



Lanna Cultural Heritage: An Examination of Lanna Architecture through the Visions of Khruba Srivijaya's Creations

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Abstract

This academic article explores the cultural heritage of Lanna through the seminal works of Khruba Srivijaya, a revered Northern Thai monk who played a crucial role in shaping the region's spiritual and artistic landscape in the early 20th century. The study delves into the profound beliefs, concepts, and philosophies that inform his masterpieces, highlighting the unique techniques and stylistic elements that define Lanna's Buddhist art. Special attention is given to Khruba Srivijaya's most notable architectural achievement—the construction of the road leading to Phrathat Doi Suthep temple. This project not only demonstrates his devotion but also underscores his influence in promoting pilgrimage and religious practices within the region. Furthermore, the article emphasizes Khruba Srivijaya's pivotal role in restoring and revitalizing Lanna's sacred sites, showcasing his efforts to preserve the region's rich cultural and spiritual heritage.

The findings reveal Khruba Srivijaya's significant contributions to safeguarding and rejuvenating Lanna's Buddhist legacy. Through his artistic endeavors, he masterfully integrates Lanna's artistic traditions with the profound teachings of Theravada Buddhism, creating works of sublime beauty and spiritual depth. These masterpieces resonate with the unwavering faith and enduring convictions of the Lanna community, serving as invaluable treasures of the region's cultural heritage. The article concludes by highlighting the importance of continued research, conservation, and the transmission of these legacies to future generations.



Keywords: Lanna Cultural Heritage, Perspective, Lanna Architecture, Khruba Srivijaya

Introduction

Khruba Srivijaya was born in Ban Pang, Mae Tuen Subdistrict, Li District, Lamphun Province on June 11, 1878, corresponding to Tuesday, the 11th waxing day of the Northern Thai month 9, in the year of the Tiger (1240 BE) (Singha Wannasai, 1979: Preface). Today, his birthplace is located in Si Wichai Subdistrict, Li District, Lamphun Province. Originally named Fuen, he was the third of five children born to Nai Kwai and Nang Usa, a family with a lineage of elephant tamers who served Chao Dara Direkrit Pairoj (Chao Daoruang), the 7th ruler of Lamphun (1871–1888), during the reign of King Inthawichayanon, the 7th ruler of Chiang Mai, and under King Chulalongkorn’s (Rama V) rule.

Also known as Phra Srivijaya Sirivijayo or Khruba Siladhamma, Khruba Srivijaya was renowned for his steadfast adherence to traditional Lanna monastic practices. Deeply respected across Northern Thailand, he was often addressed with the honorific “Khruba,” reflecting the high regard in which he was held. Noted for his strong will, determination, and individualism, Khruba Srivijaya followed the monastic traditions of the Chiang Mai and Yong sects, which were prevalent in Ban Hong, Pa Sang District, Lamphun Province. His distinct appearance, characterized by his “Kumpha” cloth worn across the chest, a hat, a rosary, a walking stick, and a fan, made him easily recognizable, especially in the Lanna region. Revered as a “Ton Bun” (a term meaning “source of merit” or saint), he symbolized local resistance against Siamese government policies and was considered a monk with special spiritual qualities. He often referred to himself as Phra Jaiya bhikkhu or Phra Sivijaya bhikkhu (Wilak Siriphasang, 1999: 12).

Khruba Srivijaya’s life coincided with a period of significant change, as the Lanna region underwent administrative reforms under Siamese rule. His emergence as a “Ton Bun” figure symbolized the local resistance to these gov-



ernment policies. As the ideological and practical conditions of Lanna society shaped his role, he became a leader who embodied the traditional values and beliefs of his community. His status as a “Ton Bun” reflected not only his spiritual leadership but also his involvement in significant local events, such as the restoration and renovation of temples, which involved close cooperation with villagers (Sopa Chanamool, 1991: 23).

This period also saw the introduction of the Monthon administrative system, which incorporated Lanna into the Monthon Phayap, leading to widespread resistance. Notable events such as the Phaya Phap War of 1889 and the Shan Rebellion in Phrae in 1903 formed the backdrop of Khruba Srivijaya’s upbringing and his role in resisting Siamese centralization (Sopa Chanamool, 1991: 24).

Khruba Srivijaya’s early life in Ban Pang, Li District, was marked by hardship, as the area was remote and prone to aridity. Famine and food shortages, particularly affecting the Karen people in Mae Tuen Subdistrict, were common during his youth. Reports from 1905 describe widespread starvation in the Phayap region, with fears of escalating conflict due to food scarcity (Goch., R.5 M.25/57, 1905). These difficult conditions shaped Khruba Srivijaya’s early life and likely influenced his later commitment to the well-being of his community.

According to the family history of Khruba Srivijaya, his father, Nai Kwai, moved to Ban Pang following his grandfather, Muen Phap, who worked as an elephant tamer for Chao Dara Direkrit Pairoj (Chao Daoruang), the seventh ruler of Lamphun (1871–1888). Their original residence was in San Payang, Lamphun Province. They relocated to Ban Pang, Li District, to capture elephants and pioneered farming in the region (Singha Wannasai, 1979: 6). At that time, Ban Pang was characterized by a stream known as “Huai Mae Pang,” and the village had around 20 households. Most villagers made a living through farming and selling forest products. Muen Phap and his grandson, Nai Kwai, claimed farmland in an area that was previously a muddy marsh, which is now in front of Wat Ban Pang (Singha Wannasai, 1979: 6). Nai Kwai settled in Ban Pang, married Nang Usa, and together they had five children, with Khruba Srivijaya being their third child. At



the age of 18, in 1895, he was ordained as a novice monk by Khruba Khattiya, also known as Khruba Khaengkhae, during his pilgrimage to Ban Pang.

Khruba Srivijaya began his formal education at the age of 17, studying under Khruba Khattiya. At the age of 21, he was fully ordained as a monk by Khruba Samana from Wat Ban Hong, Lamphun Province, and received the monastic name “Srivijayo Bhikkhu” or “Phra Srivijaya.” His education followed the traditional Lanna curriculum, which included the study of Buddhist scriptures, reading, writing, and knowledge in various fields such as traditional medicine, astrology, construction, magic, and self-defense.

At that time, the Lanna monastic education system allowed students to study at any temple and, upon completing their studies, become teachers and potentially abbots. If the knowledge at their temple was insufficient, they could move to other temples to continue their education in different fields. For instance, Khruba Wat Fai Hin (Phra Aphaisaratathama, the first Sangharaja of Lanna from 1831 to 1914) completed his studies at Wat Fai Hin before studying at Wat Pa Daeng, Chiang Mai, and eventually returning to Wat Fai Hin as abbot and teacher (Lannasihophikkhu [pseudonym], 1973: 44). This tradition continues today, with each temple offering specialized teachings. For example, Wat Nantaram in Chiang Mai is known for traditional medicine, while Wat Mokhamtuan is recognized for its expertise in astrology and is linked to the Northern Astrology Association (Arunrat Wichienkheew, 1984: 35).

Khruba Srivijaya continued his studies at Wat Doi Tae, Ban Tha Kad, where he was exposed to the teachings of the Aranyavasi tradition, which emphasized Vipassana meditation. This temple lineage was famous for its teachings, and it included notable monks such as Khruba Somdet of Wat Doi Khrang, who once served as the Sangharaja of Lamphun, as well as monks from Wat Tae and Wat Doi Kham. These monks established numerous monastic centers across Lamphun, and it is believed they traced their lineage back to Phra Yan Khamphi.

After completing his studies, Khruba Srivijaya returned to Ban Pang and succeeded Khruba Khaengkhae as the abbot. His study of Vipassana med-



itation marked a significant turning point in his life and deeply influenced his practices and resolutions. He soon became one of the most renowned monks in Lanna, recognized for his leadership in various religious and public works, especially in the construction and restoration of religious structures, which earned the admiration and faith of the people. His notable actions led to his being revered as a “Ton Bun” (a person of great merit).

From 1904 to 1938, Khruba Srivijaya’s life unfolded amidst societal changes and conflicts related to the dynamics of state power, traditions, and social context. He faced charges on three occasions but continued his work until his passing on March 22, 1938, at the age of 60. To this day, Khruba Srivijaya’s virtues and accomplishments are remembered, and he is posthumously honored as the “Ton Bun of Lanna.”

Building temples to practice meritorious deeds.

1. After completing his studies under Khruba Uppala and a revered monk from Wat Doi Kham, Khruba Srivijaya returned to his preceptor, Khruba Samana, to continue his spiritual education with renewed dedication. This period of further study was instrumental in deepening his understanding and practice of the Dhamma. Upon completing this intensive learning phase, Khruba Srivijaya returned to Ban Pang, embodying a profound humility despite the significant advancements in his spiritual journey (Singha Wannasai, 1979: 10).

2. In Ban Pang, Khruba Srivijaya began to implement the meditation techniques he had acquired, fully integrating them into his daily practice with great devotion. For him, meditation was not only a practice but also a reflection of his deeply held spiritual values. His rigorous meditation routine, combined with his strict adherence to monastic discipline, further enhanced his reputation and earned him admiration from his followers.

3. In addition to his disciplined practice, Khruba Srivijaya occasionally embarked on pilgrimages to remote forests and mountains, seeking solitude. These journeys were in keeping with the forest monastery tradition, which em-



phasizes seclusion and introspection to deepen one's spiritual practice (Stanley Tambiah, 1984: 303). These pilgrimages allowed him to fully immerse himself in nature, away from daily distractions, providing him with the opportunity for intensive meditation and reflection. His commitment to these ascetic ideals of the forest tradition garnered profound respect and admiration from those who witnessed his unwavering dedication to spiritual growth.

4. One of the most admired aspects of Khruba Srivijaya's life was his unwavering commitment to a strict and disciplined monastic life. His conduct was marked by deep modesty and an unyielding adherence to monastic discipline, distinguishing him as a paragon of spiritual dedication. One of the most notable features of his lifestyle was his firm decision to abstain from meat, reflecting his deep commitment to the Buddhist principles of non-harm and compassion. This characteristic was particularly emphasized in contemporary accounts, such as that of Chao Suriyawong Warorot (1929: 6), who highlighted how Khruba Srivijaya's modesty and asceticism left a lasting impression on those who observed his way of life.

5. Khruba Srivijaya's strict observance of the 227 precepts, the foundation of the Theravada Buddhist monastic code, also earned him deep respect from his followers. His adherence to these precepts was not merely a matter of routine, but a testament to his profound dedication to the Dhamma, the teachings of the Buddha. His discipline and commitment to these ascetic practices led to a level of spiritual attainment that was recognized and revered by those around him. The spiritual achievements he gained through his relentless pursuit of purity and discipline strengthened the faith of his followers, who saw in him a living example of the transformative power of the Dhamma. Through his exemplary conduct, Khruba Srivijaya not only embodied the ideals of the monastic life but also inspired countless others to pursue a similar path of spiritual growth and discipline.

6. A further defining aspect of Khruba Srivijaya's life was his aspiration to attain extraordinary Dhamma, as reflected in his meritorious vows. He



declared, “...aspiring to reach Dhamma, clinging only to Nirvana...” (Chao Suriyawong Warorot, 1929: 3). While the practice of making vows was already a tradition in Lanna society, Khruba Srivijaya’s vows focused on practicing meritorious deeds with the aim of Buddhahood. In Buddhist teachings, merit is categorized into three levels: Parami (basic merit), Upaparamita (higher merit), and Paramatthaparamita (highest merit), collectively known as the Thirty Perfections (Phra Dhammapitaka [P.A. Payutto], 1985: 253). Khruba Srivijaya referred to these as the Thirty Perfections (Khruba Srivijaya Yachana Bhikkhu, 1989: 17-18).

7. Thus, after his studies with Khruba Uppala and the revered monk from Wat Doi Kham, Khruba Srivijaya returned to his preceptor, Khruba Samana, for further spiritual refinement. This period of study deepened his understanding of the Dhamma and led him back to Ban Pang, where he incorporated advanced meditation techniques into his daily life. His unwavering dedication to meditation, alongside his strict observance of monastic discipline and his commitment to a vegetarian lifestyle, earned him immense admiration. His rigorous adherence to the 227 precepts of Theravada Buddhism and his aspirations for supreme enlightenment, as reflected in his practice of the Thirty Perfections, solidified his revered status and served as an inspiration to others on their spiritual journeys.

Building temples according to the Bodhisattva (Ton Bun) approach

The meditative vows of Khruba Srivijaya are considered profoundly significant, as they reflect qualities befitting someone who would later be honored as a “Ton Bun” (a person of great merit). These vows are frequently inscribed at the end of palm-leaf manuscripts, a common practice among Lanna monks. In these inscriptions, Khruba Srivijaya consistently expressed his personal aspiration to attain supreme enlightenment and become another Buddha. This intention is evident in every manuscript he inscribed, such as the *Jataka* tale *Usabhorasa* (Singha Wannasai, 1979: Introduction).

Through this concept, Khruba Srivijaya’s practices further enhanced his admirable qualities among the people, particularly the local villagers and hill



tribes, who were among the first to recognize him as a “Ton Bun.” In Charles F. Keyes’ study, a “person of merit” is described as someone who has accumulated merit from previous lives. This merit brings happiness and can be shared with others who have faith in that individual. Moreover, a “person of merit” demonstrates special characteristics and qualities that make others perceive them as possessing powers beyond those of ordinary people. A person of merit is also believed to use their accumulated merit to help others in this life. This concept is closely related to the idea of a “Bodhisattva,” one who strives for supreme enlightenment (Keyes, 1973: 48-49).

In summary, Khruba Srivijaya’s meditative vows, often inscribed at the end of palm-leaf manuscripts, revealed his aspiration to achieve supreme enlightenment and become a Buddha. These vows played a pivotal role in solidifying his reputation as a “Ton Bun” or “person of merit,” recognized by the locals and hill tribes for his exceptional qualities. As Keyes outlines, a “person of merit” is believed to have accumulated merit from past lives, possesses extraordinary powers, and is able to share that merit with others. This aligns with the concept of a “Bodhisattva,” someone on the path to enlightenment. Khruba Srivijaya’s practices and vows elevated his revered status among his followers.

Building temples according to Khruba Siwijaya’s visions

Khruba Srivijaya’s practice of traveling to restore religious sites throughout Lanna, which sought to preserve the roots of traditional Lanna customs (often viewed as a form of Fundamentalism), is closely tied to the concept of accumulating merit in pursuit of becoming a Bodhisattva. His pilgrimages to restore temples across Lanna reveal two significant aspects of his spiritual approach:

1. **Manifestation of Visions:** One key aspect of Khruba Srivijaya’s practice was his reliance on meditative visions to guide his restoration efforts. During Vipassana meditation, Khruba Srivijaya would make solemn vows and seek visions to determine the likelihood of success in his projects. According to



Lanna belief, such visions indicated that the person had accumulated significant merit. Part of Khruba Srivijaya's success as a leader in restoration work stemmed from the villagers' belief that if he received a vision, the task would surely be completed successfully. His meritorious vows and visions were seen as divine indications of the outcome. Khruba Srivijaya first experienced a notable vision in 1904 while meditating in the forest, where he saw a halo around the moon, which he interpreted as a sign of success for the rebuilding of Wat Ban Pang, later renamed "Wat Sahree (Sri) Don Chai Sai Moon Rueang" upon its completion (Chao Suriyawong Warorot, 1929: 4-5).

These visions were perceived as symbols of his status as a "Ton Bun" (a person of great merit), as only those with considerable merit were believed to receive such prophetic insights. Khruba Srivijaya's ability to foresee the outcomes of his restoration efforts not only helped build faith in his leadership but also contributed to his growing reputation. As word spread of his sacred visions and successful undertakings, his followers increasingly provided financial and labor support for his religious activities. Khruba Srivijaya often mentioned that "there will be deities who will help," further reinforcing the belief in his extraordinary abilities.

2. Legends of Religious Sites: Another important aspect of Khruba Srivijaya's work was the connection between the sites he restored and their accompanying legends. These legends often described the Buddha or other revered figures appearing in visions at the very sites Khruba Srivijaya sought to restore. For instance, the legend of Wat Phra Phutthabat Tak Pha in Pa Sang District, Lamphun Province, recounts a vision in which the Buddha tells Ananda, "This place will be known as 'Phra Phutthabat Tak Pha' because of the vision of me, the Tathagata, resting and drying my robe here. It will be a revered site for people of great faith in Buddhism, bringing benefits to people for 5,000 years..." (Sanguan Chotisukarat, 1973: 10).

These legends, coupled with Khruba Srivijaya's restoration efforts, reinforced his commitment to preserving traditional Lanna customs and ad-



vancing his spiritual goal of accumulating merit toward Bodhisattva status. The connection between his meditative visions and the legends surrounding the sites he restored further solidified his reputation as a “Ton Bun” and enhanced his standing as a revered spiritual leader. The visions and legends, such as those linked to Wat Phra Phutthabat Tak Pha, became powerful symbols of Khruba Srivijaya’s profound merit and spiritual power, drawing more people to support his religious activities.

In summary, Khruba Srivijaya’s practice of temple restoration and his meditative visions reflect his deep connection to the traditional Lanna belief in merit accumulation and spiritual leadership. His visions, like the one in 1904 predicting the success of the restoration of Wat Ban Pang, elevated his reputation and attracted considerable support for his work. Additionally, the legends tied to the religious sites he restored, such as the vision of the Buddha at Wat Phra Phutthabat Tak Pha, reinforced the perception of Khruba Srivijaya as a “Ton Bun,” further highlighting his role as a custodian of Lanna’s religious heritage and a figure of great spiritual merit.

Building temples with the aspiration of Buddhahood

Additionally, Khruba Srivijaya’s concept of restoring religious sites is likely related to the significance of these sites. In Lanna cultural tradition, the construction of a temple involves placing a Buddha statue in the vihara (main hall), while the relics of the Buddha are enshrined within the stupa. For example, Wat Phra Buddha and Wat Phra Dhatu. In this context, the Buddha statues and the relics represent Buddhahood. The concept of defining that the vihara, Ubosot (ordination hall), Mondop (square pavilion), and stupa are places for enshrining the Buddha statues, and the layout of the entire group of buildings serves as a symbolic representation of Buddhahood (Lanna Architecture and Painting Study Group, 1981: 11).



Works on temple construction and restoration by Khruba Srivijaya

The places that Khruba Srivijaya traveled to for restoration were often old Lanna temples that were in a state of disrepair or abandoned and neglected. Most of these temples were significant and spread throughout Lanna, such as Wat Phrathat Cho Hae (Phrae), Wat Phrathat Hariphunchai (Lamphun), Wat Phra That Lampang Luang (Lampang), Wat Phra Si Khom Kham (Phayao), Wat Doi Mae Chedi (Chiang Rai), Wat Phra Singh, and Wat Suan Dok (Chiang Mai). Almost all of these temples mention the arrival of the Buddha (Sa-Nguan Chotisukarat, 1972: 10). Khruba Srivijaya's journey to preside over the restorations can be likened to a pilgrimage throughout the Lanna cultural area, serving as a means of accumulating merit (Chao Suriyawong Warorot, 1929: 41-42).

Therefore, Khruba Srivijaya's journey to restore and renovate the temples was an exceptionally intriguing and meaningful endeavor. This religious movement, characterized by his meticulous efforts to revive and maintain these sacred sites, can be viewed as a practical embodiment of the ideals associated with a "ton bun," a revered figure known for his saintly attributes and profound commitment to supporting and upholding Buddhism. By dedicating himself to the restoration of these temples, Khruba Srivijaya not only preserved the physical sanctity of these religious sites but also invigorated their spiritual significance, reflecting his deep reverence for the Buddhist tradition.

In addition to temple construction, Khruba Srivijaya had many other significant achievements, such as building roads, bridges, schools, and hospitals. He dedicated himself to developing communities and helping people, earning respect and faith from the general populace. Lanna cultural heritage is mainly from the works of Khruba Srivijaya which is expressed in various religious activities. These activities highlight Khruba Srivijaya's practice and his aspiration to attain Nirvana as the primary goal. The second goal is to cultivate perfections (Paramitas) according to the Thirty Perfections, with the ultimate aim of achieving the Dhamma assembly, a foundation for receiving the prophecy from the Buddha. These activities reflect different types of merit, such as:



1. **Propagation of Buddhism:** Khruba Srivijaya's ordination activities were akin to spreading Buddhism following the Buddha's path. These activities often included ordinations, with Khruba Srivijaya acting as the preceptor for young men along his pilgrimage routes. Ordination was a continuous practice for him, even towards the end of his life he wished to conduct a grand ordination ceremony in the forest but passed away before it could happen. Ordination is considered a type of meritorious giving (dana), providing others with the opportunity to see and experience the Dhamma.

2. **Transcription of the Tripitaka, Dhamma Vinaya, and Dhamma Scriptures:** Although copying scriptures was common in Lanna culture as part of monastic education and for ceremonial offerings, Khruba Srivijaya's efforts in writing the Dhamma aimed to provide a great offering to sustain Buddhism. This is evident from his activities at Wat Phra Singh, where he gathered scriptures from various temples and commissioned new copies, spending 4,231 rupees for 235 bundles containing 2,726 texts, including the Dhamma Vinaya, Sutras, and Jatakas. This act of giving the Dhamma was a significant practice for him, reinforcing the spread of Buddhism. Khruba Srivijaya also built two scripture repositories, one at Wat Phra Singh and another at Wat Pa Daeng in Chiang Mai, underscoring his commitment to this cause.

3. **Construction and Restoration of Religious Sites and Public Infrastructure:** This was the most significant activity in Khruba Srivijaya's practice, seen as creating immense merit. His architectural works included pagodas, Vihara, Ubosots, scripture halls, and other religious buildings, as well as public works like roads and bridges. These constructions served the community, providing places for worship and utility, representing the most important form of merit-making for Khruba Srivijaya. His first project was building Wat Sri Don Chai Sai Mool Boon Reung in 1904 when he was 26. Later, in 1910, after being released from detention at Wat Phra That Hariphunchai, he began renovating the temple, which was in disrepair, constructing five new Viharas.

In 1920, after being released from his first trial in Siam, Khruba Sri-



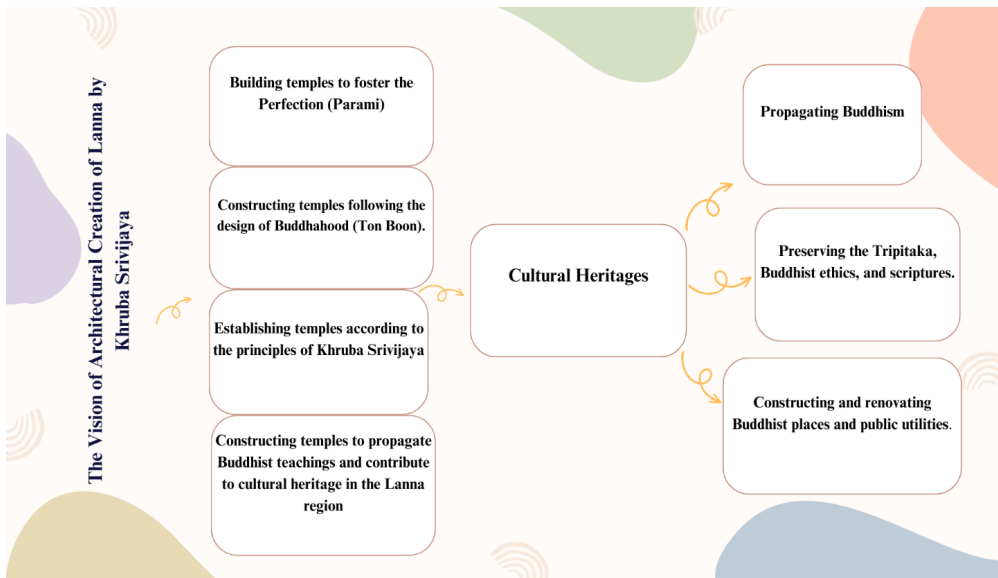
vijaya's restoration activities intensified and spread across northern Thailand, including Chiang Mai, Lamphun, Lampang, Phrae, Phayao, Chiang Rai, and Mae Hong Son. His architectural works included pagodas, viharas, ubosots, scripture halls, cloisters, and later public works like bridges and roads. According to Channamong Srisuwan (1997), he completed 105 architectural projects in 89 temples, including 36 viharas, 55 pagodas, 2 scripture halls, 3 dining halls, 4 temples, 2 walls, 1 road, and 1 bridge. These structures are categorized into two main types: These structures are categorized into two main types:

1. **Religious Sites:** This includes temples, pagodas, viharas, scripture halls, dining halls, and temple walls, reflecting Khruba Srivijaya's dedication to Buddhist religious sites.

2. **Public Infrastructure:** Built later in his life, these include roads, bridges, and hospitals. His most famous work is the construction of the road to Wat Phra That Doi Suthep in 1934, an 11-kilometer road completed in just 5 months and 22 days, which stands as one of his greatest achievements.

Body of Knowledge

The principles guiding Khruba Srivijaya's works can be summarized into four main categories. Firstly, he focused on constructing temples to cultivate spiritual merit. Secondly, he implemented temple designs following the sacred animal motifs (Ton Bun). Thirdly, he adhered to his visionary principles in temple construction. Fourthly, he dedicated efforts to building temples to enhance Buddhist prosperity, thereby contributing significantly to the cultural heritage of the Lanna region. His endeavors resulted in three key cultural contributions: the propagation of Buddhist teachings, the preservation and dissemination of the Tripitaka, Buddhist ethics, and scriptures, and the establishment and renovation of Buddhist places of worship and public utilities.



Conclusion

A significant part of the cultural heritage of the Lanna region stems from the works of Khruba Srivijaya, rooted deeply in faith in the legend of the Lord Buddha’s relics of Lanna. Monks and villagers collaborated to reconstruct shrines according to these legends, marking the beginning of temple restoration across Lanna. Khruba Srivijaya, deeply understanding Lanna culture, is commemorated with statues at nearly every temple he built or renovated in the region, often featuring the tiger symbolizing his birth year. He earned community respect as a leading monk in shrine restoration efforts, known as “Nang Nok.” Khruba Srivijaya fostered community solidarity through faith, showcasing resistance against central monkhood authority’s influence over northern monk communities during his time.



Recommendation

1. There should be a study of beliefs to analyze the religious beliefs, rituals, and philosophies evident in Buddhist architectural works. This study should explore meanings, symbols, and implicit meanings embedded within them.

2. There should be an analysis of forms and components to study the architectural styles, sculptures, murals, fine arts, and various components of Buddhist architectural works. Analyzing the relationships between components, creative techniques, and the communicated meanings is essential.

3. There should be a study of social and cultural contexts to examine the societal changes in social, cultural, economic, and political aspects during different historical periods. This analysis should explore influences on the patterns and components of Buddhist architectural works.

4. Conservation studies should be conducted to explore conservation methods, management guidelines, and preventive measures against the degradation and loss of Buddhist architectural works.

5. Tourism studies should be conducted to study methods of presenting Buddhist architectural works for cultural tourism, promoting knowledge and understanding, and generating income for local communities.

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