon Temple in B.E. 2332 (1789 AD) during the reign of King Rama I (King Pra Putta Yodfah) in the early Bangkok period. This document clearly indicated on many pages that Sukhothai of Siam was in *Chompoo Dwip* the land recorded as the place the Lord Buddha was born.

And for more than thousand years, people in Thailand and Laos believe that their Lord Buddha was born in the present land known as *Suwannabhumi* (mentioned in the Tripitaka as "*Chompoo Dwip-meaning the land of Chompoo trees*"). The presence of the Lord Buddha was recorded in ancient inscriptions and palm leaves writing in the North and the Northeastern parts of Thailand, Burma, Laos, and Cambodia.

In these countries, there are ten thousands of Buddhist artifacts, temples, *chedi*, Buddha's foot prints, images, laser imprint of Buddha's shadows on cave walls, ancient scripture describing the presence of Lord Buddha in many ancient cities and towns, and relics of Lord Buddha and of his disciples.

The news that Buddha was born in India probably stormed across the earth because of the British influence in their colonies spreading all over the world along the British Empire.



**Fig. 2 Pratat Sri Song Rak:  
Buddha's Birth Place in Loey Province,  
Northeastern Thailand**

The news probably reached Thailand during the reign of King Rama IV (King Mongkut) who had been in the monkhood for many years before his succession to the Throne as the Fourth Monarch of the Chakri Dynasty. King Mongkut had a strong belief that the Buddha was born in *Suwannabhumi*. But at that time, there was not yet a definite conclusion. Until 1867 (B.E 2410), Cunningham wrote and spread the news about his reconstruction of



Fig. 3 Pra Taen Dong Rang:  
The Buddha's Death Place where the Lord Buddha passed away to enter Nirvana 543 BC.

Buddhism history--just a year before King Mongkut's death. Had the King been living longer, there definitely must have been a protest from Thailand against British archeologists' claim

Three years later, a Dr. Bradley who set up the first printing shop in Thailand, informed Thai people that Thai writing system was derived from India. Of course, Dr. Bradley had no way to know that Thai systems of writing, *Lai Sue Thai* (Thai alphabets) and *Lai Sue Khom* (Khom alphabets), were originated 6,750 years ago by Khun Sue Thai and his brother Khun Khom Thai! Three thousand years before the Sumerians.

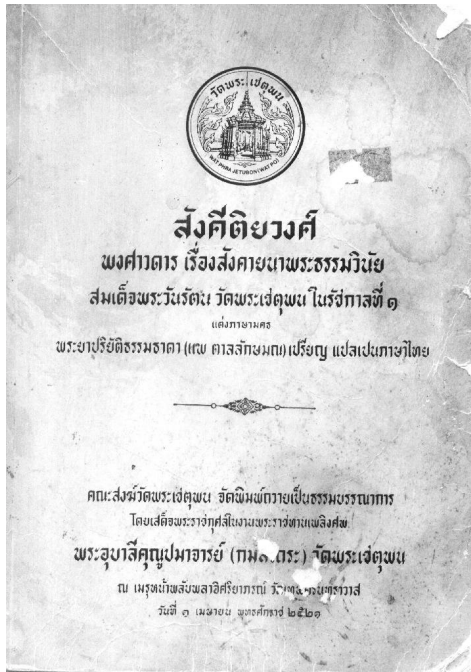


Fig 4 Cover of *Sankitiyawong*, the authentic History of Buddhism written in 1789 nearly 80 years before Cunningham reconstructed and distorted it.

Instead of trying to uphold Thailand's own precious heritage and protesting against this world class distortion, no single Thai was bold enough to openly take any stand to counter attack the claims. At least three prominent, high ranking figures, two senior monks and one official, accepted the British's theories. To the contrary, in the course of times, they advocated the new history of Buddhism and spread it through out Siam. The terms used in Thailand such as Yonog, Milukha etc. were claimed to be derived from Greek's. After B.E. 2440 (1897AD), the authentic version, *Sankitiyawong*, written by the Venerable Pra Wanarat of Wat Po in BE.2332 (1789 AD), was no longer in use by the Thai Sanka to show how civilized Thai monks were for not believing in *Ajinteya*<sup>1</sup> stage or supernatural phenomena as mentioned in the *Sankitiyawong*.

<sup>1</sup> *Ajinteya* is the natural stage not readily perceivable by each level of creatures or living things. To some Western people, the ability to perceive or practice *Ajinteya* is called "mutation" such as the ability to alleviate or fly on the sky, invisible, have super energy to carry a car, a train, or travel at a high speed. These abilities are of *Ajinteya* according to Buddhism and Thai Brahmanism. Western people looked down upon those with these abilities; as a result some Thai people discarded any ancient writing containing these types of supernatural abilities.

Around B.E. 2440s or 1890s, the reactions and protests to the high ranking monks began by groups of Buddhist monks were peacefully demonstrated. For example, a Venerable Pra Dhammachedi (Pan), a senior monk of Wat Mahanaparam Temple in Bangkok, wrote a book<sup>2</sup> protesting the Thai Sangka for accepting the fact that the Lord Buddha was born in Hindustan, the belief presented by a group of eight Indians from Kasi who were accused by the monk for taking back to India the Buddhist scripture, teaching documents, and glossary. They returned to Thailand with the map of India marked with names of cities, rivers, mountains as appeared in the Buddhist *Tipitaka*.

Buddhist people were so upset about this distortion of the world history.

"...Old people were so mad to the accusation that the Buddha was Indian." recalled Professor Dr. Preedee Kasemsap, a former President of Thammasart University recalled.

The aforementioned conflicting information, at least three groups of academic and researchers, ignited by the book and long doubts about the Lord Buddha being born an Indian, began their studies on the original birthplace and whereabouts of the Lord Buddha during his 80 years until he entered *nirvana* in 543 BC.



Fig 5 Samples of *Lai Sue Thai* alphabets scripted in one of more than 1200 sand-stone plates found at Koobua Village and deciphered by Venerable Am Dharmadhatto at Wat Sommanas Wihara in Bangkok

## DOUBTS AND CAUSES FOR CONCERNS.

Since 1998, a group of Thai people, ignited by a series of doubts and concerns and their disagreement on the widely accepted information that Lord Buddha was born in India, conducted a study to bring out the truth.

What is the reaction of the people to the claim that the Lord Buddha was not born in India? Shocked, stunned and disbelieved, of course. After the news of our research on the Buddha's birthplace spread out, many Thais were not convinced wondering what a silly belief it was and asking a series of questions such as: "Why don't you pay more attention to practice the teaching of Buddha rather than trying to prove Buddha was not born in India? Is it so significant to find out the truth on his authentic birthplace? Will it be wrongful if I disagree?."

We, the research team, believe it is a very significant to reveal the truth on our Great Teacher. Nothing is wrong if you don't agree but it's our duty as Buddhists to find out the truth.

Less than two hundred years ago, Lord Buddha and all his disciples had been the natives of this great land known as Chompoo Dwip (presently *Suwannabhumi*), but in the period of only a hundred and twenty-five years a group of British archeologists, non-Buddhists with little knowledge of Buddhism, reconstructed the history of Buddhism and tried to prove that Buddha was just a human being and a historical figure of Indian history!

<sup>2</sup> Venerable Dharmachedi (Pan)'s **Five Hundred Lives of Buddha: Sugar Canes Tasteless at the Beginning but Sweet at the Ends**, a palm leave inscription comparing the History of Buddhism at the time as the tasteless sugar cane at present but, after the truth is re-discovered that Buddha was never been born Indian, Buddhist people will enjoy the ultimate truth.



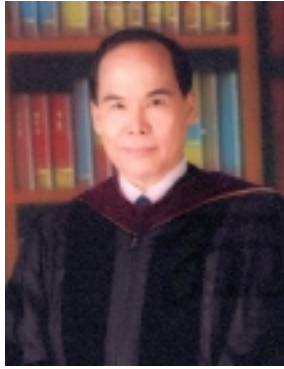


Fig 6: One of the team leaders,  
Dr. Chaiyong Brahmawong, Ph.D.,  
(Former Venerable Apinyano Bhikkhu),  
Senior Professor,  
Sukhothai Thammathirat Open University, Thailand

Below is a series of doubts we have in our mind:

*As reported by Mr. William Chambers, a British archeologist, there was a French account about the Thai God called Pout or Codom (Buddha or Guatama), then why did this Thai God turn to be a historical figure in Indian history?*

Why did King Asoka of India say nothing about the Third Revision of Tipitaka (Buddhist Scripture) in his pillars when this event was his most glorious act of merits. Also, why was there no mentioning about King Asoka's children who were ordained Buddhist monks and started Buddhism in Sri Lanka (Ceylon) in the Asoka pillars?

*Why were the years of Indian King Asoka's succession to the throne (BE*

*269/BC274) and the year of his passing away (BE 306/BC234) different from those mentioned in the Buddhist Scripture/Tipitaka? King Asoka (King Sri Dharmma Asoka Raj)'s succession to the Throne was in BE 218/BC325. He patronized the Third Sankayana or Revision of the Scripture in BE 235/BC 308. King Asoka passed away in BE 259/BC284). Were King Asoka of India (claimed by James Prinsep and George Turnour) and King Asoka in the Scripture actually different ones?*

Were King Devanum Piya Piyadassi and King Asoka the same king as suggested to James Prinsep by George Turnour? Did King Asoka truly exist in India at all? Or was he just dubbed, in ignorance by James Prinsep or George Turnour, to be King Devanum Piya Piyadassi? Was it possible that the story of Thai King Sri Dharma Asokaraj stolen to belong to King Devanum Piya Piyadassi?

*Did the Buddhist names of cities, people, rivers, and mountains truly exist in Indian map before the British archeologists rewrote the history of Buddhism or were they just added on later as the Venerable Pra Dharma Chedi Pan of Wat Maha Naparam Temple in Thailand protest in BE 2440 (1897 AD)?*

Why are there many thousands of Buddhist archeological sites and artifacts while there are less than 200 in India and its neighboring countries?

And many more etc.

All of these observations and the mismatching information between those appear in India and those indicated in the Buddhist Tipitaka concerning geography, climate, traditions, ways of life, archeology, architecture, languages, legends ignited our desire to dig out for the lost episodes of the History of Buddhism. The most interested driving force was the writing of Venerable Dhammachedi (Pan) of Mahanaparam Temple in Bangkok (in 1867) excusing eight Indian peoples from Kasi of manipulating the information on Buddhism in India helped lay the background for our study.

### **Objectives:**

1) To prove that *Chompoo Dwip (Tamsa dwip-the term used by Sir Alexander Cunningham)*, accepted Lord Buddha's Birthplace, is in *Suwannabhumi* (present location of Thailand, Laos, Cambodia, Burma, and Raman) not in India;

2) To trace the sites for Lord Buddha's Birthplace; Enlightenment; first preaching (Patama desana); his 45 years of teaching; and his passing away to nirvana (Nippana) in Thailand and its neighboring countries;

3) To locate the exact points for the four memorial sites, i.e. Birthplace, Enlightenment, First Preaching, and Death place and other major cities as mentioned in the Buddhist Scripture.

### **Phases of Research:**

**Phase I: Documentary Research:** Data and information were collected from the various sections of the Tipitaka, ancient scripts, stone inscriptions, historical documents, and legends. People of over 90 years old (who have not been brainwashed by Western belief that

Buddha was born an Indian) are to be interviewed to gain primary sources of their experiences and understanding on history of Buddhism;

**Phase II: Field Studies and Visits:** Visits to ancient archeological sites will be conducted to trace Lord Buddha's birthplace, teaching, and passing away in Thailand, Laos, Burma, Raman, and Cambodia as well as in India and Nepal;

**Phase III: Analysis, Identification and Mapping of Exact Locations :** This phase brings about the results of the previous two phases to find out the exact sites and locations of the four memorials and major cities. During this phase may last for a continuing period of time until all major cities, ancient archeological sites are identified.

## ARCHEOLOGICAL EVIDENCES

In the Ancient India, less than 200 archeological signs are present compared to thousands of those found in Thailand and its neighbors.

Besides those claimed to be the Birthplace at Lumpini in Nepal, the Enlightenment Bhodi Tree at Bodha Gaya, the First Preaching site at Deer Park, the Buddha's Death place and a few stupas at Sanji, the caves at Ajanta, and the Nalanda University totaling less than 121 places, there were no other traces of Buddha presences such as the Buddha's footprints, the Buddha's Shadows, the Chedi, or the Wihara left to be seen.

The inscription pillars, James Prinsep deciphered the name of a king-King Devanum Piya Piyadassi and later dubbed to be Asoka pillars because of George Turnour, a British in Ceylon who studied Buddhism. Turnour informed James Prinsep that Devanum was the same as King Asoka, the greatest patron of Buddhism as mentioned in the Buddhist Scripture. With the words of a man, King Devanum of India became King Asoka and honored as a Great King of India.

From various evidence, it's obvious that the two kings sharing the same name of King Asoka were actually two different kings. One was the Indian King of Ujaini, claimed to be the same as King Devanum Piya Piyadassi, who erected the Asoka pillars written with Brahmi alphabets. Another was Thai King Sri Dhamma Asokaraj of Patalibutra.

According to an evidence found on the *Jaruk of Wat Sri Chum* (stone inscriptions of Wat Sri Chum Temple in Sukhothai), it clearly stated by Venerable Sri Satharajmuni that Patalibutra, King Asoka's Capital City, was in Thailand with the distance of only two-three nights away from Sukhothai, a former capital of Thailand.

Here is a conflicting story of the two Asoka:

According to the Sankitiyawong, the book on history of Buddhism written in AD 1788, the Thai King Asoka's two children, Prince Mahindra and Princess Sanka Amita, were born of Buddhist mother in Ujaini (Uthai Thani). When Mahindra was ten years old, Asoka was crowned King of Ujaini. But for Indian King Asoka, his first son's eye was snatched out by his mother and there was no mention about Prince Mahindara and Princess Sanka Amitta in the pillar inscription.

King Asoka collected the relics of Buddha from many cities and had 84,000 *chedi* and *wihara* built in 84,000 towns in *Choompoodawweep* (the Pali word referred to as the Buddha's Birthplace land embracing the present main land Southeast Asia called Suwannabhumi). Soon Prince Mahindra (20), followed by his sister Sanka Amita (18), became Buddhist monks. Mahindra Thera left Chompoo Dwp for Sri Lanka and re-established Buddhism in that island nation.



Fig 7 *Semhadhat*, a piece of stone-turned, blood strained saliva of Lord Buddha kept at Wat Pibplee in Petchburi Province in Thailand

The years of Indian King Asoka's succession to the throne (BE 269/BC274) and the year of his passing away (BE 311/BC234) were different from those mentioned in the Buddhist Scripture/Tipitaka. King Asoka (King Sri Dharmma Asoka Raj)'s succession to the Throne was in BE 218/BC325. He patronized the Third Revision (*Sankayana*) of the Tipitaka/Scripture in BE 235/BC 308. King Asoka passed away in BE 259/BC284).

So, who was the authentic King Asoka? The Indian Asoka's coronation in BE 269 was nearly 34 years after the First Recording of the Tripitaka) but the Thai Asoka led the First Sankaya in BE 235. Three years later, Mahindra Thera went to lead the Second Sankayana in Singhalese in BE 238.

George Turnour was wrong to inform James Prinsep that Asoka was consecrated 218 years after the Buddha's enlightenment. In fact it was 218 years after the Buddha's death. All the years were mixed up and wrongly calculated because of inadequate information about the authentic history of Buddhism and the history of the Gotama Buddha as recorded in ancient documents in Thailand, Laos and Burma.

They were actually different kings! We do not deny the existence of King Devanum Piya Piyadassi, but we disagree to the claim that King Devanum was the same as King Asoka.

In *Suwannabhumi*, there are countless of chedi, Buddhist wihara, Buddha relics, footprints, and laser-like imprints of Buddha's shadows on the cave walls. Even a piece of *Semhadhat*, stone-turned blood strained saliva of Lord Buddha, found on the day the Lord Buddha entered Nirvana, was still intact and kept in a temple in Petchaburi Province near Krokesinrai, the death place of Buddha in Western Thailand. All over Thailand, Laos, Burma and Raman, visitors find ten thousands of archeological artifacts related to the Lord Buddha.

In Buddha's time, Kampuchea was located in a big island called "Gururaj" (Land of Sand). This names "Gururaj" and "Indiapat Nagara" was recorded in the official record of King Naresuan's victory over King Lawag of Cambodia.

The word "Indiapat" or "Indapat" might be one of the cues Sir Alexander and his team used to justify that Buddha was born in Hindustan (Ancient India). During 1854, Nepal was still a part of Hindustan.

For all of these evidences and conflicting information, we, the research team, began searching for truth. Please click at the buttons above to read more and give a fair judgment if the Buddha's birthplace is in the Ancient India or in the present land of Suwannabhumi?

## ARCHITECTURE AND ART

Many Brahmin or Hindu stupas in Sanchi, Sarnath, and Bodha Gaya were imposed as Buddhist.

The original stupa of Sanchi had an arch with nude ladies hanging on it. This is unlikely to be Buddhist as it's against the Buddhist tradition to have any sexually arousing images, sculpture or painting in any Buddhist temples.

The ruined temple at Bodha Gaya was taken care by the Brahmins when Francis Buchanan, in 1812, identified it as Buddhist and, in 1862, Sir Alexander Cunningham confirmed it.

### **There are many conflicting information on architectural designs and arts as found in India and Thailand.**

Most architectural designs found on the buildings, pagoda (*Chedi*) and other Buddhist arts are uniquely and incomparably outstanding in their beauty, neatness, and tenderness. They have survived for more than thousand years.

The shapes of the Wat (temples), churches, and *Chedi* as found in the present land of *Suwannabhumi* where Thailand, Laos, Cambodia, Burma and Raman are situated, are totally different from those found in India and Nepal.



*Fig 8* The elegant Wat Prakaew (top) and Wat Benjamabopit (left) in Thailand and the Bodha Gaya Chedi (right) in India showing the difference in architectural designs and styles

Here in *Suwannabhumi*, ten thousands of a thousand years old Wat, Wihara, and churches are found in every village, town and city. Up to the present time, outstanding characteristics are still mainly in tact in all Buddhist architectural designs with only a slight difference in shapes and forms while critical attributes and components remain unchanged.



*Fig 9* The chedi at Boddha Gaya was actually a Brahmin temple claimed by Francis Buchanan to be Buddhist. This temple was modified many times to make it Buddhist.

In India and Nepal, architectural designs on Hindu shrines are less impressive than the designs in Buddhist temples in Thailand, Laos, Cambodia, Burma and Raman. For example, the Bodha Gaya Chedi in India may not match the beauty of Wat Arun (Temple of the Dawn),



Wat Pra Kaew (Temple of the Emerald Buddha), Pra That Phnom in Nongkai Province, or the *Maha Chedi Pa Nam Yoi* in Roi-Ed Province.

Should the present Buddhist architectural designs be imported from India as claimed by some academicians, why were there no traces of such designs as temples and *chedi* left in India?

Buddhist art is dedicated. They need highly skilful and mindful artists to come up with high level Creativity. Furthermore, artists need sponsors, especially royal ones, with high faith in the Lord Buddha to produce such wonderful, elegant architectural works as found in Buddhist temples in Thailand.

Visitors from abroad coming to Thailand are amazed with the beautiful and peaceful presence of Buddhist temples, wihara, and stupas surrounded by rich environments of green trees and mountains suitable for meditation and practices according to Buddhist teachings. For this reason, we strongly believe that Buddhist architectural designs had never been imported from India but have been all along here in *Suwannabhumi* right from the time of the Lord Buddha.

## WAYS OF LIVE

Ways of life of the monks and people as appear in the *Tipitaka* are different from those in India especially in terms of the people's characteristics, food, plants and crops, fish and animal.

**Individual characteristics:** Characteristics of Indian people do not match the characteristics of people appearing in the Buddhist Scripture.

In the *Tipitaka*, there are many generous millionaires who set up the *Rong Dhana* or "Giving-Away" hall to provide food and clothes to the poor and build Buddhist temples, *wihara*, and Dhamma chambers. The most famous millionaires were *Anathabinthiga Sethi* of Rajakruh, *Sethi Tananjaya* of Sakade (Wisaka's father). Wisaka was the most famous *Ubasiga* in the Buddha's time.

Tanjaya, the least rich millionaire of Rajakruh, was granted by King Pimpisarn to resettle in Savasthi upon the request of King Patipasenthikosol of Kosol Kingdom. Instead of resettling in Savasthi, Tananjaya chose to set up a new town on the suburb of Savasthi, seven (7) yotchana (118 kilometers; 1 yotchana=16 km) away and named it Sakade (presently it is in Roi-Et Province in Northeastern Thailand).

**Food and Rice:** In the *Vinayapitaka*, on *Pochana Patiyook*, it was clearly stated that Lord Buddha and his monks ate sticky rice. Sticky rice is the main dish of Northeastern and Northern Thailand. During their meals, the monks are reminded...not to make a piece of rice too big to put in the mouth, ...to make a round piece not the long ones, ...not to bite the piece of rice before putting in the mouth, ...not to cover the dish of soup or curry with big pieces of rice to conceal and hope for more, ...not to spread (wet) gains of rice from their fingers into the *Bard* or Monk's bowl.

In the Arthagatha, there are many stories mentioning people growing and consuming sticky rice, not *loti* or *Nan* (Indian food) or plain non-sticky rice

The term "*nai Barn* (in home)" as appears in many stories implies being "in the village" not inside the house. This term is still used among northern and northeastern people. Is this term used in India in the similar sense? Please advice us.

There are 264 species of plants mentioned in the *Tipitaka* and all are found in Thailand and its neighbors. For instances:

**"Ya Kabkae"(Gecko grass)**-a type of grass mentioned in the Scripture is available in Northern Thailand. The Buddha chewed this grass right after his fast as the light meal. Then he ate the inner part of *Kabao* fruit for its juice before consuming heavy meals.

**"Kabao Fruit"** -also a native Thai fruit available everywhere in Northern and Northeastern Thailand. Kabao fruit is good for curing leprosy-a type of serious skin diseases.

**Chompoo Fruit"** -a kind of *wah* fruit when ripe is dark pink and look very much like cherry. *Wah* is a species of big plants commonly found in Thailand. They grow in plenty in the garden, orchards, woods, or rice fields. It is a big tree just about the same size as mango trees but taller. There two types of *wah* trees: small *wah* and big *wah*. Big *wah* is called *Wah Chompoo*. They grow in the North and Northern Thailand. It is the origin of the term *Chompoo Dwip* meaning "the land of *Wah Chompoo*." Francis Buchanan misheard the word *Chompoo Dwip* as *Tamsa Dwip* at the time when he discovered the ruin Brahmin temple at Bodha Gaya and declared it a Buddhist temple. This clearly shows that *Chompoo Dwip* or *Tamsa-Dwip* is not in India.

In India, there also exists a type of *big wah trees* but it is *not* called Chompoo, Jamu or any other words closer in sound like *Chompoo* indicating that *Chompoo Dwip* does not have anything to do with India. The Indian people, in general, are not aware of or have never known that *Chompoo Dwip* is a name referred to their country. Sad to say, some Thai people get convinced and believe that *Chompoo Dwip* is India.

In conclusion, in Thailand, Laos, Cambodia and Burma, people's everyday life are in harmony to those found in the *Tipitaka*. When people read the *Chataka* or Buddha's past lives in the *Tipitaka*, they have no doubts or suspicious on the ways people act or behave as appear in the various stories.

## **BUDDHIST TRADITIONS AND CULTURE**

There are many traditions and cultural aspects in the Buddha's time which are different from those found in India such as wedding, paddy rice blessing ceremony, cremation ceremony, carrying things from places to places.

**Wedding ceremony-** In India, when the girl grows up and ready to get married, her parents have to go to her boy friend's and ask permission to marry their son. In the Buddhist *Tipitaka*, the boy's parents had to propose to the girl's parents and ask permission to marry their daughter. King *Siha Hanuraj* ordered his Brahmins, led by Anya Khontanya and seven Brahmins, to travel around to find good princess to be his son, *Prince Sudhotana*, and they found Princess Sirimaha Maya of Dhewataha City. King *Siha Hanuraj*, later, proceeded to *Dhewataha City* with a lot of engagement and wedding gifts to ask permission King *Chanadhiparaj's* permission to let *Prince Sudhotana* to marry *Princess Sirimaha Maya*. Another case was Anabindhika Sethi's son getting married with Wisaka's sister, *Suchada*. *Anabindhika Sethi* had to go to *Suchada's* father, *Sethi Tananchi*, for permission. If not in India, then, where does this kind of wedding ceremony still exist? The answer is Thailand, Lao, Burma and Cambodia. This should be evidence that the Buddha's hometown was in Thailand.

**The Paddy Rice Blessing Ceremony** is the opening of rice growing season--during the second week of May. The King presides over the blessing ceremony to give blessing to farmers. During this ceremony, Pra Coe (Royal Cows) is given choices of grasses, vegetables, cereals, and fruit for them to eat. The Royal Cows are given drinks to choose. Each choice of meals or drinks predicts the forth coming rainy season whether there will be more or less rain falls, how many showers of rains, the Naga will make the rain fall. The predictions are revealed by the Royal Brahmins supervising the Ceremony.

The Paddy Rice Blessing Ceremony was evidenced in the Buddha's history. When Prince Siddhatha was seven years old, his father King Sudhotana preceded to the Paddy Rice Blessing Ceremony in Kapilapustu. During the Ceremony, the Prince sat under the shade of a wah Chompoo three meditating until five o'clock in the afternoon. When the Ceremony was completed, the King saw his son meditating and, to his astonishment, the shade of the wah tree did not shade along the setting sun but remaining there around the Prince as if the tree were a big umbrella.

Does the Paddy Rice Blessing Ceremony still exist in India or Nepal? No evidence of such ceremony was available. But it is still practiced in Thailand. Before turning a socialist country and the country was a kingdom, Laos also performed such ceremony.

**Cremation Ceremonies in India and in the Buddha's time are different.** In the *Tipitaka*, the death bodies were completely cremated to ashes. Then, parts of the bones were kept in a *Gode* (bronze, silver or gold pagoda-shape container to be kept at home for worship by the survived. The remaining parts of the ashes were kept in the temple. Is this tradition still practiced nowadays and where? The answer is positive. This tradition is still practiced in Thailand and its neighbors.

How about cremation in India? According to Hindu tradition, the death bodies are partly burned. Then, they are carried to the nearby river, the most desirable one is the Ganges. They were left to float on the water.

The cremation ceremonies between Thailand and neighboring countries are so much different. So what is the reason you should think the Buddha was born in India or Nepal?

**Rice eating tradition** in the *Tipitaka* confirmed in many places that the Buddha and his monks ate rice as their main courses. (Please see more on Ways of Life)

**How did the women in Paransi carry things from one place to another?** Most people tend to think that ladies in the Buddha's time usually bringing things by putting them

on their heads. So you would imagine Paranasi ladies would carry things on their head as well. But according to the Buddhist scripture, this is not the case! A Paranasi (Varnasi) girl usually carries things from one place to another through different techniques not on the top of her head unless there was a reason for it such as to show respect to the thing she is carrying or to hide it from others to see what is inside. There are many cases in the *Tipitaka* showing that Paranasi girls carried things without putting them on their heads.

Caste systems between Hinduism and Buddhism are different. Among the four castes, Buddhist puts *Kasatriya* Caste (Kings) as the top followed by Brahmins (Teachers), Patya, and Sutya (farmers, laborers). Kings respected their teachers but were in control of the power. The Sutya was not considered "untouchable" as was the Hindu Sutya.

There were many cases in the Buddhist Scripture depicting the stories of Dhasi, farmers, who could associate themselves with higher classes. A pregnant sister-in-law of King Sri Dhamma Asokaraj (King Asoka) escaped the killings to live outside the city of Patalibutra. She lived with a Janthan (the mix breeding of one caste to another) who took her as his sister, taking care of care until she gave birth to a son under a banyan tree. Later, this boy became a Buddhist novice, known as Nicrodh Samanera. The novice was invited by King Asoka to preach in the Palace. King Asoka was so impressed by his teachings and soon converted himself from Brahmanism to Buddhism. (Please note that Thai Brahmanism is different from Indian Brahmanism as the Thai do not believe that Brahma is the God of Creature--but they believe they were ascended from two Apasara Brahma who came down to earth and consumed a creamy soup covering the earth (called *Nguan Din* in Thai) and soon became human beings. In the Buddhist *Tipitaka*, there are many cases showing the different between the Buddhist castes and the Indian castes.

## ANCIENT LANGUAGES

Makati Language, the language of Makati or Makata people, is not Indian-based as understood. Most of the inscriptions found in pillars and stones in India were Sanskrit-based. Makati, mostly known as Pali-the written recording of Dhamma. (Thai people have never thought Pali was borrowed from India until, a Dr. Bradley in BE. 2413 (1870 AD) told Thai people that the Thai system of writing was derived from India's Palawa writing and that Pali or Makati was from India.)

The Makati writing, called in Thai as Aksara Dhamma, was designed thousands of years to fit the grammatical rules of Pali semantic. For example, the positions of vowels, floating vowels and sinking vowels, were only found in Pali writing. The native writing of Northern and Northern Thailand was modified from Aksara Dhamma alphabets and written on *Bai Larn* or sand stones, or stones. The writing system was used only to record the teaching of the Buddha, *Chataka* (Buddha's past lives), and related stories.

Had the Pali not belonged to Northern and Northeaster people of Thailand, why did the invention of the writing system support the use in the Pali language?

Similarly, the *Aksara Khom*, or *Khom* (Khmer) alphabets, were invented by *Khun Khom Thai* 15 years after his brother, *Khun Sue Thai*, invented Thai pictorial writing system in the In Year 1235 (6,735 years ago) called *Lai Sue Thai*. *Khun Khom Thai's* writing was called *Lai Khom Thai* and now mistaken as Cambodian. The alphabets in *Lai Sue Thai* would read Go, Kho, Ko, Ngo... With the long /o/ sound while *Khun Khom Thai* alphabet would read..Ga, Kha, Ka, Nga.. with a short /a/ sound. (1)

It is evident that a writing system had already existed before the Buddha's time.(2) during his time, Lord Buddha mentioned the words "*Pitaka*" (books) and "*Bai Larn Plao*" (empty palm leaves with no writing on it) which show that the writing system had already existed. It's therefore clear that during the Third Sankayana or Third Revision of *Tipitaka*, 500 monks must have all the Buddha's teaching put in writing and it took them seven months to complete. If there were revising the scripture orally it should not have taken them that long. The Fourth Revision which it was believed to be the first written *Tipitaka* done in Sri Lanka also took them as long, i.e. eight months.

In Bangkok period, the Revision of the Scripture performed in time of King Rama I in BE 2331 (1788 AD) also took the monks 10 months to complete recording Buddhist Dhamma in *Khom* writing on *Bai Larn* (Palm Leaves).

In addition, the uses of language patterns between Pali and Thai/Lao languages are very similar showing that Thai/Lao and Makati people lived together or probably the same ethnic groups. Many words in Pali were shortened and modified to become Thai and Lao words. (See "The Truth on Language" by Atama Sirosiri).

Here are some evidences that Pali language was used in *Suwannabhumi*:

**Names of Cities, Rivers, Woods, People in Suwannabhumi** are Pali derivations such as Kukognatee (Kok River); Koranatee (Khong River); Cheevayanatee (Chee River); Tanamoonnatee (Moon River); Lampakaliwan (Lampang Luang) etc. Pa Himapan (Pan Forest); Chetudorn (Udorn Province) etc.

Even, male's organ in Thai and Lao language is derived from the Pali word "Kuiha" with /u/ became silent in Lao and /w/ in Thai.

Kalamasutra was based on the story of Kalama villagers when the Buddha told them not to believe easily until they had investigated or thought about it carefully. Kalama was nowadays "Kula" a group of people in the lower Isan of Thailand.

Comparing to George Lucas's Star Wars, we are under the influence of Episode 4, 5, and 6 of world culture in which India was given the credit as the cradle of the world civilization--with the help of British archeologists such as James Prinsep, Sir Alexander Cunningham and those before and after them. How about the lost Episodes, Episode 1, 2, and 3 which show the time when civilization was taken to India.<sup>3</sup>

**It's a sad that traditional** legends were not accepted as historical evidences by Western historians. Yet one cannot deny that legends are based on the so-called "oral-tradition" carrying over the stories of their ancestors in the old past to be learned by the present generations. Legends generally conveyed extra-phenomena or super abilities such as elevation, invisibility, and ability to perform "Ajintaya" - certain actions beyond perception of ordinary human ability in similar belief as the Christians belief in the act of God. They were considered by Western academicians as supernatural, as means to help people behave themselves. However, the essence of the stories remains in tact concrete enough for interested people to trace back the truth.

In the Northern and Northeastern parts of Thailand, there are hundred stories written in the *Bai Larn* (a type of palm leaves) telling about the stories of chedi, stupas, and other types of Buddhist sites and artifacts.

In the North, most historical documents recorded the presence of the Buddha when He visited places along with his disciples such as Ananda, Saributra (different person from the *Sariputasa* found at Sanchi by Sir Alexander Cunningham), and King Asoka (different one from King Sri Dhamma Asokaraj). The Buddha would kindly give a piece or two of his hair to be worshipped by the native people. They would soon build a chedi or stupa to keep the hair for future reverence. The Buddha would also give prediction on the future of the place as to what city it would be named and ruled by whom. The native people would keep the records both in oral tradition and in their native writing system in Pali or the indigenous languages called "Aksara Dhamma"

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<sup>3</sup> In Thailand, there are three systems of date counting: (1) In Year lasting 4,590 years; (2) Lo years starting In Year 4,590 lasting 1190 years, and (3) Buddhist Year beginning at Lo Year 1190 and still in use until now. Consequently, Thailand has the longest dating counting system nearly 8,000 years ago.

The *In Year* was the world's first date counting system, with the names of 12 years, 12 months and seven days, initiated by **Khun In Kao Kheo** (King In of Green Mountain) to mark his wedding with his bride, **Nang Kwag Tong Ma**. (Queen Kwag). After his death, Khun In was respected by his people as Pra In (soon became Sanskritized to be "Pra Indra") with green perplex ion due to misunderstanding of his name "Khao Kheo" meaning Green Mountain. The word In was probably the origin of the word "Indies" "Indo" and "India" a possible proof that Khun In's time was the true beginning of eastern civilization. (From Venerable Am Dharmadhatto's ***The Inscription of Sand Stone Plates of Koobua***, 1992).

2) Gotama Buddha was the Fourth Buddha, millions of years before him there existed already three Buddha, namely (1) Kukuthsandho Buddha, (2) Gonakom Buddha, and (3) Kassapa Buddha. In the future, the Fifth one, Metraiya Buddha will come to this world. (Buddha is not his last name but the status of the one who gets enlightenment. Buddha means "the Enlightened One." You can compare to "Christ" which is not Jesus' last name but his status after achieving his seven brotherhoods and become **Jesus the Christ**. "Christ" means the "Anointed One.")



In the Northeast of Thailand, the *Bai Larn* inscriptions recorded Lord Buddha's teachings and stories of His presence relating to different places. Ancient names of cities, towns, and people, found in the Tipitaka, are still found in many parts of Thailand such Sakatenagar (Roi-Ed), Kandhara (Kantaravichai), Swathee (Sawathi Village in Konkhaen Province), Pawai (on the bank of Pawaya River in Roi-Ed) and Kapilapasdu (near Udon Province). Sadly, due to the belief that Buddha was born in India, all of these cities and town were believed to be imitation of the names of cities and towns in India.

Kapilapasdu, home town of the Gotama Buddha, was built a long time ago, beyond the perception of Western who believes that human race was existed a few million years. According to *the Pra Prathom the Sompothigatha* (Lord Buddha's History), the town was built upon the advice of Kapila Rushi and named after him. Since the founding year, there were 84,000 kings before the named was changed to Pichai Chetudorn in the time of King Wessandorn and his wife, Queen Massi. After then, there were 163,000 kings before the name was returned to Kapilapasdu at the time of King Chayasen, Great grand father of the Buddha. Two thousand years are gone and the name Pichai Chetudorn was shortened to "Udon." Consequently, the Laotians and Isan people belief for so long that Wessandorn and his people were their ancestors and they conducted the greatest celebration of *Boon Pawade* as memorial to King Wessandorn who was born more than 18 million years ago.

Another evidence to confirm that King Wessandorn and Queen Massi lived in the Northern Isan around Udon and Loey Province is the annual celebration of the time King Wessandorn, who exiled himself to live a hermit's life in the Himapan Forest, was invited by his parents, King Sanchai and Queen Pusadee, to rule the country again. Spirits or ghosts (Pee) of different forms who used to take care of them during their hermit hood followed them back to town..



Fig 10 The Hae Pee Ta Khone celebration marking the day spirits followed King Wessandorn and Queen Massi back to Sipi City to rule the country again after King Wessandorn exiled himself and his family to live a hermit's life in the Himapan Jungle. (Photo courtesy of Thai International Airway's *Kinaree Magazine* (July 2003, page 41)

#### **New Supporting Evidence:**

A recent evidence supporting the claim that Pali was originated and used in Thailand was found by Mr. Krit Kittisak, a student in History of Buddhism in Taiwan from a book by O. von Hinuber. *Selected Papers on Pali Studies*. Oxford: The Pali Text Society, 1994, stating that the word "Pali" was known by the Westerners the first time in the 17th century. Pali language was introduced by M. Simon de la Loubere, who was appointed by King Louis 14th as the first French Ambassador to the Kingdom of Siam (Ayuddha) in the Reign of King Narai the Great in 1687AD (BE.2230). This book indicated that Pali was originated in Siam (Thailand) and widely used by the Buddhist monks and the Westerners had the knowledge of Pali from Thailand. The question is why the Westerners did not have the knowledge of this Pali language when they colonized many Asian countries such as India and Sri Lanka. It is possible that the Pali used in other countries might be limited and not as widely used as in Thailand because the authentic version of Pali was in Thailand. Even after 2,500 years, Pali is still in used by the Buddhist monks and there are more monks and men who can read and write Pali in Thailand than in other countries.

## GEOGRAPHY AND CLIMATE

According to the *Tipitaka*, the records of geographical information and climate, directions and distances between cities and towns in the Buddha's time, not a single case matches those found in India and Nepal.

**The Three-Season Castle in Kapilapasdu:** At the time Princess Siddhatha was born, a famous and well respected *Dabot or Rushi* was invited by King Siri Sudhotana to perform the Birth Blessing Ceremony. Considering the great physical attributes of the Infant, the Dabot predicted that in the future if he entered the monkhood the Prince would get enlightenment and became a Buddha. But if remained, he would be the Great Emperor of the world. To void the prophet's prediction and prevent his son from entering the monkhood, King Siri Sudhotana had the Three Season Castle built to entertain his son in summer, Rainy Seasons and winter and preventing him from seeing the outside world.

From this story, Lord Buddha's hometown should have only three seasons and should not be located in Nepal or Northern India which has four seasons: Summer, autumn, winter and spring. The Castle should not be called Three-Season Castle. Thailand, and neighboring countries clearly have three seasons and it was very reasonable to name the castle as such.

Considering the location of the place claimed to be Kapilapasdu, it's above the 24th parallel line in the Tropic of Cancer, near Himalaya Mountains where the weather is generally cold. Kapilapasdu with the Three-Season Castle should not be in Nepal or even in Northern India.

**The Buddhist Lent:** The Buddhist Lent is the rainy season retreating period observed by Buddhist monks. According to the *Tipitaka*, Buddhist monks must stay in their temples without going to stay over nights in other places for a period of three months from mid August to early November to prevent monks from stampede on rice paddies and food crops. The lent period exactly matches the same period of time in Thailand for more than two thousand years. But in Western India and Nepal, rainy season is during June-July. The specification of the lent period must have been based on the climate in Thailand and its neighboring countries not in India or Nepal.

**Distances between Cities and Towns:** Distances between cities and towns in India and Nepal are totally different from those recorded in the *Tipitaka*. Here are a few cases of mismatch distance:

-The distance between Paranasi and Takasila is 160 kilometers while in India the distance between Varnasi and Axial is more than thousand kilometers;

-Rajakruh and Nalanda is 16 kilometers while in India, the distance between Rajakruh and Nalanda is more than 260 kilometers.

### Directions between Cities and Towns:

The directions between cities and towns in the *Tipitaka* and those in India are also different. For example, in the *Tipitaka*, *Savathi* is in the middle of Gusinarai and Rajakruh, but in India, *Saravasti* is in the North, Gusinarai in the middle between *Saravasti* and Rajakruh.

## WAYS OF LIFE

Ways of life of the monks and people as appear in the *Tipitaka* are different from those in India especially in terms of the people's characteristics, food, plants and crops, fish and animal.

**Individual characteristics:** Characteristics of Indian people do not match the characteristics of people appearing in the Buddhist Scripture.

In the *Tipitaka*, there are many generous millionaires who set up the *Rong Dhana* or "Giving-Away" hall to provide food and clothes to the poor and build Buddhist temples, *wihara*, and Dhamma chambers. The most famous millionaires were *Anathabinthiga Sethi* of Savasti, *Sethi Tananjaya* of Sakade (Wisaka's father). Wisaka was the most famous Ubasiga in the Buddha's time.

*Sethi Tanajaya*, the least rich millionaire of Rajakruh, was granted by King Pimpisarn to resettle in Savasti upon the request of King Patipasenthikosol of Kosol Kingdom. Instead of resettling in Savathi, Tananjaya chose to set up a new town on the suburb of Savathi, seven(7) yotchana (118 kilometers; 1 yotchana=16 km) away and named it Sakade (presently it is in Roi-Et Province in Northeastern Thailand).

**Food and Rice:** In the *Vinayapitaka*, on *Pochana Patiyook*, it was clearly stated that Lord Buddha and his monks ate sticky rice. Sticky rice is the main dish of Northeastern and Northern Thailand. During their meals, the monks are reminded...not to make a piece of rice

too big to put in the mouth, ...to make a round piece not the long ones, ...not to bite the piece of rice before putting in the mouth, ...not to cover the dish of soup or curry with big pieces of rice to conceal and hope for more, ...not to spread (wet) gains of rice from their fingers into the *Bard* or Monk's bowl.

In the Arthagatha, there are many stories mentioning people growing and consuming sticky rice, not *loti* (Indian food) or plain non-sticky rice

The term "*nai Barn* (in home)" as appears in many stories implies being "in the village" not inside the house. This term is still used among northern and northeastern people. Is this term used in India in the similar sense? Please advise us.

There are 264 species of plants mentioned in the *Tipitaka* and all are found in Thailand and its neighbors. For instances:

**"Ya Kabkae"**(Gecko grass-หญ้ากบแก้ว)-a type of grass mentioned in the Scripture is available in Northern Thailand. The Buddha chewed this grass right after his fast as the light meal. Then he ate the inner part of *Kabao* fruit for its juice before consuming heavy meals.

**"Kabao Fruit"** -also a native Thai fruit (ต้นกะเบา) available everywhere in Northern and Northeastern Thailand. Kabao fruit is good for curing leprosy-a type of serious skin diseases.

**"Chompoo Fruit"**- a kind of *wah* fruit (หว่าชมพู่) when ripe, it is dark pink and look very much like cherry. *Wah* is a species of big plants commonly found in Thailand. They grow in plenty in the garden, orchards, woods, or rice fields. It is a big tree just about the same size as mango trees but taller. There two types of *wah* trees: small *wah* and big *wah*. Big *wah* is called *Wah Chompoo*. They grow in the North and Northern Thailand. It is the origin of the term *Chompoo Dwip* meaning "the land of *Wah Chompoo*." Francis Buchanan misheard the word *Chompoo Dwip* as *Tamsa Dwip* at the time when he discovered the ruin Brahmin temple at Bodha Gaya and declared it a Buddhist temple. This clearly shows that *Chompoo Dwip* or *Tamsa-Dwip* is not in India.

In India, there also exists a big type of *big wah trees* but it is *not* called *Chompoo*, *Jamu* or any other words closer in sound like *Choompoo* indicating that *Chompoo Dwip* does not have anything to do with India. The Indian people, in general, are not aware of or have never known that *Chompoo Dwip* is a name referred to their country. Sad to say, some Thai people get convinced and believe that *Chompoo Dwip* is India.

In conclusion, in Thailand, Laos, Cambodia and Burma, people's everyday life are in harmony to those found in the *Tipitaka*. When people read the *Chataka* or Buddha's past lives in the *Tipitaka*, they have no doubts or suspicious on the ways people act or behave as appear in the various stories.

## ADDITIONAL INFORMATION

**In addition to the eight (8) categories of conflicting** information presented, there are increasing incidents of evidences to show that the birth place of Lord Buddha was in Thailand. Here are some:

**Cold weather was impossible for the monks to survive:** If Buddhist monks lived in or around Nepal or north India which was located at the foot of the Himalaya where the weather was general cold, how could they survive the cold with only three pieces of robes (*Tri Jiwarana*) covering their bodies, with shaven head, and no shoes? In the Lord Buddha's time, the weather must have been even much colder.

**No mention about Snows or Ice:** There was not any mention about the word "*hima*" in the sense of snow. *Hima* means cold as seen in the word "*himawanata*" or "*himawanata*" meaning "having cold whether" (*wanata*=having). *Hima* is understood as "dews" resulted from cold weather. In the north and the northern parts of Thailand, there were jungles where big balls of dews flowing from the sky to the ground. Therefore, the *Himawanata Jungles* were found in the Poo Parn (Pan Mountains) of Sakol Nakorn Province, Loey Province, Petchaboon Province, and other northern provinces.

*Rushi* or hermits covering themselves with tiger skins were found in Thailand because the weather is warm and makes it possible for the hermits to wear the tiger skins. In India, hermits usually wear white cotton clothes. *Rushi* were found every where. In the recorded history of Ayudhaya, King Naresuan's army used to march near the "Temple of *Rushi Chum*" (วัดฤๅษีชุม) showing that there are many hermits in Thailand

**The measurement units for distances in the *Tipitaka* was *yotchana*, *sen*, *WA*, *SOG*, and *kueb*.** These units have been used in Thailand and Laos for thousands of years. Are

these units used in India? No. There are not evidences that the Indian people used these terms for measuring the distances between places.

In the Sukhothai and Ayudhaya periods, Thai ancestors made use of these measuring units. Just to cite a few cases, when King Prasart Thong traveled to the Buddha Foot Print in Saraburi Province, the distance between the Grand Palace to the Summer Palace located at the northeastern part of the Ayudhaya Island via boat was 390 *sen* (almost 16 kilometers); from the Summer Palace to the Royal Joy Pavilion at the western port of the main land was 660 *sen* (about 24 kilometers). From there, the King and his soldiers proceeded a few kilometers to the Copper Stream Pavilion at the foot of the hill on top of which the foot print of the Buddha was located.

### Ancient Documents Mentioning the word “Chompoo Dwip”<sup>4</sup>

In the Official history of Ayudhaya Period,<sup>4</sup> there are many incidents mentioning about *Chaompoo Dwip*, the birthland of the Lord Buddha. The scanned pages clearly show the evidences supporting this claim:

**Evidence I:** During Thai-Burmese wars four hundred years ago, under the reign of King Maha Chakrapadiraaj, the King’s two sons, Prince Mahindara and Prince Ramesuan, were captured by the Burmese army, King Maha Chakrapadiraaj wrote a cease-fire message to the King of Burma who was then heading the mighty Burmese Army surrounding Ayudhaya during the summer seasons. The salute of the letter reads “...The Royal message from King King Maha Chakrapadiraaj of the Kingdom of Ayudha to His Majesty King of Burma who is the mightiest of all kings in Chompoo Dwip.....” This is clear that “Chompoo Dwip” was commonly known by all kingdoms in this area as the place where Thailand, Burma, Laos, Cambodia, and Raman or Mon (now a part of Myanmar). See Fig. 11)

**Evidence II:** In the same historical document, the Buddhist name of a kingdom, Gururath, and “Indapat” were mentioned at the time King Naresuan of Ayudha took over Cambodia and captured alive King Lawag. (Fig. 12)

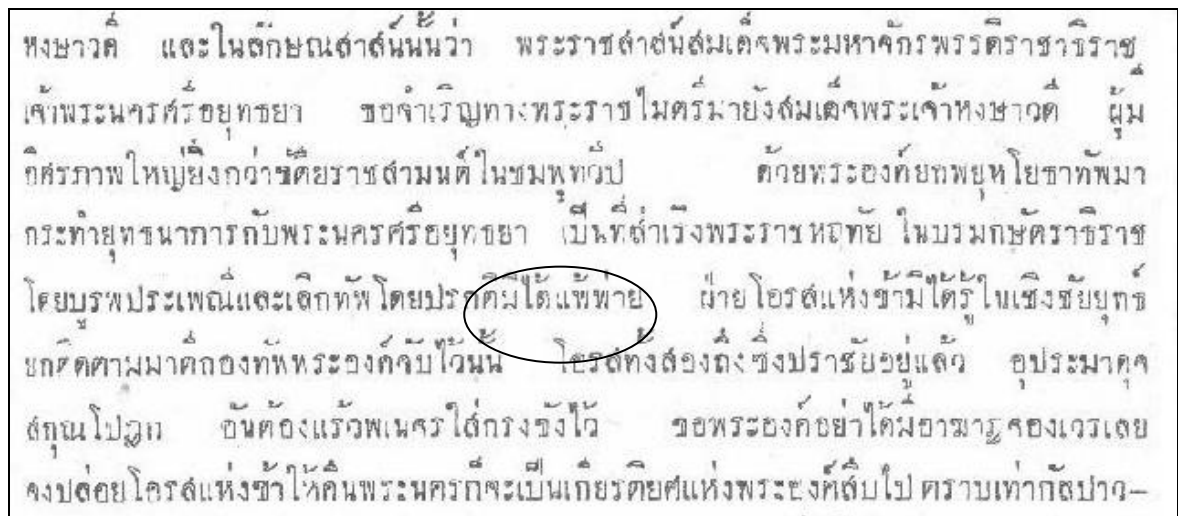


Fig 11 showing King Maha Chakapadiraaj’s message to King of Burma showing that Chompoo Dwip was known to be the land where Thailand, Laos, Cambodia, and Burma. The word “Chompoo Dwip” is encircled.

<sup>4</sup> Ayudhaya (Ayudhia) was the capital of Thailand for 417 years. Thousands (or even millions) of years ago, it was known as Ayodhya the origin of the classical story of Ramakira (Ramayana). Located in an island surrounded by the sea, Ayudha was called the Land of Rama. Most of the Thai kings bears the name Rama, not because of the tradition borrowed from India but because of Thai ancestors worshipped Brahminism and considered Rama, a rebirth of Visanu, will get enlightenment as the 10<sup>th</sup> Buddha named Rama Buddha. (Gautama Buddha was the 4<sup>th</sup> Buddha). However, Hindu people believe that Gautama was a rebirth of Visanu and Ramaya became Indian. There are many episodes of Ramakira, such as Virun Jambung, not appearing in India Ramayana.



**Evidence III:** During the eighth Sankayana or Revision of the Buddhist patronized by King Pra Buddha Yodfah, the First King of Chakri Dynasty Tipitaka in BE 2331 (1778 AD), there were a few places in the Official Declaration mentioning the Venerable Buddha Kosajarn, in BE 900's (450's AD) went to Sri Lanka and translated the Tipitaka from Singhalese Language and " ...came back to Chompoo Dwip" showing that the Ven. Buddhakosajarn came back to the land called Chompoo Dwip where Thailand is located. If Chompoo Dwip were in India, the document should read "...went back to Chompoo Dwip." (Fig. 13)

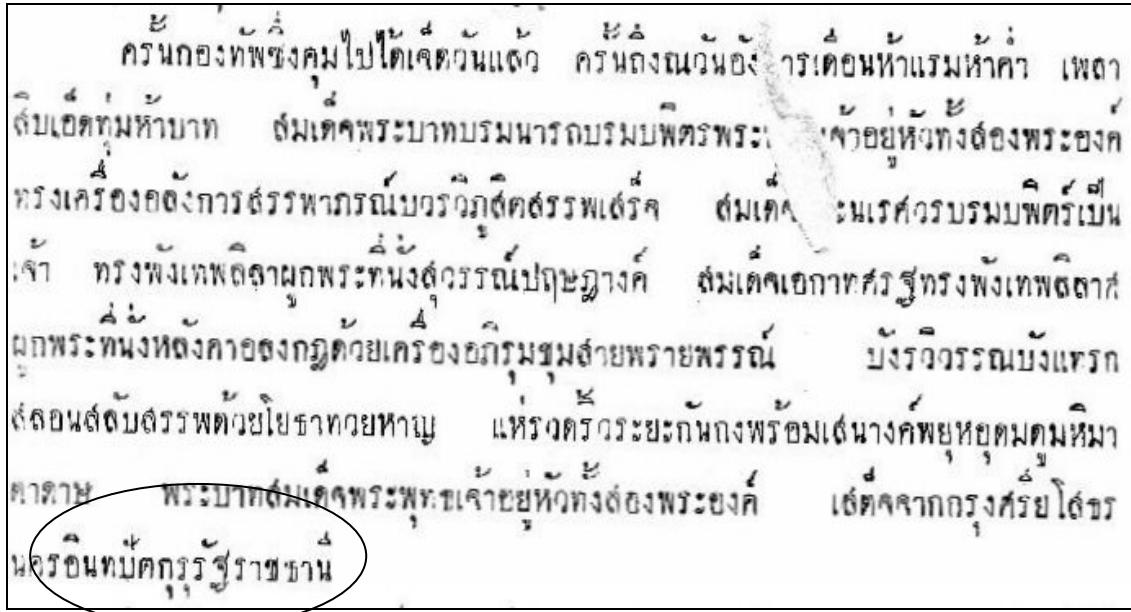


Fig 12 Showing the word "Intapat Gururath Raj Dhani" (encircled) referring that "indapat" was Cambodia not India as believed by Thai academicians

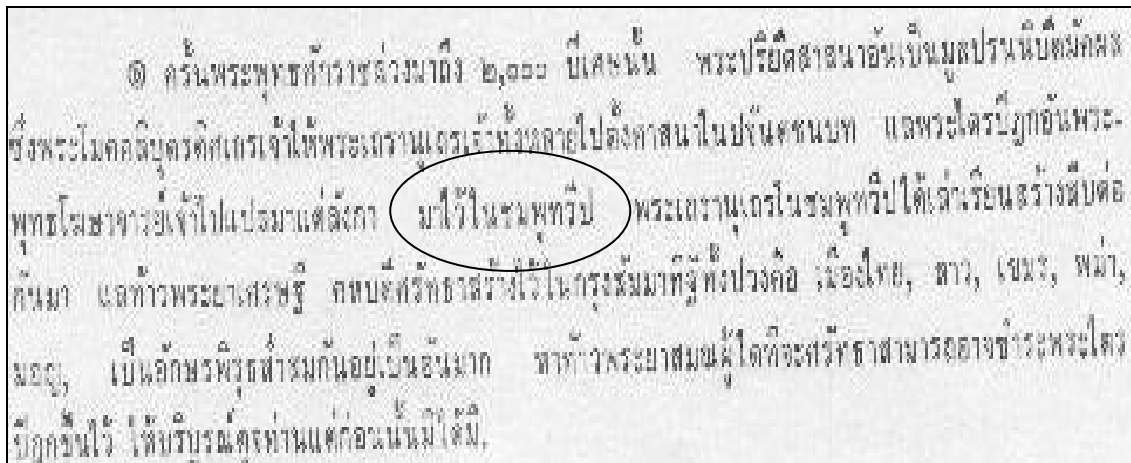


Fig 13 an excerpt from the Official Declaration of the Eighth Sankaya, mentioning that Venerable Buddhakosajarn went to Lanka translated the Tipitaka and came back to Chompoo Dwip which was recognized as the Land of Sammadhiti (Right Consciousness) namely Thailand, Laos, Cambodia, Burma, and Laos.

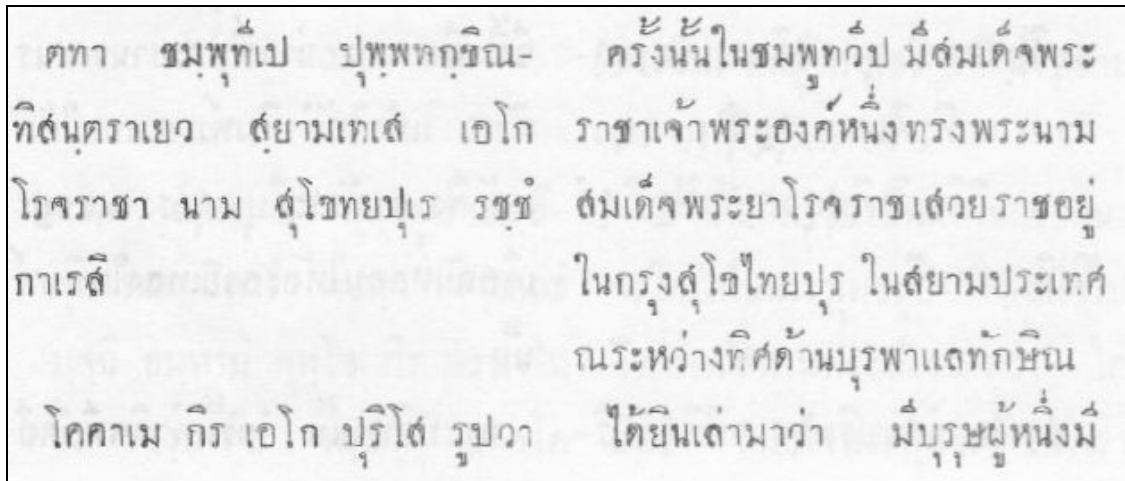


Fig 14 an excerpt from the History of Buddhism-*Sankitiyawong*- mentioning that Sukhothaipura in Siam was in Chompoo Dwip. Presently, Sukhothai is a province in Northern Thailand.

**Evidence IV:** While Venerable Royal Highness Prince Mongkut was still in the monkhood, the Patriarch of Sri Lanka wrote a letter to him. The salute of the letter addressed him as "...To the Royal Highness Prince Brother, Prince Mongkut, the Venerable Maha Vachirayarn Dhera, residing at Wat Boworn nivedwiharn in Krung Ratnakosintarathep Mahanakorn in Chompoo Dwip..." showing that Sri Lanka recognized the fact that Thailand was located in Chompoo Dwip. (See Fig 15).

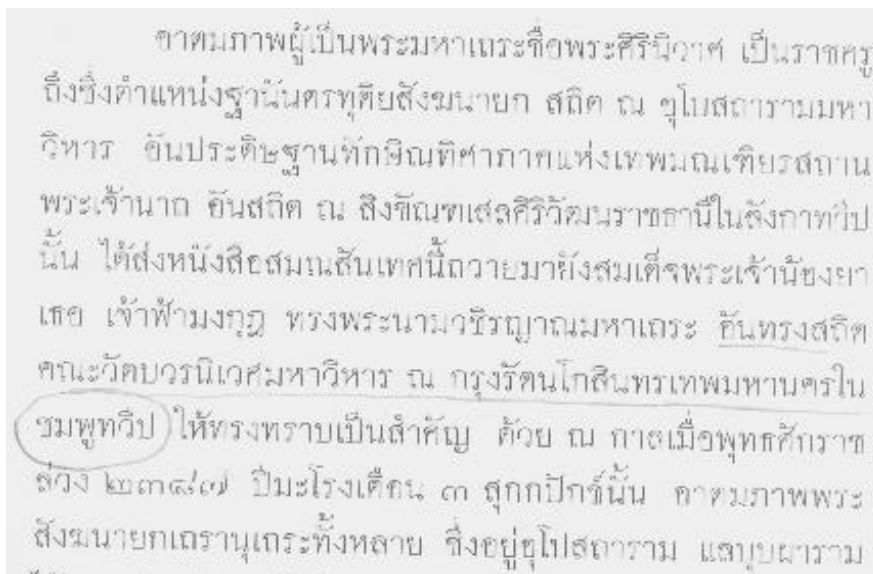


Fig 15 an excerpt from a letter from Sri Lanka's Patriarch mentioning that Bangkok was in Chompoo Dwip (underlined)

๘/๓ (๑๐ - ๑๘) ประมาณ พ.ศ. ๑๕๐๕ พระเจ้าลิไทย “เอาพลไปปราบยัง (น่าน) ...ยังพระสัก (แควป่าสัก) ได้สันจึงไปอยู่ในเมืองสองแคว ปุพระมหาธาตุ ปลุกพระ ศรีมหาโพธิ์...ยกพนัก แต่สองแควมาทำสุโขทัย.... ไร่นาปลูกหมาก ปลูก..... ท่อปลาหากิน เย็นเนื้อ (เย็นใจ)” และ ๘/๔ (๔ - ๒๑) “อยู่ในสองแควได้เจ็ด เข้าจึงนำพลมาตั้งชาว สรลวงสองแคว ปากยม พระบาง ชากนราว สุพรรณภาว นครพระชุม เมืองไ.....เมืองพาน เมือง.....เมืองราด สคำ เมืองลุมบาจายเป็นบริวาร จึงขึ้นมานบพระบาทลักษณะอันตนหาก ประดิษฐ์แต่ก่อนเหนือจอมเขาสุมนภูฏัน จึงจารจารึกอันนี้ไว้อีกโสด” พระเจ้าลิไทยทรง อ้างว่า เนื่องจากได้เมืองแควแควป่าสักและแม่น้ำน่านจึงเสด็จไปประทับ ณ สองแคว ถึง ๗ ปี สร้างเหมืองตั้งแต่สองแควมาถึงสุโขทัย นอกจากจะใช้ในการชลประทานและ เลี้ยงปลาให้พลเมืองจับกินแล้วก็ตั้งใช้เป็นถนนยุทธศาสตร์ด้วย

*Fig 16* an excerpt of Stone Inscripton #8 side 4 of King Li Thai of Sukhothai mentioning about a Buddha Footprint located at Sama Goot Mount in Song Kwae City (now Pitsanuloke Province in Thailand). Sama Goot has been accepted as being in Sri Lanka. What is the authentic Samana Goot Mount in Sri Lanka or in Thailand

#### CONCLUSION:

From five years of documentary research, it is quite definite that Chompoo Dwip is the land where Thailand, Laos, Cambodia, Burma and Raman (Mon) are located. It has been only 125 years since Sir Alexander Cunningham reconstructed the history of Buddhism when there was already the authentic history of Buddhism in Thailand and neighboring countries. When Chompoo Dwip is where Thailand and its neighboring countries are located, the Lord Buddha was ultimately born here not in India or Nepal!