



# The Royal Monasteries and their Significance

THAI CULTURE, NEW SERIES No. 2



# THE ROYAL MONASTERIES AND THEIR SIGNIFICANCE

BY  
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Bird's eye view of Wat Phra Si Rattana Satsadaram,  
the Temple of the Emerald Buddha.



PUBLISHED BY  
**THE FINE ARTS DEPARTMENT**  
BANGKOK, THAILAND  
B. E. 2558





The way up to Prasat Phra Thepbidon, the Temple of the Emerald Buddha, Bangkok.

## Preface

Thailand is very rich in precious arts and cultural heritage which represents a long-lasting independence, prosperity and stability of the country. These various fields of heritage have been preserved, accumulated and inherited through generations until the present. This legacy brings pride, dignity and prestige to Thai people. Therefore, it should be shared with the world so that Thai wisdom can be appreciated.

The Fine Arts Department is responsible for the preservation, promotion, transmission and dissemination of arts and culture of the Thai nation. As such it has compiled and published a book series of 25 volumes written by experts in their respective fields. Their areas of knowledge include artistic works, architecture, music and dramatic arts as well as language and literature. Each series has been reprinted from time to time. In this publication, there are no alterations to the contents although some illustrations have been added for the benefit of the readers.

The Department hopes that this series of books will be a resource among the international community to help them understand Thailand better through its unique arts and culture.

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### PUBLISHED BY

The Fine Arts Department, Na Phra That Road, Bangkok 10200, Thailand  
Tel. 0 2224 2050, 0 2222 0934

### PRINTED BY

Rungslip Printing Company Limited  
85-95 Mahanakorn Road, Bangrak, Bangkok 10500, Thailand.  
Tel. 0-2236-0058, 0-2266-5486 Fax. 0-2238-4028

### THE ROYAL MONASTERIES AND THEIR SIGNIFICANCE

FIRST EDITION 1958

SECOND EDITION 1962

THIRD EDITION 1973

FOURTH EDITION 1988

FIFTH EDITION 2015

SEPTEMBER, 2015 (B.E. 2558)

ISBN 978-616-283-210-9



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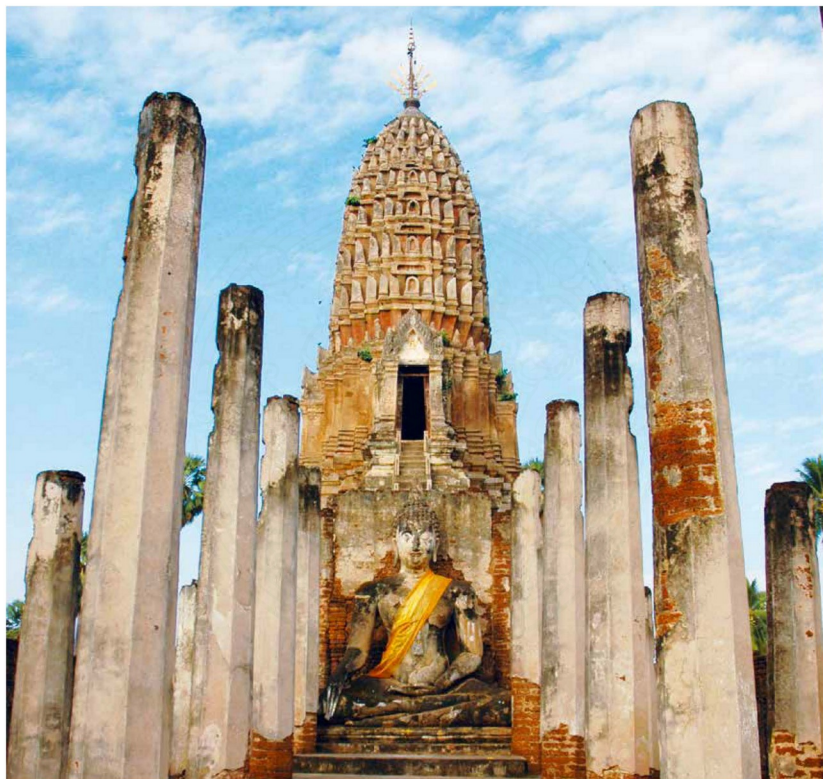
## THE ROYAL MONASTERIES AND THEIR SIGNIFICANCE

### THE ROYAL MONASTERIES AND THEIR SIGNIFICANCE

The great aim of Buddhism is to abolish suffering. As the causes of suffering are Greed, Hatred and Ignorance, the means to accomplish this great aim is to eradicate them. All Buddhists can, and should, aid directly in putting an end to Greed and Hatred : rich or poor, they can help by self-restraint and kindness, by observing the precepts, by leading an upright life, and by setting an example for others. But it is not within the power of everyone to aid directly in putting an end to Ignorance ; that duty is assigned more particularly to the monks.

Some monks have the duty of educating children, some have the duty of preaching to the public, some have the duty of perfecting themselves in the intellectual disciplines and instructing other monks. While men who enter the monastic order of life can naturally make the greatest direct contribution to abolishing Ignorance, those who enter it for a shorter term also play a useful part. It is an old custom in this country for every boy who can do so to pass a certain length of time in a monastery, first as a helper (dek wat) who does small tasks for the monks, and later on as a novice (samanera) ; then, after he has passed the age of twenty, he himself would become a monk (bhikkhu), usually for three months. In this way he gets some understanding of what Buddhism really means, and even after he has returned to the life of a layman he will not fail to be influenced by his experience.





Wat Phra Si Rattana Mahathat, Mueang Chaliang, Sukhothai.



The principal way for a layman or laywoman to help abolish Ignorance is *indirect*-that is, by supporting the monkhood. Even the poorest people can and do participate, for if they have no money at all they often contribute their services to the monasteries-cleaning the precincts, helping to erect buildings, or taking their turn at the bellows to melt the metal for casting an image of the Buddha. People who can afford more will give food and yellow robes to the monks, or contribute money to build monasteries. It is the tradition for the King, the personage in the past who was supposed to have the greatest resources, to assume the heaviest obligations.

“Royal Monasteries” in Thailand are of two sorts : first, those built under the direct sponsorship of the Sovereign : second, those built by others, with or without grants in aid from him, and offered to the Sovereign with a view to being better cared for and supported in the future. In this book we shall discuss chiefly the first sort ; but it is not always possible to make a sharp distinction, because sometimes a monastery of the second sort may have been so much improved by the Sovereign that it is virtually a new creation.



Wat Mahathat (Monastery of the Great Relic), Sukhothai.

Wat Chang Lom, (The Elephant - Supported Stupa), Mueang Sawankhalok, Sukhothai.





The Royal Monasteries (Wat Luang), though usually more commodious and elaborate than the ordinary monasteries (wat), are equipped with the same basic elements. The monks' habitations (kuti) are generally wooden houses. The halls for ordination and other purely monastic ceremonies (uposatha), \* as well as the preaching-halls (called *vihāra* in this country), have walls and piers of stuccoed brick, interior columns of masonry or wood, lacquered or carved wooden doors and window-shutters, and roofs of coloured tile with decorations in carved and gilded wood. Inside these halls are wall-paintings depicting scenes from the Buddha's life, or from his previous lives (jātaka), or from epic poetry ; some, indeed, were designed as encyclopaedias of all the traditional knowledge and science. As the monasteries until recently were the centers of secular education as well as religious, they contain libraries and schoolrooms. Often they have quiet gardens for meditation, rest houses for pilgrims (sālā), and ponds for bathing.

Besides the buildings for practical use, they contain various sorts of memorials and reminders. To commemorate the moment when the Buddha attained complete Enlightenment in the shelter of the Bodhi-tree (pippala ; *ficus religiosa*) at Bodhgayā in India, there are trees grown from cuttings taken from the original tree itself, or else from one of its descendants such as the one at Anurādhapura in Ceylon. Other sorts of reminders are reliquary towers (stūpa, cetiya) and images of the Buddha (Buddhārupa).

In giving generously to religion, in building monasteries, and in providing beautiful memorials, the Thai Kings have been following a very ancient tradition. The Scriptures (Tipitaka) tell us that several Indian Kings, such as Bimbisāra of Rajagriha, and the Sakyas of Kapilavastu, presented monasteries to the Buddha and his disciples ; some Kings even turned their own pleasure-gardens into monasteries and equipped them with the necessary buildings.



The Buddha's Relic found at Chedi Suriyothai,  
Phra Nakhon Si Ayutthaya.

Whereas the Bodhi-tree was very likely venerated during the Buddha's lifetime as a symbol of the Enlightenment, the stūpa soon after his death became an object of worship as a symbol of his final passage into Nirvāna. While he lay dying, it is said, he gave instructions as to the disposal of his body, authorizing his lay followers to cremate it and collect the relics (sarīradhātu) such as teeth and fragments of bone ; these were to be placed in mounds or towers (stūpas), which would then become Reminders (cetiya) to people to follow the Doctrine and would therefore "make their hearts glad". King Asoka of India, who reigned in the third century B.C., was a great builder of monasteries and stūpas. Not all stūpas contained bodily relics ; some were built for "relics of association" (paribhogacetiya), such as the almsbowl and clothing the Buddha had used, or symbols of the Great Events of his career. Some were built for the relics of disciples and

\* Please refer to the spelling table of proper names at the end of this book.



Wat Phra That Hariphunchai, Lamphun.

other holy men. Later on, Reminders of still another kind came into being- “indicative reminders” (*uddesikacetiya*)-of which the most important were images of the Buddha. These might be the principal figures in sculptured scenes from his life ; or else they might be independent statues placed in niches around the base of a stūpa. In Ceylon, when image-worship became popular, a monastery would often be provided with a special building for them (*paṭimāghara*). Certain stūpas, called *dharmacetiya*, were built to enshrine extracts from the Scriptures inscribed on metal plates or stone slabs.

We do not know when the first monasteries were built in Thailand. If we accept the traditional belief that the Emperor Asoka sent missionaries here to convert the people, we must

suppose that monasteries were provided at that early date. But they would be modest wooden buildings, and no trace of them can now be found. The earliest surviving remains associated with monasteries are attributed to the kingdom of Dvāraṭṭī in central Thailand. Under the leadership of a Mon aristocracy, that kingdom probably flourished from the latter part of the sixth century A.D. until the end of the tenth. We do not know much about its history, but a great number of antiquities survive which it is convenient to classify as belonging to the “ Dvāraṭṭī style”, even though some of them probably date from as late as the 12<sup>th</sup> century, when the kingdom of Dvāraṭṭī had certainly come to an end. Almost without exception, the antiquities are associated with Theravāda Buddhism (the





Chedi Kukut, Lamphun.

so-called Hinayāna.) There are many Buddha images in stone, bronze, or stucco, as well as the remains of splendid stūpas, which must have been attached to monasteries, and also the remains of a few *vihāras*. We can guess that most of the larger monasteries were founded by the Mon Kings of Dvāravatī.

Dvāravatī had an offshoot in northern Thailand, the little kingdom or Haripuñjaya or Lampūn, which maintained its independence until the end of the 13<sup>th</sup> century. We know

from inscriptions found there, in Mon and Pali, that the Kings built numerous monasteries. Ādityarāja for instance, built the stūpas of the Great Relic (Mahathat) and Wat Kūkuṭa in the 12<sup>th</sup> century, and his successor enlarged both of them. The name *Kūkuṭa*, incidentally, is popularly supposed to mean “topless tower”, but is more likely taken from the famous Kukkutarām (Cock Monastery) in India.

Dvāravatī itself eventually fell apart. In the 11<sup>th</sup> century, the western Mons were conquered by the Burmese; but culturally, as so often happens, the victors became the disciples of the vanquished. The Mons taught the Burmese the arts of peace, and zealously spread the Theravāda Doctrine among them. The Burmese Kings of Pagán for more than a hundred years followed the Mon style of architecture: Aniruddha, the conqueror of the western Mons, built the Shwezigon, the Lokananda, and other stūpas; his second successor, Kyanzittha, built the splendid Ānanda Temple. Later on, the Burmese came to regard Ceylon as the fountainhead of the Theravāda Doctrine; so in the second half of the Pagán period, (mid-12<sup>th</sup> to late 13<sup>th</sup> century), the Singhalese Sect predominated in religious matters, and Singhalese ideas influenced Burmese religious architecture: the Temple of the Omniscient One (Pali, *Sabbhūnu*-pronounced *Thatbyinmyi* in Burmese) is an example of the transition to the new style, while the Gawdawpalin (“Worshipping the Buddha’s Throne”) shows the style fully developed.

A little before the western Mons were conquered by the Burmese, the eastern Mons were absorbed by the Khmer Empire. Among the Khmers, Theravāda Buddhism was a minority religion, being over shadowed by the cults of Śiva, Viṣṇu, etc., and later on by Mahāyāna Buddhism. Whichever religion they belonged to, the Khmer Kings were lavish donors. Each one of them attempted to found at least one important temple during his reign. In many cases it was intended to be a magical device for identifying the founder with the particular





god he worshiped ; but at the same time it must usually have been an educational center as well. Jayavarman II built temples on the Phnom Kulen ; Indravarman I built Pra Ko and Bakong ; Yaśovarman I built the Bakhèng and Pra Vihāra ; Jayavarman IV moved his capital to Koh Ker and built extensively there ; Rajendravarmān II, moving back to Angkor, built Baksei Chamkrong, Mebon, and Prê Rûp ; Udayādityavarman built the Baphuon ; Sūryavarman II built Angkor Wat ; Jayavarman VII built the Bayon and a quantity of other temples.

There are no records of the Thai people in what is now Thailand before the 13<sup>th</sup> century, though we can be sure that they had been slowly drifting into Southeast Asia from their old homelands in China for hundreds of years. We know from a 12<sup>th</sup> century bas-relief at Angkor Wat that they furnished contingents for the Khmer armies, and there are one or two mentions of them in still earlier inscriptions from Champā (now part of Vietnam). The Thai must have established numerous settlements inside the Khmer Empire and around its periphery ; and after the death of Jayavarman VII, when the Khmer power weakened, two Thai chieftains in the area of Sawankhalok-Sukhothai declared their independence and established the kingdom of Sukhothai.

At the end of the 13<sup>th</sup> century, when the first Thai inscription appears, Sukhodaya (Sukhothai) had conquered most of the territory that now belongs to Thailand. Whatever their earlier religion may have been, the Thai of Sukhothai were by that time devout followers of Theravāda Buddhism. At first their religious teachers were the Mons, and later the Singhalese ; at the same time, they learned many practical arts from the Khmers. Just as we should expect, therefore, the Thai architecture of Sukhothai is a mixture of Mon, Singhalese, and Khmer ideas. The Kings of Sukhothai were generous patrons of religion. We do not know whether the first King, Śrī Indrāditya ; founded a monastery, though it seems highly probable. We do know, however, that the third King, the great Rāma Kamhèng,

founded the “Elephant-Supported Monastery” (Wat Chàng Lom) at Sawankhalok. His grandson, King Lue Thai, famed for his piety, founded the Monastery of the Great Relic (Wat Bra Śrīratana Mahādhātu) at Bisnuloka (Phitsnulok).

The kingdom of Ayudhyā, founded in 1350, began to overshadow Sukhothai during Lue Thai’s reign. The rulers of Ayudhyā were also Thai, but their subjects must have included a large proportion of Mons and Khmers. The predominant religion was Theravāda Buddhism in the form Sukhothai had inherited from the Mons and the Singhalese, but not a little of the Hindu traditions of the Khmers lingered on in the usages of the Royal Court and lent their splendour to the Buddhist monasteries founded by the Kings. King Rāmādhīpati I, the former Prince of U Thong who established the Kingdom of Ayudhyā, built the Monastery of the Supreme Buddha (Wat Buddhaisvarya) ; his son, King Rāmesvara, built the King Rāma Monastery (Wat Bra Rāma) ; King Parāmārājā I built the Great Relic Monastery (Wat Mahādhātu). King Parāmārājā II built Wat Rājāpūraṇa, whose name means “brought to completion by the King” ; the stūpa contains a crypt where important wall-paintings and a quantity of treasure were discovered in 1957. King Paramatrailokanātha enlarged several monasteries in different parts of the kingdom ; at Bisnuloka not far from Sukhothai, he built Wat Cūlāmaṇi, named for the legendary stupa in heaven where the Buddha’s hairlock is enshrined ; he himself was ordained as a monk at Wat Cūlāmaṇi for a short term. King Rāmādhīpati II built Wat Bra Śrī Sarbejña inside the precinct of the Grand Palace at Ayudhyā ; the name, equivalent to Sanskrit *Sarvajña* and Pali *Sabbāññu*, recalls a temple built at Pagán centuries earlier. King Prāsāda Thōng built the Monastery of Victorious Increase (Wat Jayavaddhanārāma) at Ayudhyā, Wat Nagara Luang - a small replica of Angkor Wat - on the river between Ayudhyā and Srapurī, and restored some of the old monuments at Lopburi. King Paramakōsa built Wat Kutī Tāv and rebuilt the Golden Mountain (Pū Kào Tòng), both at Ayudhyā, and



The Three Pagodas at Wat Phra Si Sanphet (Monastery of the Omniscient One),  
Phra Nakhon Si Ayutthaya.





Wat Suwan Dok, Chiang Mai, built by King Kue Na in 1371.

restored the Great Relic Monasteries at Bīṣṇuloka and Lopburi. A few years after his reign ended, Ayudhyā was conquered by the Burmese.

A separate Thai kingdom, Lanna, had been established in northern Thailand by King Meng Rài in the 12<sup>th</sup> century. He conquered the old Mon state of Haripuñjaya (Lamphun), and a few years later, in 1296, founded Chiang Mai (“the new capital”). Inspired by the Mon sect of Lamphun, he was a devout Buddhist ; he built the Square Stūpa (Cetiya Si Liem) near Chiang Mai, in imitation of Wat Kūkuta ; he also built Wat Chiang Man in the capital itself. His grandson, Saen Phu,

founded Chiang Saen in 1327 and four years later built the Monastery of the Center of the City (Wat Klāng Wiang) there. In the ensuing period Buddhism in Lanna was greatly strengtened by missionary monks from Sukhothai, and a little later by direct contact with Ceylon. In 1369 King Kue Nà of Chiang Mai, having invited the Thera Sumana to come from Sukhothai and preach in the north, built the Monastery of the standing Buddhas (Wat Pra Yue) for him at Lamphun. (The present stūpa, long considered to have been the original one, is really a replacement built about sixty years ago.) Not long after the Thera’s arrival, the King turned over his own pleasure -garden at Chiang Mai to him for use as a monastery ; it is now known as the Flower Garden Monastery (Wat Suwan Dòk). The ruler of Lanna in the first half of the 15<sup>th</sup> century was a heretic who dispossessed several Buddhist monasteries and gave their property to the sorcerers. At length he was deposed, and his son Tilokarāja came to the throne. Tilokarāja was a lavish patron of Buddhism ; he enlarged the Royal Stūpa (Cetiya Luang), erected buildings at the Red Forest Monastery (Rattavanārāma), and built the beautiful Monastery of the Seven Spires (Wat Chet Yod) in imitation of the Mahābodhi Temple at Bodhgayā. His successors built the Meditation Monastery (Wat Rampoeng), the Hairlock Monastery (Wat Keṣā), and others.

The rulers of Laos followed the same tradition of monastery building as their neighbors in Thailand ; so did the rulers of Cambodia, who became Theravāda Buddhists in the 13<sup>th</sup> or 14<sup>th</sup> century.

After Ayudhyā was destroyed in 1767, the capital of Thailand was transferred to (Thonburi), across the river from Bangkok. The King of restored and enlarged the Monastery of the Dawn (Wat Aruna), not however as a residence for monks but as his Chapel Royal within the Palace.



Phra Prang, Wat Arun Ratchawararam  
(The Temple of Dawn), Bangkok.



When King Rāma I of the present dynasty (Chakri Dynasty) came to the throne in 1782, he transferred the capital to Bangkok. There was naturally a great deal of building to be done, and the architecture of his reign recalls the vanished glories of Ayudhyā.\* In some cases the monasteries he founded were entirely new ; in some cases old ones, which had previously had little importance, were enlarged to such a degree that they were virtually new creations. He built the Hair-Lustration Monastery (Wat Sra Keśa), the Jetuban, and the Chapel Royal. The Jetuban (Pali, Jetavana), named for the monastery in India where the Buddha himself often lived, but popularly known as Wat Phó (Bohdi-tree), is now the largest monastery in Thailand ; it contains more than one thousand large bronze images rescued from the ruins of Ayudhyā, Sukhothai, and other cities, and brought to Bangkok by King Rāma I's brother at the King's command. The Chapel Royal, often incorrectly called the Temple of the Emerald Buddha because of the famous image it contains, was built in the precinct of the Grand Palace, having the same distinction as the Bra Śrī Sarbejña Monastery at Ayudhyā. King Rāma I also commenced the Sudarśana Monastery (Wat Sutat)-named for Indra's legendary abode in heaven-but he died before the work was completed.

So many monasteries had been founded in the first reign that it would have been pointless for King Rāma II to initiate any new ones of importance. It was more logical for him to bring the unfinished structures to completion and to make additions where they were required. He continued work on the Sudarśana Monastery and being himself an artist as well as a poet, he carved a pair of wooden doors for it with his own hands. He also further enlarged the Monastery of the Dawn at Thonburi.



Phra Maha Chedi of King Rama I-IV, Wat Phra Chetuphon Wimon-mangkhalaram (Wat Pho), Bangkok.

King Rāma III, before coming to the throne, built out of the ruins of Wat Jôm Tòng, the Monastery of the Royal Son (Wat Rāja-Orasa). After his accession, he added greatly to Wat Jetuban (Wat Pô) ; as he wished to make it an encyclopaedia of all the traditional knowledge and science, the inscriptions and paintings deal not only with the life of the Buddha and his previous lives, but also with such matters as astronomy, mythology, medicine and geography.\*\* The same King built the Monastery of Royal Renown (Chalôm Bra Kirti),

\* See Prince Dhani Nivat, *The Reconstruction of Rama I*, *Journal of the Siam Society*, Volume XLIII, part I.

\*\* See Prince Dhani Nivat, *Wat Jetuban and its Inscriptions*, *Journal of the Siam Society*, Volume XXVI, part I.

dedicated to the memory of his mother, located on a property where she had lived, on the right bank of the river a few miles above Bangkok ; it is a place of great beauty, shaded by trees that have now grown immense. He also built several monasteries for his favourite members of the Royal Family, such as Wat Debadhitā and Wat Rājanattā. His uncle, the Prince of the Palace to the Front (Wang Nā), built the Monastery of the Excellent Abode (Wat Pavaranievśa), but died before finishing it. King Rāma III completed it, and in 1837 made his half brother, Prince Mongkut, its Lord Abbot. Prince Mongkut had already formulated plans for religious reforms, and as Lord Abbot of the Excellent Abode he began putting



Wat Bowonniwet Ratchaworawihan, Bangkok.



Wat Ratchabophit Sathitmahasimaram, Bangkok.

them into effect, gathering around him a number of young monks who shared his point of view. The order he founded, called *Dhammayuti* (Adhering to the Doctrine), resolved to set an example of conduct by following the monastic discipline with the greatest strictness, and to make the true principles of Buddhism better understood by the people as a whole. In order to determine with certainty what these principles really were, the Prince and his followers applied the resources of scholarship and textual criticism to a profound study of the Scriptures (Tipitaka) in the original Pali. This study convinced Prince Mongkut that the Buddha's own teachings were purely rationalistic and moral ; that the ritual was useful only in so far as it helped to inspire the struggle against Greed, Hatred



Wat Suthat Thewpawaram, Bangkok.

and Ignorance ; and that the miracles and marvels in the Tipitaka were partly exaggerating, partly parable, and partly late additions to the texts. Properly understood, the Buddha's Doctrine was in harmony with the discoveries of western science. Prince Mongkut's interest in science was second only to his interest in Buddhism, and he did much to popularize the serious study of both. The Dhammayuti order preached to the public in clear and simple Thai, instead of merely chanting formulas in Pali which only a few could understand. In contrast to the wall-paintings at the Jetuban which reflect the ancient

Indian traditions of knowledge, the beautiful wall-paintings at the Excellent Abode, executed by the artist In Kōng, depict steamships, railways, and European landscapes.\*

In 1851, at the death of King Rāma III, Prince Mongkut withdrew from the monkhood and succeeded to the throne, to be known afterwards as King Rāma IV. The reforms he had initiated put Buddhism in a secure position to accept the impact of modern science without damage, and to flourish as an active force for good among the whole people. He had thus made a great direct contribution to dispelling Ignorance ; the indirect contributions he made later, though they seem less significant by comparison, were also great. Among his donations to the monkhood were the following monasteries : the Somanāsa (named in memory of his young Queen) ; the Rājapratīṣṭha ("Royal Foundation") ; and the Bra Nāma Paññati (renamed Makuta Kṣatriya in his honor after his death).

King Rāma V built several monasteries, including the Debasirindra (named for his mother) ; the Rājapabidha ("Adorned by the King") ; and the Peñcamapabitra ("The Fifth King"— known to tourists as "the Marble Temple").

The first five Kings of the present dynasty, as we have seen, strictly followed the old tradition ; by creating and maintaining numerous monasteries, they contributed handsomely to the task of dispelling Ignorance. But when King Rāma VI succeeded to the throne in 1910, two new factors were pertinent : first, the state was more and more taking over the duty of general education ; second, Bangkok was already plentifully supplied with monasteries. Serious Buddhists do not follow tradition blindly : they look to the purpose behind the tradition, and adopt the methods of fulfilling it that are best suited to the requirements of their own time. King Rāma VI founded a public school ; King Rāma VII, besides adding

\* For Prince Mongkut's religious reforms, see A.B. Griswold : *King Mongkut of Siam*, New York and Bangkok, 1961.



Loha Prasat, Wat Ratchanatdaram, Bangkok.





Wat Benchamabophit (The Marble), Bangkok



Phra Phuttha Chinnarat, the Presiding Buddha Image of Wat Benchamabophit, Bangkok  
(The replica of Phra Phuttha Chinnarat, Wat Phra Si Rattana Mahathat, Phitsanulok).

a substantial building to that school, issued the first printed edition of the *Tiṭṭaka* in Thai letters. With the change of régime in 1932, the state took over even more of the functions that had previously been the Monarch's responsibility ; though classed as a Royal Monastery, Wat Bra Śri Mahādhātu near the Bangkok Airport was built at Government expense.

In all there are more than one hundred Royal Monasteries in Thailand. There may be no reason to build any more, but the old ones still serve their original purpose. While the beauty to their architecture is a delight to the eye, their real beauty lies deeper ; it can best be appreciated by understanding the venerable tradition that created them. Buddhists believe



Phra Chedi contains the Buddha's Relic at Wat Phra Si Mahathat, Bangkok.

that the consequences of any action, great or small, continue indefinitely. Here is a case where the workings of this law are plain for all to see. The Royal Founders have died long since, but the consequences of their meritorious action continue as a living force in the work of eradicating Ignorance.



Phra Si Rattana Chedi, the Temple of the Emerald Buddha, Bangkok.



## A Note on Spelling

As most of the proper names in this book were written in the Pali and Sanskrit languages, the editorial board has provided a table comparing them with the spelling according to the Royal Institute's Principles for the Romanization of the Thai Script which is more familiar and widely used today as shown below.

Words written in the Pali and Sanskrit languages.	Words transcribed to the Royal Institute's Principles for the Romanization of the Thai Script
Ayudhiyā	Ayutthaya
Biṣṇuloka	Phitsanulok
Cetiya	Chedi
Dhanapuri	Thonburi
Haripuñjaya	Hariphunchai
King Paramakōsa	King Borommakot
King Parāmarāja	King Borommaraça
King Paramatrailokanātha	King Boromma Trilokkanat
King Prāsāda Thōng	King Prasat Thong
King Rāma Kambhēng	King Ramkhamhaeng
King Rāmādhīpati	King Ramathibodi
King Rāmesvara	King Ramesuan
King Śrī Indrāditya	King Si Intharathit
King Tilokarāja	King Tilokkarat
Nagara Luang	Nak Luang
Nagara Pathama	Nakhon Pathom
Pong Dūk	Phong Tuk
Srapuri	Sara Buri
Sukhodaya	Sukhothai
Wat Aruna	Wat Arun
Wat Bra Rāma	Wat Phra Ram
Wat Bra Śrī Mahādhātu	Wat Phra Si Mahathat
Wat Bra Śrī Sarbejīa	Wat Phra Si Sanphet

Words written in the Pali and Sanskrit languages.	Words transcribed to the Royal Institute's Principles for the Romanization of the Thai Script
Wat Bra Śrīratana Mahādhātu	Wat Phra Si Rattana Mahathat
Wat Buddhaiśvarya	Wat Phutthaisawan
Wat Chalōm Bra Kirti	Wat Chaloom Phra Kiat
Wat Jayavaddhanārāma	Wat Chai Watthanaram
Wat Jet Yōt	Wat Chet Yod
Wat Jetuban	Wat Phra Chetuphon
Wat Cetiya Luang	Wat Chedi Luang
Wat Kūkuṭa	Wat Kukut
Wat Kuṭi Tāv	Wat Kudi Dao
Wat Mahādhātu	Wat Mahathat
Wat Makuta Kṣatriya	Wat Makut Kasat Triyaram
Wat Nagara Luang	Wat Nak Luang
Wat Pavaraniveśa	Wat Bowon Niwet
Wat Peñcamapabitra	Wat Benchamabophit
Wat Rājanattā	Wat Ratchanatda
Wat Rāja-Orasa	Wat Ratcha-orot
Wat Rājapabidha	Wat Ratchabophit
Wat Rājapratīṣṭa	Wat Ratchapradit
Wat Rājapūra	Wat Ratchaburana
Wat Somanāsa	Wat Sommanat
Wat Sudarśana	Wat Suthat



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