

**BUDDHISM AND THE EVOLUTION OF EDUCATION IN THAILAND:
A HISTORICAL STUDY OF MONASTIC LEARNING****Channarong Poolsawat^{*1} and Dr. Champalal Mandrele²**

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The history education in Thailand has evolved from ancient times to the present, which is related to Buddhism. The relationship between temple education and Thai society is organic and adaptive, creatively responding to changing political environments (David Wyatt, 1969). Education has been an important component of the vital, ongoing relationship between Thai people and the monastic institution within Thailand. Buddhism and education were intimately linked through monastic schools for novice monks. The school for teaching Buddhism in the past was a monastery because of the stipulation 'all Thai men must be ordained to study the Dhamma and various teachings in Buddhism as a basis for their further life'. Buddhist Studies curriculum has been a compulsory subject everyone must study because the teachings in Buddhism are fundamental principles which most people use in their daily lives (Scotton, 1998).

Education in the monastery is the center of Thai education. The monastery is a place for religious ceremonies. The monks will perform the duty of training and teaching the Dharma to Buddhists. Thai men have the opportunity to study the Dharma and become monks. Therefore, Thai society prefers for men to become monks before marriage to have morality and a stable mind, allowing them to live happily in the household. Those who come to become monks to seek knowledge about the Dharma in the temple can also exchange and pass on knowledge in various arts and sciences that they have been trained by their families.

Transmission from one generation to the next. Various communities also have a lot of wisdom, which includes scholars in each field, such as construction, handicrafts, arts, sculpture, and traditional.

The history of Thai education begins at the monastery. Teachers and students are very close, like father and son. Students respect teachers very much. They are disciplined by using the Antevāsika. There has never been any damage in this area throughout the history of the institution. All education and living are free. Teaching and learning are fully supported by the King. The status of teachers has no meaning in terms of employment. I like to live simply, focusing on using my mind to study and perform my duties.

Buddhist Education in Sukhothai

In the Sukhothai period (1238–1438 B.E.) the first independent Thai kingdom, considered the "golden age" and birthplace of Thailand. The monastery played a role in organizing the following forms: The educational management format was divided into two parts: The first part was the management of education for men who were soldiers, such as boxing with swords, sticks, and weapons, controlling horses and elephants, and the martial arts textbooks, which were advanced subjects for those who would become commanders and generals. The second part was the management of education for male civilians to study the Tripitaka, astrology, medicine in Temple.

When King Ramkhamhaeng ascended the throne, he expanded his territory widely. He developed the country to be prosperous until it became one of the most prosperous eras of Thailand. He invented the Thai script in 1826 B.E. He made stone inscriptions of his royal activities and various stories, which are useful for history. He supported religion and education by inviting Sri Lankan monks who were knowledgeable in the Tripitaka from Nakhon Si Thammarat to reside in Sukhothai, as appears in Stone Inscription No. 1 that states: "King Ramkhamhaeng made an offering to the Supreme Patriarch. The wise man who had completed his studies in the Tripitaka was more knowledgeable than the teachers in this city. Everyone rose up from Sri Thammarat." The evidence in this inscription shows that he had great respect and support for educated monks (Phrathepwethi, 1990).

The next era was the Phra Maha Thammaracha or King Lithai, which was the era when Buddhist studies were most prosperous. The important royal duty of King Lithai was to support the education of Buddhism and various arts. He arranged for monks to study the

Dharma and the Tripitaka in the area of the Grand Palace. This could be considered the establishment of a school for teaching Buddhist scriptures and arts for the first time in the history of the Thai nation. In the Year of the Rooster, B.E. 2457, he sent a royal official to receive the relics from Sri Lanka and ordered them to be enshrined in the Great Relic or Great Stupa built in Nakhon Chum, which is now an old city behind Kamphaeng Phet. In the Year of the Ox, B.E. 2454, he sent a royal scholar to invite the Supreme Patriarch from Sri Lanka to reside at Wat Pa Mamuang (Sinchai Krabuansang, 1974).

Phra Maha Thammaracha (Lithai) was knowledgeable about the Tripitaka, the most important wisdom of Lithai that made him highly respected as a scholar was his knowledge and expertise in Buddhism. He was very knowledgeable in the Tripitaka, commentaries, sub-comments, and various special articles. He diligently studied from monks who were experts in the Tripitaka at that time, such as Phra Maha Thera Muniwong, Phra Anomadassi Thera, Phra Maha Thera Dhammapala, Phra Maha Thera Siddhatcha, Phra Maha Thera Buddhaphongchao, Phra Maha Thera Panya Nanda, and Phra Maha Thera Buddhaghosachan of Hariphunchai. He also studied at the office of the Royal Scholar, Upasena Rajabandit, due to his knowledge and expertise in Buddhism, and his intention to support and expand Buddhism and encourages the people of the country to pay attention to studying Buddhism in order to create stability and peace (Ruangsang, 2021).

Buddhist Education in Ayutthaya

Ayutthaya Period (1893 – 2310 B.E.): education has changed from the Sukhothai period. The characteristics of education in the Ayutthaya period were in contact with the community only. In general, education was arranged in the temples. The people took their children to the temples to study. The monks were willing to accept them as disciples for serving. Disciples were religiously trained, learned to read and write Thai and Pāli as appropriate to prepare for ordination. To ordain a man who has reached the age of 20 years as a monk has been a tradition for a long time. It is understood that this culture is a continuation from the land of King Boromakot because he was very strict in religious education. In his time, any child of a government official who will dedicate himself to government service If he had not yet been ordained before, he would not be appointed as a government official (Ruangsang, 2021).

This tradition also resulted in all temples being schools and all monks being teachers to train and teach their students according to their abilities. However, the word school at that time was different from schools at this time, that is, there were no buildings as a place to

especially study. The monks taught their disciples at his cloister at his convenience and satisfaction. One monk had few disciples because he had to take care of his disciples. Europeans who came to Thailand in different periods have told stories about Thai education in his books. For example, Simon de La Loubère, one of the ambassadors in France's 2nd ambassador of King Louis XIV who came to create royal friendship in the reign of King Narai the Great, said in the book of the Kingdom of Siam that "The monk teaches the youth, as I have already told. And he explained the instructions to the people as it is written in the book of Pāli (De La Loubère, 1700).

The trend of Buddhist education was not definitely known for lack of adequate evidence in historical accounts and archaeological remains. The following, therefore, is what can be gained from scant sources of information. "The site where Ayutthaya was situated used to be the seat both of Theravāda Buddhism, which had flourished in the time of Dvāravatā, and of Mahàyāna Buddhism, which had gained ascendancy during the Khmer domination in Lop Buri. The country of Siam, as far as may be assumed from existing archaeological remains, lay between Mons and Khmer. The people formerly professed Theravāda, then followed Khmer's example by accepting Mahàyāna. Thus, their Tripiñaka might be both of Pāli and Sanskrit." But it might also be that during the Ayutthaya period the influence of Mahàyāna Buddhism, if any, would be almost negligible. It will be seen that as far as religious development was concerned, the early part of the Ayutthaya period overlapped to some extent the latter part of Sukhothai. This was especially so in the reign of King Borom Trailokanath, who accepted, of course with some slight modifications as previously mentioned, Sukhothai Buddhism as Ayutthaya Buddhism. Some Ayutthaya bhikkhus also made their journey to Ceylon for further education (De La Loubère, 1700).

Thus, Ceylonese Buddhism came to Ayutthaya by two ways, viz. the second-hand element brought from Sukhothai and the first-hand, which was imported directly from a Ceylonese Elder named Vanarata. These three, according to some scholars, are collectively called 'Siam Vamsa'. It might be because of this fact that we know from later records that there were in Ayutthaya three groups of bhikkhus, two of whom, the Gàmavàsā town-dwellers and Aranvasi forest-dwellers, were of Sukhothai origin and the other one was the Vanarata group brought over directly from Ceylon. It was this latter group that was called the rightwing Gàmavàsā.

Ayutthaya, which was the capital city, was prosperous in terms of politics, economy and society. Such changes were due to the fact that various Asian nations came to trade and establish a base in Thailand, such as the Chinese, Mon, Vietnamese, Khmer, Indians and

Arabs. Since the reign of King Rama II, Western nations began to trade, such as the Portuguese, who came first, and other nations followed, such as the Dutch, French and English. This resulted in the development of Thai education, especially during the reigns of King Prasat Thong and King Narai the Great (Charnvit Kasetsiri, 2005).

The educational management style during the Ayutthaya period was as follows:

1. General education focuses on reading, writing, and learning numbers as basic subjects for the occupation of Thai people. Phra Horathibodi composed a Thai first language textbook called Chindamani for King Narai the Great, which was used as a textbook for a long time.
2. The temple also played a significant role during the reign of King Borommakot. He promoted Buddhism by setting a rule that any citizen who had never been ordained and studied to read and write would not be appointed as a civil servant. During the reign of King Narai the Great onwards, missionaries established schools to teach reading and other subjects, called missionary schools, to encourage Thai people to convert to Christianity.
3. The temple provided education in linguistics and literature. It was found that there were teachings in Thai, Pali, Sanskrit, French, Khmer, Burmese, Mon, and Chinese. During the reign of King Narai the Great, there were many literary works such as Suea Koka, Chanat Samut Khosakha, Chanat Anirutkha, Chanat and Ka, Sruansri Prachan.
4. Military education there is an organization of government in the reign of King Borommakot who separated the military and the civilian sectors. The head of the military sector is called the Samuha Kalahom, while the civilian sector is called the Samuha Nayok. In the reign of King Ramathibodi II, he organized military regulations. There was accounting, which is the recruitment of people into military service. Men aged from 13 to 60 years old were called serfs. It was believed that they must have military education. It was a physical education for men to practice discipline to train them to be important soldiers of the nation (Charnvit Kasetsiri, 2005).
5. Women's education included learning vocational skills, household skills, weaving, and manners to prevent them from writing long poems in front of men. However, women in the royal family began to learn the Thai language and composition. During this time, the Portuguese were the first to introduce egg-based desserts, such as Thong Yip and Foi Thong, which have become the hallmarks of Thai desserts today (Keaw Chittakob, 2010).

During the reign of King Borommakot, he was very strict about the study of Buddhist principles. He stipulated that all men who entered the civil service must have been ordained

as monks. The tradition of ordination began when one reached the age of 20. In this era, boys were taught drawing, carving and other crafts taught by monks, while girls learned housework from their parents (Sunet Chutintranon, 2005).

Buddhist Education in Thonburi

During the Thonburi period, the educational institutions were still located at temples, just like in the Ayutthaya period. Monks were the teachers for the young men, so that they could receive training in conduct, study the Dharma, Pali, Sanskrit, and Pali. It was for the benefit of reading Buddhist scriptures. In addition, there were also studies in mathematics, focusing on measurements, Thai currency, and calculation of crossbows, which had to be applied in daily life. There were also craftsmanship subjects for older children, mostly studying construction, for the benefit of restoring and repairing buildings and structures within the temple. Monks who firmly adhered to the Dharma and were knowledgeable about the Tripitaka were appointed as royal monks, governing the Sangha; including organizing the administration of the Sangha, and His Majesty also ordered the study of Buddhist scriptures, just like in the Ayutthaya period (Keaw Chittakob, 2010).

Buddhist Education in Rattanakosin

The social conditions and forms of government and administration in the early Rattanakosin period were similar to those in the Ayutthaya period. This was the initial period of the establishment of Bangkok. Large and elegant houses were built, comparable to those of Ayutthaya. Education in the early Rattanakosin period was carried out in the same way as in Ayutthaya, with temples as places of learning (Sunet Chutintranon, 2005).

Monastic education in the early Rattanakosin period was influenced extensively by political unrest as the warfare with Burma was still proceeding. It was not running smoothly because the state was engaged in the warfare. Griswold (1968: 103), author of King Mongkut's biography writes, 'the war with Burma had caused inestimable disaster. The old capital, Ayutthaya, had been the chief seat of monastic learning; and when it was destroyed in 1767, most of its monasteries, together with their books, went up in flames...' The status of monastic education of that time was similarly illustrated in the Sangha Enactments of King Rama I: 'monks are not studying the tipiaka and not obedient to teachers and preceptors which lead to ignore the book of disciplines. They just pretend to be in the discipline and practising meditation and boasting about supernatural power to gain peoples' faith on them (Griswold, 1968).

Educational institutions are responsible for arranging education. The state or the royal court controls and supports education, especially in the Buddhist sect. During the reign of King Rama I, the royal scholars were ordered to inform monks and novices at the Phra Monthian Hall in Wat Phra Sri Rattana Satsadaram and to hold Buddhist examinations every three years. The state agency responsible for regulating education in temples was the Department of Dhamma, whose commander held the position of "Phraya Phra Sadet".

The school at that time was an "old school". It was located in a temple. There were monks as teachers. It was not compulsory. It was voluntary. Most of the subjects studied were books and basic mathematics (ancient Thai numerals). These subjects were called general education subjects. During the reign of King Rama V, he promoted religious education as a specialty. He inscribed general knowledge and vocational subjects on stone tablets in the gallery of Wat Phra Chetuphon. Therefore, some people said that it was the first university in Thailand. It used Thai books called Pratom Ka Ka and Pratom Mala Nab as the second and third textbooks after the Jindamani of Phra Horathibodi. Later, Dr. Dee B. Brat Lei introduced modern medicine, such as surgery to treat patients and the establishment of the first Thai printing house in 1836. He was hired to print 9,000 copies of official documents prohibiting opium smoking in 1839.

King Mongkut (King Rama IV) and Dhammayutikanikya

Mongkut (born Oct. 18, 1804, Bangkok—died Oct. 15, 1868, Bangkok) was the king of Siam (1851–68) who opened his country to Western influence and initiated reforms and modern development. When his father died in 1824, however, Mongkut was barely 20, and the royal accession council instead chose his older and more experienced half-brother to reign as King Rama III. To hold aloof from politics, Mongkut chose to become a Buddhist monk. A few years later he encountered a particularly pious monk who inspired Mongkut to turn to the strict discipline and teachings of early Buddhism.

He became an accomplished scholar and abbot of a Bangkok monastery, which he made a centre of intellectual discourse that gradually came to involve American and French Christian missionaries and the study of Western languages and science. King Mongkut also was able to travel in the countryside as no previous Thai king had done. The reformed Buddhism that Mongkut developed gradually grew into the Dhammayutikanikya order, which to the present day is at the intellectual center of Thai Buddhism.

King Mongkut's friends in the 1840s included many leading princes and nobles who similarly were excited by the West. Convinced of the necessity of accommodation with the

West, they took the lead in managing the succession of Mongkut to the throne when King Rama III died in 1851. The leader of that group, Somdet Chao Phraya Si Suriyawong, became Mongkut's effective prime minister, and together the two successfully concluded treaties with Great Britain, the United States, and other powers beginning in 1855 that fully opened Siam to Western commerce.

Thai concessions staved off Western imperial pressure for another generation and brought rapid economic development, but Siam had to concede extraterritoriality and limits on her taxing and tariff policies. To win recognition as an equal among the world's rulers, Mongkut corresponded with them, even offering to send elephants to U.S. Pres. James Buchanan to assist in the development of the United States. His shrewd foreign policy balanced Britain and France against each other to ensure Siam's survival (Sunet Chutinthranon, 2005).

During his monastic tenure, King Mongkut engaged in intensive study of Pali scripture and practice of insight meditation until he became proficient. He was knowledgeable not only in Buddhism but also erudite in several branches of sciences. He pioneered the first intensive study of science in Thailand. Accordingly, he was praised as Thailand's father of science. It would not be wrong to assume that his expertise on Buddhism and modern science caused him to perceive Buddhism differently from others. He also began the modern trend of study of Buddhism in Thailand. As noted in his biography, he was an explorer and dared to experiment. He would not judge anything to be right or wrong which he had not experimented with himself. He requested that others test for correctness if he was unable to finalize a proof himself. His progress in studying Buddhism is easily evident from reading his biography.

Dhammayutikanikyamovement would influence also other neighboring countries like Cambodia and Laos, and them as Dhammayutikanikya monks often studied in Bangkok, where the French were afraid, they would be indoctrinated with the virus of anti-colonialism. The Buddhist Institute did encourage Buddhist studies, but it also stimulated wider studies into culture and history, folklore and language, which rekindled cultural pride that fed into the rising tide of nationalism. Mongkut had initiated the reforms and modernization of traditional Siam, as Siam gained acceptance and became a rightful nation in world diplomacy. Thus as we seen above, he was willing to make changes when he could see their necessity, but he was cautious enough to try to prepare the way for change rather than force it pace. He was a practical, no nonsense, realistic king who did what he had to do; but he was sufficiently the prophet to attempt to prepare his sons for a different world which soon would come. This new world, however, arrived much sooner for him than he expected, with his

sudden death.

After his reforms of the state bureaucracy in the 1890s King Chulalongkorn would continue to restructure the Sangha administration in 1902 to provide for a parallel centralization of bureaucratic control over all Buddhist monks in the country. The principles that established the basis for a national Sangha were embodied in the Sangha Administration act of 1902. The more important features of the Sangha Administration Act of 1902 were probably: 1 the incorporation of all monks into a national structure; 2 the establishment of a hierarchical principle of authority; and 3 the establishment of a national system of clerical education.

King Chulalongkorn is considered one of the greatest kings of Siam. His reign was characterized by the modernization of Siam, immense government and social reforms, and territorial cessations to the British Empire and French Indochina. As Siam was threatened by Western expansionism, Chulalongkorn, through his policies and acts, managed to save Siam from being colonized. All his reforms were dedicated to Siam's insurance of survival in the midst of Western colonialism, so that Chulalongkorn earned the epithet Phra Piya Maharat (The Great Beloved King). During the reign of King Rama IV, Europeans and Americans began to trade and teach religion. Modern technologies were increasingly introduced and applied in Thailand. He saw the importance of education and hired Mrs. Anna H. Leonowens to teach the King in 1862 until she became very knowledgeable in English. The educational management was the same as before, both at the temple and at home.

In terms of vocational subjects and general subjects, there were literature, natural science, or science. Ancient Thai education (1780 - 1868) still emphasized education at temples and homes, with courses related to reading and writing Thai in both poetry and prose. Chan Kap Klon, Astrology and Magic from Buddhist scriptures until the time of King Narai the Great, the first Jindamanee book was used. Later, there Prathom Mala. Teachers are monks, royal scholars, parents, and various professional craftsmen. The evaluation is not systematic but usually emphasizes memory and ability to work in a profession in order to be honored and receive government service.

King Chulalongkorn (King Rama V) The educational reform period

Thai education during this period aimed to make people enter the civil service and have knowledge equal to Westerners but not Westerners. During the reign of King Chulalongkorn, the country was developed to be prosperous in every aspect, including administration, courts, transportation, and public health. Especially in education, he was determined to improve the knowledge and skills of the people in the country, which would help the country progress in

every aspect His Majesty's speech said, "Books are a subject that is worthy of respect and praise since ancient times, and it is considered a supreme subject, which the greatest person is the King. The citizens should and must know because it is a subject that can make everything successful in every way (Ruangsan, 2021).

King Chulalongkorn had opinion the importance of education, so he organized education with Formal education. There was a national education project, schools were established in the palace and temples, subjects were determined, there were examinations, and there were royal scholarships to study abroad. Many factors influenced the educational reform this time. The threat from the superpowers in the early 19th century, the imperialism spread to various countries in Asia, where neighboring countries such as Burma, Vietnam, Cambodia and Malaya, etc., were all under the rule of the superpowers. Thailand had weaknesses in terms of its backwardness, its governance system and its not clear borders. Therefore, His Majesty was concerned about his homeland and pursued a foreign policy of compromise and urgently improved the country, emphasizing national education. The structure of Thai society has changed, with the abolition of slavery and increased contact with foreign countries. Western culture has spread, so it is necessary to improve education so that people can receive more education (Phramaha Thossapol Janthawangso, 2019).

King Chulalongkorn travels abroad in Asia and Europe have given him ideas to reform education and use as a guideline for national development. 1871 Established a royal school in the Grand Palace to train people to enter the civil service at that time. Luang Saraprasit was the head teacher, teaching Thai, arithmetic, and civil service customs. Established a royal school to teach English in the Grand Palace. This arose from political pressures that caused Thailand to learn English in order to negotiate with the Western powers. Thai students were sent to study teaching in England. Established primary schools in temples throughout Bangkok and other provinces. The objective was to expand Thai education to be more widespread and systematic. The first teacher training school was established in Rongliang Dek Subdistrict, later moved to Wat Thepsirintharawat (Phramaha Thossapol Janthawangso, 2019).

During the reign of King Chulalongkorn of the Rattanakosin period, there were revolutions in the education system. This was due to political reasons, as can be seen from the educational management policies of King Chulalongkorn, which were as follows:

1. Organize education to produce people to enter the civil service.
2. Organize education to produce people with knowledge and skills in the Western.
3. To change the status of Thai people.

His Majesty's policy of organizing education, developing Thai people to have knowledge like Western people, in order to enter the civil service was to prevent Western people from looking down on Thai people and Thailand. In addition, it was convenient to contact Western people, to be able to understand the thoughts and ideas, and to be as knowledgeable as Western people for the safety of Thailand as a whole. It was not like many neighboring countries that had to be colonies of Western countries. At this time, education in the school system was seriously organized.

The Ministry of Education was established to be responsible for education. The National Education Plan was announced in the form of the Education Project in 1898, 1902, and 1913. After the change of government, there was the National Education Plan in 1932, the National Education Plan in 1936, the National Education Plan in 1951, and the National Education Plan in 1960. King Chulalongkorn most important royal duty was the abolition of slavery, which he carried out with great prudence from 1874 to 1905, a period of more than 30 years, until it was successfully completed. It was without violent conflicts to the point of fighting as it happened in some countries. This law was effective for slaves born from 1868 onwards. It also prohibited the trading of people over 20 years old into slavery, and His Majesty graciously issued the "Slavery Abolition Act of 1892" to make all children of slaves free (independent) on April 1, 1905.

1888 His Majesty ordered the revision and printing of the Pali Tripitaka in Siamese script, the first Roman script in the world. It replaced the original written in Khmer script on palm leaves to celebrate the 25th anniversary of His Majesty's reign. It was called the Chulalongkorn Borommathat Maharat Tripitaka. 1893 His Majesty granted 1,000 chang to print 1,000 books, 39 volumes each, to be distributed to 500 temples nationwide and to over 260 educational institutions worldwide. His Majesty ordered the sale to the public at a price of 2 chang per book, resulting in the Tripitaka becoming more widely distributed both domestically and worldwide.

The reason for printing this edition of the Tripitaka was that at that time, everything around our country was becoming a colony of the Western nations and our country would not be safe. Therefore, he invited senior monks, ministers, and officials from all sectors to a meeting at Wat Phra Sri Rattana Satsadaram (Wat Phra Kaew) to discuss how to help protect the independence of the country. Therefore, this edition of the Tripitaka was a part of preserving the sovereignty of the country by announcing to the international community that Siam was a

Buddhist. King Chulalongkorn ordered the establishment of the Phutthasanasangkha Hall at Wat Benchamabophit to be the place for collecting Tripitaka and other books in Buddhism. It has resulted in the benefit of studying the Dhamma of monks, novices and interested persons. He also ordered the writing of books related to Buddhism in various forms, such as the Book of Five Precepts and Five Dhamma, the Sermon Book, the Prayer Book, the Dhammachakra Book and various Jataka Books.

It resulted in the people learning the principles of Buddhism as the principles of conduct in their lives, while monks and novices have a manual for preaching and prayers that are the same. King Rama V from the beginning had his half-brother the Supreme Patriarch, Prince Wachirayanwarorot, as an important figure in helping to work out various plans and projects for the Sangha's education. The improvement of education may be looked upon as a cooperative and joint effort between the Sangha and the government. The provision of education in this new period aimed at the improvement of the Sangha's religious studies, combined with secular studies so that the monks could catch up with modern education and could thereby better teach the Dhamma to the modern educated layman.

CONCLUSION

Buddhism has importance role in very historical periods of Thailand: Sukhothai, Ayutthaya, Rattanakosin. Sukhothai Period: education has been organized since Sukhothai era (1781-1921 B.E.) in the form of a traditional study which continued up to Rattanakosin era, the beginning of the reign of King Chulalongkorn. In Sukhothai, the state and monastery were united as the educational center of the community organizing various activities. Many subjects were taught such as Pāli, Thai language and basic common subjects. There were two school bureaus - one was a temple which was a school for the children of noblemen and general people. There were monks who specialized in Pāli language as a teacher, at that time, Pāli language was taught as the basis subject.

In Thailand, Buddhist monks teach Buddhism for Buddhist people and for creating peace in Thai community.³ For example, the project of "Morality Teaching Monks in Schools" is the mission to teach Buddhist morality and ethics for young students in Thailand. The teaching contents include as three parts: (i) Buddhist theories (Pāli: pariyatti); (ii) Buddhist practices (Pāli: patipatti); and (iii) Buddhist truths (Pāli: paṭivedha). Education in the monastery is the center of Thai education. The monastery is a place for religious ceremonies. The monks will perform the duty of training and teaching the Dharma to Buddhists. Thai men have the

opportunity to study the Dharma and become monks. The school for teaching Buddhism in the past was a monastery because of the stipulation 'all Thai men must be ordained to study the Dhamma and various teachings in Buddhism as a basis for their further life'. Buddhist Studies curriculum has been a compulsory subject everyone must study because the teachings in Buddhism are fundamental principles which most people use in their daily lives.

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