

Theravada Buddhism in Cambodia: Post-Phra Nakhon Period

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ABSTRACT

This academic article studied Theravada Buddhism in Cambodia: Post-Phra Nakhon Period that examines the history and development of Theravada Buddhism in the post Angkor period. The study method used the document and research related as essays in the form of academic articles. The results of the study showed that after the deterioration of the metropolitan empire Mahayana Buddhism the growth of Theravada Buddhism has replaced evidence that historians interpret that according to Taminda, the son of Jayavarman VII, was an important person who brought Theravada Buddhism from Lanka into Cambodia including the Pali script inscriptions at Wat Khok Sawai Jek. It is one evidence of the development of Theravada Buddhism and became the main religion in Cambodia after the Angkor Kingdom until now.

Keywords

Theravada Buddhism, Cambodia, Post-Phra Nakhon Period

I. INTRODUCTION

Cambodia is a country with a long history and civilization development. have common characteristics in Buddhism as in Thailand with evidence in the early days of Mahayana Buddhism and transformed through growth into Theravada Buddhism in the post-Bangkok period as shown in a research by Mae Chee Huynh Kim Lan [1], it states that “Tra Vihn is the largest plain area inhabited by the Khmer people, with 13 Buddha images and Avalokitesvara. The other four Bodhisattvas of Mahayana Buddhism” means that such evidence confirms their connection to the pre-Angkor kingdom and the Angkor period and the worship of Mahayana Buddhism centered on the Angkor until the later Theravada Buddhism was respected. It is said that the son of Jayavarman VII (1125–1218/1724-1762), “Tamindhā”, had studied at Mahavihara, Sri Lanka between 1180- 1190/1723-1733, and brought Theravada Buddhism to propagate and have influence in the post-Angkor period [2] or evidence of the record of Zhou Daguan (1270-AD) provides information that when it comes to the city of Bangkok in august 1296/1839. It was found that people are already Theravada Buddhism [3], including in the research on “Kok Sawai Jek Inscription: Pali inscription in the ancient Khmer Empire” [4] which is transcribed from Khok Sawai Jek Inscription (K.754), which provides information that “...This main inscription shows the influence of Theravada Buddhism which was presumed to have established itself during the reign of King Shrindevravarman (1839-1852). Poem bows to the Triple Gem and tells about the era when King Srindevravarman reigned and some of his royal duties in terms of using the Pali language. It was found that custard is a symbolic term used in place of general numbers to tell the era

and the specific names of Sanskrit and ancient Khmer languages have been made into Pali...” or information from the same source suggests that “...but during the reign of King Srindevravarman (1839-1852), there were inscriptions in Pali, the language used to record in Theravada Buddhism. It mentions the era that he ascended to the throne and royal duties related to the Theravada Buddhism such as orders to build temples and enshrine Buddha images, etc., and evidence indicating religion in this reign is recorded by Zhou. Ta Wan, the Chinese ambassador who came to the city in 1839, scholars have assumed that Lord Srindevravarman. He respects Theravada Buddhism...” Therefore, it may be concluded that the influence of Theravada Buddhism is widely accepted and spread to the territories that used to be part of Cambodia and coexisted with the Khmer ethnic group since then through a sense of being a Khmer Speaks Khmer and has a Theravada Buddhist temple as a center for activities Both are important parts of treatment inheriting ethnic identity together with the existence of the Khmer ethnic group until the present which in this study will be searched and presented in order.



Figure 1 Bayon Castle, “Phuttharacha-Thammaracha”, the concept of a king who protects the kingdom during Jayavarman VII [5]

II. MAHAYANA BUDDHISM IN CAMBODIA

Cambodia or the ancient Khmer Empire is another kingdom that is culturally influenced by India. As illustrated in George Coedes' study [6] in *The Indianized States of Southeast Asia*, which provides information on Indian influence in ancient Khmer society (Including the Malay Peninsula/Sumatra/Java/Borneo) who came to have influence between 650-1250 AD with the development of Buddhism in both the Brahmin-Hindu religion including Buddhism. As appears as an ancient place for Hindu Brahmanism at Angkor Wat [7] and a religious place of Mahayana Buddhism at Angkor Thom or the Greater Kingdom. There is evidence that Buddhism began in the reign of King Suryavarman I (1001-1050 AD) with the characteristics of growth or support based on the religion or religion of the king or ruler. In the history of Buddhism in Cambodia, the greatest growth and progress was in the reign of King Jayavarman VII in the era of the Mahanakorn Empire or Angkor Thom, as shown in the work of Vannak Lim [8] in the research paper entitled *A Study of the Influence of Mahayana Buddhism*. Over the King Jayavarman VII or in Samsopheap Preap's work [9] in the research titled "A comparative study of Thai and Khmer Buddhism that reflects information on the monarchs who implement political policies from Brahmin-Hinduism, "Devaraj" to "Buddhism". The King" passed through the enormous stone carvings that had a magical charm which reflects that the value of Mahayana Buddhism is growth and progress, bringing tens of thousands of workers Come as a labor to move tens of thousands of large stones to create outdoor sculptures called "religious places" that appear until the present which reflects the value and importance of religious and social artifacts. It is a social development from Buddhism, especially Mahayana, a view expressed in the work of many scholars, including in Harris, Ian [10]'s study of Cambodian Buddhism, in Marston, John Amos; Guthrie, Elizabeth [11]. on *History, Buddhism, and New Religious Movements in Cambodia*, or in the study of Thai academics such as Wyatt, David [12] in *Thailand: A Short History*, which studies Thai issues, but also reflects the interactions between Thai-Cambodian in Buddhism as well also in the work of Bapat, P.V.; Takasaki, J.N. [13] in the country-by-country holistic study of Buddhism titled "Progress of Buddhist Studies in Ceylon, Burma, Thailand, Cambodia, Laos, Vietnam, China and Japan", in The work of Rawson, Philip [14] that seems to focus on the study of art, but is particularly Buddhist art in Cambodia. As shown in the *Art of Southeast Asia* or in Harris, Ian [15], considered as a contemporary work in "Sangha Groupings in Cambodia" that reflects the dynamics of contemporary Buddhism, but has to go back. Returning to Mahayana Buddhism in the *Greater Times* including his work in which Chau Séng (ed.) [16] was the editor of *Organisation buddhique au Cambodge*, whose works were published in French. All of the study's work reflects that Mahayana was a part of ancient Khmer era and developed at its zenith through the surviving megalithic kingdom, a development of place and contemporary history up until the present.

III. BUDDHARAJA/DHAMMARAJA AND THE STATE WORLDVIEW

An idea that connects the worldview of Buddhism appears at Bayon Castle reflecting the concept of Buddhism as a religion that flourished in Cambodia at that time. On the other hand, it reflects the role of the King who is like a "deity" in Hindu Brahminism. But when the development and conversion to Buddhism, the role of the king changed. As illustrated in Nipat Yamdate [17]'s research "From King Ashoka, the Great Paragon of Virtue, to King Jayavarman VII's Dedication: Interpretations of the Inscriptions found on the Aārogyasālā", it echoes the Maharaja's concept of "Dharma." Former King Ashoka the Great who patronized Buddhism in Indian history. Therefore, Jayavarman VII, the king who built the statue at Bayon Castle as if he was a Buddha and a royal guardian which is defined as the face of Jayavarman VII, which faces in all directions to rule over his hordes of people [18] including being "Buddharacha or Thammaracha" in His Majesty's be the king "Focusing on the use of morality in Buddhism to enhance the royal prestige, including the royal power to rule fairly. As a result, it is seen as evidence of inscriptions honoring the legacy that has been passed on in the present" [19] which, in one sense, is a product of Buddhism. Mahayana that makes the king look like a "god" in Hindu Brahminism to protect the people Changed to "Buddha Raja" (The King is like a Buddha) that made the king have to have a cover and treat the people with righteousness according to Buddhism "Dharma King" as well as the development of the king in the later period to receive the influence of Buddhism and bring it as a motto to show the King's role as a guideline for managing the ancient state of "Thammarat" king the righteous or the concept of "Thosaphitharatham" (10 Principle of King or Leader) that became the pattern of the kings who respected Theravada Buddhism in the kingdom under the Chao Phraya River Basin like Sukhothai Kingdom (around 1792 – 2006, 215 years old), Ayutthaya Kingdom. (1893 - 1767, 417 years) Thonburi Kingdom (1767-1782, 15 years and Rattanakosin (2325 - present, 237 years), including the later Cambodian kings who were influenced by Theravada Buddhism. Then, brought that idea to support the rule as in the case of King Sihnulk, (1922-2012) with the role of the monarch. (Reign, 1941-1955) who patronized Buddhism and until it was defined as the "golden age" of Theravada Buddhism in Cambodia since the end of the Greater Empire during the reign of Jayavarman VII under the concept of "Buddhist Socialism" that combines the concept of Buddhism in the image of a righteous king with the idea of socialism (Socialism) that arose under the heat of political ideas at that time before changing the regime to become a communist in Cambodia during 1975-1979 in the Khmer Rouge era, etc.

IV. THERAVADA CAMBODIA AND THE HISTORICAL DEVELOPMENT IN THE POST-ANGKOR PERIOD

In the post-Angkor Thom period, the development of Buddhism in Cambodia in later periods alternately counting Hinduism Brahmanism and Mahayana Buddhism according to the rulers of each period, but both religions have grown

alternately in the royal court only, but in the Theravada there is evidence to influence and thrive among the people. The Theravada Buddhism began to appear clearly and firmly in the post-Angkor period by the evidence that Theravada Buddhism was firmly established in the Greater Empire, as shown in the "Records on Customs and Traditions of Zhenla" by a Chinese traveler Zhou Da Guan, who accompanied an envoy to demand tribute from the ancient Khmer king around B.E. 1839/ with records about religion in the ancient Khmer Empire that there are three religions. The students were called Bungy, the monks were called Zhugu, the monks were called Ba Su Wei, [20] and further explained the characteristics of the monks as "Bungie (Sages) dressed like a commoner, one white thread hangs on the neck which shows the class level. As for the Zhugu (Zhao Ku, monks), the Zuku shave their heads and wear yellow robes open on one right shoulder. His lower body was snuggled in yellow and walked barefoot just one meal. There are many sutras recited by monks. All was accomplished by overlapping palm leaves. The King had important official information and consulted with him. He doesn't have a nun in Buddhism and the Ba Su Wei (ปี่ซือเหาเว) dressed like ordinary people. Except for the headband of one red or white cloth, they have shrines, but compared to temples, they are narrower. Taoism has not always flourished with Buddhism. They do not worship any image other than one stone." [21] According to Zhou Da Guan's records, we know. There were probably 3 religions during Jayavarman's reign, but the king seemed to give more importance to the monks during the reign of King Srindravarman. (1295-1308 AD) from Khok Sawai Jek inscriptions which is the first main Pali inscription in 1839, which is assumed Theravada Buddhism was probably the main religion during this reign. He promoted the revival of Buddhism and may have built Theravada Temple in the Theravada sect, attached to the palace wall [22]. The only Theravada Buddhist site in the Khmer Empire was built during the reign of King Sridharavarman.

In addition, the information in the documents of the Thai side and Lanka gave information that monks from Mon, from Burma, Lanna, Thai, and Khmer went to study and become ordained as shown in the evidence in the Sukhothai period or Ayutthaya period including the Rattanakosin period. Therefore, evidence of historical connection Territory and Religious Relationships as for the Khmer itself, there is evidence that provides information that documents of five Cambodian monks were sent to Sri Lanka to study, go back only in parts of Sri Lanka and Cambodia. The inscription of Wat Pa Daeng [23], the Chingal Mali Pakorn scripture [24] which has recorded links between Sri Lankan Buddhism and territories in this region as well as ancient Khmer. One might question why King Jayavarman VII had such a strong belief in Mahayana Buddhism. Why did you choose to send your son to study Theravada Buddhism? Or is this part of the information confusing? In other words, when a monk is sent according to Linda to study Mahayana Buddhism at "Apai Khiri", but Tam Linda may be interested and go to ordain in the form of "Maha Mahayana" which is Theravada or not and how? No evidence yet. But it is still interesting that when monks follow Linda. Returning to the tide of forced labor to build Angkor Thom temples that are larger than human strength which ancient Khmer at that time were able to with

economic conditions, transport, irrigation system and agriculture, which were the factors that contributed to the success of building a monumental place of worship during the reign of the ancient Cambodian state during Jayavarman VII [25]. On the other hand, there is information that the "people", upon learning that the King had died, all put their hoes, picks, and chisels back to their own place [26]. The difficult period of being a laborer has come to an end. Mahayana Buddhism is a religion of conscription with a prosperous image and is supported only in the royal court. As for Theravada Buddhism, which thrived in the countryside on the outskirts of the city, and continued to grow until it became the mainstream of the Khmer period during the later period.

V. THE TURNING POINT FROM MAHAYANA TO THERAVADA

Information from documents and research suggests that Mahayana uses Sanskrit to record teachings. In the Theravada part, use Pali. It is unique in the way of chanting and teaching, and the use of the Pali scriptures as a symbol of the period as appears in later Pali inscriptions. According to the Burmese chronicles, "There was a Mon novice named Chapata, 20 years old, went to study in Lanka for 20 years. In the same year, there were 4 other monks, one named after Linda was the son of the King of Cambodia", which was interpreted as "Tam Lintha", was the son of King Jayavarman VII (1181-1218). He was the leader of Theravada Langkawong Buddhism to the Greater Kingdom propagated until the most popular in the reign of King Sindaravarman (AD 1196) built many temples ready to donate assets for Buddhism until the end with strong faith. There is evidence that he abdicated the throne to his son and went to practice meditation in the forest until the end of his life. There is also evidence during the reign of King Jayavarman VII (1181-1218 A.D.) to King Sindhavarman, there was a Chinese ambassador named Zhou Dagan who arrived during the Angkor period. Ready to record the events that have been seen during the coming as evidence from the records that "In this kingdom, there are many yellow cloth priests walking barefoot, there are no female priests (nuns)." Zhou Dagan doubted his record. "In the royal procession, there is a golden Buddha image in front. This is probably the period of King Sindhavoraman." [27] At the same time, there is contemporary evidence of Lao history that "the Lan Xang kingdom in the reign of King Ngum influenced by Buddhism from Cambodia" [28] by Chao Fa Ngum of Laos had studied Teach Buddhism with many Cambodian monks and when returning to Lan Xang also brought monks, royal graduates, Buddhism, and Cambodian traditions to propagate in Laos as well [29]. Therefore, it may be concluded that Buddhism in the Angkor era during the time when Angkor Thom was the center. It is considered an era when civilization has reached its peak by Brahmanism - Hinduism and Mahayana Buddhism thrive side by side alternately blend together. Various royal castles are dedicated to Mahayana Buddhism and Hinduism apart from this. The text in the inscription also shows the influence of the teachings of Mahayana Buddhism. In Theravada Buddhism, there is evidence that general respect among the people or may be called the Theravada with the people without the support or glorification of the

royal court but all of each religion and each sect were in normal harmony. Consistent with the evidence of Zhou Daguan recorded that "...the end of the Theravada Buddhist era was prosperous. The king was honored because of the royal family ordained in this school too." The situation of Buddhism in this post-city era If compiled from the evidence, there are alternating prosperous both Theravada Buddhism, Mahayana and Brahmin Hinduism until there is a war within and the growth of the state in the Chao Phraya River Basin like Ayothaya along with outside intervention and the era of the Greater Empire's decline.

But in other words, historians interpret the decline of the Greater Empire. is the evolution of Theravada Buddhism After the 13th Buddhist century, Theravada is the national religion of Cambodia. while the monk followed Linda went to study at Mahavihara Temple in Sri Lanka during 1180-1190 As it appears in Devid P. Chandler's paper History Cambodia, or in the work of Prashanthi Narangoda [30] in his research paper Emergence of Buddha Image in Cambodia and Impact of Srilanka, it reflects the study of Buddha images that interpret and confirm that they have been Sri Lankan influence including the same author confirms the idea of the influence of Theravada Buddhism in Cambodia 3 such as being influenced by Siam which is probably in the latter era, Siam already had influence over the MahaNakhon Empire or being influenced by the missionaries of Sri Lanka and the idea of a Cambodian monarch's son to study in Sri Lanka. The latter of which appears in Chandler's study on History of Cambodia and in Sirisena.W.M. [31] Srilanka and South East Asia: Political, Religious and Cultural Relations from A.D. C.1000 to C.1500, confirming the information on the subject. Son of Jayavarman VII (1181-1218 CE), who ordained in Sri Lanka and brought Theravada Buddhism in Cambodia, or in the work of Polkinghorne, M. [32] in "Reconfiguring Kingdoms: The end of Angkor and the emergence of Early Modern period Cambodia." While not directly stated in the study results, what reflected architectural influences and beliefs changed. On the issue of connection between Buddhism from Sri Lanka and Southeast Asia. There is information that Sri Lanka was at war with Hindu Tamils. Part of Buddhism was affected and destroyed. As a result, Sri Lanka had to adjust under the circumstances that occurred at that time. It gave rise to resilience in the renaissance of the international Buddhist world with connections to international Buddhism [33]. Buddhism was also exported to Burma, Mon State, Chiang Mai, Lanna, Sukhothai, Laos and Cambodia.

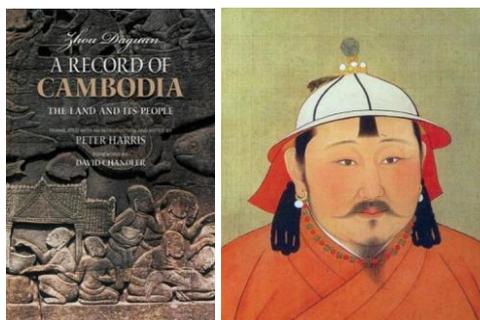


Figure 2. Documents on Angkor Thom and Zhou Daguan, Chinese Ambassador to Angkor Thom (Image: Zhou Daguan, 2007) [34]

As it appears, information is linked that during the reign of King Dhammazedi (1471-1492) in the city of Hongsawadi, Raman Pradesh, at that time the monks in Mon were divided into 6 major groups, having a slack in practice. and lack of unity in the clergy They were disgusted and refused to perform the sacrament together and hold different ceremonies according to the opinions of each party He was worried that The practice of the monks in the future will cause the decline of Buddhism and will eventually disappear from the Mon land His Highness wishes to purify Buddhism and for Mon monks to observe the same observance of the Tripitaka. Therefore, His Highness revived it by having faculty members from 6 main offices meet together. Requesting you to go to a new ordination in Lanka. In order to achieve equality and solidarity of the Mon Sangha, the Sangha from 6 schools also agreed. Therefore, he ordered the faculty of each side to receive ordination from monks in Lanka on the continent. In order to have a Mon (Raman) monk who was pure before. and then come back to give ordination to the disciples so that the monks in Raman Pradesh are the same family to reform the Sangha in Raman Pradesh to continue in unity "...He sent 22 Thera monks and 22 Phra Anuchorn to be ordained in Ceylon. The King of Lanka had great patronage. He invited 3 Sri Lankan monks namely Phra Dhammakitti, Phra Wanrat and Phra Mangkla, and 25 other monks to be ordained to the new Mon monks. After returning to the city of Hongsawadee Lord Dharmajedi has issued a royal decree for the monks all over the land to wear it out. and then ordained again with the monks who ordained from Lanka according to the style of the cathedral in Lanka which is the oldest single sect by calling the new faculty the Kallayani faculty At that time, there were 15,666 monks ordained in the Kalyani sect, the Hongsawadee Sangha was reunited again..." which aligned with Hall, D.G.E., [35] who had studied and provided information that "He is an excellent Buddhist ruler. There was a settlement and religious reform. Under his rule, the Mon Kingdom had a prosperous and distinctive civilization. It is very different from the chaos and savagery of the Inwa Kingdom."

Therefore, this information should reflect very well the idea of sending ambassadors to proclaim religious territories outside Lanka, including Cambodian territories or Cambodian monks. From the data, the connection and interaction between religions can be seen. Linguistic scholars and historians such as David Chandler or Giteau, Madeleine have suggested that Kalyani inscriptions are referred to as Phra Dhammachedi was made in Hongsawady in 2019, describing the history of the Langkawong monks in Mon and the reforms of his monks [36]. Regarding the religious history of the Mon city, which contains one part, it states that "Ava Jancha Pan So Jintetwa Tam Litthiwali Putten Sivalitheren Kamphojaratanu Jainism according to Linta Theren Kinchipurawasitayen Anandatheren Longkadipavasiktchen Rahultheren ja satti sangvithaya nava Ahiruhitva pajjagacchi" translate to mean "Phra Chapat Thera took Phra Siwalee Thera the son of the Lithikam people Phra Tam Lin Thera the son of the lord of Cambodia Ananda Thera who is the son of Kinchiburi and Rahul Thera the son of Ceylon board the boat and return to Bagan" [37].

In the book "Post Angkor Wat Inscriptions 1566-1747", 40 digits of Angkor Wat inscriptions after Angkor Wat between 1566–1747, translated and compiled by Uraisri Worasarin [38] at it provides information about the roles of the monks in 35 digits. The contents of the inscription are related to the monks as social role actors in parallel with the propagation of Theravada Buddhism. Also in the article titled Khok Sawai Jek Inscription: Pali inscriptions in the ancient Khmer Empire [39] that suggest that this period was Theravada Buddhism by interpreting through "Kamphojjaratanuchhen". According to Lintheren", which means "following Linthera, the son of Kamphos", was one of the sons of Jayavarman VII, based on what Professor Giteau Madeleine had proposed. "In the 18th-19th Buddhist century, Lankawong Buddhism began to spread in the Khmer Kingdom. The arrival of one of Jayavarman VII's sons on the island of Lanka could be regarded as the beginning of a new mission in the Khmer Kingdom." [40] David Chandler [41] also has proposed this concept to confirm that "The role of Theravada Buddhism has existed since the late Angkor period by being passed from Lanka and Thailand as it appears, one of the sons of Jayavarman VII traveled to Lanka to study Theravada Buddhism until he received the sacrament as well."

From the evidence and opinions of many scholars It may be assumed that Theravada Buddhism is probably known to the Khmer Kingdom since the end of Jayavarman VII's reign, although it may not be widely accepted. Because at that time Mahayana Buddhism was the main religion, but there are probably some Theravada monks As Professor George Cœdès said, "...Lankawong Buddhism which one of the sons of Jayavarman VII studied from the island of Lanka. There were already followers and monks" [42] or in Joanna Sokhoeun Duong's work [43] in the study "The Influence of Theravada Buddhism on Spiritual and Social reforms in Cambodia", which confirmed the existence of the influence of Buddhism in the period that continued from the Angkor period.

When Jayavarman VII died, King Indravarman II (1763-1786) later reigned. It is assumed that he was the son of Jayavarman VII and respected Mahayana Buddhism as his father. But when the next king ascended to the throne, Jayavarman VIII (1786-1838), he respected the Hindu religion of Siva sect. Thus, it appears that Brahmins have regained their roles in the royal court [44]. Therefore, Mahayana Buddhism is likely to be reduced rapidly, but at the end of the reign of Jayavarman VIII, the next reigning monarch was Lord Srinadavarman. During this reign, there was another change in religion. Someone assumed that Lord Srinadavarman. The Chamada (son-in-law) of Jayavarman VIII snatched the throne from Jayavarman VIII. [45] This is consistent with the records of Zhou Da Guan, a Chinese who traveled to Cambodia in B.E. 1839 by Zhou Da Guan recorded that "This new lord of the land (King Srinadavarman) was the son-in-law of the old King. (King Jayavarman 8) was originally a military commander. The king of the land, the father-in-law, had the royal daughter. His daughter therefore abducted the golden knuckle and gave it to her husband. As a result, the Crown Prince was unable to continue his family peace. [46] Professor Giteau Madeleine commented on this issue that "In 1838, Jayavarman VIII would have been very old. One main inscription said a land

supported by an old king is not suitable. Due to the great hardships, Jayavarman VIII renounced the royal property to his son-in-law Sridarvarman", [47] and Professor Claude Jacques (1931-2018) described it that Jayavarman VIII had to renounce the royal throne in 1838 to his son-in-law, King Srinadavarman. King Srinadavarman ordered the construction of Pali inscriptions in Cambodia which clearly shows the official endorsement of Theravada Buddhism" [48].

In addition, many scholars have assumed that the chedi or stupa in the shape of Lanka inside the main castle of Prasat Phra Khan was built after the reign of Jayavarman VIII, possibly the reign of King Srinadavarman which wants to change the Mahayana Buddhist temple to Theravada Buddhism. Therefore, it is regarded as one of the oldest stupa in Cambodia. Therefore, art works of the Lanka style have been seen since the late Angkor period onwards, [49] and it can be said that the reign of King Srinadavara was the turning point of art creation in the late Nakhon Ratchasima period. Because from now on the popularity of building a castle will change to building a temple in Theravada Buddhism which has important elements that consist of a sanctuary Phra Ubosot surrounded by parapets. The chedi contains the Buddha's relics built using sandstone or laterite [50].

From the evidence is the Khok Sawai Jek inscription used in the Pali language to record the era of the reign or the royal duties of Lord Srinadavarman in Theravada Buddhism Buddhism is believed to have been established in the Khmer Empire since the reign of King Srinadavarman. Professor George Cœdès commented: In the 13th century (18th century), the Pali-speaking Hinayana Buddhism spread to Cambodia through Siam and soon eradicated other religions [51]. Believing in Lankan Buddhism reduced the royal prestige of the king and the royal power in the world has disappeared. Thus, Theravada Buddhism became the main religion in this reign. If looking in terms of the transition to accept this new religion, Pipat Krachaechan commented that Theravada Buddhism from Lanka is the religion of the elite and the masses who wish to break free from the traditional Hindu Brahmins and Mahayana Buddhism. Therefore, after the reign of Lord Srinadavarman Theravada Buddhism has become the main religion of Cambodia until today.



Figure 3 Traveling to observe current Theravada Buddhism in Siem Reap and Phnom Penh provinces [52]

VI. THE THERAVADA AND PERSISTENCE DEVELOPMENT AND CONCLUSION

The post-Angkor period was an era in which we perceived the decline of Mahayana and the growth of Theravada Buddhism, but there is a consensus among historians who interpreted the Khmer's conversion to Theravada Buddhism as a common "factor" that caused the ancient Khmers to have the greatest civilization progressed to become a slender state

under the terms of religion and religious teachings? But another reason for the weakness of the Khmer is because the Chao Phraya River Basin states have grown and expanded their influence over the Khmer. The case quoted is therefore consensus and on the other hand is an event of contemporary facts at that time by confirming historical evidence such as Cambodia in the post-Angkor period is considered a "dark age" where there is no clear historical evidence. According to David Chandler [53] in his study a History of Cambodia. On the other hand, it reflects weakness until it became a state that fell under the influence of a state that grew up during the time when it overlapped the state in the Chao Phraya River Basin like "Ayothaya" and became a cumulative weakness until moving from the metropolis. to other places, such as Chatumuk (1974–2068), neighborhood (2068–2136), Srisanthorn era (2136–2162), Udong period (2119 B.E. – 1863) and Phnom Penh, but in evidence that those kingdoms still practice Theravada Buddhism as shown in the chronicle of the Kingdom of Cambodia Despite the volatile change in the political situation until Buddhism intensified during the political situation and disappeared in the Khmer Rouge era and revived in later times [54] or the return of the Dharmayuth sect, which implied that it had and disappeared for a period of time [55] and developed in conjunction with contemporary society and returned to be a part of Cambodia, which is considered the development of Theravada Buddhism in contemporary society due to the past continued until the present which should be easy to search or study in a wide area until now.

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