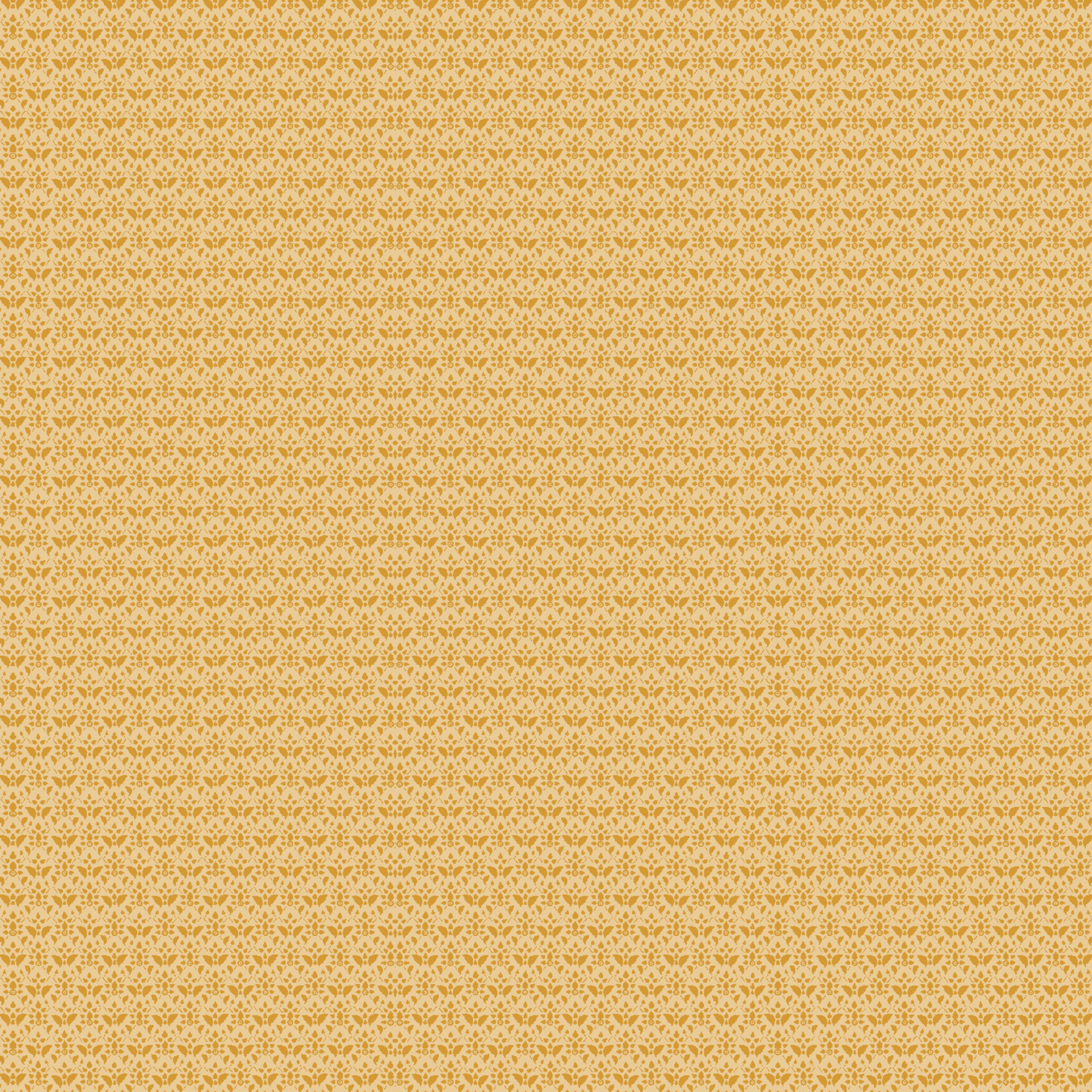
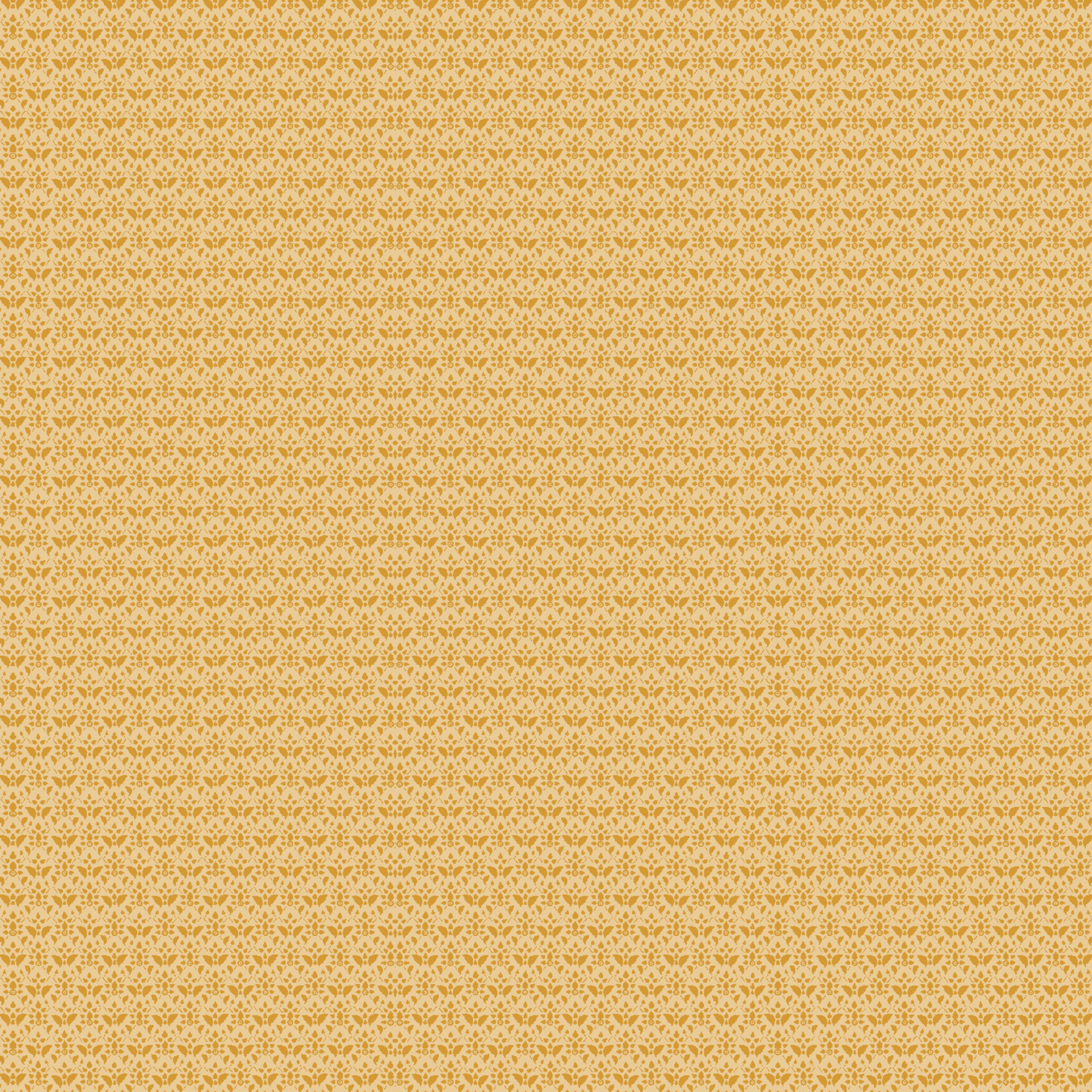
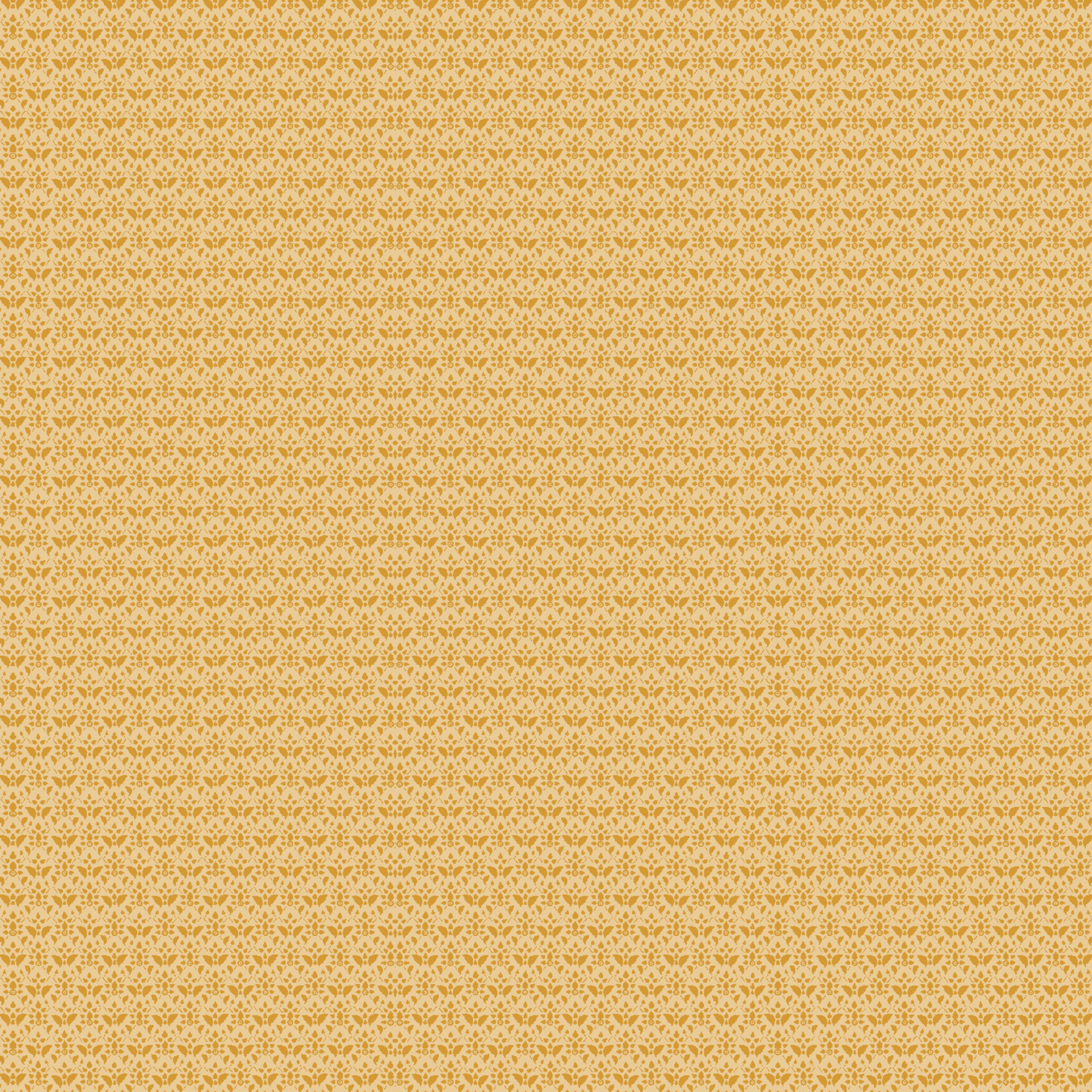


The Royal Coronation Ceremony









The Royal Coronation Ceremony



The Royal Coronation Ceremony
His Majesty King Bhumibol Adulyadej
Borommanathbobotra (Rama IX)

May 5, 1950







The Royal Coronation Ceremony
His Majesty King Prajadhipok (Rama VII)

February 25, 1925







The Royal Coronation Ceremony
His Majesty King Vajiravudh (Rama VI)

November 11, 1910

The Celebration of the Royal Coronation Ceremony

December 2, 1911







The First Royal Coronation Ceremony
His Majesty King Chulalongkorn (Rama V)

November 20, 1868







The Second Royal Coronation Ceremony
His Majesty King Chulalongkorn (Rama V)

November 16, 1873







The Royal Coronation Ceremony
His Majesty King Mongkut (Rama IV)

May 15, 1851







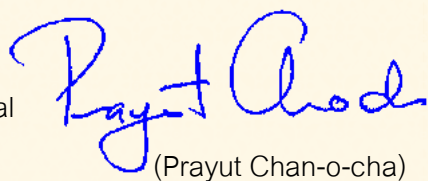
Message

from

His Excellency General Prayut Chan-o-cha (Ret.)
Prime Minister of the Kingdom of Thailand

The Kingdom of Thailand's stability, prosperity, and sustainability has always been based on the three institutional pillars - Nation, Religion and Monarchy. For centuries, the Thai Monarchy has been the pillar of the Thai nation, serving as the unifying strength that binds all Thai people. Throughout Thailand's history, the kings of Thailand have been the head of state and have played an important role in sustainable development, maintaining the sovereignty of the Thai nation, and the development of Thai culture. They have reigned in accordance with the Theravada Buddhist concept of "Dhammaraja", practicing the Ten Virtues of the Righteous King. Thus as virtuous leaders, kings of the Thai nation have made great sacrifices for the people and have brought peace and happiness to Thai society for many generations. They have also led the country through many crises, including external threats to national independence and sovereignty, through their skills, wisdom and courage. In this regard, Thai nation has been extremely fortunate to have kings as our sovereign. The rite of coronation of a Thai king, therefore, is a very auspicious and important occasion for the Thai nation and the Thai people.

This book, "The Royal Coronation Ceremony," introduces the reader to the ancient royal ceremony of the coronation, which has continued until today, and represents an important aspect of Thai traditional heritage. I hope that it will illuminate to many the significance of the Thai royal tradition of the coronation, which is one of the most sacred aspects of the Thai identity.

General  (Ret.)
(Prayut Chan-o-cha)

Prime Minister of the Kingdom of Thailand



Message from the Minister of Culture

The Ministry of Culture is the Thai government ministry charged with preservation and promotion of customs and traditions involving with the three institutional pillars – Nation, Religion and Monarch. These three pillars construct a unified national identity and nurture people in many parts of the country to cultivate their own characters and experience well-being and happiness. In particular, the royal tradition can identify cultural themes and practices of the nation. The monarchy has acquired a revered status and established a centre for harmonizing the Thai people and promoting solidarity.

According to the royal tradition of the Thai monarchy, the monarch can exercise full authority immediately after the coronation. The coronation is thus a formal investiture of regal power. It reflects the Thai cultural values, beliefs and identity and, most of all, preserves the highly revered institution of Thailand.

The book “The Royal Coronation Ceremony,” is published along with the Prime Minister General Prayut Chan-o-cha government’s policy statement in supporting the learning of history of Thailand, reinforcing knowledge of the monarchy and passing on the legacy of the royal tradition. This should enable the Thai people to appreciate the ancient royal tradition and join hands to protect the institution of Monarchy for the sake of our happiness on royal benevolence.

VIRA ROJPOJCHANARAT

(Mr. Vira Rojpojchanarat)

Minister of Culture



Foreword

from the Permanent Secretary for Culture

The Thai monarchs have undertaken many works to Promote the well-being of all the Thai people. The institution of monarchy continues to be most respected institution in the Thai society. The high admiration and the feelings of deepest gratitude have been expressed to the monarchs for granting valuable guidance, consolation and support to the Thai subjects.

The Ministry of Culture is a government unit directly responsible for preserving, transmitting and promoting Thai art and culture in the contemporary context through the active participation of all sectors of society so that the three institutional pillars – Nation, Religion and Monarch can be maintained.

The book “The Royal Coronation Ceremony,” is made available to the general public in order for them to gain a broader understanding and appreciation of the knowledge about an ancient ceremonial introduction of the monarch to power. Immediately after his coronation, the monarch can exercise full authority and become justly and rightfully the head of state. Its contents are exactly what the title specifies: history of coronation, preparation for ceremony, preliminary rites, and concluding rites. In addition, information about the coronation includes traditional oath of accession of the king of Chakri dynasty, royal regalia, scene of the ceremonies, and site of purification bath of water collected from the principal rivers of the Kingdom etc.

I believe this book will be useful and give more understanding about the Coronation of the Thai monarch and its significance in the Kingdom of Thailand

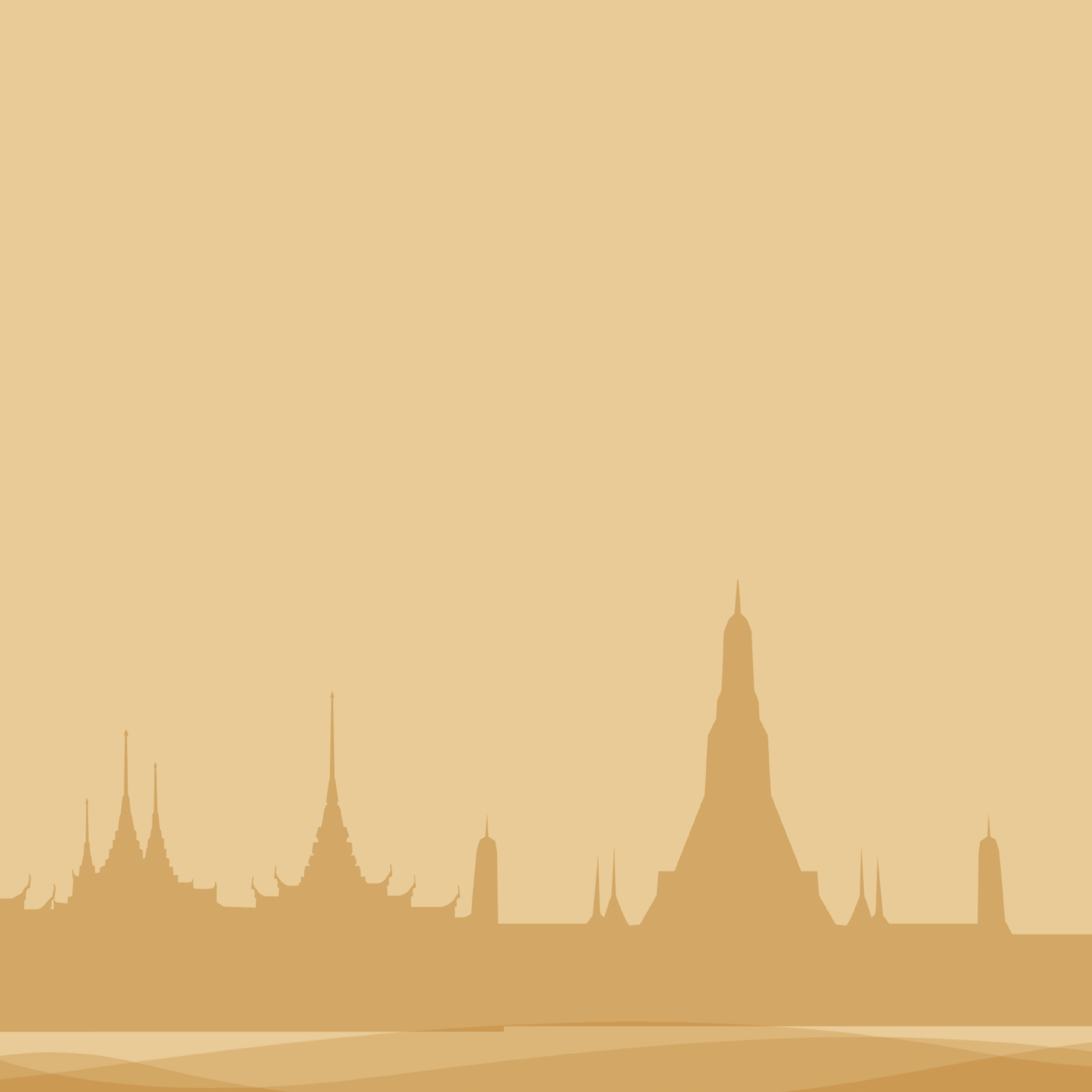
(Mr. Kitsayapong Siri)
Permanent Secretary for Culture

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The Royal Coronation Ceremony







The Royal Coronation Ceremony



The Royal Coronation Ceremony is an ancient traditional practice to complete the procedure of the enthronement of each King of Thailand, in order to ensure legitimacy and formally complete the accession to the throne. The archive on the Royal Coronation Ceremony of His Majesty King Vajiravudh (Rama VI), or Chotmaihet Phra Ratcha Phithi Boromracha Phisek Somdetch Phra Rama Dhibodi Sisindra Maha Vajiravudh Phra Mongkut Klao Chao Yu Hua, chronicled this subject:

“...according to the traditional customs of this nation of Siam, a practical code was followed from ancient days in order to complete the kingship. Each king must attend to all procedures of the Royal Coronation Ceremony. If the Royal Coronation Ceremony had not yet been performed, although a successor to the throne was designated and moved into the Grand Palace, the palace would only be designated as an ordinary residence in that situation and his name would remain the same with only the additional title of a Regent His order was not yet called “The Royal Command.” Only when he had been purified with sacred water in the Royal Ablution Ceremony, the “Song Phra Muratha Bhisek,” and when he had received the Golden Plaque inscribed with his official title name and received the Royal Regalia, these given from the chief Brahmin who conducted the ceremony, only then would he become the official King. He must pass through the entire process of enthronement to ascend to the position as the supreme sovereign of the country from then on...”

** In this book, the English spelling of the proper names of the palace and buildings inside the Grand Palace and Wat Phra Sri Rattana Satsadaram is based on King Rama VI's Principles for the Romanization of the Thai script.*

- ◀ Mural Painting in the ubosot of Wat Amphawan Chetiyaram, Samut Songkhram Province. The Royal Coronation Ceremony of His Majesty King Buddha Lert La Nabhalai (Rama II)





History of the Royal Coronation Ceremony



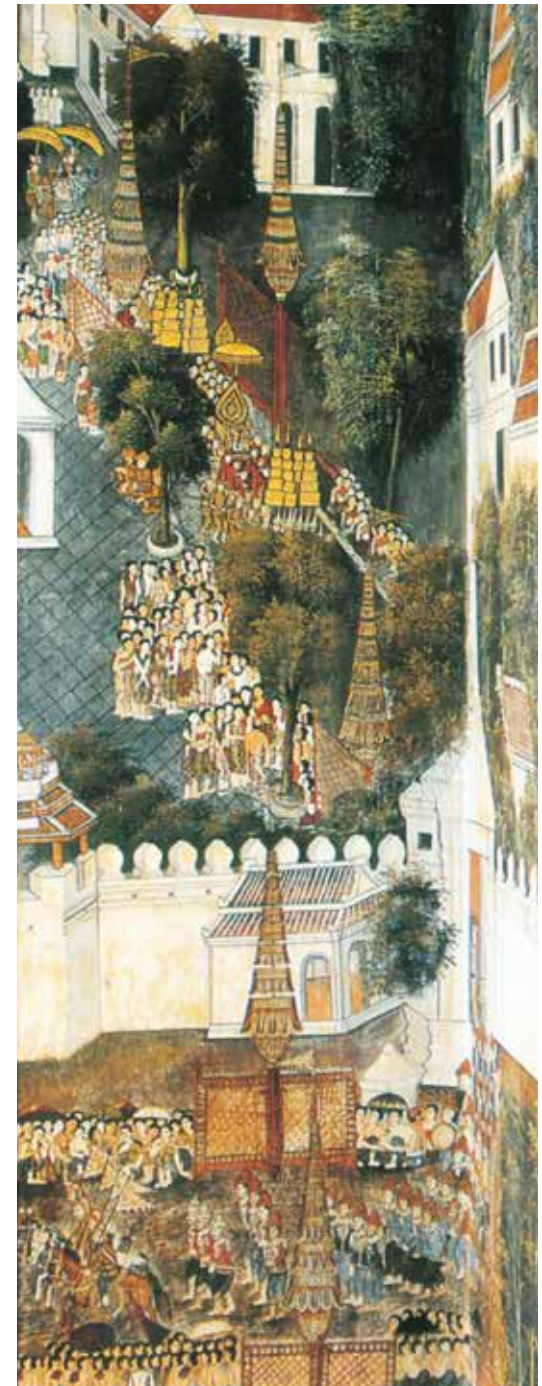
The Royal Coronation ceremony is an ancient traditional royal practice in Thai society, highly influenced from Indian precepts. However, few details of the ceremony from previous times are known due to lack of evidence. In fact, even the name of the ceremony differs from one period to another. In Ayutthaya, it was called “*Phra Ratcha Phithi Racha Phisek*” or “*Phithi Racha Phisek*,” but presently it is called “*Phra Ratcha Phithi Boromma Racha Phisek*.”

Evidence of a coronation event comes from the stone inscription No. 2 or the “Wat Sichum Inscription.” It records an event that occurred in the 13th century of the Sukhothai period regarding the accession to power of the leader, Pho Khun Bang Klang Hao. The inscription states that “...*Pho Khun Pha Mueang anointed Pho Khu Bang Klang Hao to rule Sukhothai, offering his name to his friend, Si Indra Bodindradi...*” An additional inscription at Wat Pa Mamuang, written in Thai and Khmer script, also mentioned that Royal Regalia appeared in the Royal Coronation Ceremony of King Phra Maha Dhamaraja I (Lithai) and these consisted of “Phra Khan Chai Si” (The Sword of Victory) and “Saweta Chatra” (The Royal Tiered Umbrella).

Evidence of the Royal Coronation Ceremony appeared in the chronicle of Ayutthaya period, “Kham Hai Kan Khong Chao Krung Kao” or the (Statements from Prisoners of War from Ayutthaya in Burma), which records:

“...The King of Ayutthaya ordered wood from a fig tree to construct a bench-throne for use in the auspicious Ablution ceremony of the Royal Coronation Ceremony, and other occasions, etc. The King would sit on the figwood bench-throne while being purified with the consecrated water. After its completion, he transferred his seat to the Bhadrapiṭha Throne, where high ranking officials presented the King with the Royal Regalia, which consisted of five symbolic objects: the royal crown, the royal sword, the royal fan, the royal staff or scepter and the royal slippers...”

- ◀ Mural Painting in the ubosot of Wat Amphawan Chetiyaram, Samut Songkhram Province. Depicting the scene of the Chief Brahmin presented the Sword of Victory to His Majesty King Buddha Lert La Nabhalai (Rama II) during the Royal Coronation Ceremony.



Mural Painting inside the Ordination Hall, Wat Benchamabophit Dusit Wanaram, depicting the scene of His Majesty King Chulalongkorn (Rama V) on the Coronation Procession by land.

In the Thonburi Kingdom, it was assumed that the Royal Coronation Ceremony would follow the process as in the reign of King Borommakot of Ayutthaya, but simplified due to warfare with the neighboring country at the time. Likewise, when His Majesty King Buddha Yod Fa Chulalok (Rama I) founded the Chakri dynasty in 1782, the first coronation ceremony was also simplified due to the unsteady situation in the country. In 1783, King Rama I commissioned an assembly of many learned civil officials from Ayutthaya kingdom and the Supreme Patriarch and high-ranking monks to research and examine the collective records of the coronation ceremony in the reign of King Uthumphon or Khun Luang Wat Pradu of Ayutthaya in order to coordinate the writing of a *Manual on the Royal Coronation Ceremony Procedure Collected from the Ayutthaya Period for Official Use*. It became the oldest book ever written about the rules of the royal coronation ceremonial process. When it was completed, and in conjunction with the completion of a group of pavilions for the new Grand Palace, His Majesty King Rama I commanded that another Royal Coronation Ceremony be performed in full scale using the newly revived and official procedures. The coronation ceremony of His Majesty King Buddha Yod Fa Chulalok (Rama I) has become the prototype used for the complete traditional rites for accession to the throne of the King. Some of the Kings performed this ceremony twice, namely, His Majesty King Chulalongkorn (Rama V) and His Majesty King Vajiravudh (Rama VI).

The first Royal Coronation Ceremony of King Rama V took place on November 12, 1868, when he succeeded to the throne at the age of 15, following his father. However, during the first five years of his reign, he had Somdetch Chao Phraya Borom Maha Si Suriyawong (Chuang Bunnag) appointed as the Regent for royal duties. When His Majesty reached the age of twenty, and after being ordained into the monkhood for a time, he ordered the second Royal Coronation Ceremony to take place on November 16, 1873. From then on, he had absolute control of all royal responsibilities and was able to give royal commands to rule the country himself. King Rama VI also was coronated twice. The first Royal Coronation Ceremony took place on November 11, 1910, in celebration of Assumption of the Official Residence in the Grand Palace. Due to the mourning period of King Rama V, most ritual and celebratory parts of the coronation ceremony were postponed, such as the royal procession on land and other celebrations. When the full time for the royal cremation ceremony for King Rama V had passed, King Rama VI ordered the second Royal Coronation Ceremony to proceed, on December 2, 1911, as a celebratory period for the nation and for its international friends to have the opportunity to participate in the full ceremony.

The Elements of the Royal Coronation Ceremony

Evidence shows that the elements of the Royal Coronation Ceremony during the Rattanakosin period have been divided into four stages. These are the preparations for the royal ceremony, the preliminary royal ceremonies, the primary royal coronation ceremonies, and the final royal ceremonies. The sequence and details of each ceremony has been adapted as appropriate within the social context of each period. Informative details about the elements of the Ceremony follow.

The Preparations for the Royal Ceremony

In preparation for the ceremony to occur, the following activities need to be arranged. First, there is the gathering of the waters to be blessed and used for the sacred water in the Ablution and Anointment Ceremonies. Then, pedestals and stages are to be prepared for the setting up of the Water of Ablution and the Sacred Water of Anointment Ceremonies and for their presentation to the King. The Royal Golden Plaque with the inscription of the King's official title and the Royal Golden Plaque of His Royal Horoscope must be ready. The Royal Seal of State must be engraved. Finally, the engraved ceremonial objects must be in place and the whole ceremonial compound must be checked for readiness.

The Preparation of Sacred Water for Ablution, or “Song Phra Muratha Bhisek,” and Anointment, or “Abhisek.”

The earliest process in the preparation of the Royal Coronation Ceremony is to collect water from different important sources in the Kingdom. These are

combined, and blessed to be used as sacred water for abluion of the king in the Purification Ceremony and again in the Anointment Ceremony during the Royal Coronation Ceremony. According to the ancient Brahmanism textbook, the water for the Anointment Ceremony must come from the five main streams in South Asia, or in the country of India to be specific. These main streams are: the Ganges, also known as Ganga, Mahi River, the Yamuna, also known as the Jumna, the Rapti River, also known as Aciravati and Sarabhu River, also known as Sarayu. In the Brahmanism-Hinduism religion, these five main streams flow down from Mount *Kailasa*, the abode of *Isvara*, and therefore, the water becomes sacred and divine to be used in royal ceremonies of the Purification Ceremony, the Anointment Ceremony and where holy water is sprinkled in religious ceremonies. Dating from the days of the Sukhothai and Ayutthaya periods, there are no records that mention the bringing of sacred water from the five main streams of India for use in the Royal Coronation Ceremony. However, in the Rattanakosin period, during the reigns from King Rama I to King Rama IV, the record shows that the water for Ablution used in the Royal Purification Ceremony



Bang Pakong River



the Pasak River



Chao Phraya River



Ratchaburi River



Phetchaburi River

of the Ayutthaya period was taken from five ponds or *Sa* in Thai: *Sa Ket*, *Sa Kaeo*, *Sa Khongkha* and *Sa Yamuna* from Suphanburi. The fifth portion was the addition of sacred water from another five important rivers of Thailand that were mixed into the other four. These five main rivers are called “Bencha Suttha Khongkha,” or the Five Pure Streams of Ganga, so as to follow the belief in the use of the sacred water from the five mainstreams from South Asia or *Chomphu Thawip* in Thai. The five specific sources of water are from: the Bang Pakong River, taken from the Bueng Phra Achan Pond in Nakhon Nayok Precinct, the Pasak River, taken from the Tharap Subdistrict of Mueang District in Saraburi Precinct; the Chao Phraya River, taken from the Bang Kaeo District of Anghong Precinct; the Ratchaburi River taken from Daowadueng Subdistrict of Samut Songkhram Precinct and from the Phetchaburi River, taken from Thachai Subdistrict of Phetchaburi Precinct. The water samples were then sanctified in a ceremony at the significant chedi of each Subdistrict from which the water originated, before being transferred to be consecrated in Bangkok again. In the reign of King Rama IV, a Buddhist religious ceremony was added to the procedure. This Buddhist ceremony is to have four Provosts of the Thai Phra Paritra chant and consecrate the Buddhist holy water, which was also used in the Royal Purification or the “Song Phra Muratha Bhisek” ceremony.

In 1868, when the first Royal Coronation Ceremony of His Majesty King Chulalongkorn (Rama V) took place, the

holy water for the Royal Purification or the Phra Muratha Bhisek ceremony was comprised of a portion of the waters from “Bencha Suttha Khongkha” or the Five Pure Streams of Ganga and a portion from the five symbolic ponds in Suphanburi, which was of the same proportion as the previous reigns in the dynasty. In the year of 1872, when His Majesty King Rama V visited India, he brought back with him to Thailand, the symbolic waters from the five main streams of *Chomphu Thawip*, as prescribed by the Brahmin Textbook. Therefore, when the second Royal Coronation Ceremony was conducted in 1873, the actual sacred water from the original five rivers of India was added in with the water from the four sacred ponds of Suphanburi in Thailand.

In 1920, as part of the Royal Coronation Ceremony of His Majesty King Vajiravudh (Rama VI), His Majesty was blessed upon entering the new residential palace. The potion of the holy water used in the ceremony followed the formula of the second Royal Coronation Ceremony of King Rama V. But in 1921, when His Majesty had the second ceremony conducted for the celebration of the royal coronation, he ordered that water be collected from additional important and auspicious rivers in the Royal Kingdom. The collected waters were consecrated at the Great Chedis, or *Maha Chediya Sathan* of each of the seven ancient kingdoms and of the ten different precincts* in order to be used as the Buddhist holy water in the ceremony.

* Appendix: page 176



Phra That Cho Hae, Phrae Province
One of the official sacred sites for the consecration
(sanctification) ceremony of the ceremonial water in the reign of
His Majesty King Prajadhipok (Rama VII)



Phra That Chae Haeng, Nan Province
One of the official sacred sites for the consecration (sanctification) ceremony of the ceremonial water in the reign of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX)

By 1925, in the reign of His Majesty King Prajadhipok (Rama VII), the holy water for the “Song Phra Muratha Bhisek,” or the Royal Purification Ceremony, was being consecrated in 18 different precincts. These official sites were the same places as in the reign of His Majesty King Vajiravudh (Rama VI). Only one site was changed, from Wat Phra Maha That of Mueang Phetchabun to Wat Phra That Cho Hae in Phrae Province. Also, another temple was added to the list, that of Wat Bueng Phra Lan Chai of Roi-et Province.

In 1950, at the beginning of the reign of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX), the sacred water for the Purification Ceremony was collected from various sites and gathered to be consecrated in 18 different Maha Chediya Sathans and temples around the royal kingdom before its use in the Royal Purification and the Royal Anointment rites for the Royal Coronation Ceremony. An equal number of sites was used as in the reign of King Rama VII, but the site of Wat Phra That Cho Hae of Phrae Province was changed to Wat Phra Chae Haeng of Nan instead. Due to the shallow water condition of Sa Song Hong Pond in Phitsanulok Province, the water was not collected from there in this reign.

The Inscription of the Royal Golden Plaque and the Engraving of the Royal Seal of State

The ceremony of making an inscription on the Royal Golden Plaques and the engraving of the Royal Seal of State is one of the important processes in the preparation for the Royal Coronation Ceremony. The Royal Golden Plaque has the inscription of the official title of the King; it is the first offering to the King before the other Royal Regalia. The Royal Golden Plaque of the King's Horoscope and the Royal Seal of State must also be prepared on the ceremonial pedestal for the Royal Coronation Ceremony.

In the Rattanakosin period, the inscription is carved on the Royal Golden Plaque with the Official Title of His Majesty the King and the King's Horoscope; this takes place inside the *ubosot* of Wat Phra Sri Rattana Satsadaram or the Chapel Royal. The auspicious time for the ceremony for the engraving is given by the royal Augur. On the eve of the day before the designated day of the inscription ceremony, monks will perform a chanting ceremony, while the royal Augur prays to pay homage to all deities. On the morning of the day, the appointed master of the ceremony, customarily a representative of the royal family, presides over the Buddhist ceremony offering alms to the monks before the auspicious ceremonial time. Afterwards, the master of the ceremony lights up the ceremonial candle to offer religious articles of worship to the Lord Buddha and deities. Then, the Inscription Ceremony of the Royal Golden Plaque of the official title of the King and the engraving of the Royal Seal of State officially begins.

The ceremony for the Inscription of the Royal Golden Plaque for the Royal Coronation Ceremony of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX), was conducted on April 20, 1950, between 9.26 a.m. - 10.28 a.m. in the *ubosot* of Wat Phra Sri Rattana Satsadaram. His Majesty had appointed Phra Vorawongse Ther Phra Ong Chao Dhani Nivat to preside over the ceremony. The person designated to be the scribe to write the official royal title of His Majesty the King on the Royal Golden plaque was Luang Banchoed Aksonkan (Thap Sattraphai), who was the Director of the Bureau of Royal Scribe and Royal Decorations at the time. Phraya Horathibodi (Yam Watcharachot) was the royal Augur who inscribed the Horoscope of His Majesty the King on the Royal Golden Plaque. At the same time, Mom Chao Samaichaloem Kritakara, an architect, was the chosen artist to engrave the Royal Seal of State.

Inside the *ubosot*, a table for the royal ceremonial offerings was set up. On it was the three-layered rice offering, flanked with *namwa* bananas and the cooked head of a swine; these were laid to pay homage to the auspicious moment. The scribes and the carver, dressed in white costumes, received the precepts. When the auspicious moment arrived, the master of the ceremony, Phra Vorawongse Ther Phra Ong Chao Dhani Nivat, lit the silver and golden candles on each table where the inscription would take place. The scribes then paid homage to the Emerald Buddha, "Phra Buddha Maha Mani Ratana Patimakon," and bowed to the royal throne, representing His Majesty the King. Sitting in a sacred space demarked by holy blessed threads, they faced the auspicious direction and waited to be prompted to begin the ceremony. When the auspicious time arrived, the royal astrologer hit the Gong of Victory, the scribe and the royal Augur began inscribing on the Royal Golden Plaques the official title of the King and the King's Horoscope. At the same moment, the artisan also began to engrave the Royal Seal of State. During the whole period, monks were chanting auspicious prayer, Brahmins were blowing conch shells, while the royal officers of the Thai musical ensemble played their instruments.

The Royal Horoscope of His Majesty King Rama IX



His royal birthdate is on Monday, the 5th of December in the 2470th Year of Buddhist Era, which is on Monday of the twelfth lunar month of the first waxing moon in the Year of the Rabbit, the Little Era (Chula Era) of the year 1289 at 8.45 a.m., Bangkok time. His royal zodiac birth constellation is Sagittarius and the other constellations connected are coordinated into the auspicious zodiac sign of the deities.



The Royal Golden Plaque of the Official Title of His Majesty the King
“Phra Bat Somdetch Phra Paramindra Maha Bhumibol Adulyadej Mahitala Dhibesra Rama Dhibodi Chakri Naribodindra Sayamindra Dhiraj Borommanathbobitra”



The *Ubosot* of Wat Phra Sri Rattana Satsadaram



Phra Buddha Maha Mani Ratana Patimakon (the Emerald Buddha)

ทะเบียนการสมรส

รายการ	ชาย	หญิง
๑. นาม	สมเด็จพระเจ้าอยู่หัวมหาวชิราลงกรณ	หม่อมราชวงศ์ สิริกิติ์ กิติยากร
๒. เชื้อชาติ สัญชาติ	ไทย - ไทย	ไทย - ไทย
๓. ตั๋วที่อยู่	ในพระบรมมหาราชวัง	วังหม่อมเจ้าอินกรักรมณีสถิตียากร ถนนกรุงเกษม จังหวัดพระนคร
๔. อายุ เกิด วัน. เดือน. ปี.	๖๓ ๕ ธันวาคม ๒๔๖๖	๓๘ ๑๒ สิงหาคม ๒๔๒๕
๕. ที่เกิด	วังแสงสระสุพรรณบุรี สหรัฐอเมริกา	จังหวัดพระนคร
๖. อาชีพ	—	—
๗. นามบิดา	สมเด็จพระเจ้าอยู่หัวมหาวชิราลงกรณ กรมหลวงลือธนาภวินทร	หม่อมเจ้าอินกรักรมณีสถิตียากร
๘. ประเทศที่เกิดของบิดา	ประเทศไทย	ประเทศไทย
๙. นามมารดา	สมเด็จพระราชินีสิริกิติ์	หม่อมหลวงบัว กิติยากร
๑๐. ประเทศที่เกิดของมารดา	ประเทศไทย	ประเทศไทย
๑๑. ตาขโมยชื่อผู้ร้องขอจดทะเบียน	ไม่มีในหลักฐาน	ไม่มี
๑๒. ตาขโมยชื่อผู้ให้ควาเนียบชอบ	—	ไม่มี
๑๓. ชายมีชื่อจดทะเบียน	๑. ว่าง ๒. หม่อมหลวง ป. สิมจระ ๑ ป.	ไม่มี
๑๔. จดทะเบียน	ณ. กทม. ปี	ก. ๑/๒๕๓๓
	๒๘ เมษายน ๒๕๓๓	
	พัน. นพ. สิริกิติ์	

ใบทะเบียนสมรส

The Royal Marriage License



The finished Royal Golden Plaques with the inscriptions of the official title of His Majesty the King and the King's Horoscope, together with the finished carved Royal Seal of State, were set upon the stone pulpit inside the *ubosot* of Wat Phra Si Rattana Satsadram. There they waited until transferred to the official place designated for the Royal Coronation Ceremony, the Baisal Daksin Throne Hall. On the day of April 28, 1950, His Majesty arranged for the Royal Wedding Ceremony to take place. On the occasion, His Majesty designated Mom Rajawongse Sirikit Kitiyakara as Somdetch Phra Rajini Sirikit, entitling her to the royal family. Then, during the official Royal Coronation Ceremony on May 5, 1950, she was presented with the title of Her Majesty Queen Sirikit or Somdetch Phra Nang Chao Sirikit Phra Baromma Rajini.

The Preparation of the Royal Ceremonial Locations

The venue of the Royal Coronation Ceremony in the Rattanakosin period changed over time in each reign as appropriate. In the reign of King Rama I, the royal ceremony took place at the Indra Bhisek Maha Prasad Throne Hall, while in the reign of King Rama II, the Royal Coronation Ceremony was conducted in different Halls of the Phra Maha Monthira Group. These Halls are: The Chakrapat Biman Royal Residence, the Baisal Daksin Throne Hall and the Amarindra Vinijaya Throne Hall. The change was because the Dusit Maha Prasad Throne Hall, which was constructed in replacement of the former Indra Bhisek Maha Prasad Throne Hall, was being used for the enshrining of the royal urn of King Rama I. The Phra Maha Monthira Group became the location for the Royal Coronation Ceremony in the latter periods of King Rama III, King Rama IV and King Rama V.

In 1910, in the reign of King Rama VI, his first Royal Coronation Ceremony took place at the Halls in the Phra Maha Monthira Group. Later in 1911, the celebratory ceremony for the second royal coronation was conducted at the Dusit Maha Prasad Throne Hall. Later in the reigns of King Rama VII and King Rama IX, the coronations for both Kings were held at the Halls in the Phra Maha Monthira Group.



The Phra Maha Monthira Group Buildings in the Grand Palace

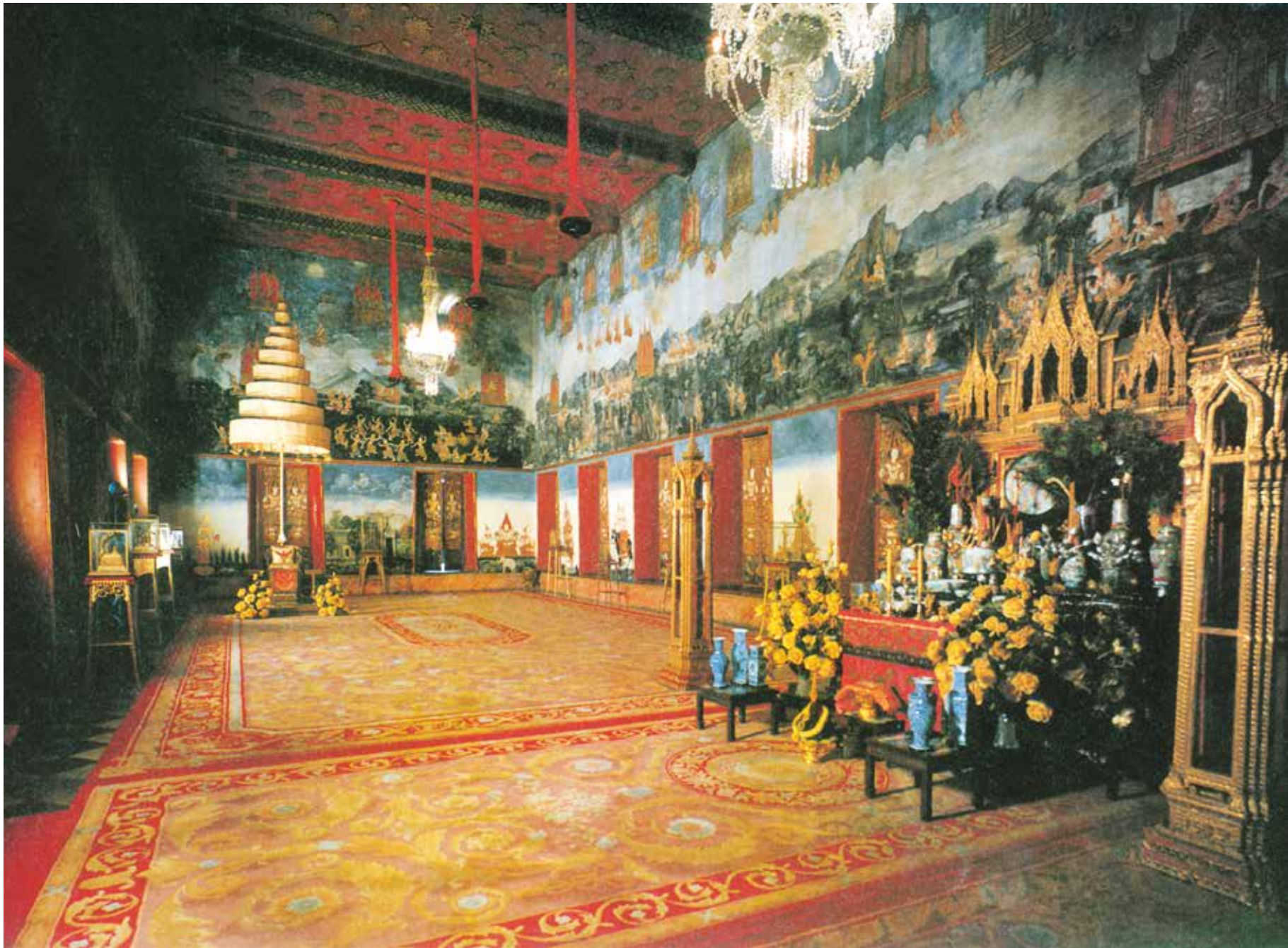




The Dusit Maha Prasad Throne Hall during the later period of King Rama V



The Dusit Maha Prasad Throne Hall, inside the Grand Palace, at present



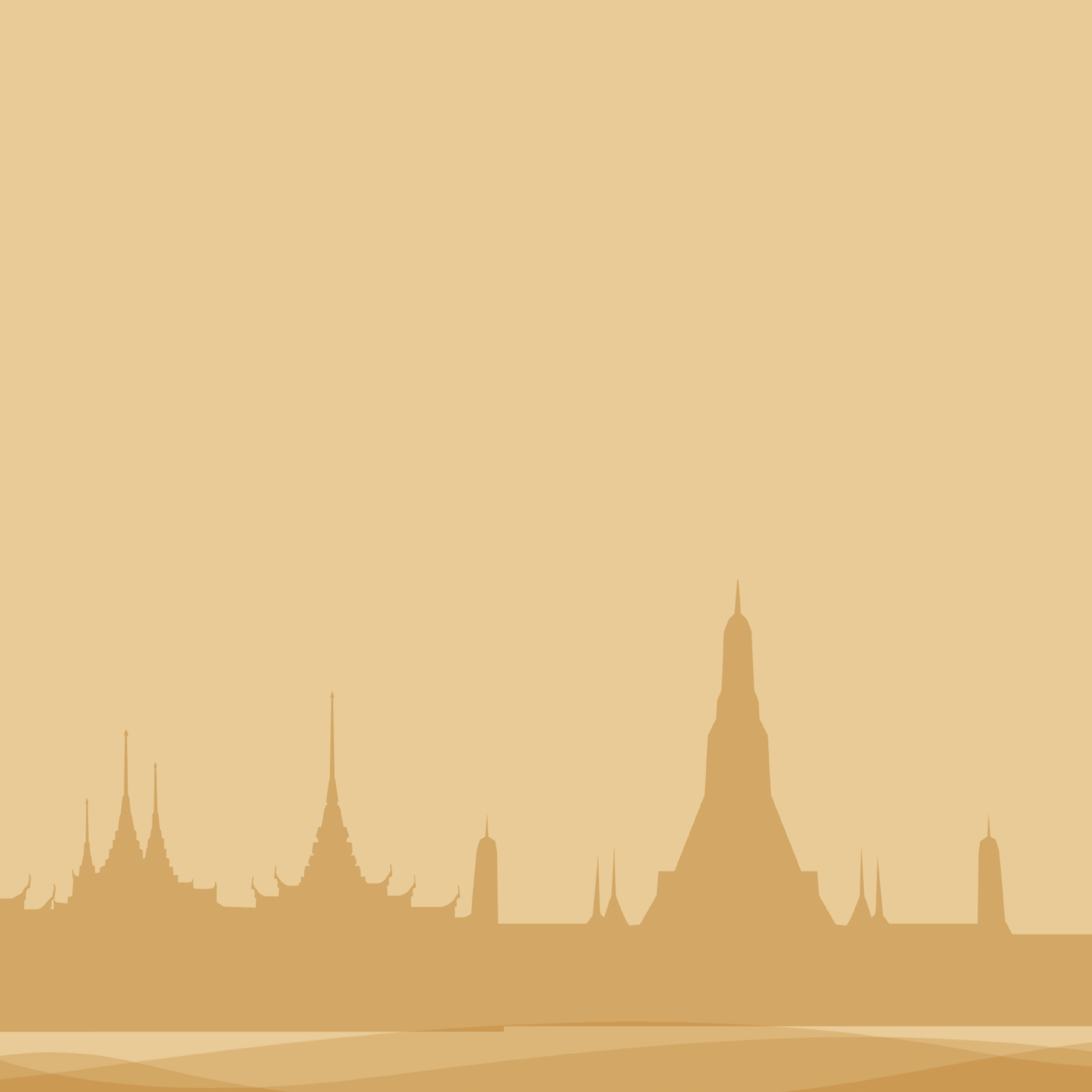
Inside the Baisai Daksin Throne Hall



Inside the Throne Hall connected to the Baisal Daksin Throne Hall



Inside the Throne Hall connected to the Chakrapat Biman Royal Residence



The Primary Royal Ceremonies





Their Majesties King Bhumibol Adulyadej Borommanathbobitra (Rama IX) and Queen Sirikit entered from the Devesara-raksa Portal on to the Amarindra Vinijaya Throne Hall to perform the ceremony of lighting the auspicious candle on May 4, 1950.



The Primary Royal Ceremonies



Preliminary ceremonies to the Primary Royal Coronation Ceremony are composed of the chanting of prayers by monks, the arrangement of sacred water within the circle of holy thread, and the lighting of auspicious candles.

In the Royal Coronation Ceremony of His Majesty King Buddha Yod Fa Chulalok (Rama I), the Preliminary Ceremony started on the eve of the previous day when His Majesty lit the candle to pay homage to the Threefold Refuge as monks chanted prayers. On the next morning, His Majesty offered morning food alms to monks, the first of three days of offerings. The custom has been practiced to the present. Although the Brahman ceremonies may have been practiced since the early period of Rattanakosin, there is little evidence to confirm it. In the reign of King Rama V, there was a mention of the ceremony of raising the royal seven-tiered umbrella onto the Atha Disa and the Bhadrapiha Royal Thrones inside the Baisal Daksin Throne Hall. Also, ablation offerings to deities were generally conducted at the Brahman shrines in Bangkok. Furthermore, there was an additional ceremony of offering a sacred ceremonial object to His Majesty the King, such as, the conch shell used for pouring water of blessing, the bael leaf to be worn behind his ear, the bundle of auspicious of leaves called *Samit*, composed of three kinds of leaves: mango, *Bai thong* and *Indian plum*. These leaves are believed to prevent harmful things from approaching the King. His Majesty ritually brushed himself with *Samit*, on the head and hair, to symbolize purification. When finished, he gave them back to the Chief Brahmin, who then ceremonially burned each of the leaves in a Brahman ceremony of purification by fire. After that, the King went to his residential bed to listen to the chanting of Paritra prayers that continued for three days.

The preliminary ceremonies from King Rama V continued to be practiced in the reigns of King Rama VI and King Rama VII.

In the reign of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX), there were some practical changes in the ceremony. It limited the religious ceremony in the Preliminary session to only one evening of the previous day of the Royal Coronation Ceremony, held on Thursday, May 4, 1950. The process included the chanting of prayers by monks seated on a pedestal. For the Brahman ceremony, three dais are placed in descending order. Each is enshrined with wooden icons of deities for use in the royal Augur's prayers. The ceremony is completed on that day and the pedestals are removed on the next day. An offering is given to pay homage to the great royal tiered umbrella of the five Halls: the Amarindra Vinijaya Throne Hall, the Baisal Daksin Throne Hall, the Chakri Maha Prasad Throne Hall, the Ananta Samagom Throne Hall and the Dusit Maha Prasad Throne Hall. Offerings were given to another 13 monuments and important places in Bangkok also.*

On Thursday, May 4, 1950, at 10:00 am, the scribe moved the ceremonial tray of the Royal Golden Plaque, the Royal Horoscope and the Royal Seal of State from the *ubosot* of Wat Phra Sri Rattana Satsadaram. These were placed on a royal palanquin that was waiting on the pavilion platform behind the temple. Then the royal palanquin moved slowly in a procession to the ceremonial stage at Baisal Daksin Throne Hall inside the Grand Palace.

* Appendix: page 180



The Great Tiered Umbrella inside the Amarindra Vinijaya Throne Hall



The Great Tiered Umbrella inside the Baisal Daksin Throne Hall

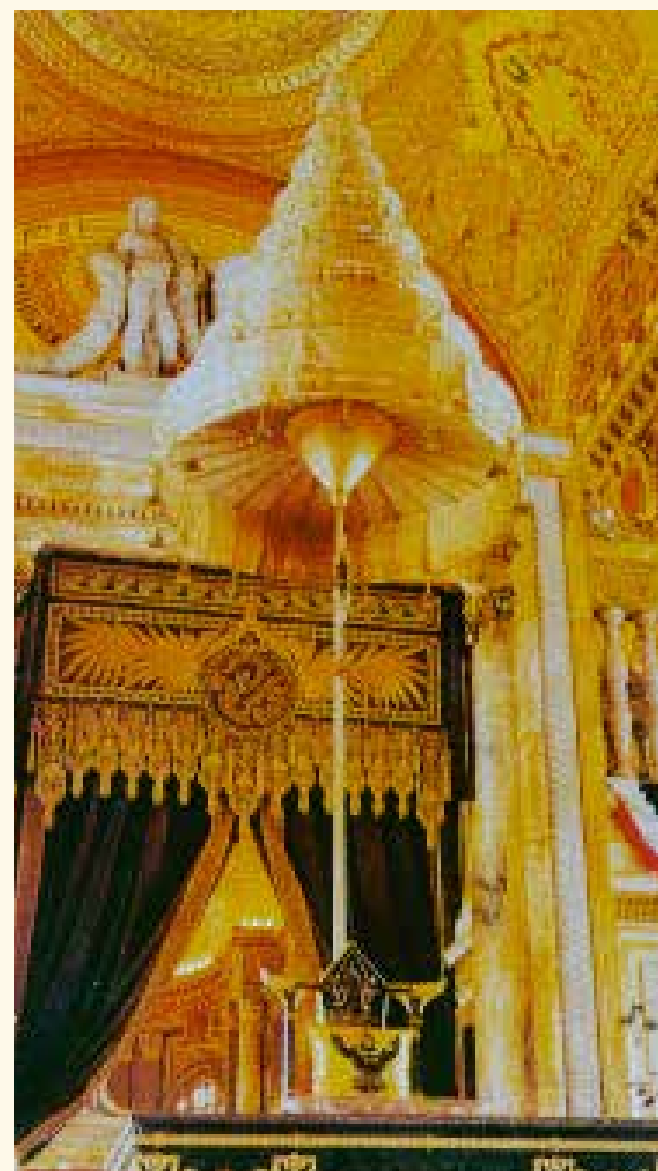




The Great Tiered Umbrella inside
the Chakri Maha Prasad Throne Hall



The Great Tiered Umbrella inside
the Dusit Maha Prasad Throne Hall



The Great Tiered Umbrella inside
the Ananta Samagom Throne Hall



"Bai Samit" or the Bundle of Auspicious Leaves



The Mango Leaf



The *Bai thong* Leaf



The *Indian plum* Leaf



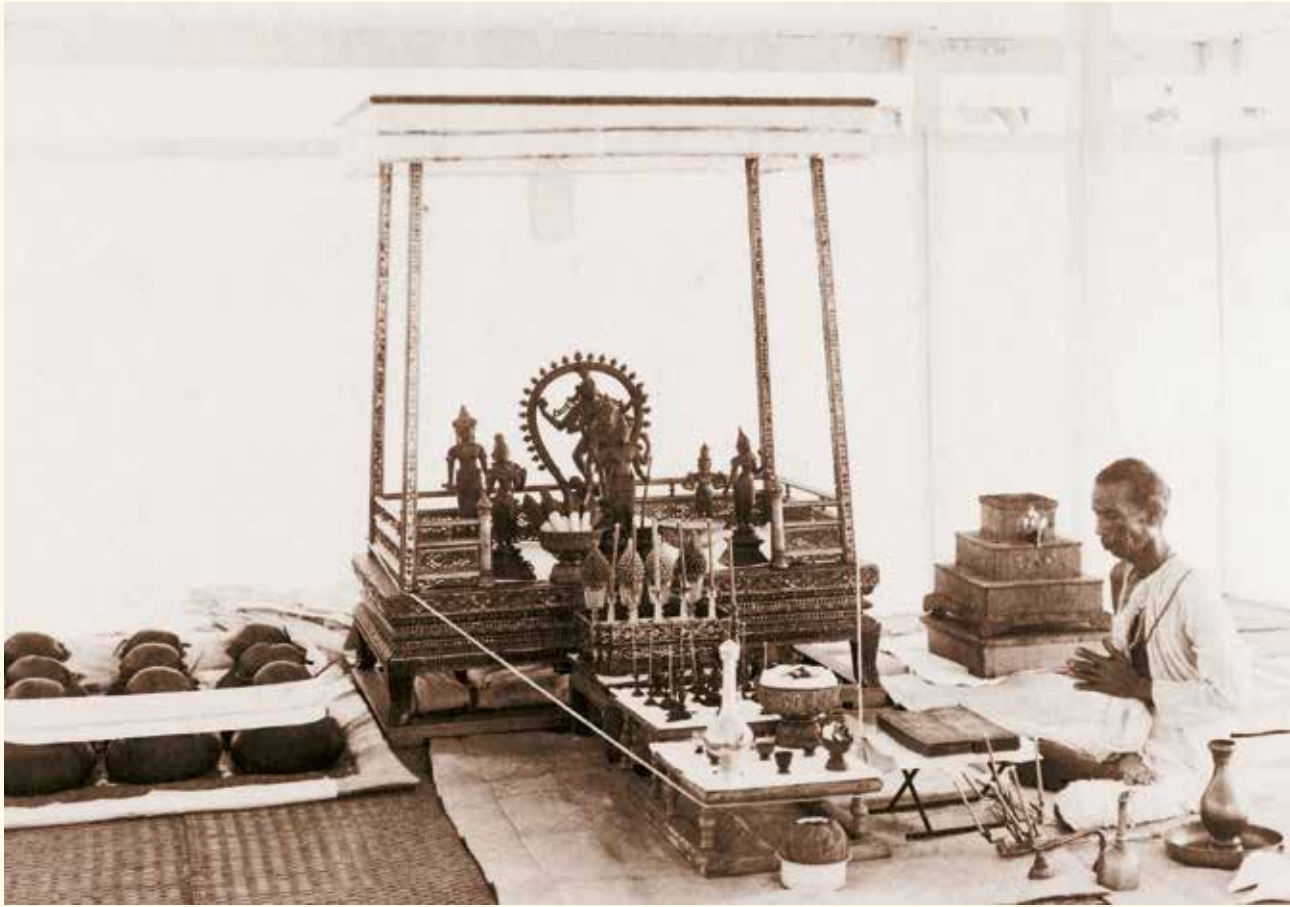
“Phra Maha Thaksina Wat”
(The Great Conch for Circumambulation)



The Bael Leaf



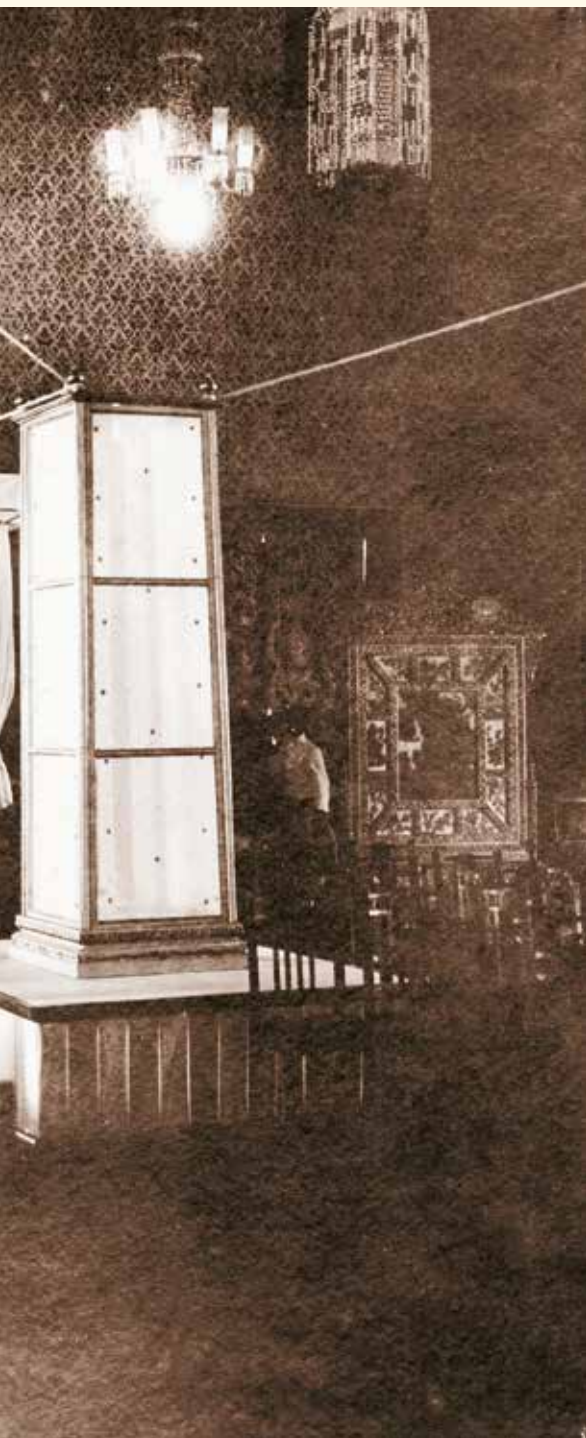
Phra Tao Benchakhap (water vessel)



Phra Ratcha Khru Vamadeb Muni (Wang Rangsi Brahmanakul), the Chief Brahmin of the royal court. Conducting the Brahman ceremony of a sacrifice to fire or the burning of auspicious leaves that the King had brushed on his head and body in the Royal Coronation Ceremony of His Majesty King Prajadhipok (Rama VII), at the ceremonial pavilion on the external parapet wall of the Amarindra Vinijaya Throne Hall.



The canopy of the Auspicious Candle, stretched with white cloth, embroidered with golden wire and silk threads and the dais for the monks to chant continually in the Buddhist royal ceremony. The holy water is encircled within the holy threads in the Throne Hall of Amarindra Vinijaya.



The Royal Bedstead behind the partition on the east. The Royal Nine-Tiered Umbrella of State is hung from the ceiling above the Royal Bedstead, inside the Chakrapat Biman Royal Residence.



The Royal Coronation Ceremony

is composed of:

- the Ablution or Purification Ceremony or “Song Phra Muratha Bhisek,”
- the Anointment Ceremony or the Offering of the “Abhisek” Water from the eight representatives of the eight cardinal directions of the compass, at the Atha Disa Udumbara Raja Asana Throne, and
- the Presentation of the Royal Throne and the Royal Regalia in the Crowning and Investiture Ceremonies, at the Bhadrapitha Throne inside the Baisal Daksin Throne Hall.



The Royal Coronation Procession of The Royal Golden Plaque, the Royal Horoscope and the Royal Seal of State from the *ubosot* of Wat Phra Sri Rattana Satsadaram to be enshrined at the ceremonial stage inside the Baisal Daksin Throne Hall on May 4, 1950.

The Royal Purification Ceremony or “Song Phra Muratha Bhisek”

“Muratha Bhisek” refers to the action of pouring holy water over the head of the king, called Ablution. This holy water is called the “Muratha Bhisek Water.” The whole terminology of “Song Phra Muratha Bhisek” means to offer the sovereignty to a person. According to Brahmanism, before the beginning of any other ritual procedures of the coronation ceremony, the person must be purified through the Ablution. The water used for ablution in the Purification Ceremony will flow out from under a canopied shower head. The sacred water is a mixture of many sacred waters. These waters come from the five main rivers in India and also from Thailand. In Thailand, they were collected from the five important rivers, called the “Bencha Suttha Khongkha,” and from the four Sacred Ponds. They were combined with purified water taken from various sacred places within the Royal Kingdom. Also added was the prepared holy water from the Buddhist Chanting Ceremony of the Phra Paritra Suttas session from the day before.

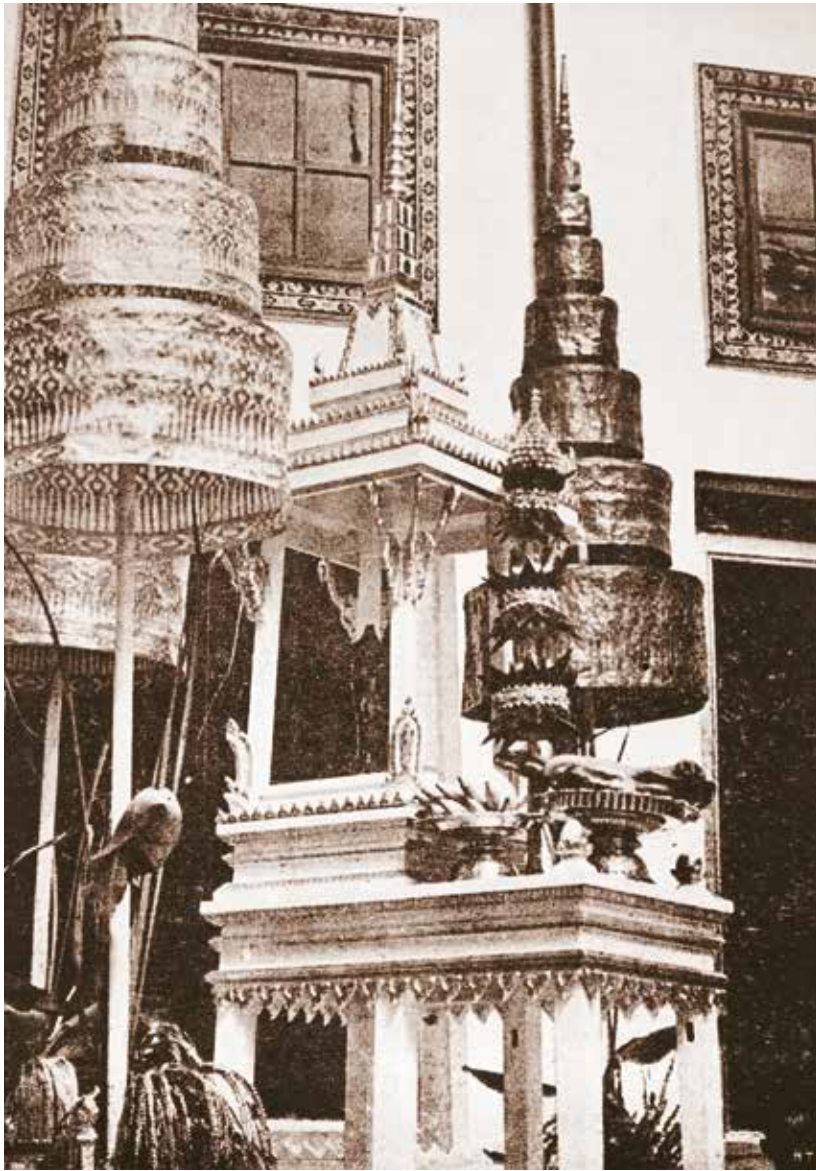
For the Purification or the “Song Muratha Bhisek” Ceremony in the Royal Coronation Ceremony of His Majesty King Bhumibol Adulyadej Borommanathbobittra (Rama IX), His Majesty sat in the Atha Disa Udumbara Raja Asana Throne at the pavilion constructed for the Purification Ceremony. Then the presiding official turned on the shower sending water of purification over His Majesty for the Ablution. After that, the Supreme Patriarch came forth to bestow benediction by sprinkling water onto His Majesty the King’s back. He then presented the Nophakhun Yantra into the hands of His Majesty. This was followed by Phra Chao Borommawongse Ther Phra Ong Chao Rangsit Prayurasakdi Krom Khun Jainad Narendra, offering His Majesty holy water from “Phra Tao Bencha Khap,” or the water vessel, into His Majesty’s hands. Then, the royal Augur presented the holy water from the nine deities to His Majesty, who upon receiving them, poured them onto his left and right shoulders.

After that, the Chief Brahmin, Phra Ratcha Khru Vamadeb Muni (Sawat Rangsi Brahmanakul), presented His Majesty with holy water from the great conch shell, the deity-blessed holy water from the Phra Tao Bencha Khap or water vessel, and the bronze water container. Later, His Majesty was presented with the bael leaf, which he put behind his ear and the Kathin leaf, which he held in his hand. Then, Phraya Anurak Ratcha Mondhien (Kat Wacharothai) presented His Majesty with the sacred conch or chank shell (*Turbinella pyrum*.)

During the ceremonial procedure, while monks chanted prayers of benediction, officials played music from conch shells with music from a bugle, bronze drums and a Thai musical ensemble. The guards of honor stood in salutation and the brass band played the royal anthem of Thailand. The artillerymen shot cannons for an auspicious victory to honor His Majesty the King.



The Royal Horoscope on the Ablution (Purification) Ceremony



The Preparation of the Royal Purification Ceremony on May 5, 1950.



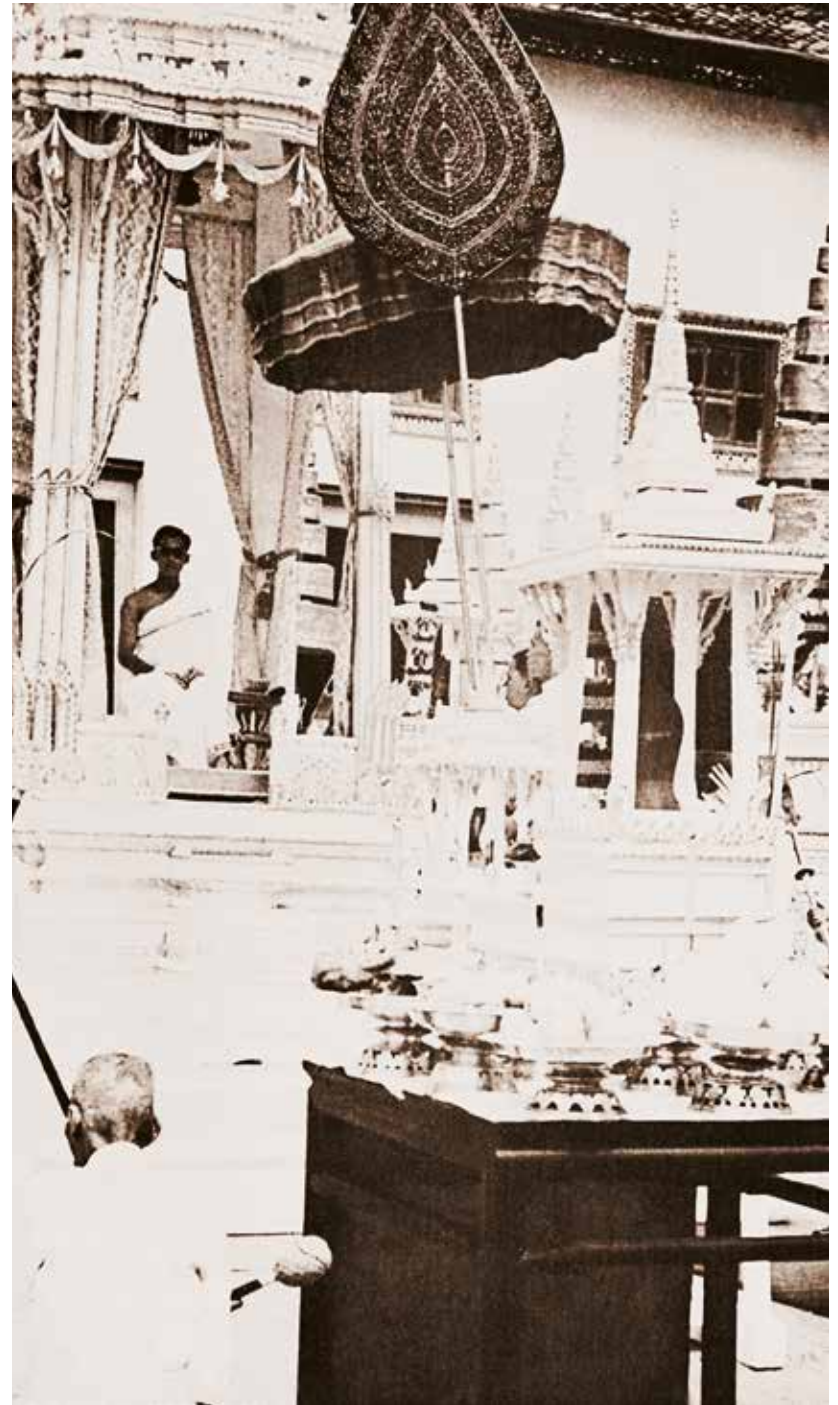
The Miniature Mondop, enshrining the wooden icons of deities. The ceremonial offerings to pay homage to deities: a rice offering, decorated with amaranth flowers *namwa* bananas, a cooked head of a swine and coconuts are prepared on silver trays.



His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) lit candles for offerings to pay homage to all deities in the universe before going to the Purification Ceremony on May 5, 1950.



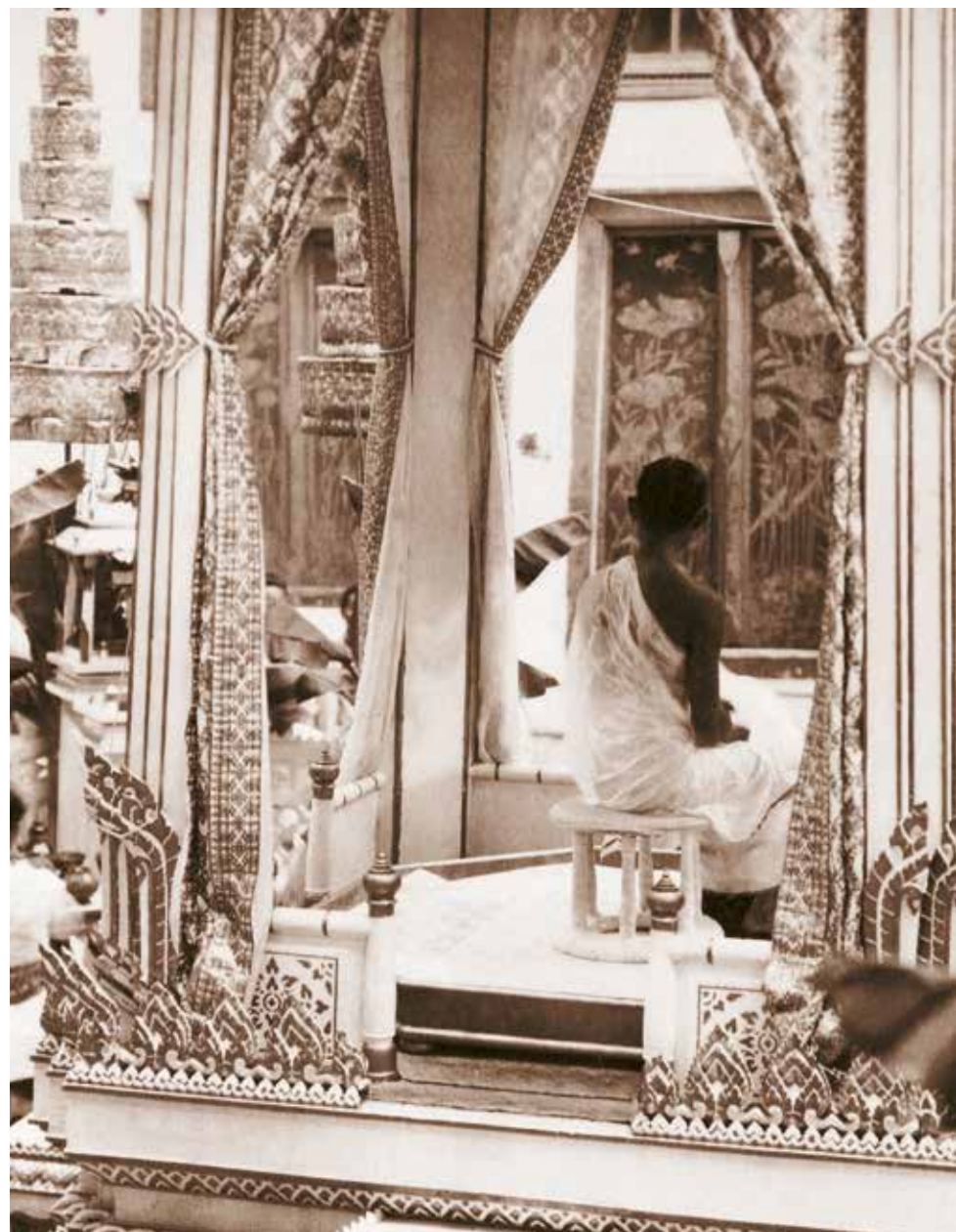
After His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) had been anointed, the Supreme Patriarch (Mom Rajawongse Jun Nobawongse Suchito) poured holy water of benediction from the water vessel onto the hands of His Majesty.



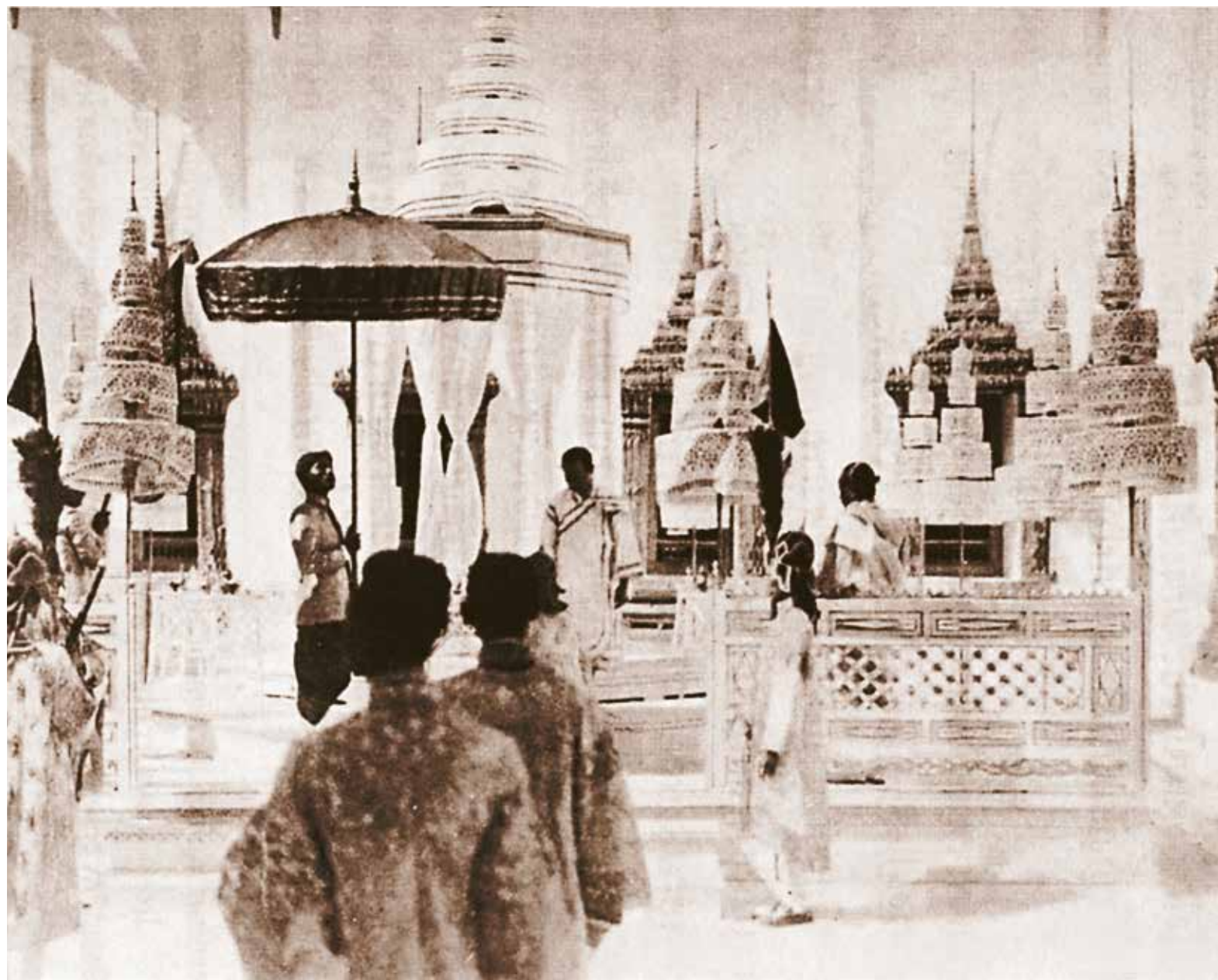
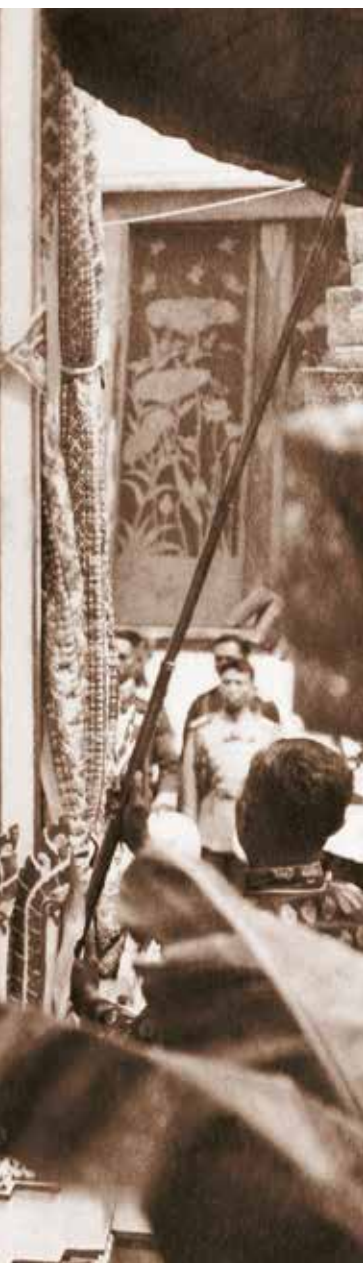
His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) changed into a white garment, with a gold-trimmed white draped cloth, the attire for participation in the Royal Purification Ceremony.



His Majesty King Prajadhipok (Rama VII), in a white garment with a gold-trimmed white draped cloth, lighted candles of offerings to pay homage to all deities in the universe at the ceremonial pavilion, behind the Sulalai Biman Chapel on February 25, 1925.



His Majesty King Prajadhipok (Rama VII), seated on a fig or *Udumbara* wooden bench, covered with white cloth, inside the Purification ceremonial pavilion, or the "Song Phra Muratha Bhisek".



His Majesty King Vajiravudh (Rama VI), in a white garment with a gold-trimmed white draped cloth, proceeded to the “Song Phra Muratha Bhisek” or Purification ceremonial pavilion, to receive the holy Water of Ablution as part of the Royal Coronation Ceremony on December 2, 1911.

The Royal Anointment Ceremony or “Abhisek”

After His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) performed the Purification ceremony, he changed into the Regal Vestments. He left the Ablution ceremonial pavilion to go to the Baisal Daksin Throne Hall. There, he sat on the Atha Disa Throne, with the seven-tiered umbrella or *Saweta Chatra* placed above it. A representative of the Parliament presented His Majesty with the Anointment Water. The chief Brahmin presented him with eight vessels of the Brahmin holy water from each of the eight cardinal directions of the compass. As he was presented with each vessel, the King turned to its corresponding direction, and ended sitting in the direction facing east once again. The ceremony proceeded with Chao Phraya Si Dhamadhibes (Chit Na Songkhla), the Chairman of the Senate, presenting the honorarium address to His Majesty in the Bihari language, and then, he also presented the Water of Anointment to him.

Formerly, the King was presented with the Water for Anointment from the Royal Pandit and the Chief Brahmin. However, for the Anointment Ceremony of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX), His Majesty was the first King to receive the Anointment Water from members of Congress who were representing the eight cardinal directions of the compass. This was to signify that he was the first King in the democratic system.

After that, the Chief Brahmin, Phra Ratcha Khru Vamadeb Muni, gave his address of benediction to His Majesty in the Bihari and Thai languages. Then he presented His Majesty with the Royal Nine-tiered Umbrella of State, “Nophapadon Maha Saweta Chatra.” During this procedure, Brahmins were blowing conch shells, officials shook small drums used in Brahmin rites, gongs were struck, bugles blown, and Thai musical ensembles were playing throughout the ceremonial area.

After His Majesty the King received the Royal Nine-tiered Umbrella of State from the Chief Brahmin and gave officials, he left the Atha Disa Throne for the Bhadrapiha Throne in a royal procession, led ceremonially by the Buddha image, Phra Chai Nava Loha, and the Lord Ganesh Image, followed by the officials bringing the “Nophapadol Maha Saweta Chatra” (Royal Nine-tiered Umbrella of State.)

His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) donned the official Regal Costume for the Royal Coronation Ceremony and left the Sulalai Biman Chapel to go to the Baisal Daksin Throne Hall. This ceremony took place on May 5, 1950.



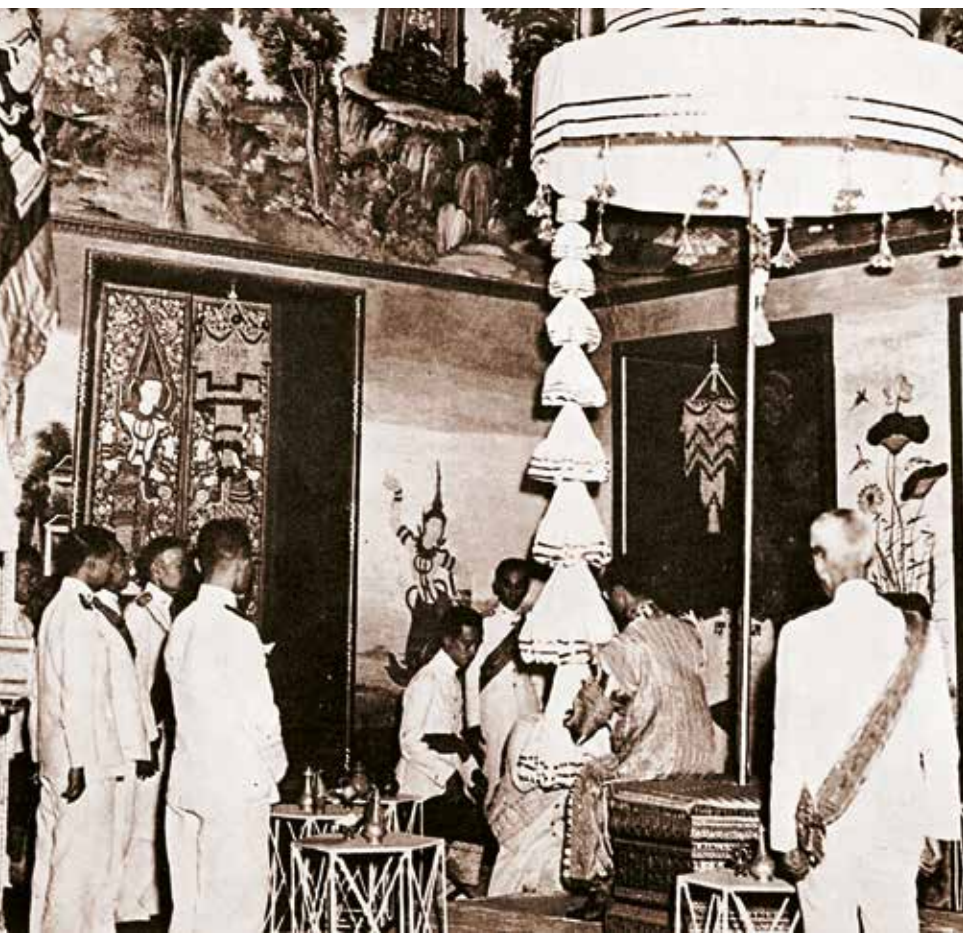
His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) in the Regal Vestments for the Royal Coronation Ceremony. This elaborate and highly decorated traditional Thai costume is composed of a golden embroidered jacket, traditional silk shirt and *Pha Nung* lower garment. His Majesty the King proceeded to the Baisal Daksin Throne Hall on the May 5, 1950.



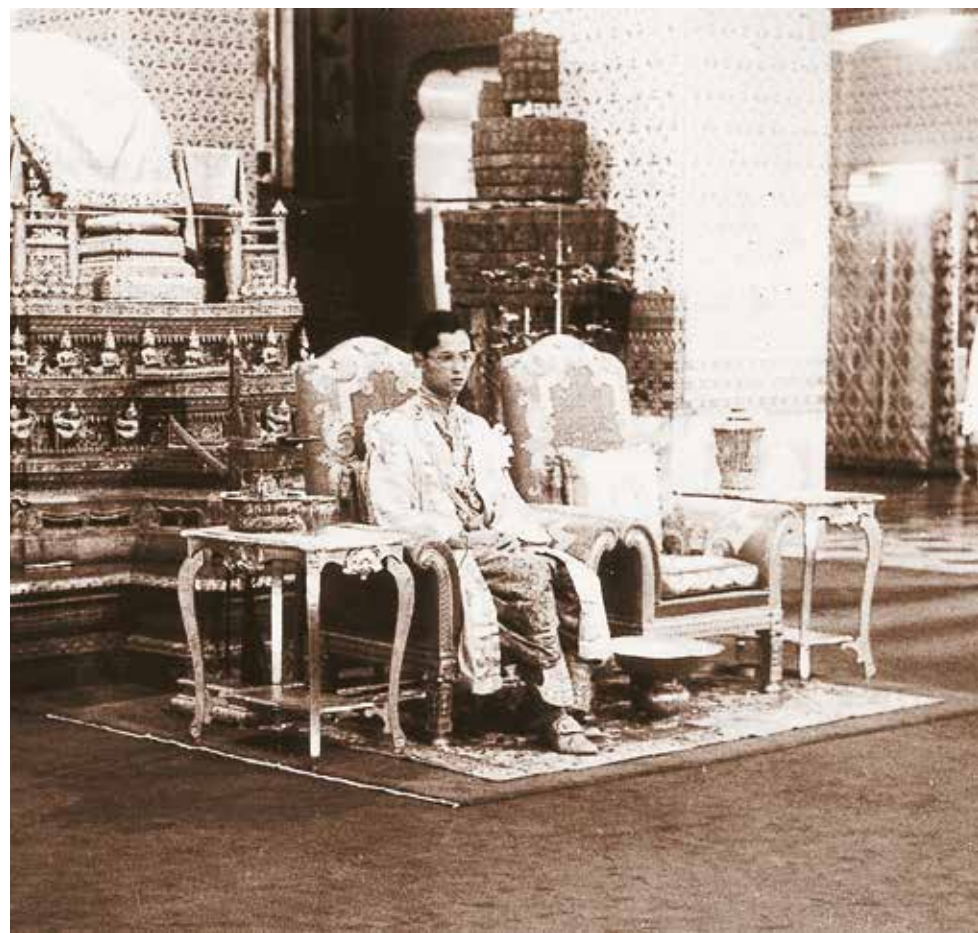
His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) seated on the Atha Disa Udumbara Raja Asana Throne, with the *Saweta Chatra* or the Seven-tiered umbrella hanging above. He was facing the eastern direction as the primary cardinal direction of the compass. The Representative of the Members of Parliament, Nai Khuang Aphaiwong, presented the Water of Anointment to His Majesty the King.



Phra Ratcha Khru Vamadeb Muni presented His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) with the Brahman Holy Water from the eastern direction, after it had first been circumambulated around the eight cardinal directions of the compass. His Majesty the King turned his face in the clockwise direction to receive it.



His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) seated on the octagonal Atha Disa Udumbara Raja Asana Throne and received the Royal Nine-tiered Umbrella of State or the "Nophapadol Maha Saweta Chatra".



King Rama IX seated on the Throne at the Throne Hall of the Amarindra Vinijaya Throne Hall, on May 5, 1950.



The Royal Regalia

The Crowning and Investiture Ceremony

His Majesty King Bhumibol Adulyadej Borommanathbobitra proceeded to another throne, called the Bhadrapiṭha Throne, which is on the opposite side of the Baisal Daksin Throne Hall. This throne is under the Royal Nine-tiered Umbrella, or the “Nophapadol Maha Saweta Chatra”. There, the chief Brahmin, Phra Ratcha Khru Vamadeb Muni, chanted the prayer to pay homage to the *Kailasa* Heaven. He then presented the King with the Royal Golden Plaque or “Phra Suphannabat,” upon which is inscribed the Royal Official Title of His Majesty the King. He also presented the Royal Regalia, the Ancient and Auspicious Orders, the Royal Utensils, and the Weapons of Sovereignty.* After this moment, His Majesty the King crowned himself with the Great Crown of Victory. It is the most important procedure in the Royal Coronation Ceremony. However, what is considered the most important part of the ceremony may vary from one reign to another, depending on differing conditions.

In the ancient times, the most important part of the whole ceremony was considered to be the Anointment Ceremony. It denoted accession to power throughout the eight cardinal directions of the compass and by extension, to reign over all regions of the land. At present, the Crowning is accepted as the highest ceremony, according to the example set in the reign of His Majesty King Mongkut (Rama IV). Throughout the process of the Crowning, all monks are chanting prayers of benediction, the official ensemble are blowing conch shells, beating drums, gongs and other instruments and every temple bell in the area is ringing loudly.

After the Crowning and Investiture Ceremony at the Bhadrapiṭha Throne, the Brahmins offered blessings to His Majesty the King, and the newly crowned King presented the First Royal Command in the Thai language.

In 1873, at the time of the Second Royal Coronation Ceremony of His Majesty King Chulalongkorn (Rama V), His Majesty gave an instruction that the First Royal Command be spoken in the Bihari language too. From then on, it was a tradition that the First Royal Command be issued in both the Thai and Bihari languages, and continued during the reigns of King Rama V, King Rama VI and King Rama VII.

In the Royal Coronation Ceremony of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) the practice was adjusted. After the Brahmins recited the prayer of benediction to His Majesty the King, the Chief Brahmin, Phra Ratcha Khru Vamadeb Muni, recited his prayer of benediction in the Bihari language, after which he addressed His Majesty in Thai. His Majesty responded by issuing his First Royal Command in Thai vowing to provide righteous protection to the people of Thailand. The Chief Brahmin accepted the First Royal Command in the Bihari language, followed by the Thai language. Next, His Majesty the King performed the gesture of pouring water as an offering to the Goddess of the Earth to ratify his responsibility of ruling righteously over the Royal Kingdom.

*Appendix: page 145-156



The chief Brahmin, Phra Ratcha Khru Vamadeb Muni, addressed the King, offering the Royal Regalia, the Ancient and Auspicious Orders, the Royal Utensils, and the Weapons of Sovereignty. Next, he recited a prayer of benediction, at the Baisal Daksin Throne Hall.



Phra Ratcha Khru Vamadeb Muni
(Sawat Rangsi Brahmanakul) offered the Great
Crown of Victory to His Majesty the King.



Phra Ratcha Khru Vamadeb Muni offered the Sword of Victory or "Phra Saeng Khan Chai Si" to His Majesty the King



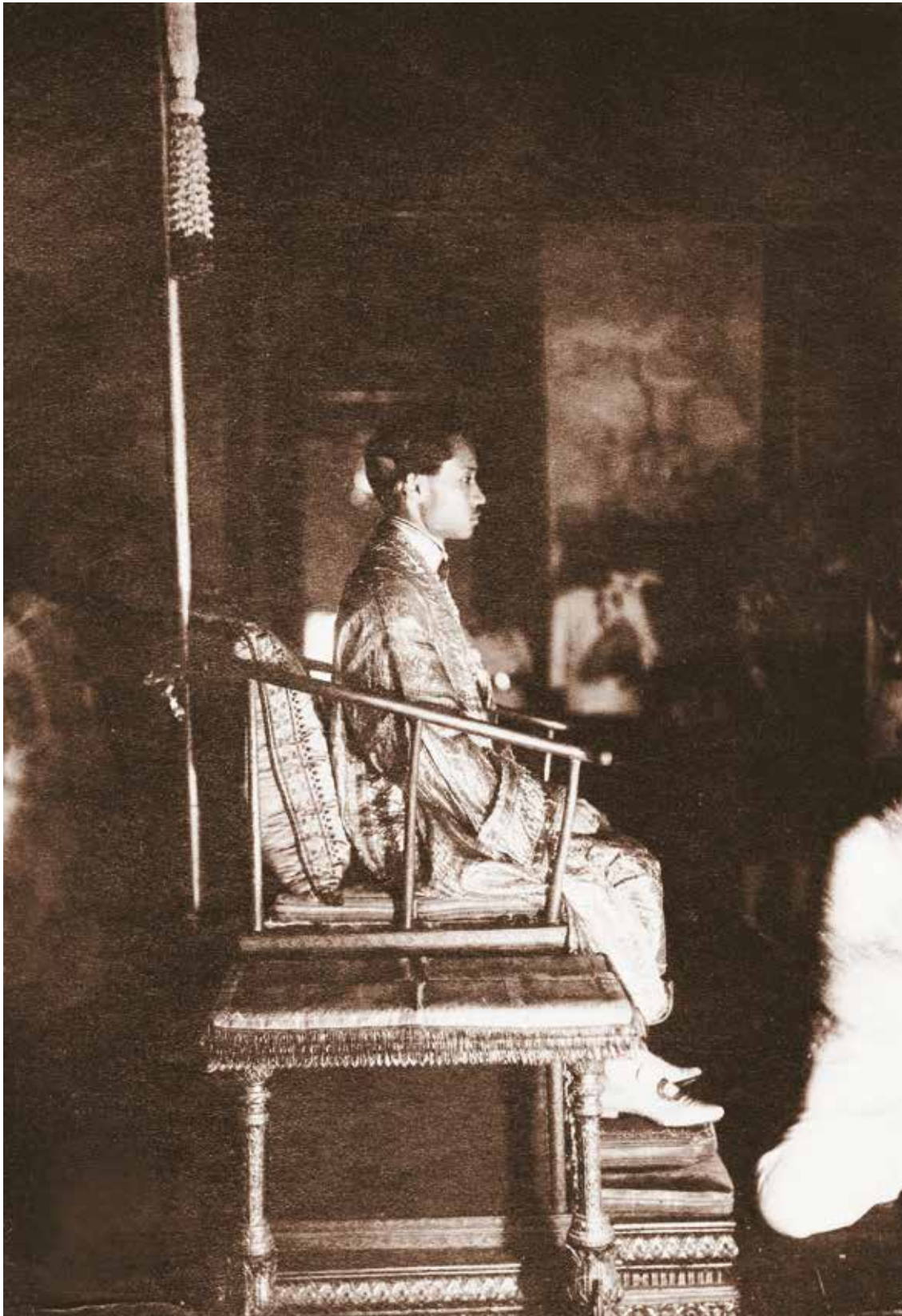
His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) gave his First Royal Command that "I will reign with righteousness, for the benefit and happiness of the Siamese people." Then, His Majesty performed the water pouring gesture as an offering to the Goddess of the Earth. This gesture ratified his responsibility to rule the Royal Kingdom and to follow the Ten Virtues and Ethics of Kingship, in the Baisal Daksin Throne Hall.



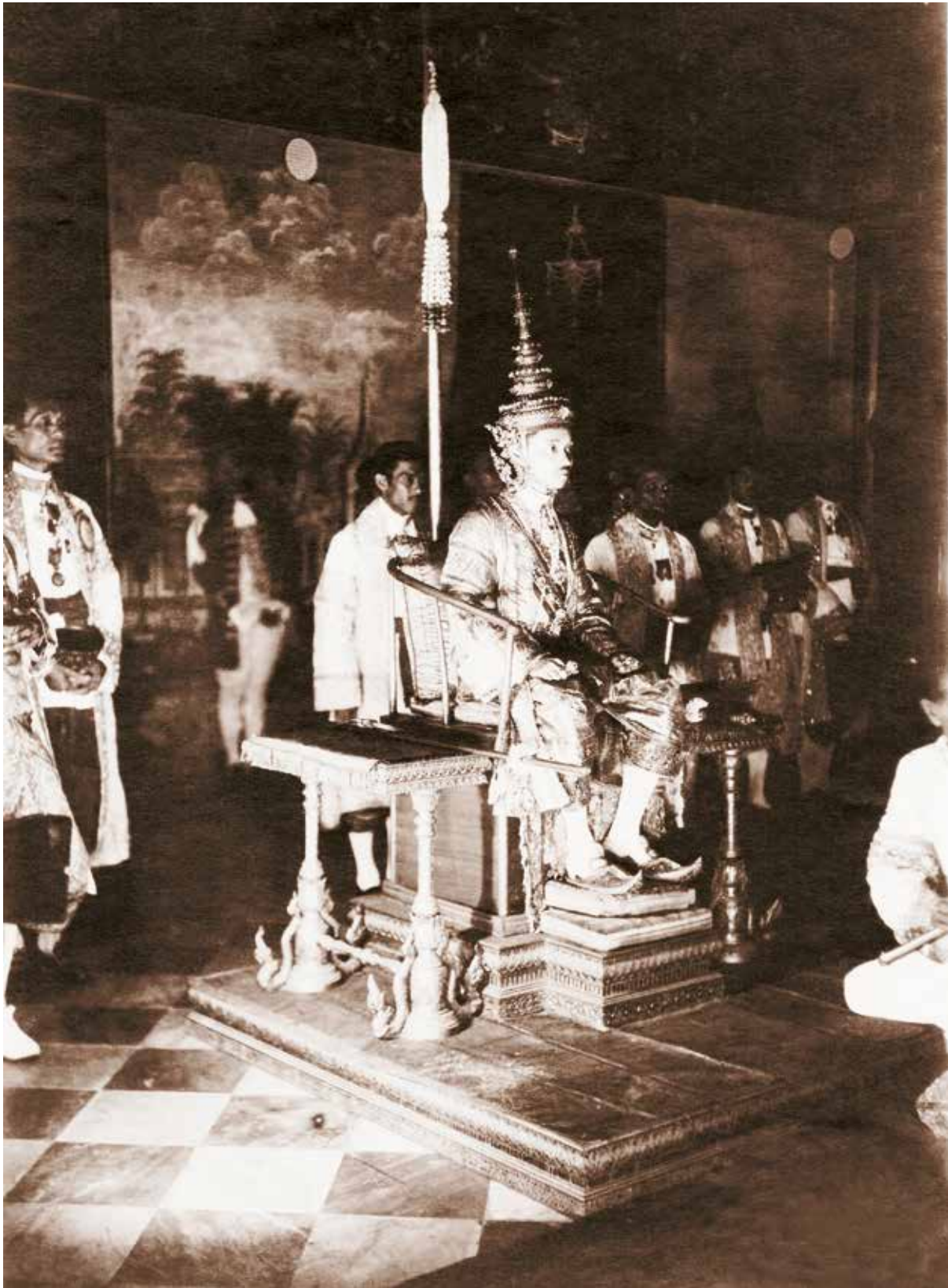
His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) gave The Royal Address of Appreciation to all who came to offer well wishes for him.



His Majesty King Prajadhipok (Rama VII), in Regal Vestments, is seated on the Atha Disa Udumbara Raja Asana Throne inside the Baisal Daksin Throne Hall. He accepted the Water of Anointment from royal scholars, Brahmins, royal families, representatives of the Kings, Queens and Presidents from international countries and high-ranking officials on February 25, 1925.



His Majesty King Prajadhipok (Rama VII) seated on the Bhadrapitha Throne, inside the Baisal Daksin Throne Hall. The chief Brahmin, Phra Ratcha Khru Vamadeb Muni addressed the King, presenting the Royal Plaque of the Official Title of His Majesty the King, the Royal Regalia, the Ancient and Auspicious Orders, Royal Decorations to His Majesty the King.

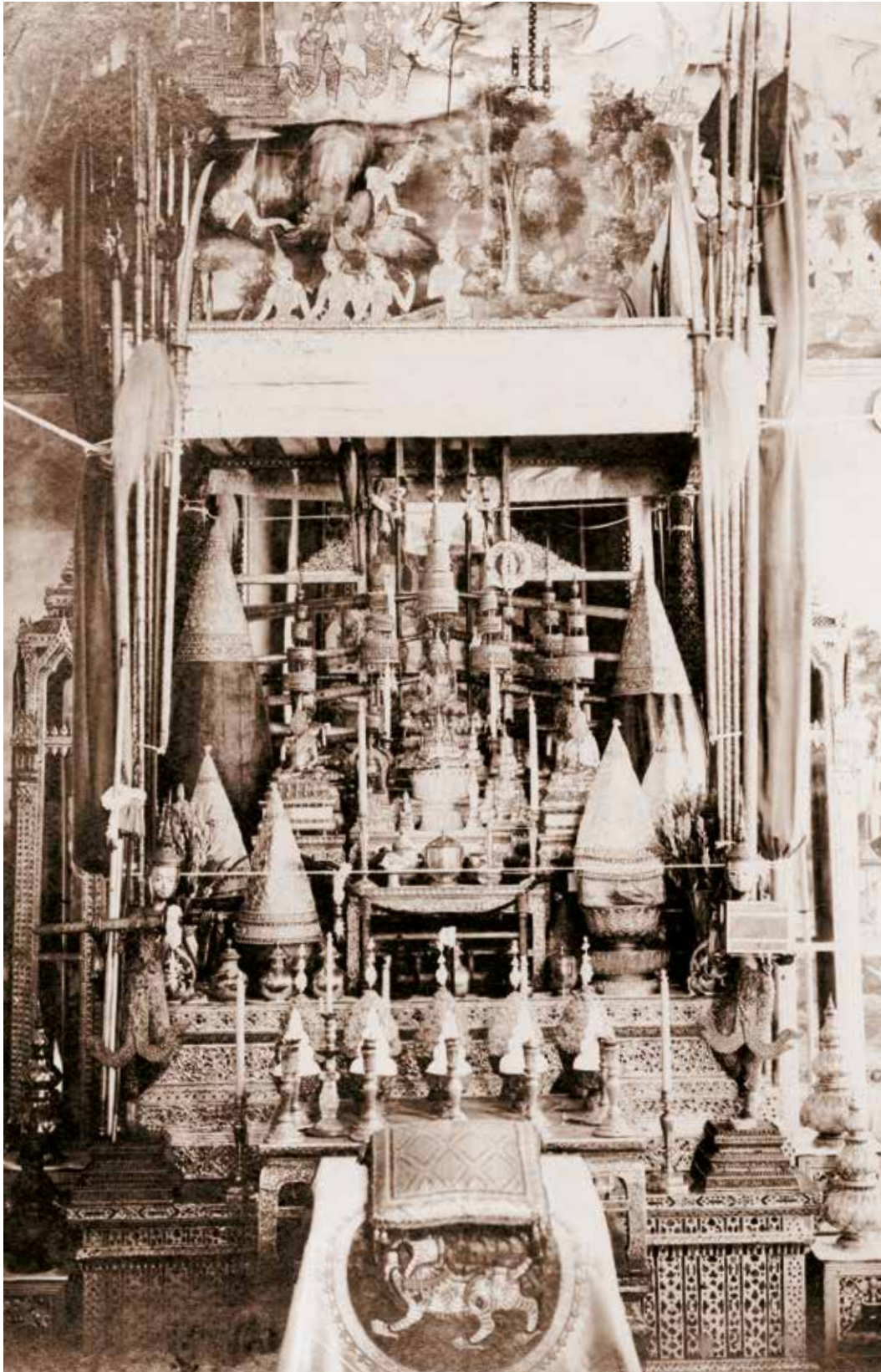




King Rama VII seated on the Bhadrapitha Throne, inside the Baisal Daksin Throne Hall, received the Royal Regalia, the Ancient and Auspicious Orders and Royal Decorations of Kingship in the Royal Coronation Ceremony, on February 25, 1925.



Phra Sam Buddha Barni Buddha image, Phra Mani Ratana Patimakon (Emerald Buddha) and the Miniature Emerald Buddha are enshrined in the Busabok Mala Throne, placed inside the Throne Hall of the Amarindra Vinijaya Throne Hall.



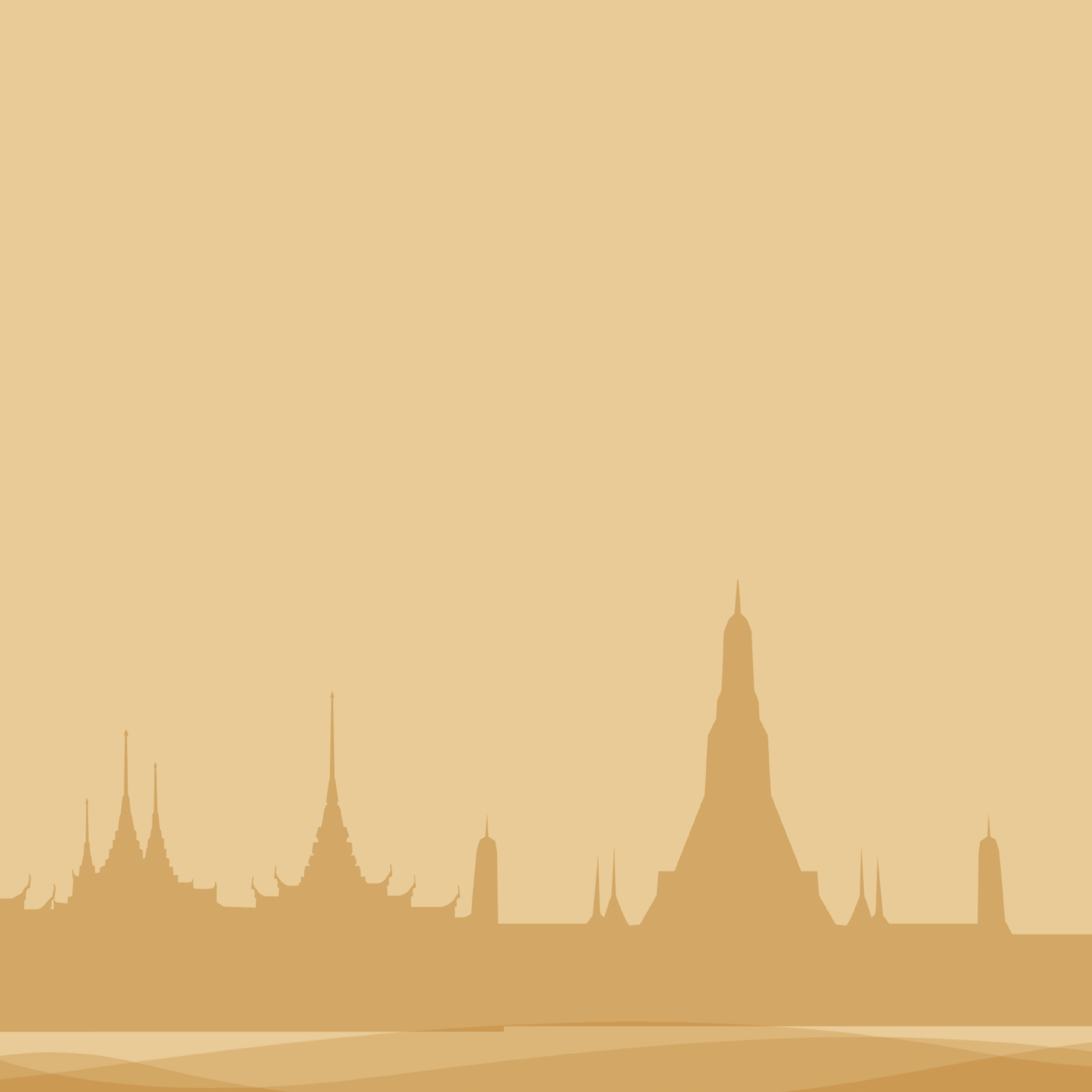
The canopied pedestal for enshrining the important Buddha images, the Royal Weapons of Sovereignty, the Sword of Victory and the case of the Royal Seal of State, inside the Baisal Daksin Throne Hall.



Phra Siam Devadhiraj, the deity image seated in the center position on a Chinese-styled altar, inside the Baisal Daksin Throne Hall.

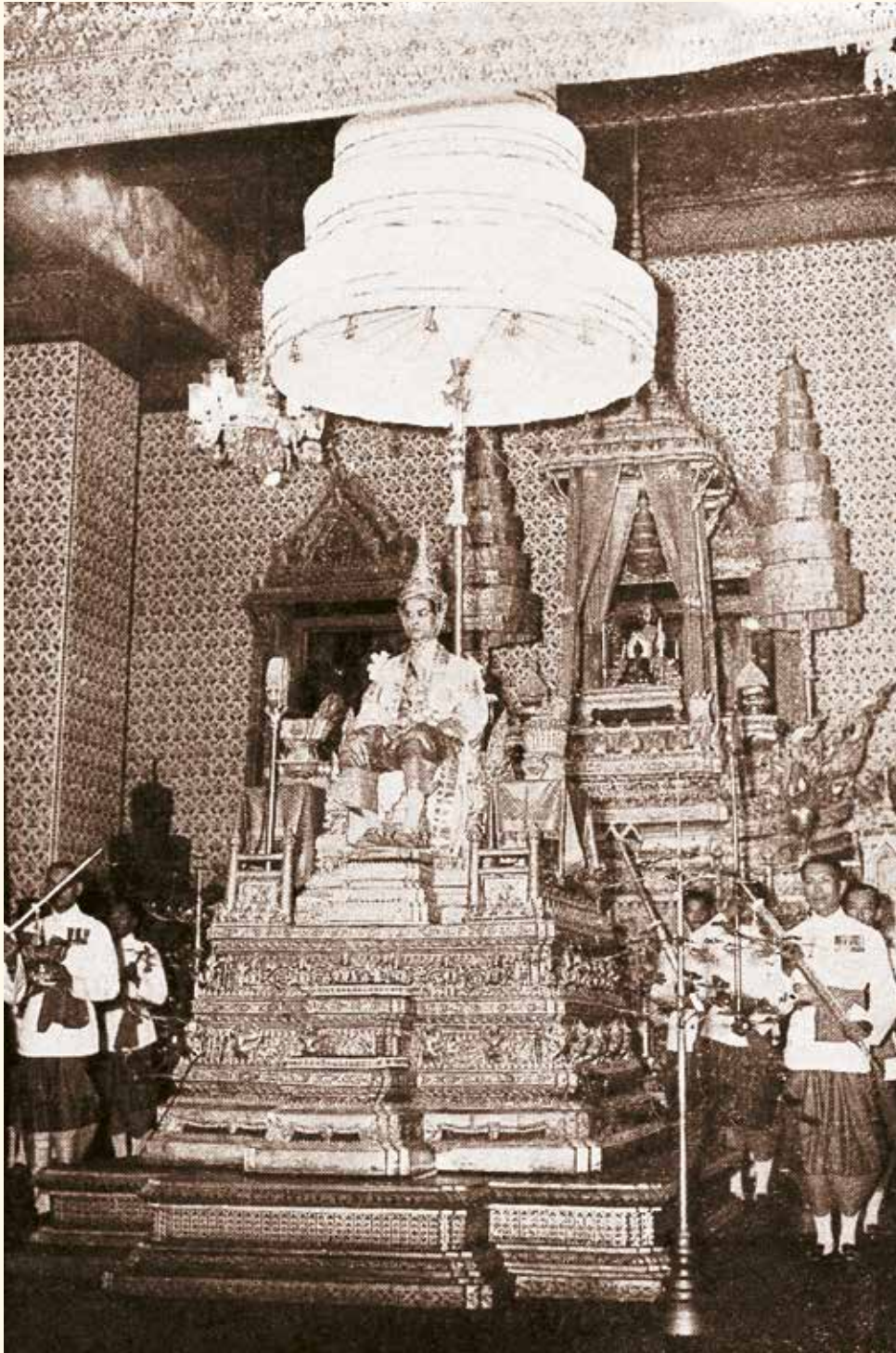


The Royal Utensils, the Royal Trident, the Royal Disc, the Royal Sword, the Royal Crossbow, the Royal Fan (Wan Witchani) and the Royal Slippers.



**The
Final Royal Ceremonies**





His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) in Regal Vestments, wearing the Great Crown of Victory, seated on the Budtan Kanchana Singhasana Throne, on the Royal Throne, under the royal nine-tiered umbrella, "Nophapadol Maha Saweta Chatra" (Nine-tiered Umbrella of State) and surrounded by royal pages for each royal utensil. He granted an audience and received the homage for the Royal Coronation Ceremony from representatives of Head of States, diplomats and state officials, inside the Amarindra Vinijaya Throne Hall.



The Final Royal Ceremonies

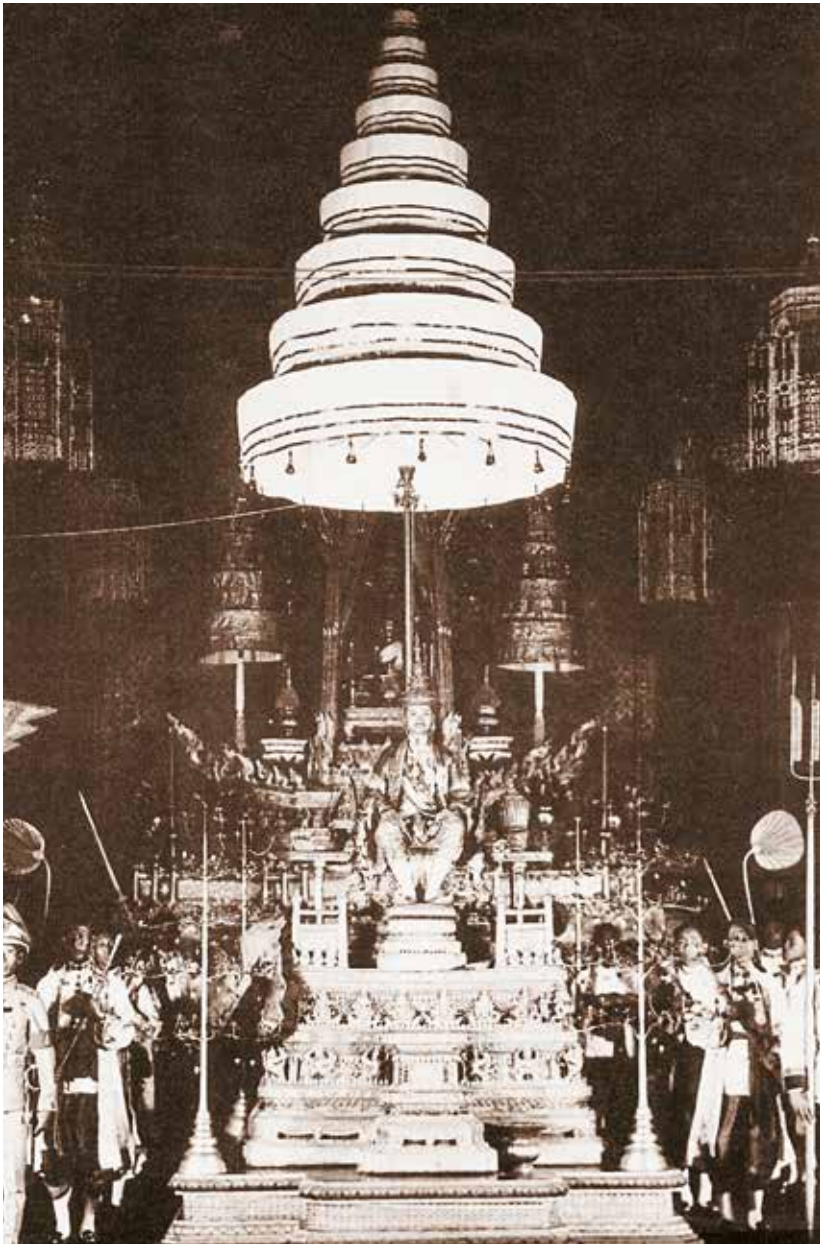


The final procedures of the Royal Coronation Ceremony are composed of these ceremonies: the Granting of an Audience, the Installation of the Queen, the Formal Declaration of Faith, demonstrating his willingness to become the Royal Patron of Buddhism, and by Paying Homage to the Royal Relics of previous Kings and Queens. In addition, there is the Assumption of the Royal Residence Ceremony, and the Procession of Circumambulation around the city, Phra Nakhon, which symbolically represents the entire realm of the Kingdom.

The details of the final session of the Royal Coronation Ceremony have been adjusted to be appropriate for circumstances in each reign. The previous procedure of Granting an Audience was to allow the royal families and high officials, both military and civilian, to pay homage to the new King. After that, the King would proceed to the Baisai Daksin Throne Hall to have another audience with the royal ladies of the court, whereupon he would have been presented with twelve maidens, but this detail was revoked by His Majesty King Mongkut (Rama IV). Therefore, there remained only the procedure to grant an audience to civilian and military high officials and royal courtiers to pay homage to His Majesty. King Rama VI added a ceremony, the Declaration of the Royal Patronage of Buddhism into the Royal Coronation Ceremony. Its addition continued in the reigns of King Rama VII and King Rama IX. Under these kings, the ceremony of the Installation of the Queen was included into the complete Royal Coronation Ceremony too.

The Assumption of the Royal Residence is another important part of the Royal Coronation Ceremony. Its explanation was given by Somdetch Phra Chao Borommawongse Ther Krom Phraya Damrong Rajanubhab (Prince Damrong). The full Royal Coronation Ceremony is divided into two main sections: first, the Coronation Ceremony, for the glorification of the royal official title, and secondly, the Assumption of the Royal Residence Ceremony, for the King to reside in the palace. These two ceremonies do not need to be conducted together, as it was reported in some chronicles they were sometimes conducted on two separate occasions.

The royal accessories taken for the Assumption of the Royal Residence at Chakrapat Biman Royal Residence are the Royal Auspicious Items and the Royal Utensils. The Royal Auspicious Items are the “cat” or Wila, the mortar stone, auspicious seeds, green gourd, golden key and a gold blossom of the betel palm. More objects were later added such as the whisk, which is made of the tail of a male white elephant and white rooster. It is carried into the ceremony by the person who bears the sacred royal staff, and is one item of the royal regalia. Traditionally, only persons belonging to the royal family could be responsible for the bearing of the Royal Auspicious Items. In the old days, the bearers of these auspicious articles for the Assumption of the Royal Residence Ceremony are only the women of royal families. In the Rattanakosin period, only women from royal families who held the rank of Mom Chao participated



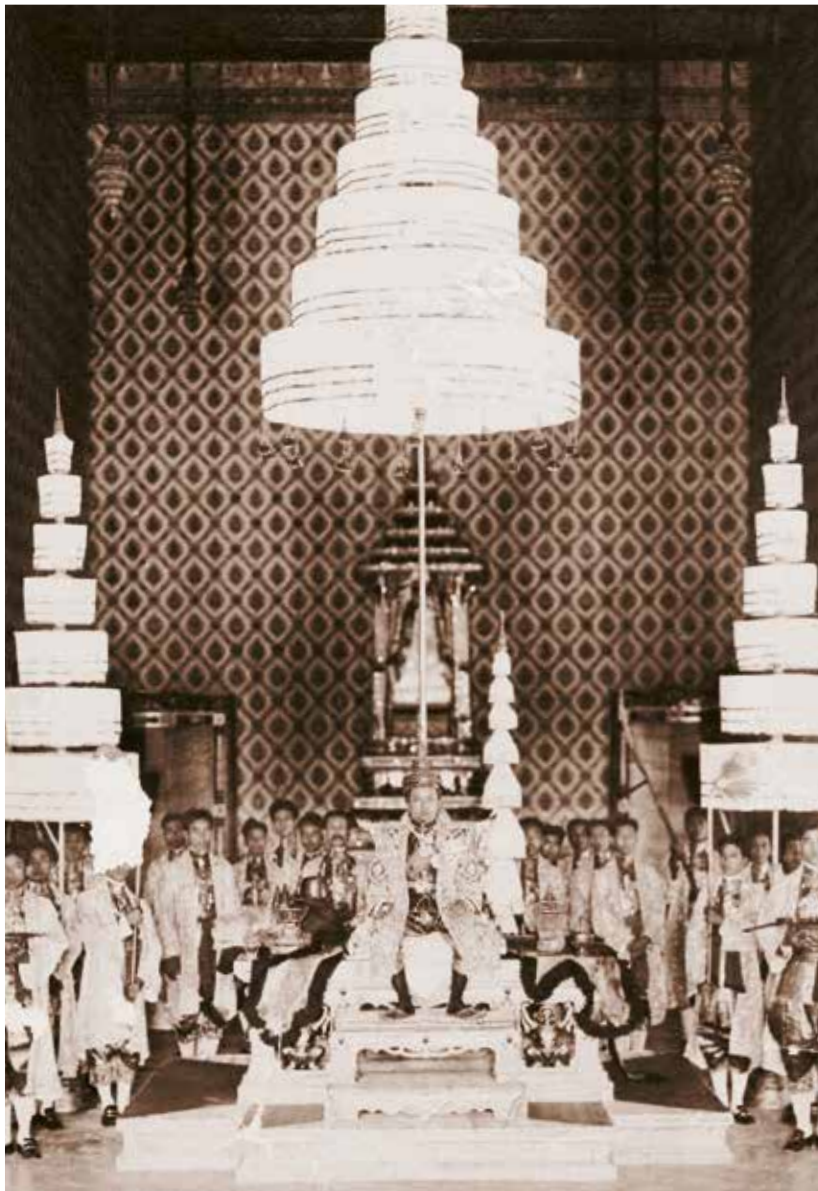
His Majesty King Prajadhipok (Rama VII) in Regal Vestments, wearing the Great Crown of Victory, seated on the Budtan Kanchana Singhasana Throne, above the Royal Throne, under the Royal Nine-tiered Umbrella of State, Royal Nine-tiered Umbrella of State, granting an audience to representatives of Kings and Queens, diplomatic corps and the royal and governmental officials to pay homage to him at the Throne Hall of the Amarindra Vinijaya Hall, on February 25, 1925.



King Rama VI in Regal Vestments, wearing the “Kleeb” Crown-Headdress or the Five-tiered Crown-Headdress, seated on the Budtan Kanchana Singhasana Throne during the celebration for the Royal Coronation Ceremony on December 2, 1911. (This Crown-Headdress was designed by His Majesty King Vajiravudh (Rama VI) and later used as the Crown-Headdress for the Great Kathin Ceremony.)



His Majesty King Vajiravudh (Rama VI) in Regal Vestments wearing the “Kleeb” Crown-Headdress or the Five-tiered Crown-Headdress, seated on the Budtan Kanchana Singhasana Throne during the celebration for the Royal Coronation Ceremony on December 2, 1911.



King Rama VI in Regal Vestments, seated on the Bhadrapitha Manangasila Ratana Singhasana Throne, under the Royal Nine-tiered Umbrella, "Nophapadol Maha Saweta Chatra," at the Dusit Maha Prasad Throne Hall.



King Rama VI, seated on the Busabok Mala Throne in the ceremony of the Granting an Audience at the front portico of the Dusit Maha Prasad Throne Hall, allowing royal officials to pay homage to him.



His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) graciously installed Queen Sirikit to the official royal title of Her Majesty Queen Sirikit, at the Baisal Daksin Throne Hall on May 5, 1950.



After the Ceremony of the Assumption of the Royal Residence, the next ritual to be held was for monks to preach to the new King at the Amarindra Vinijaya Throne Hall. This ceremony is not the ordinary religious service of listening to a recitation of a discourse by monks. Instead, the Supreme Patriarch and a group of “Phra Racha Khana” monks are invited to preach the sermon while they are seated on a special pedestal with the Royal Nine-tiered Umbrella overhead, and not on an ordinary pulpit. The content of the sermon has varied from one reign to another, and first took place in the reign of King Rama V. The ceremony where the King listens to a discourse of monks is the finale of the procedures for the Royal Coronation Ceremony that take place inside the Grand Palace.

The final ceremony is outside the Grand Palace in the form of a Royal Procession to encircle the city, both by land and by water, affording people the opportunity to attend and pay homage to their new King. During the reigns of King Rama I to King Rama III, the Royal Procession only took place by land, but in the reign of King Rama IV, the Royal Procession was conducted both by royal palanquin and by royal barge. In the reign of King Rama V, the Royal Procession was conducted only by land. The Royal Procession was conducted again both by land and by water in the reign of King Rama VI and King Rama VII. However, the royal procession did not take place in the reign of King Rama IX. The Royal Procession on the royal palanquin or royal barge marks the conclusion of the Royal Coronation Ceremony as it was traditionally practiced in the Rattanakosin period.

The Royal Coronation Ceremony is an immensely important event in countries where the monarchy remains as the core institution, and this is especially true in the Royal Kingdom of Thailand. In Thailand, the institution of the monarchy holds all the hearts and souls of the people together. The Royal Coronation Ceremony is the formality that reveals the glory of the ascending King to the throne, assures that he holds love for all his people and accords recognition from international countries. Most importantly, it is the ceremony that shows the stability and unity of the people as the nation.



Ladies bearing Royal Utensils and Royal Auspicious Objects for the Assumption of the Royal Residence, in the Baisal Daksin Throne Hall on May 6, 1950.



Their Majesties King Rama IX and Queen Sirikit circumambulating the Phra Maha Phra Dhat Monthira Reliquary Hall Group of the Grand Palace, passing a Chinese-style structure, called Keng Narai, which is situated at the rear of Phra Dhat Monthira Reliquary Hall, on May 6, 1950.



His Majesty King Rama VII seated on the Bhadrapiṭha Throne, inside the Baisal Daksin Throne Hall, gave the order to Phra Chao Borommawongse Ther Krom Phraya Damrong Rajanubhab, Minister of Privy Seal, to read the Royal Command commencing with the installation of Mom Chao Rambhai Bharni, the Royal Consort, to become Her Majesty, Queen Rambhai Bharni on February 25, 1925.



King Rama VII poured the Water of Anointment from the Great Conch Shell on to Her Majesty Queen Rambhai Bharni and anointed on her forehead with the sacred paste.



Her Majesty Queen Rambhai Bharni



King Rama VII seated on the Budtan Kanchana Singhasana Throne, Royal Pages standing in the background, bearing the Royal Regalia, Royal Utensils and the Royal Weapons, on February 25, 1925.



1. Bearing the Royal Scythe "Saen Phon Phai," Mahatlek Samrong (Acting Sub-lieutenant) Mom Rajawongse Salang Ladawan
2. Bearing the Tray of Gifts, Rong Hum Phrae (Lieutenant) Kun Phueng Barami
3. Bearing the Royal Sword "Phra Saeng Dap Chaloei," "Nai Rong Suchinda, (Suphon Sattayayuk)
4. Bearing Royal Trident, "Phra Saeng Tri," Rong Hum Phrae (Lieutenant) Mom Rajawongse Anusak Hatsadin
5. Bearing the Royal Staff, "Than Phra Kon," Chang Wang Tri (Major General,) Phraya Borihan Ratchamanop (Nian Sakharik)
6. Bearing the Royal White Elephant-Tail Fly Whisk, "Phra Sae," Rong Hum Phrae (Lieutenant) Sombun Phon Phan Thin
7. Bearing the Royal Cross Bow, "Phra Saeng Thanu," Mahatlek Samrong (Acting Sub-lieutenant) Somsawat Chotikasathian
8. Bearing the Royal Yak-Tail Fly Whisk, "Phra Sae," Rong Hum Phrae (Lieutenant) Phan Chitphakdi
9. Bearing the Royal Sword "Phra Saeng Dap Khen," Mahatlek Samrong (Acting Sub-lieutenant) Krasin Amatayakun
10. Not identified
11. Bearing Great Royal Tiered Umbrella, Maha Sawek Tri (Keeper) Phraya Thewa Thirat (Mom Rajawongse Poi Malakun)
12. Bearing Royal Water Vessel, "Phra Tao Thaksino Thok," Rong Hum Phrae (Lieutenant) Oeb Yotbut
13. Unidentified
14. Unidentified
15. Bearing the Royal Slippers, Hum Phrae, (Captain) Luean Wicharanabut
16. Bearing the Royal Sword of Victory, "Phra Saeng Khan Chai Si," Hua Muen (Colonel) Phraya Manop Narit (Thong Chuea Thong Chuea)
17. Bearing the Royal "Phetcharat" Spear, Rong Hua Muen (Lieutenant Colonel) Luang Sakdi Naiwen (Nueang Sakharik)
18. Bearing the Royal "Phetcharat" Spear, Rong Hum Phrae (Lieutenant) Nai Rong Sanoengnan Praphat (Sawaeng Rohitachan)
19. Bearing the Royal Spittoon in the form of a Star-Edged Lotus, "Phra Suphannasi Bua Chak," Hum Phrae, (Captain) Cham Ngoen Yong
20. Bearing the Royal Musket used in the Menam Satong Warfare, "Phra Saeng Puen," Rong Hum Phrae (Lieutenant) Nai Rong Sanong Ratcha Banhan (Amphon Watcharothai)



King Rama VII, wearing the “Malaphet Noi” Crown-Headress, which His Majesty designed and ordered made. Her Majesty Queen Rambhai Bharni, along with the inner courtiers, bearing Royal Auspicious Articles and Royal Utensils in a Royal Procession in the Royal Ceremony of the Assumption of the Royal Residence at the Chakrapat Biman Royal Residence, on February 25, 1925.



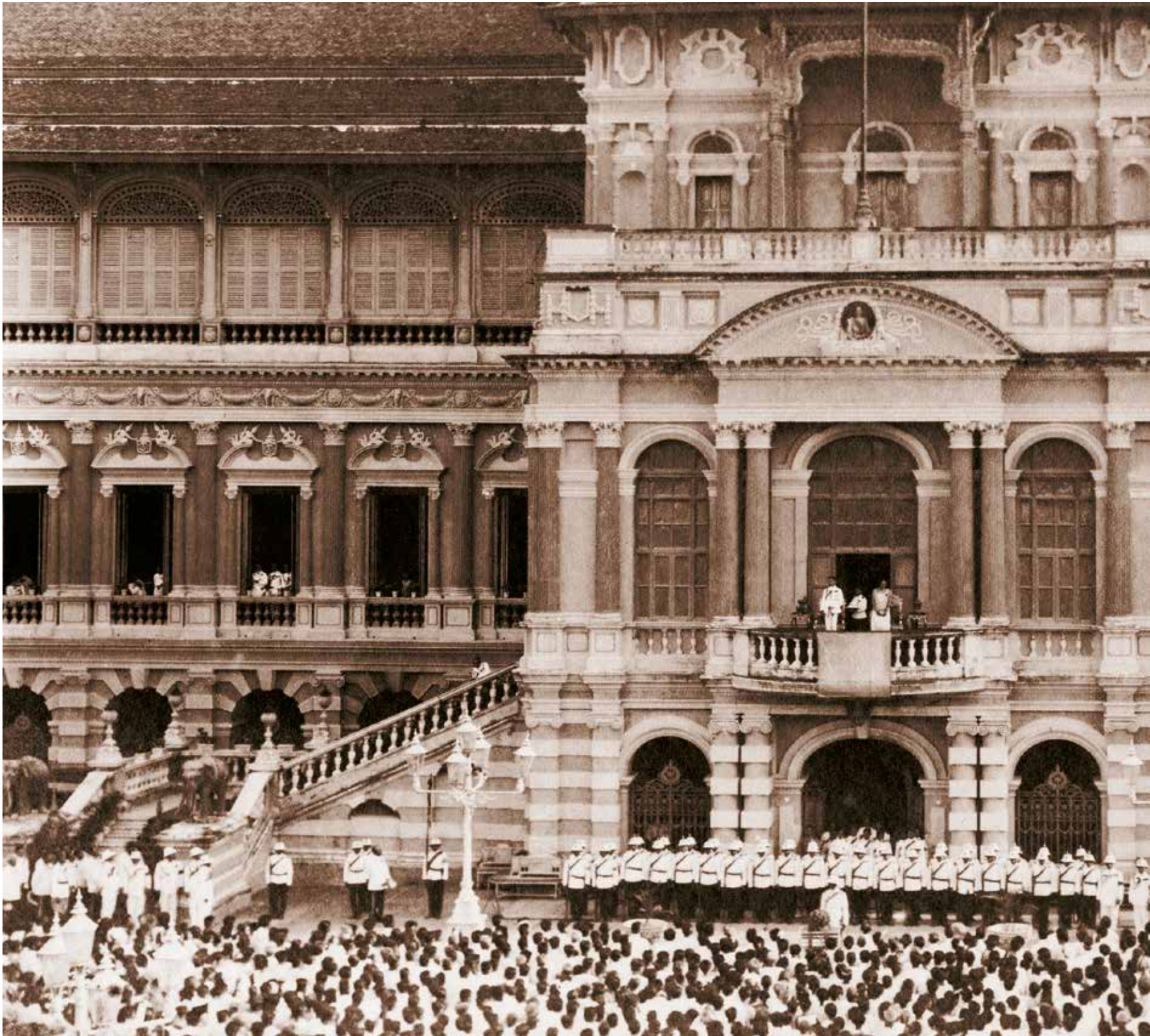
1. Bearing the Tray of Seeds, Mom Chao Ying Badhana Ganana Kitiyakara, the daughter of Phra Chao Borommawongse Ther Krom Phra Chandaburi Nareunath
2. Bearing the Royal Sword, "Phra Saeng Dap Fak Thong Kliang," Phra Chao Vorawongse Ther Phra Ong Chao Ying Suddhawongse Vichitra, the daughter of Somdetch Phra Chao Borommawongse Ther Chao Fa Paribatra Sukhumbandhu Krom Phra Nakorn Savarn Varabinit
3. Her Majesty Queen Rambhai Bharni bore the golden bowl of gold and silver bunga tanjong flowers.
4. Bearing the Royal Dagger, "Phra Saeng Khan Ong Noi," Phra Chao Vorawongse Ther Phra Ong Chao Ying Siriratana Busabong, the daughter of Somdetch Phra Chao Borommawongse Ther Chao Fa Paribatra Sukhumbandhu Krom Phra Nakorn Savarn Varabinit
5. Bearing the Sacred Royal Staff, "Than Phra Kon" and holding a rooster, Phra Vorawongse Ther Phra Ong Chao Ying Mayurachatra, the daughter of Phra Chao Borommawongse Ther Krom Phra Kambaengbejra Agrayodhin
6. Bearing the cat, "Wila," Mom Chao Ying Suriyanandana Suriyong, the daughter of Phra Chao Borommawongse Ther Krom Muen Jaya Sri Suiriyobhas
7. Bearing the Royal Pipe, Mom Chao Ying Khaekhai Charas Srii Devakul, the daughter of Somdetch Phra Chao Borommawongse Ther Krom Phraya Devavongse Varopakan
8. Bearing the Royal Grinding Stone, Mom Chao Ying Duangdibyajoti Chaengla Rabibadhana, the daughter of Phra Chao Borommawongse Ther Krom Luang Rajaburi Direkridhhi
9. Bearing the Golden Miniature Blossom of the Betel Palm, Mom Chao Ying Svasti Vadhanodom Pravitra, the daughter of Phra Chao Borommawongse Ther Krom Luang Prachin Kitibodi
10. Bearing the White Elephant Tail-hair Royal Fly Whisk, "Phra Sae," Phra Chao Vorawongse Ther Phra Ong Chao Ying Bisishtha Sobsamaya, the daughter of Somdetch Phra Chao Borommawongse Ther Chao Fa Paribatra Sukhumbandhu Krom Phra Nakorn Savarn Varabinit
11. Bearing the Tray of the Green Gourd, Mom Chao Ying Barna Benkhae Benbadhana, the daughter of Phra Chao Borommawongse Ther Krom Muen Bijaya Mahindorodom
12. Bearing the Golden Key, Mom Chao Ying Charubatra Abhakara, the daughter of Phra Chao Borommawongse Ther Krom Luang Jumborn Khetara Udomsakdi
13. Bearing the Royal Spittoon, "Phra Suphannasi," Mom Chao Ying Rambai Prabha Bhanubandhu, the daughter of Somdetch Phra Raja Pitula Borom Bongsa Bhimuk, Chao Fa Bhanurangsi Savangwongse, the Prince Banubandhuwongse Varadej
14. Bearing the Tray of Incense and Candles, Mom Chao Ying Rassadis Svastivatana, the daughter of Somdetch Phra Chao Borommawongse Ther Krom Phra Svastivatana Visiddhi
15. Bearing the Royal Diamond Receptacle, Mom Chao Ying Puangratana Prabai Devakul, the daughter of Somdetch Phra Chao Borommawongse Ther Krom Phraya Devawongse Varoprakarn
16. Bearing the Betel Containing Tray, Mom Chao Ying Duangchitra Chitrabongse, the daughter of Somdetch Phra Chao Borommawongse Ther Chao Fa Krom Phraya Narisara Nuvadtiwongse
17. Bearing the Tray of Flowers, Mom Chao Ying Bhusadiwilat Svastivatana, the daughter of Somdetch Phra Chao Borommawongse Ther Krom Phra Svastivatana Visiddhi

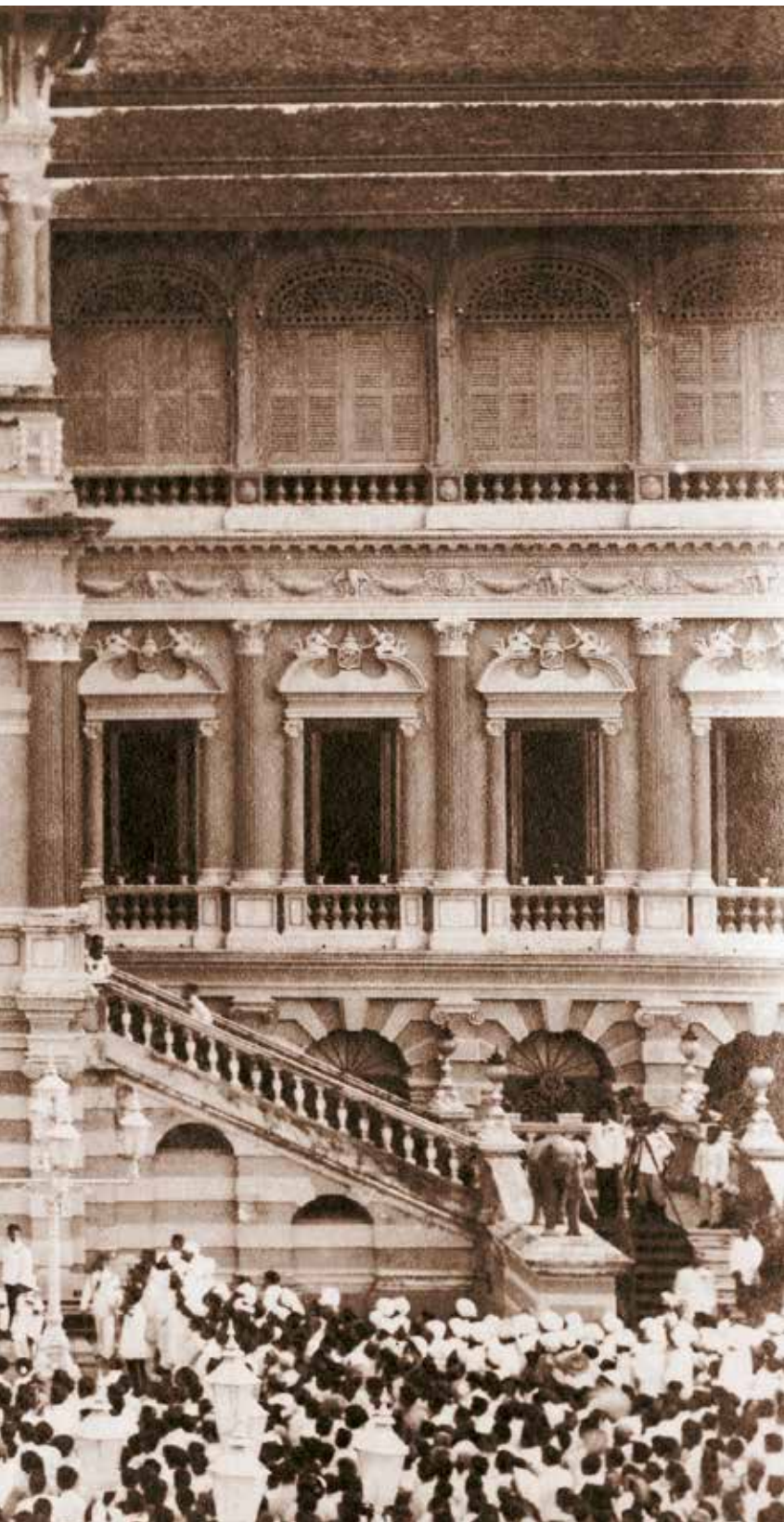


King Rama VI, seated on the Throne at Baromabiman Mansion,
in the Royal Coronation Ceremony, December 2, 1911.



1. Bearing the Royal "Phetcharat" Spear, Nai Rong Phichit Sapphakan or Lieutenant (Chit Thephakham)
2. Bearing the Royal Crown of Victory, "Phra Maha Phichai Mongkut," Phraya Thephaphon (Ruen Watcharothai,) later became Phraya Wongsa Phonphusit
3. Bearing the Royal Disc, "Phra Saeng Chak," Nai Khan Hum Phrae or Captain (Chuang Phanlop,) later became Phraya Inthra Phiban
4. Bearing the Miniature Mondop, Nai Sophon Atsadon or Captain, Luam Chunla
5. Bearing the Royal Trident, "Phra Saeng Tri," Nai Phon Phan Hum Phrae or Captain, Yu Yuwasewi, later became Phra Saman Borikon
6. Bearing the Royal Staff, "Than Phra Kon," Phra Atsawabodi Sisuraphahon (Thiap Atsawarak), later became Phraya Khathathonbodi Siharatbanmueang
7. Bearing the Royal White Elephant-Tail Fly Whisk, "Phra Sae," Nai Cha Ret or Commandant (Tho Sucharitkun,) later became Phraya Udom Ratchaphakdi
8. Bearing the Royal Musket used in the Menam Satong Warfare, "Phra Saeng Puen," Nai Chan Hum Phrae or Captain (Phuang Watcharasewi,) later became Phraya Damrong Withi Ram
9. Bearing the Royal Spittoon in the form of a Star-Edged Lotus, "Phra Suphannasi Bua Chak," Nai Sunthon Manomai or Captain (Mom Luang Fuen Phueng Bun,) later became Phraya Anirut Thewa
10. Bearing the Royal Water Vessel, "Phra Tao Thaksino Thok," Nai Sanae Hum Phrae or Captain (Chit Krairiksh,) later became Luang Nikon Chamnong
11. Bearing the Royal Diamond and Gems Ring, "Phra Thammarong Wichian Chinda," Phra Ratchakosa (Un Chaiyakham,) later became Phraya Bamroe Phak
12. Bearing the Royal Long-Handled Fan, Nai Sanoe Ngan Praphat or Captain (Nian Sakharik,) later became Phraya Borihan Ratcha Manop
13. Bearing the Royal Long-Handled Fan, Nai Chit Hum Phrae or Captain (Hak Bunnag,) later became Phra Suraphan Thathip
14. Bearing the Royal Sword "Phra Saeng Khen with a dagger," Nai Phinai Ratchakit or Captain, (Khluab Kosum,) later became Phra Phamnak Natnikon
15. Bearing the Royal Fan, Wan Witchani, Luang sakdi Naiwen or Commandant (Lek Komaraphat,) later became Phraya Atsawabodi Si Suraphahon
16. Bearing the Royal Sword, "Phra Saeng Dap Chaloei," Nai Rong Khan or Lieutenant (Phrao Bunyarattaphan,) later became Chamuen Song Surakit
17. Bearing the Royal Slippers, Nai Ja Yong or Commandant (Kulab Kosum,) later became Phra Ratchawarin
18. Bearing the Royal Scythe "Saen Phon Phai," Nai Rong Wichai Durongrit or Lieutenant Yom Kasikon
19. Bearing the Royal Sword of Victory, "Phra Saeng Khan Chaisi," Chao Muen San Phet Phakdi or Colonel (Mom Luang Fuea Phuengbun,) later became Chao Phraya Ram Rakhop
20. Bearing the Great Nine-Tiered Umbrella, Chamuen Chong Phakdi Ong Khwa or Colonel (Mom Rajawongse Po Malakun,) later became Phraya Chattidet Udom
21. Bearing the Royal Crossbow, "Phra saeng Son Kamlang Ram," Nai Sut Chinda (Chamlong Sawatdi Chuto,) later became Phraya Chindarak
22. Seen standing in the back no. 21, only part of the hat is shown, Nai Phinit Ratchakan or Captain (Sawang Thephakham,) later became Phra Sena Phiphit





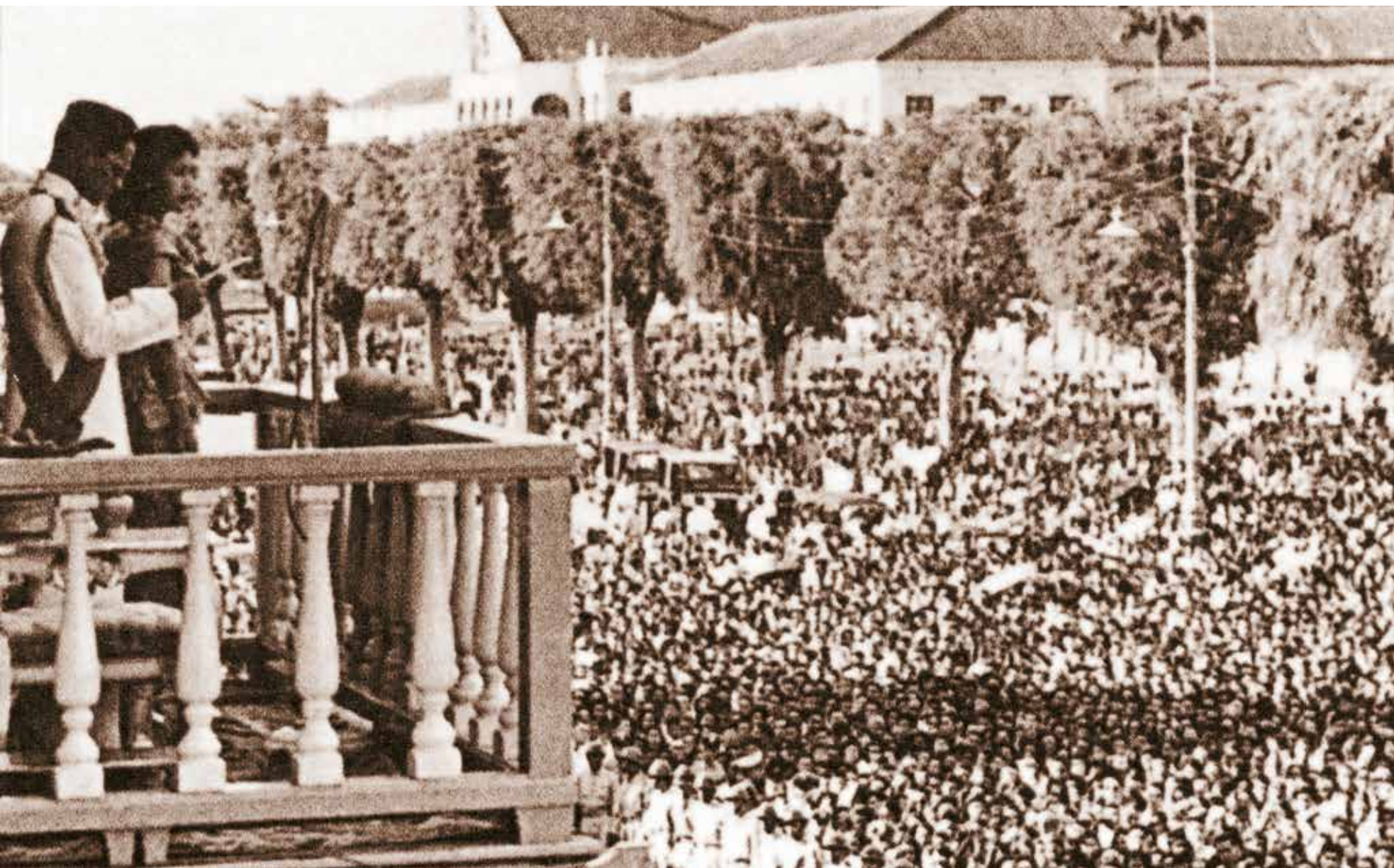
Their Majesties King Prajadhipok and Queen Rambhai Bharni granting a public audience on a balcony of the Chakri Maha Prasad Throne Hall to receive their well wishes, on February 27, 1925.



Their Majesties King Bhumibol Adulyadej Borommanathbobitra and Queen Sirikit in the Royal Ceremony of the Assumption of the Royal Residence, on May 6, 1950.



His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) and Her Majesty Queen Sirikit granted an audience to the Diplomatic Corps and Consulates to receive their well-wishes at the main Audience Hall of the Chakri Maha Prasad Throne Hall, on May 7, 1950.



His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) and Her Majesty Queen Sirikit granted a public audience on a balcony of the Suddhaisavarya Prasad Hall to receive their well-wishes, on May 7, 1950.



His Majesty King Vajiravudh (Rama VI), in Regal Vestments and Gown, wearing the Royal Tall Hat, "Phra Maha Mala Sao Sung" and carrying the Japanese Style Sword.



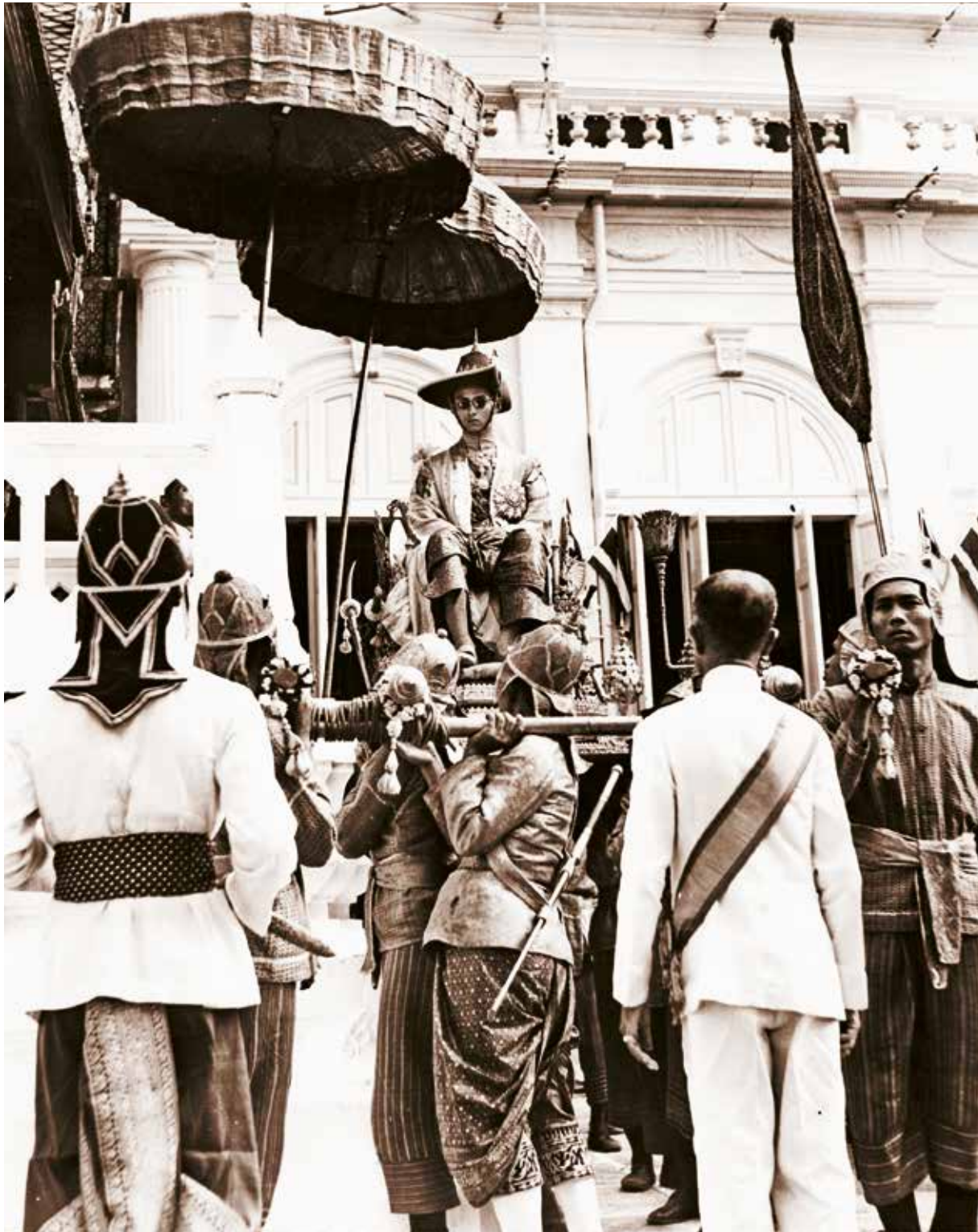
His Majesty King Prajadhipok (Rama VII), in Regal Vestments and Gown, wearing the Royal Tall Hat, "Phra Maha Mala Sao Sung" and carrying the Japanese Style Sword.



His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX),
in Regal Vestments and Gown, wearing the Royal Tall Hat, "Phra Maha Mala Sao Sung."



Officials bearing the Royal Multi-tiered Umbrellas, leading the Royal Procession of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) to the Maha Monthira Group via the Chakri Maha Prasad Throne Hall, to the Dusit Maha Prasad Throne Hall, on May 5, 1950.



The Royal Procession approaching the disembarking platform at the Abhorn Bimok Pavilion.

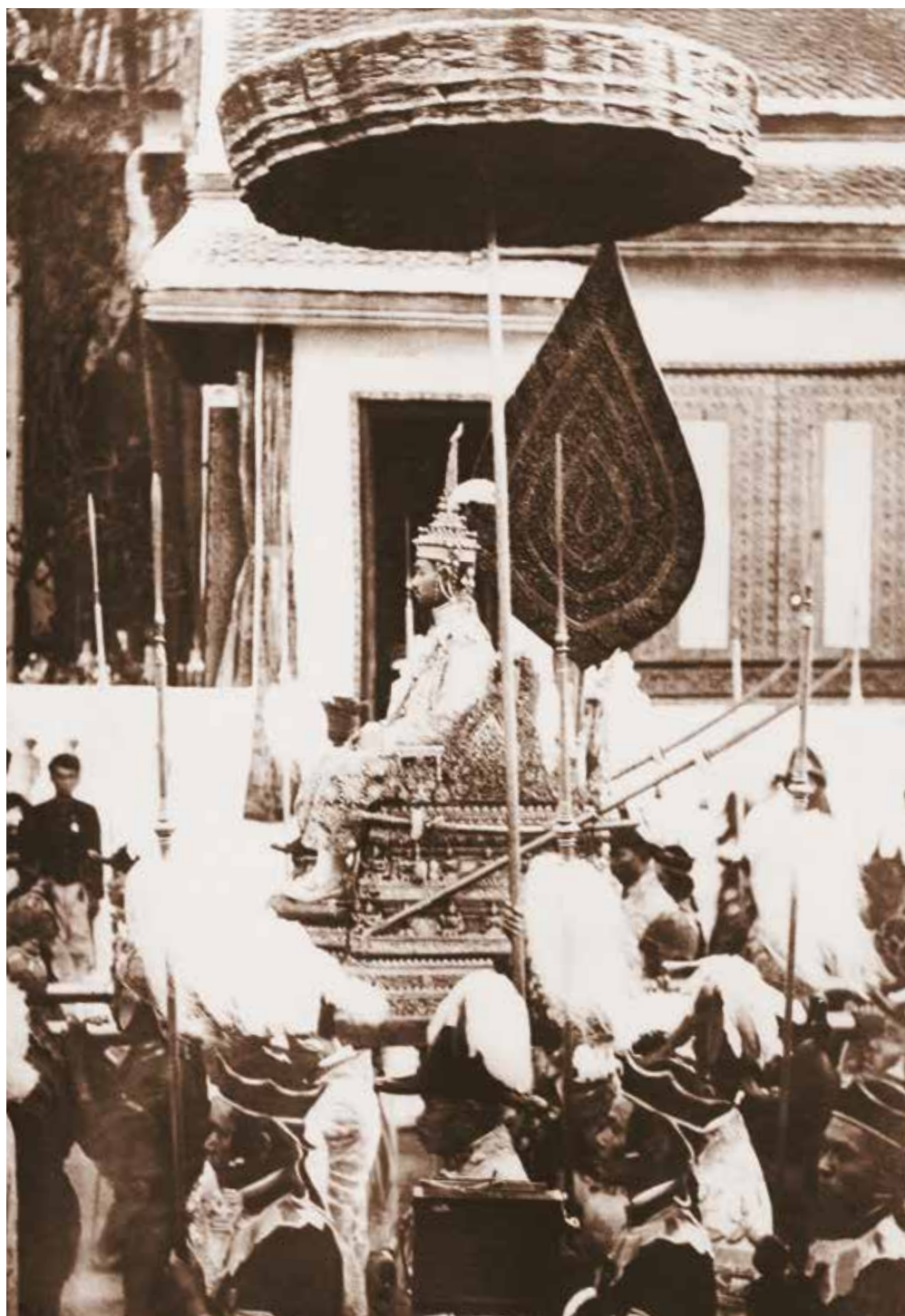




His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX), riding in the Royal Palanquin, *Budtan Thong*, in the Royal Procession by land, via the Sanam Ratchakit Gate to Wat Phra Sri Rattana Satsadaram, The Chapel royal or Temple of the Emerald Buddha.



His Majesty King Prajadhipok (Rama VII), riding in the Royal Palanquin, *Budtan Thong*, in the Royal Procession by land, around the City, via Phra Sumen Road, on March 1, 1925.



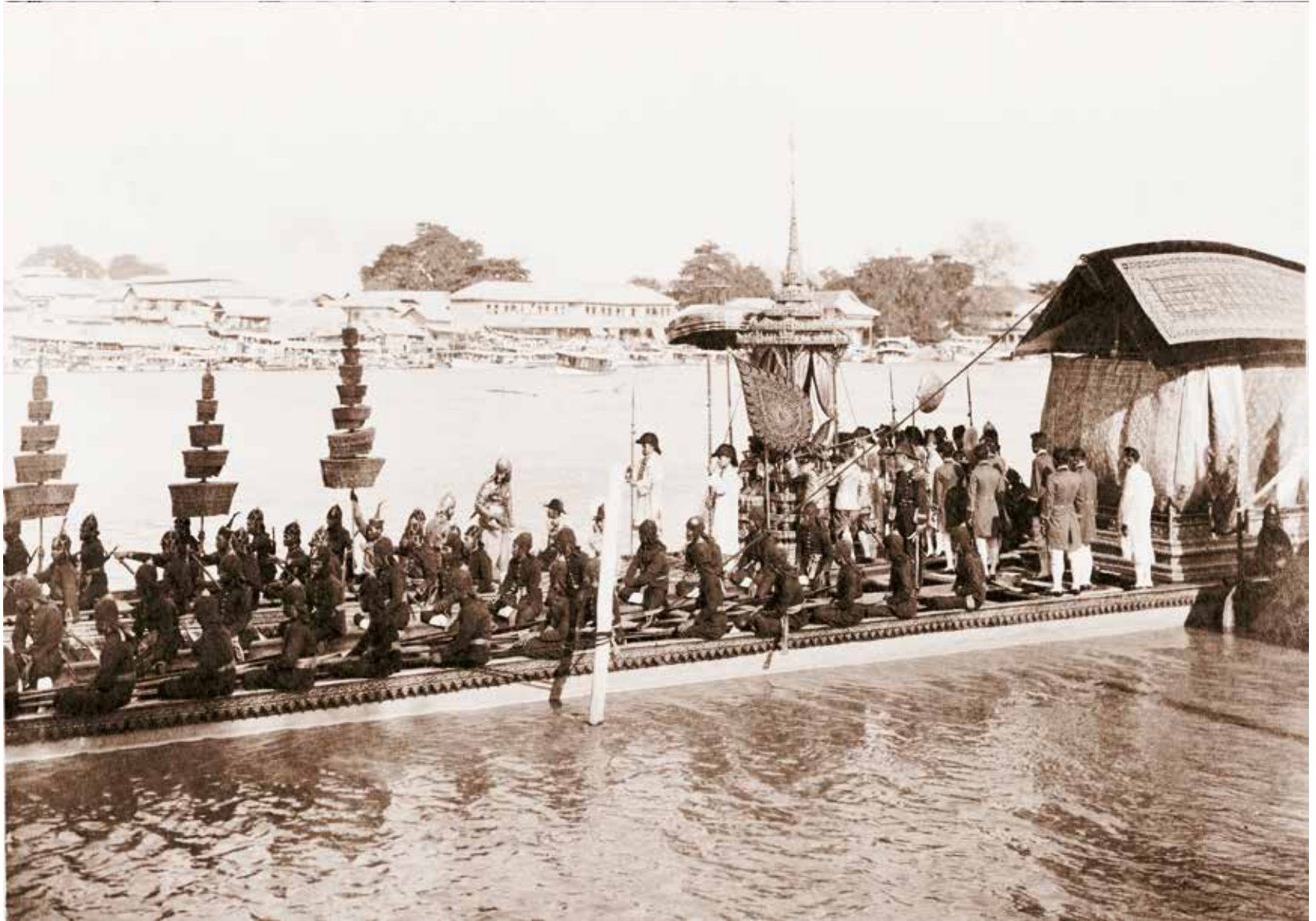
His Majesty King Prajadhipok (Rama VII), riding in the Royal Palanquin, *Budtan Thong*, approaching the disembarking platform of the “Ho Plueang” (Dismantling Pavilion), in front of Wat Bowon Niwet Wihan.



His Majesty King Prajadhipok (Rama VII), riding in the Royal Palanquin, *Thomta Thong*, transferring from the Pier of Wat Arun Ratchawararam to proceed to the *ubosot*, on March 3, 1925.



His Majesty King Prajadhipok (Rama VII), leaving from the *ubosot* of Wat Arun Ratchawararam, on March 3, 1925.



His Majesty King Prajadhipok (Rama VII), embarked on the Butsabok Throne, in the Ananta Nakkharat Royal Barge, moored at the pier of Wat Arun Ratchawararam, on March 3, 1925.



His Majesty King Prajadhipok (Rama VII) disembarked from the Royal Barge at Tha Ratcha Woradit Pier upon returning from Wat Arun Ratchawaram, after the Royal Barge procession moved through the City, on March 3, 1925.



King Rama VI, leaving from the Dismantling Pavilion, “Phlapphla Plueang Khrueng,” on the Royal Palanquin, *Budtan Thong*, in front of Wat Bowon Niwet Wihan, for the Royal Procession, circumambulating the city, on the occasion of the Royal Coronation Ceremony, on December 3, 1911.



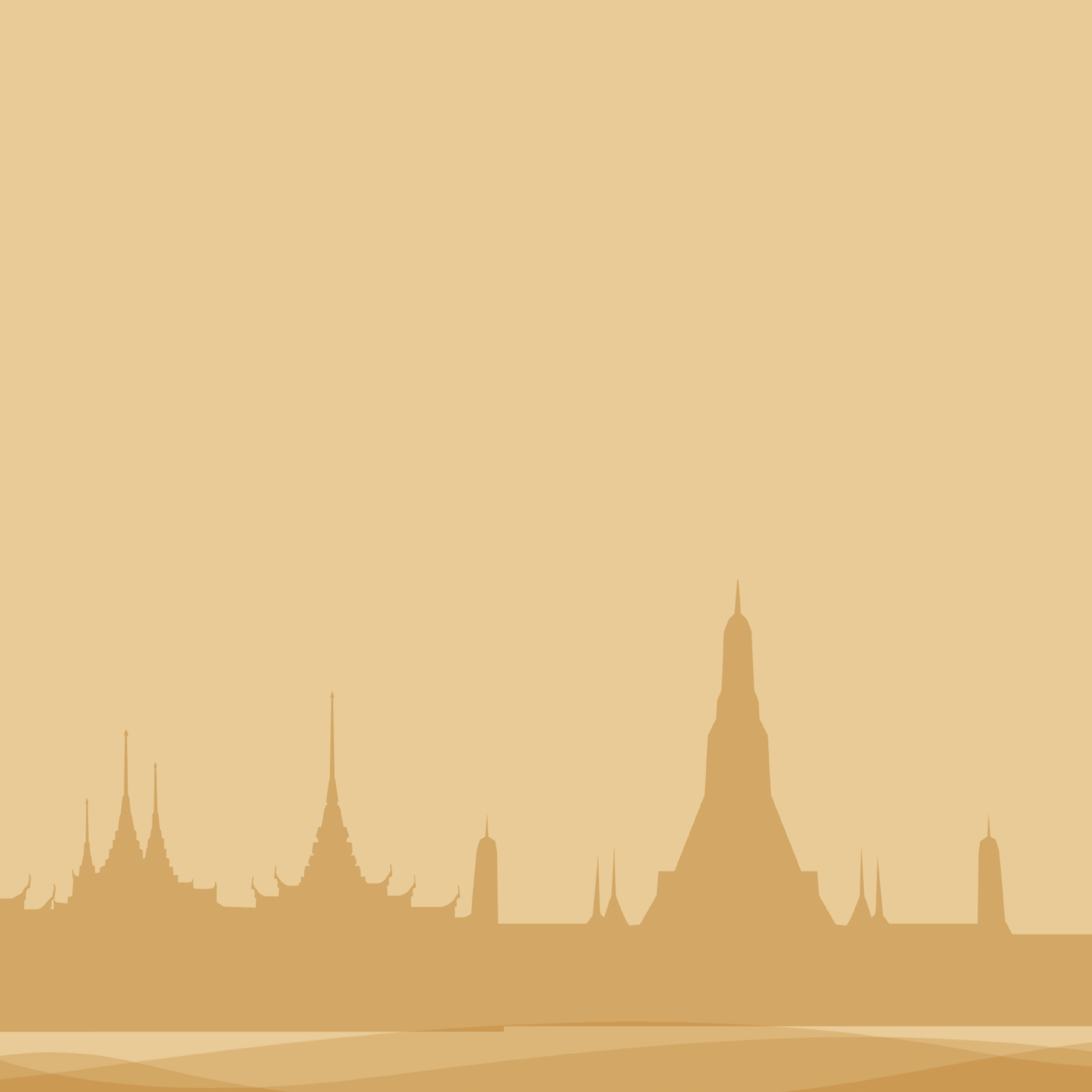
His Majesty King Vajiravudh (Rama VI) in the Royal Procession by land, circumambulating the city.



The "Suphannahong" Royal Barge, the Royal Barge of His Majesty King Vajiravudh (Rama VI), for the Royal Procession by Waterway around the city, on the occasion of the Royal Coronation Ceremony, on December 4, 1911.



His Majesty King Vajiravudh (Rama VI), proceeding in the Royal Barge procession along the Chao Phraya River and disembarking at the covered pier of Wat Arun Ratchawaram.



Appendix







The First Royal Command




Upon completion of the Crowning and Investiture procedures of the Royal Coronation Ceremony on the Bhadrapitha Throne, the entire group of Brahmins pronounce the final benediction to render homage to the King. Then, in the Chakri dynasty tradition, the King gives the first Royal Command. In the reign of His Majesty King Chulalongkorn (Rama V), the First Royal Command was spoken in the Bihari language as well as the Thai.

The content of each First Royal Command appears in many different documents. There may be minor variation but the main text remains the same. In this book, the content of the First Royal Command is based on the records from the “Book on the Collection of Thai Historic Photos on the Royal Coronation Ceremony in the Rattanakosin Period,” compiled by the Sub-Committee on the Compilation of Books on the Collection of Thai Historic Photos, under the Committee of the Revision of the Thai History.



**The First Royal Command of
His Majesty King
Buddha Yod Fa Chulalok (Rama I)
in 1785**

“Plants and trees, streams and rivers; and various items scattered throughout the Kingdom, if they do not belong to anybody, then let all the monks, Brahmins and people decide what to do with them...”








**The First Royal Command of
His Majesty King
Buddha Lert La Nabhalai (Rama II)
on September 17, 1809**

“Concerning all plants and trees in the land, streams and rivers; and items around the realm of the kingdom that have no people to care for them, these are to be given to monks, Brahmins and the general public, as they desire.”








**The First Royal Command of
His Majesty King Phra Nang Klao (Rama III),
on August 1, 1824**

**“To Chao Phrayas and Phrayas, all the treasures presented in this ceremony,
may you all look after them well in order to maintain our land.”**




* In the Royal Coronation Ceremony of King Rama III, there was no record of the First Royal Command after the ceremony of Crowning and Investiture on the Bhadrapitha Throne. Instead, there was only “The Royal Greeting” spoken during the Granting of an Audience Ceremony, when His Majesty gave permission to all royal families, noblemen, both military and civilian, to pay homage upon the occasion of his accession to the throne. Afterwards, he did give a Royal Address to the assembled Chao Phrayas and Phrayas containing much the same message as in the previous reigns. In the reign of King Rama VI, His Majesty cancelled the Royal Command portion of the ceremony, retaining only the paying of homage from officials and those of the inner court.






**The First Royal Command of
His Majesty King Mongkut (Rama IV)
on May 15, 1851**

“Plants and trees, streams and rivers; and various items scattered throughout the Kingdom, if they do not belong to anybody, let all the monks, Brahmins and all people decide what to do with them...”







**The First Royal Command of
His Majesty King Chulalongkorn (Rama V)**

in the first coronation on November 12, 1868

“Plants and trees, streams and rivers; and various items scattered throughout the Kingdom, if they do not belong to anybody, let all the monks, Brahmins, and all people from the four cardinal directions of compass decide what to do with them...”

**The First Royal Command of
His Majesty King Rama V,**

**in the second coronation on November 16, 1873,
was written in the Bihari language that, when translated into
the Thai language, reads as follows:**

“Now that all of you together grant me accession to the throne and anoint me to rule the Kingdom of Siam, I give permission by the tradition of Dhamma, concerning all plants and trees, streams and rivers in the Kingdom of Siam, if they do not belong to anybody, let all the monks, Brahmins and all people do what they wish with them...”





**The First Royal Command of
His Majesty King Vajiravudh (Rama VI)**
on November 11, 1910, was written in the Bihari language
that, when translated into the Thai language, reads as follows:

“Holy Brahmins, we shall always rule with righteousness, for the benefit and happiness
of all the people. We will look after you and the heritage, be the refuge,
protector and ruler to all with virtuousness. Let all live with ease.”





**The First Royal Command of
His Majesty King Prajadhipok (Rama VII)**

**on November 25, 1925, was written in the Bihari language
that, when translated into the Thai language, reads as follows:**

**“Holy Brahmins, now we shall take full responsibility and rule the kingdom with righteousness,
for the benefit and happiness of the people. We will look after you and the heritage,
be the refuge, protector and ruler to all with virtuousness. Let all live with ease.”**





His Majesty King Ananda Mahidol (Rama VIII)
passed away before being crowned in a Royal Coronation Ceremony








**The First Royal Command of
His Majesty King
Bhumibol Adulyadej Borommanathbobitra
(Rama IX)
on May 5, 1950**

**“We will reign with righteousness,
for the benefit and happiness of the Siamese people.”**







**The Official Program of the Royal Coronation Ceremony
of His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX)
and the Royal Assumption of the Royal Residence, 1950***

Date	Time	Program	Place	Dress Code
March 2493 18	16:00-17:14	1. The Royal Ceremony for Preparation of the Water of Anointment The Head of Sangha summons deities to the royal ceremony	Buddhist Chedis and important sites in 18 regions throughout the Royal Thai Kingdom	Full Dress Uniform
19	15:06-17:14	} Lighting of auspicious candles		
	10:00 12:00			
April 2493	16:30	2. Inscription of Royal Golden Plaques with Royal Official Title and Horoscope and Engraving of the Royal Seal Ten monks chanting prayers	Wat Phra Si Rattana	Official Uniform
20 21	09:26-10:38	Inscription of - the Royal Golden Plaques of the Royal Official Title and the Royal Horoscope and - Engraving of The Royal Seal of State - Merit making and offering alms of food to monks - Royal Circumambulation Ceremony		
May 2493 3	19.00	3. Paying Homage to the Royal Ancestors Paying Homage to the Royal Relics	Phra Dhat Monthira Reliquary Hall	Official Uniform

* Episode 27, Volume 67, Government Gazette May 9, 1950. Page 1937 - 1941 (Orthographically matched to original)

Date	Time	Program	Place	Dress Code
4	10.00 18.00 18.50 - 19.40	4. The Royal Coronation Ceremony Procedure The transfer of the Royal Golden Plaques inscribed with the Royal Official Title and the Royal Horoscope, and the Royal Seal of State Commencement of the Royal Coronation Ceremony } Lighting of auspicious candles High - Ranking Monk declares the commencement of the Royal Coronation Ceremony 5 monks chanting prayers 30 monks chanting prayers 45 monks chanting prayers	From Wat Phra Si Rattana to the Phra Ratcha Monthira Baisal Throne Hall Amarindra Throne Hall Baisal Throne Hall Inside Chakrapat Throne Hall Baisal Throne Hall Amarindra Throne Hall	Full Dress Uniform, Order of Chakri and Chula Chom Klao Collar
5	10.00 - 11.46	5. The Royal Coronation Ceremony The Purification (Ablution) Ceremony or the "Song Phra Muratha Bhisek" } Rite of receiving the Water of Purification (Ablution) and Anointment. Rites of Receiving Royal Regalia, Royal Orders, Decorations and Medals, Royal Weapons Merit Making and offering alms of food to monks Monks extinguish the auspicious candles	The open verandah of Chakrapat Royal Residence } Baisal Throne Hall } Amarindra Throne Hall }	Full Dress Uniform, Order of the Nine Gems and Chula Chom Klao Collar
	14.00	- Granting a General Audience to receive the paying of homage - His Majesty proceeds to the Bhadrapitha Throne - Installation of Her Majesty the Queen. - Receives the paying of homage from Inner Courtiers	} Amarindra Throne Hall } Baisal Throne Hall	Full Dress Uniform, Order of Chakri and Chula Chom Klao Collar

Date	Time	Program	Place	Dress Code
	16.00	His Majesty proceeds to worship the Triple Gems via a land procession to declare his patronage of Buddhism 80 monks chant the Prayer of Benediction, Paying Homage to the royal relics and relics and offering robes to monks	<ul style="list-style-type: none"> } The ubosot of Wat Phra Si Rattana } The Dusit Throne Hall 	<ul style="list-style-type: none"> } Full Dress Uniform, Order of Chakri and Chula Chom Klao Collar
	18.00	Officials perform a Circumambulation Ceremony to celebrate the Maha Monthira Group	The Maha Monthira Group	Official Uniform
6		6. The Assumption of the Royal Residence		
	19.54 - 22.02.	<ul style="list-style-type: none"> } His Majesty the King formally lies down on the royal bed 	The Chakrabhadi Throne Hall	Official Uniform
7	11.00	Diplomatic Corps pay homage. General Public pays homage.	The Chakri Throne Hall	Full Dress Uniform, Chakri Order
	16.30	The inner courtiers present sets of flowers, incense and candles to pay homage. Appointment and Designation of the title of the Supreme Patriarch	<ul style="list-style-type: none"> In front of the Suddhaisavarya Prasad Hall Baisal Throne Hall 	Proper Attire, in Customary Taste
	17.00	Government officials pay homage and monks chant prayers together in one prayer: the Mangala Sutra, Rattana Sutra, and Metta Sutra.	<ul style="list-style-type: none"> } Amarindra Throne Hall 	<ul style="list-style-type: none"> } Full Dress Uniform, White Elephant Order
8	16.30	<p>The inner courtiers present sets of flowers, incense and candles to pay homage Installation of Ranks to royal family</p> <p>The inner courtiers present sets of flowers, incense and candles to pay homage Monks chant the Ten Virtues, the duty of Kings and the deifying virtues as found in oneself, all in one prayer</p>	<ul style="list-style-type: none"> Baisal Throne Hall } Amarindra Throne Hall 	<ul style="list-style-type: none"> } Full Dress Uniform, Order of the Nine Gems





The Royal Regalia



The offering of the Royal Regalia to the King as performed in the Royal Coronation Ceremony is a traditional practice from Brahmanism. The chief Brahmin, or Phra Maha Ratcha Khru, gives the address offering the Royal Regalia to the King. The Royal Regalia is considered the most important symbol of the Kingship, and it is essential that it be offered to the King in the Royal Coronation Ceremony.

According to the book of protocol concerning the Royal Coronation Ceremony of the King, it states the ceremonial articles to be used consist of: the great crown, the royal clothes made of red wool, the sword, the tiered umbrella and the golden slippers. Each item holds a symbolic meaning. The Great Crown refers to the high heavenly abode of Indra; the Red-wool cloth represents the *Khanthamat* Mountain of the *Sumerumat* Range; the Sword represents the wisdom to cut through misunderstanding; the Six-tiered Umbrella refers to the sixth level of heaven; and the Golden Slippers are a reference of royal support to all subjects living in the royal kingdom, just as the earth is a support to the *Sumerumat* Mountain.

Formerly, officials who looked after the Royal Utensils organized a yearly ceremony for the celebration of the Royal Utensils and the Royal Regalia. It normally fell in the 6th lunar moon simply because there were less activities during that period. However, in the reign of King Rama IV, His Majesty thought that upon the auspicious occasion of the Coronation Day was an equally appropriate time to include the ceremony for the celebration of the Great Tiered Umbrella and the Royal Regalia. It was first practiced in 1851 and was given the name, the Chatra Mongkon Ceremony. Later, in the reign of King Rama VI, His Majesty ordered an additional merit-making ceremony dedicated to the previous kings of the Rattanakosin Kingdom. He changed the name of the ceremony to the Thaksina Nupatha and the Chatra Mongkhon Ceremony.

The Royal Regalia that the Chief Brahmin offers to the King in the Royal Coronation Ceremony is: the Great Tiered Umbrella, the Crown of Victory, the Royal Sword of Victory, the Royal Scepter and the Golden Slippers or “Chalong Phra Bat Choeng Ngon” in Thai.



The Royal Nine-tiered Umbrella of State or the “Nophapadon Maha Saweta Chatra”

The nine layers of the tiered umbrella are made of white cloth; each tier hangs into three layers trimmed with gold bands. The umbrella is topped with a finial. King Rama IV ordered the Great Tiered Umbrella to be covered with white cloth, instead of 'tash' cloth (silk woven with threads wrapped in gold or silver thread.) It is the most important article of the whole set of Royal Regalia. His Majesty King Rama IX ordered it to be presented while he was at the Atha Disa Udumbara Raja Asana Throne, after the Anointment Ceremony.



The Great Crown of Victory or “Phra Maha Phichai Mongkut”

The crown was made by the royal command of King Rama I and ornamented with diamonds set in gold enamel. The whole crown is 66 centimeters high and weighs 7.3 kilograms. King Rama IV, later ordered the “Phum Khao Bin” tip of the crown replaced with a large diamond, bought from Kolkata, India. The diamond was named “Phra Maha Wichian Mani.”

In previous days, the crown was considered the next most important item in the whole set of Royal Regalia, following the Nine-tiered Umbrella in importance. Upon receiving the crown, the King only placed the crown next to himself. But later, when Siam had more contact with European countries and reviewed their royal procedures, Siam changed the status of the crown. In Europe, the status of Kingship is bestowed when the King puts on the crown. Therefore, when King Rama IV was coronated and presented with the crown, His Majesty placed the crown upon his head and gave an audience to the foreign diplomatic corps while wearing it. From then on, the Great Crown of Victory was reconsidered as the most important article of all the Royal Regalia and every King will wear this crown in the Royal Coronation Ceremony.



The Sword of Victory or “Phra Saeng Khan Chai Sri”

This sword was presented to His Majesty King Buddha Yod Fa Chulalok (Rama I) from Chao Phraya Abhai Bhubes (Ban) brought by an official sent from Battambang in 1784. His Majesty King Rama I ordered a cover to be made for it. The hilt and sheath were ornamented in gold enamel and precious gems. It became part of the Royal Regalia in the Royal Coronation Ceremony of 1785.

The length of the blade itself is 64.5 centimeters, and 89.8 centimeters when it includes the hilt. It weighs 1.3 kilograms. When enclosed with the sheath, it is 101 centimeters in length and weighs 1.9 kilograms.

The Royal Scepter or “Than Phra Kon”

The original scepter was made during the reign of His Majesty King Buddha Yod Fa Chulalok (Rama I). Its staff was made of Javanese Cassia wood. The finial was in the form of a trident and was gilded with gold, as was its iron hilt inlaid with gold. It was named “Than Phra Kon,” but originally was named “Than Phra Kon Ratchaphruek,” or “Royal Staff made of Javanese Cassia wood.” In the reign of His Majesty King Mongkut (Rama IV), His Majesty ordered a new scepter to be made of pure gold. The staff was designed to hide a sword within and it had the figure of a deity on its finial. The scepter was called “Phra Saeng Sanao,” and also called “Than Phra Kon Thewarup” or “The Royal Staff with a Deity.” This scepter is more a sword than royal staff, and His Majesty preferred using this new scepter than the old one. However, His Majesty King Vajiravudh (Rama VI), due to his royal admiration of heritage objects, brought back the original scepter for use again in the Royal Coronation Ceremony, and, the “Than Phra Kon Thewarup” was not included in the ceremony of that period.





The Royal Fan and Fly Whisk or “Walawichani”

The “Walawichani” made in the reign of His Majesty King Buddha Yod Fa Chulalok (Rama I) was the form of a fan made of a palm leaf, and was so-called a palm-leaf fan. The rim of the fan was trimmed with gold and the rod was made of enameled gold. Originally it was called “Phatchani Fak Makham” or the “Fan in the shape of a tamarind-pod.” The meaning of its name was reconsidered by His Majesty King Mongkut (Rama IV) who recognized that for the name “Walawichani,” taken from the Pali language, use of a palm leaf fan may not be the correct interpretation. It referred more to a whisk-like item, made from the hair of a yak, as the word “Wala” meant the hair of one type of a cow, an animal that Thais called “Chammari.” Hence, His Majesty King Rama IV ordered a fly whisk to be made with the hair of a yak and to be included in the Royal Regalia. In a later period, yak hair was replaced with the hair from the white elephant’s tail, and the name was changed to the White Elephant Fly Whisk. But as it would be deemed inappropriate not to use the original royal Palm-Leaf Fan, His Majesty ordered the use of both the Palm-Leaf Fan and the “Chammari Fly Whisk,” and together had them called the “Walawichani.”

The Royal Slippers or “Chalong Phrabat Choeng Ngon”

King Rama I ordered the making of a pair of gold slippers as a part of the Royal Regalia, following an ancient Indian belief. They were made of colorful enameled gold and inlaid with diamonds. In the Royal Coronation Ceremony, they are offered by the Chief Brahmin who puts them directly onto the feet of the King.





The Royal Seal of State or “Phra Ratcha Lanchakon”



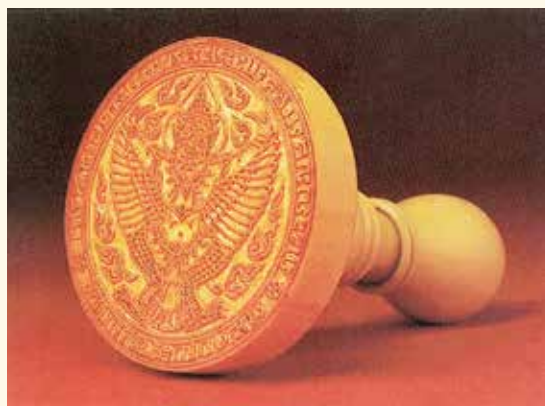
The Royal Seal of State or The Royal Privy Seal of the King is the auspicious symbol that shows the sovereignty and the majesty of the King. It is the certification or stamp of the Royal Signature or Monogram of the King. It is used on official documents, such as the Constitution, Royal Act, Royal Enactment, Royal Decree and other important private royal documents, such as those related to official national documents that are legislated under Majestic Approval. The Royal Monarchy Seal of State is presented to the King in the Royal Coronation Ceremony, together with other auspicious items (the Royal Golden plaques of the Official Title and Horoscope and the Royal Regalia.)

The Royal Seal of State was first established in the reign of King Rama V upon his accession to the throne.

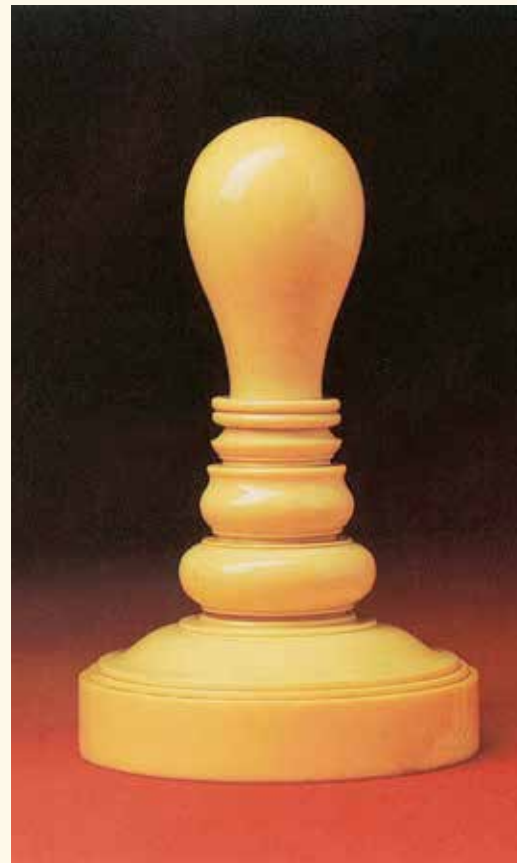
In 1995, His Majesty King Bhumibol Adulyadej Borommanathbobitra (Rama IX) gave permission to the Office of the Secretariat of the Prime Minister to make another Royal Seal of State in the symbol of “Phra Khrut Pha” or the *Garuda*, to be made of gold. It replaced the one made of ivory in use since 1950 as its condition had deteriorated due to being used for more than 45 years.



Front View



Side View



The Royal Seal of State

"Phra Khrut Pha" or the *Garuda* Royal Seal of State in the reign of His Majesty King Prajadhipok (Rama VII).

The inscription of His Majesty the King's Official Name encircles the edge of the royal seal,

"Phra Bat Somdetch Phra Paramindra Maha Prajadhipok Phra Pok Klao Chao Yu Hua."

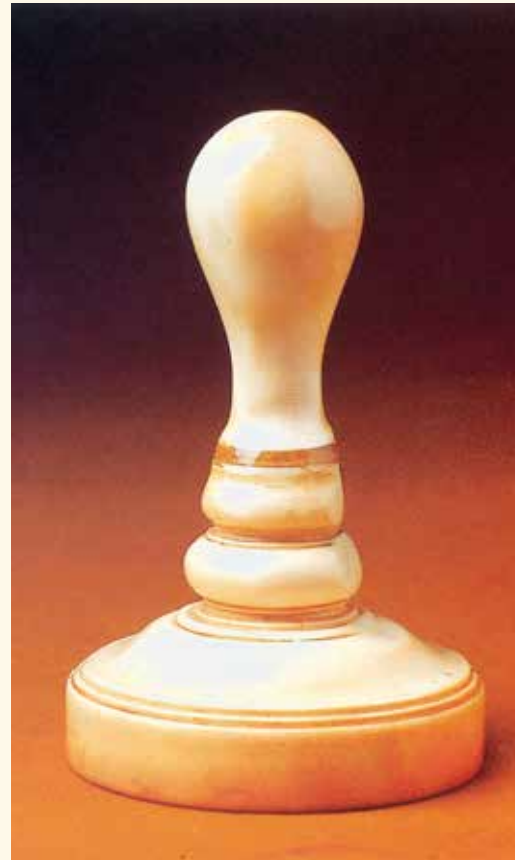
It was made of ivory in a circular form with a diameter of 8.1 centimeters and 12.7 centimeters height.



Front View



Side View



The Royal Seal of State

"Phra Khrut Pha" or the *Garuda* Royal Seal of State in the reign of His Majesty King Rama IX. The inscription of The Official Name of His Majesty, Phra Bat Somdetch Phra Paramindra Maha Bhumibol Adulyadej Sayamindra Dhiraj, surrounds the edge of the Royal Seal of State. It was made of ivory in a circular form with a diameter of 8.4 centimeters and 13.4 centimeters height.



Front View



Side View



The Royal Seal of State

The Golden “Phra Khrut Pha” or the *Garuda* Royal Seal of State in the reign of His Majesty King Rama IX. His Majesty instructed the Royal Seal of State to be remade in gold, with the same form and design as the ivory one, but the outside surface of the seal was to be decorated with the symbol of the royal ceremony of His Majesty the King’s Golden Jubilee, in celebration of his 50 years on the throne.



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The Royal Golden Plaque or “Phra Suphannabat”

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This plaque is the inscription of the Official Title of His Majesty the King. The rectangular plaque has a thickness of 0.1 centimeter; the width and the length depends on the content of the text.



The Budtan Kanchana Singhasana Throne

The medium-sized golden bench, made of carved wood and gilded with gold, is ornamented with carved figures of *garuda* and thepphanom, the heavenly deities that surround the two-layered base above the pedestal. In the grand Royal Ceremony, this structure will be placed upon the Royal Throne. When it is mounted under the Royal Nine-tiered Umbrella, “Nophapadon Maha Saweta Chatra,” it becomes “The Budtan Kanchana Singhasana Throne.” The King will be seated on this throne upon occasions of important ceremonies, such as the Royal Coronation, the celebration of the King’s Birthday Anniversary, to receive an address of benediction. The golden bench is also used as the Royal Palanquin when the King travels in a Royal Procession for circumnavigating the capital. On these occasions, it will be called the “Bhudtan Thong Royal Palanquin.”



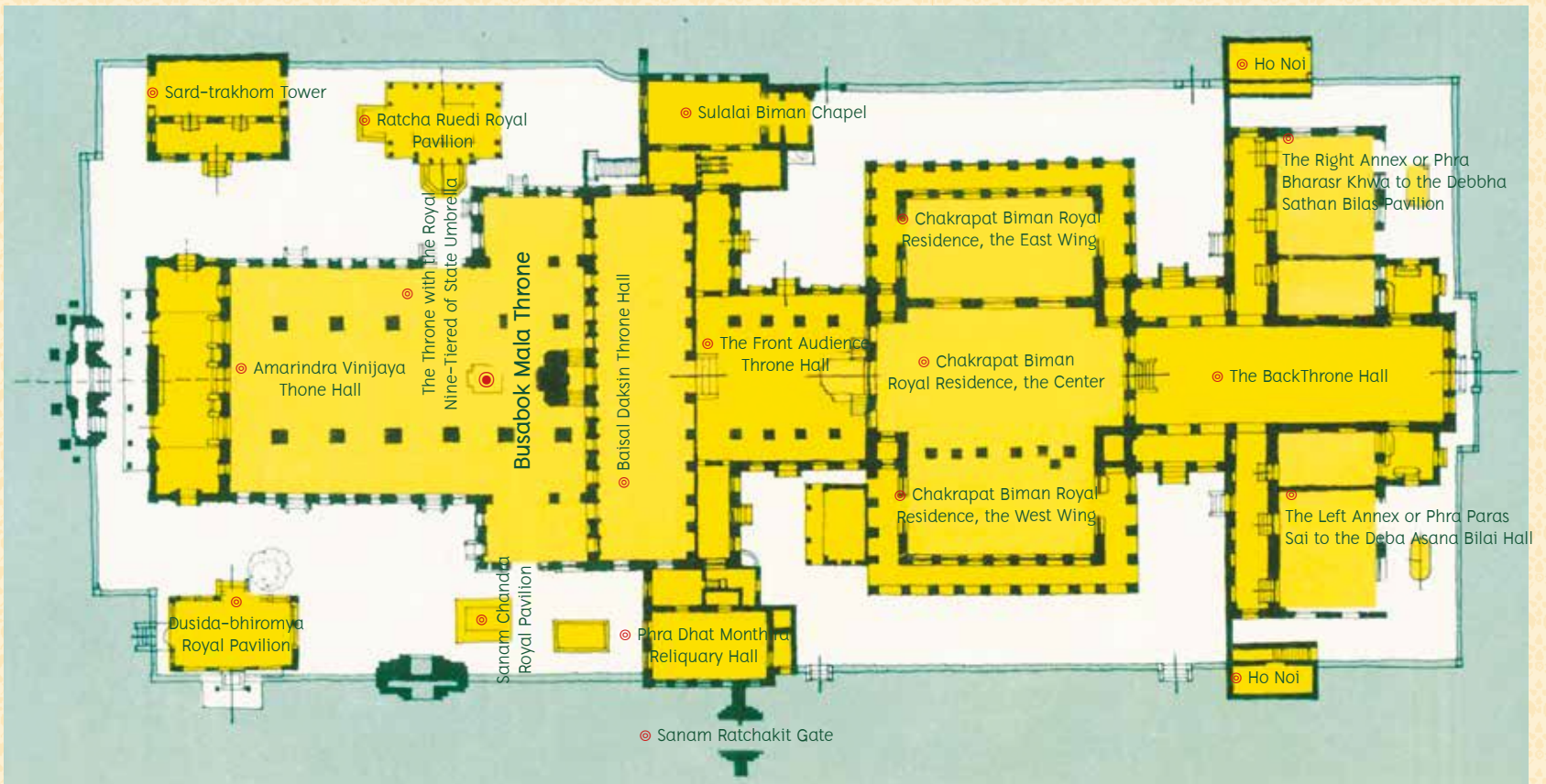
The Bhadrapitha Throne

The throne chair has a semicircular shape with armrest and backrest with few supports connected to the seat. The throne was decorated with the seven-tiered umbrella for the ceremony in the reigns of King Rama I to King Rama VII, but the umbrella was adjusted to become nine-tiered for the Royal Coronation Ceremony of His Majesty King Bhumibol Adulyadej Borommanathbobotra (Rama IX). The seat of the throne is a gold-plated copper sheet, inscribed with the figure of a lion in the center, which is surrounded with Thai patterns of *kranok*. The edges and the legs of the throne are decorated with the gold-inlay niello designs. Its carved wooden base is gilded with gold and ornamented with glass mosaics. The two flanking tables are of carved wood, gilded with gold and ornamented with glass mosaics; the table legs are carved into the figures of *nagas*. It is upon these tables that the Royal Regalia and the Royal Utensils are placed. The throne is enshrined on the west portico of the Baisal Daksin Throne Hall, inside the Grand Place. It is the throne upon which the King is seated when he receives the Royal Regalia, Royal Decorations and the Royal Utensils in the Royal Coronation Ceremony.



The Atha Disa Udumbara Raja Asana Throne

The pedestal or the bench-like throne is made of fig wood or *Udumbara* wood, which is the source of its name. It is carved in an octagonal form to represent the eight directions of the compass. The wood-carved throne, decorated with gold gilt and ornamented with glass mosaics, is placed under the seven-tiered umbrella and enshrined at the eastern portico of the Baisal Daksin Throne Hall in the Grand Palace. It is used as the seat of the King when he receives the Water of Purification during the Ablution or Purification Ritual of the Royal Coronation Ceremony.





The Phra Maha Monthira Group



This name refers to a group of royal buildings, in close proximity to one another. Their distinctive style has multiple roofs, its tiers telescoping outwards, with decorated pediments featuring undulating *nagas* on its gableboards, and *chofas* at the roof's apex. In later periods, the roofs of the buildings in the Maha Monthira Group were changed to the preferred style of each reign, such as in the reigns of King Rama IV and King Rama V.

The Maha Monthira Group of buildings are located in the eastern direction of the central area of the palace compound. This was the site where King Rama I first built his temporary palace upon assuming the Kingship and establishing himself as the first King of the Chakri Dynasty in 1782.

The halls and pavilions of Phra Maha Monthira Group were built in 1785, after the Enthronement Ceremony of King Rama I. The same previous residential area was chosen as the site for the new group of buildings. The group is composed of three main Throne Halls, two adjoining buildings, Adjoining Left Building or Phra Bharasr Sai, and the Adjoining Right Building or Phra Bharasr Khwa; and two chambers: the Chamber for Buddha Images, Ho Phra Chao and Phra Dhat Monthira Reliquary Hall. Originally, these three halls together were called Chakrapat Biman Royal Residence. But later, in the reign of King Rama III, His Majesty renamed the three throne hall buildings individually, as the Chakrapat Biman Royal Residence, the Baisal Daksin Throne Hall and the Amarindra Vinijaya Mahaisuraya Biman Throne Hall. The two adjoining buildings were renamed in the reign of King Rama VI. The Phra Bharasr Khwa was called the Debbha Sathan Bilas Pavilion and the Phra Bharasr Sai was called the Debbha-At Bilai Pavilion, while the Chamber for the Buddha Images was named, Sulalai Biman Chapel.

In the former times, the Maha Monthira Group was regarded as the most important place because it was the residence of the King, the place where the King gave audience to officials when performing administrative work, and furthermore, it was the place where the ceremonies for the Royal Coronation and the Assumption of the Royal Residence took place from the time of King Rama II to King Rama IX,



The Royal Bedstead



The Chakrapat Biman Royal Residence

The building is the main hall of the whole Phra Maha Monthira Group. It is the residential hall where the King resides. It is the official site where the rite for the Assumption of the Royal Residence takes place as one part of the Royal Coronation Ceremony.

The large rectangular hall is situated on an elevated base and is surrounded by a large roofed verandah; the roof is supported by wooden columns on all four sides. At present, it is being used as the place where the Royal Regalia and important Royal Swords are kept.



The Baisal Daksin Throne Hall is where Phra Siam Deva Dhiraj is enshrined. A Chinese-styled altar holding articles of worship is in the foreground.



The Baisal Daksin Throne Hall

The hall is located between the front audience hall of Chakrapat Biman Royal Residence and the Amarindra Vinijaya Throne Hall. The building has the structure of a long, open elevated room, facing east and west.

On the wall of the eastern side of the hall, a gateway leads to Sulalai Biman Chapel. In the hall's eastern side, the Atha Disa Udumbara Raja Asana Throne is enshrined under the seven tiered Umbrella. On the opposite side, at the western wall of the hall, there is the gate leading to Phra Dhat Monthira Reliquary Hall. In the hall's western side, the Bhadrapiha Throne is enshrined under the Nine-tiered Umbrella.

On the northern side of the hall is a solid wall with 11 door panels. The center part of this northern wall has the chamber where Phra Siam Deva Dhiraj is enshrined. Behind the chamber is the Devaraj Mahesvara Gate, which is the private pathway of the King when entering to grant an audience at Amarindra Vinijaya Throne Hall. On the opposite side in the south, the center part is constructed in the form of an amphitheater-staircase leading to the platform of the front Throne Hall of Chakrapat Biman Royal Residence.



Inside the Throne Hall of the Amarindra Vinijaya Throne Hall.



The Amarindra Vinijaya Mahaisuraya Biman Throne Hall

This throne hall is to the north of the Baisal Daksin Hall. It is considered as the important Hall to be used by Kings in the Chakri Dynasty for various important national activities. These activities include the granting of an audience to high officials, governmental and royal household, general audience during the Royal Coronation Ceremony, the ceremony on anniversary of the Royal Birthday and for an audience with diplomatic corps. The Hall has been in use since the early period of Rattanakosin.

The hall is a spacious structure with an elevated floor. There are two porticos on each side to the east and the west. It is surrounded with closed walls. At the far end of the hall, the Busabok Mala Maha Chakrapat Biman Throne is enshrined. It is located next to an amphitheater-staircase leading up from Devaraj Mahesvara Gate, the connecting pathway from which the King enters this Throne Hall, and especially from the Baisal Daksin Hall. To the front of the Busabok Mala Maha Chakrapat Biman Throne, the Budtan Kanchana Singhasana Throne is enshrined, sitting under the Royal Nine-Tiered Umbrella of State.





The Dusit Maha Prasad Throne Hall



The Dusit Maha Prasad Throne Hall is located in the western side of the central royal court compound in the Grand Palace. King Rama I had this hall built for administrative functions. However, at some period, there was a death in the high-ranking royal family, His Majesty permitted the deceased to be placed there for the religious ceremony. Later, when His Majesty passed away, his body was lying in state in the Dusit Maha Prasad Throne Hall. Thus, it became the tradition to place the body of deceased Kings, and in later periods, deceased Queens and some royal family of highest rank, in this hall.

The hall structure made of brick is paved over with cement mortar. The roof finial is in the shape of the *prasat* or tiered spire. There are 4 layers of redented porticos on the four sides. At the front portico, another covered portico projects into the open space. The Busabok Mala Throne is placed in the middle of this portico, to be used for the occasion of granting audiences to the general public for paying homage.

At the south portico, there is a connecting terrace to the Biman Rataya Pavilion, while in the east, there is a connecting pathway to the Abhorn Bimok Prasad Pavilion. A pathway connects the western portico to the Sala Plueang Khrueng or the dismantling pavilion. Two staircases are flanking the lower front portico, and also, one staircase is on each of the east and west porticos, which were added in the reign of King Rama V.



The Great Stupas or “Maha Chediya Sathan” Seven Buddhist Ceremonial Sites for Consecrating Water

1. “Phra Phutthabat” (Buddha Footprint), Saraburi Province; samples of water from Pasak River, at Tha Rap Subdistrict, included with the water washed over the Buddha Footprint.

2. The Phra Phuttha Chinnarat Vihara, Wat Phra Si Rattana Maha That, Phitsanulok Province; samples of water from Thalay Kaeo Waterfall, Sa (Pond) Kaeo and from Sa Song Hong.

3. Wat Phra Maha That, Mueang Sawankhalok; samples of water from Traphang (Pond) Thong, Traphang Ngoen, Traphang Chang Phueak, Traphang Phoi Si, Soak Chomphu, Bo Kaeo Pond and Bo Thong Pond, Sawankhalok Precinct

4. Phra Pathom Chedi, Nakhon Pathom Province; samples of water from Nakhon Chaisi River, at Bang Kaeo Subdistrict, aerial or rainwater falling on the Phra Pathom Chedi, the Sa Phra Pathom Chedi and Sa Nam Chan.

5. Wat Phra Maha That, Nakhon Si Thammarat Province; samples of water from Wat Na Phra Lan Pond, Wat Sema Chai Pond, Wat Pratu Khao Pond, Khao Mahachai Creek and Bo Pak Nakkharat Pond.

6. Wat Phra That Hariphunchai, Lamphun Province; samples of water from Bo Thip Pond, Mueang Lamphun.

7. Phra That Phanom, Mueang Nakhon Phanom, in the northern Precinct. It is the Great Chedi belonging to the area where the ancient Kingdom of Khottabun once existed.



“Phra Phutthabat” (Buddha Footprint),
Saraburi Province



The Phra Phuttha Chinnarat Vihara,
Wat Phra Si Rattana Maha That, Phitsanulok Province



Wat Phra Maha That, Mueang Sawankhalok, Sukhothai Province



Phra Pathom Chedi, Nakhon Pathom Province



Wat Phra Mahathat, Nakhon Si Thammarat Province



Wat Phra That Hariphunchai, Lamphun Province



Phra That Phanom, Mueang Nakhon Phanom

Water Consecration Ceremony in Ten Precincts in the Reign of King Rama VII

1. Nakhon Sawan Precinct, Sanctification Ceremony took place at Wat Phra Borommathat, Mueang Chai Nat.
2. Phetchabun Precinct, Sanctification Ceremony took place at Wat Mahathat, Mueang Phetchabun.
3. Nakhon Ratchasima Precinct, Sanctification Ceremony took place at Wat Klang, Mueang Nakhonratcha Sima; samples of water from Sa Kaeo, Sa Khwan Than Prasat and Sa Pak Thong Chai
4. Isan Precinct, Sanctification Ceremony took place at Wat Si Thong, Mueang Ubon Ratchathani; samples of water from Tha Ho Chai, Kut Si Mangkhala and Kut Phra Luechai
5. Prachinburi Precinct, Sanctification Ceremony took place at Wat Sothon, Mueang Chachoengsao; samples of water from Sa Maha Chai, Sa Hindat
6. Chanthaburi Precinct, Sanctification Ceremony took place at Wat Phlap, Mueang Chanthaburi; samples of water from Sa Kaeo and Sa Than Narai
7. Pattani Precinct, Sanctification Ceremony took place at Wat Tani Nora Samoson, Mueang Tani; samples of water from Sa Wang Phlai Bua, Bo Thong Pond, Bo Ruesi Pond and Sa Kaeo
8. Phuket Precinct, Sanctification Ceremony took place at Wat Phra Thong, Mueang Thalang; samples of water from To Sae Mountain and Ton Sai Mountain.
9. Chumphon Precinct, Sanctification Ceremony took place at Wat Phra Maha That, Mueang Chaiya; samples of water from various important water sources in many districts.
10. Ratchaburi Precinct, Sanctification Ceremony took place at Wat Phra Maha That, Mueang Phetchaburi.



Wat Klang, Mueang Nakhon Ratchasima



Wat Maha That, Mueang Phetchabun



Wat Phra Borommathat, Mueang Chai Nat



Wat Si Thong, Mueang Ubon Ratchathani



Wat Phlap, Mueang Chanthaburi



Wat Phra Maha That, Mueang Chaiya



Wat Phra Maha That, Mueang Phetchaburi



Phra Siam Deva Dhiraj Image, in the Baisal Daksi Throne Hall



The Statue of His Majesty King Buddha Yod Fa Chulalok (Rama I)



The Deva Sathan of Isvara

Thirteen Important Sanctuaries and Sacred Images

In the Royal Coronation Ceremony of King Rama IX, the paying of homage and offerings were prepared for 13 important sanctuaries and sacred items:

1. Phra Siam Deva Dhiraj Image, in the Baisal Daksi Throne Hall
2. The Statue of His Majesty King Buddha Yod Fa Chulalok (Rama I)
3. The Deva Sathan of Isvara
4. The Deva Sathan of Vishnu
5. The Deva Sathan of Ganesh
6. The Image of the Deity at Ho Chueak
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The Deva Sathan of Ganesh



The Image of the Deity
at Ho Chueak



Phra Lak Mueang
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The Image of Phra Suea
Mueang or Deity of the City



The Image of Phra Kan Chai Si

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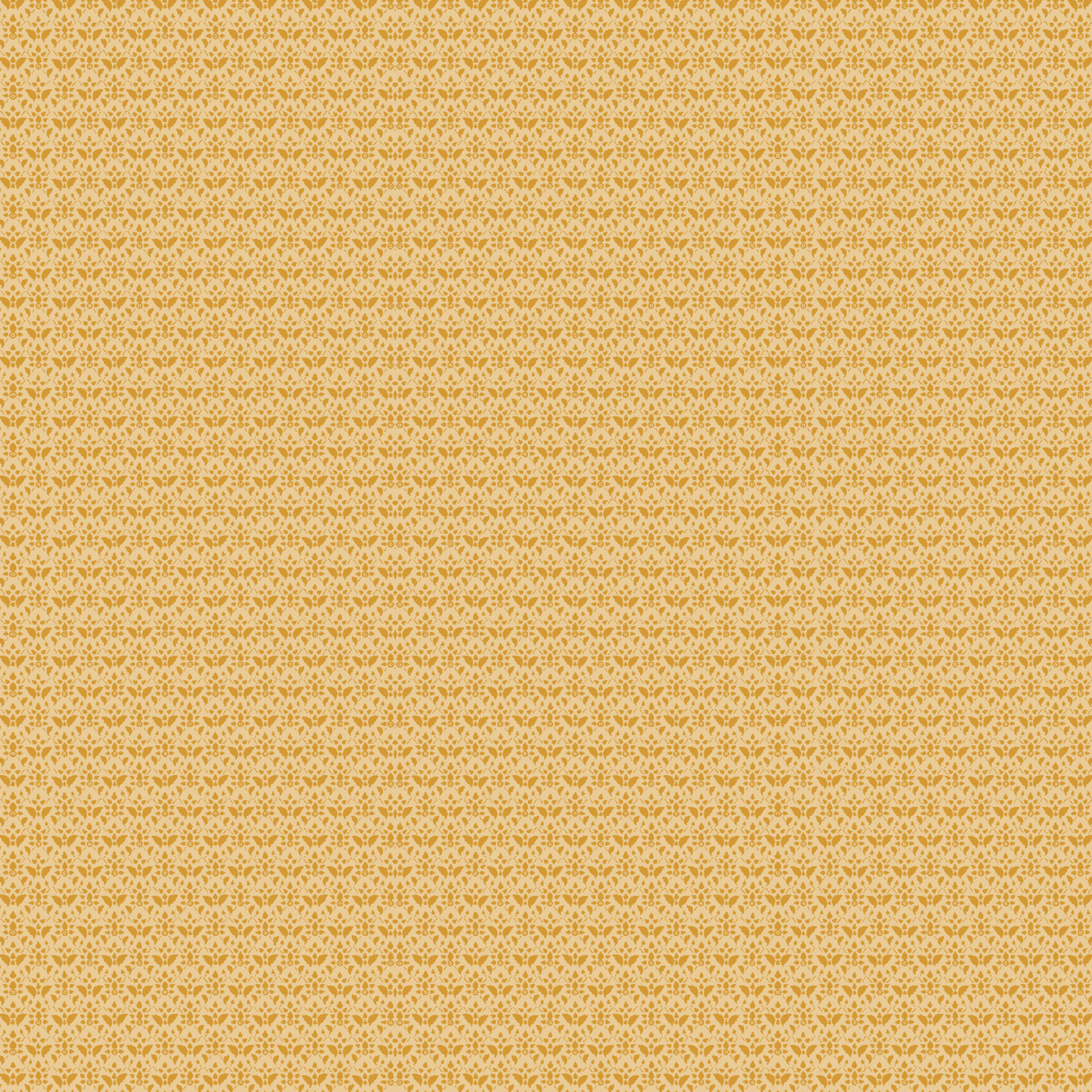
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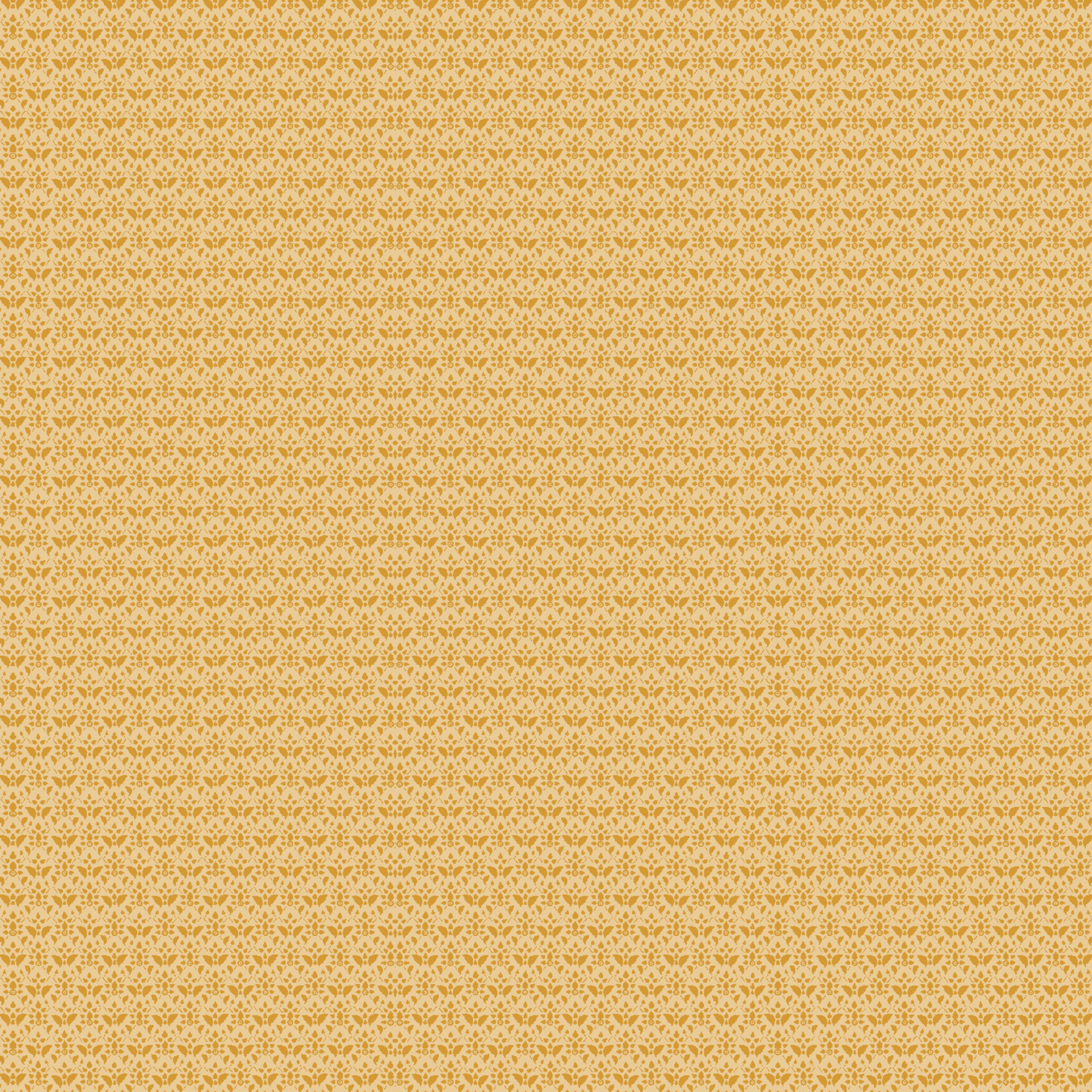
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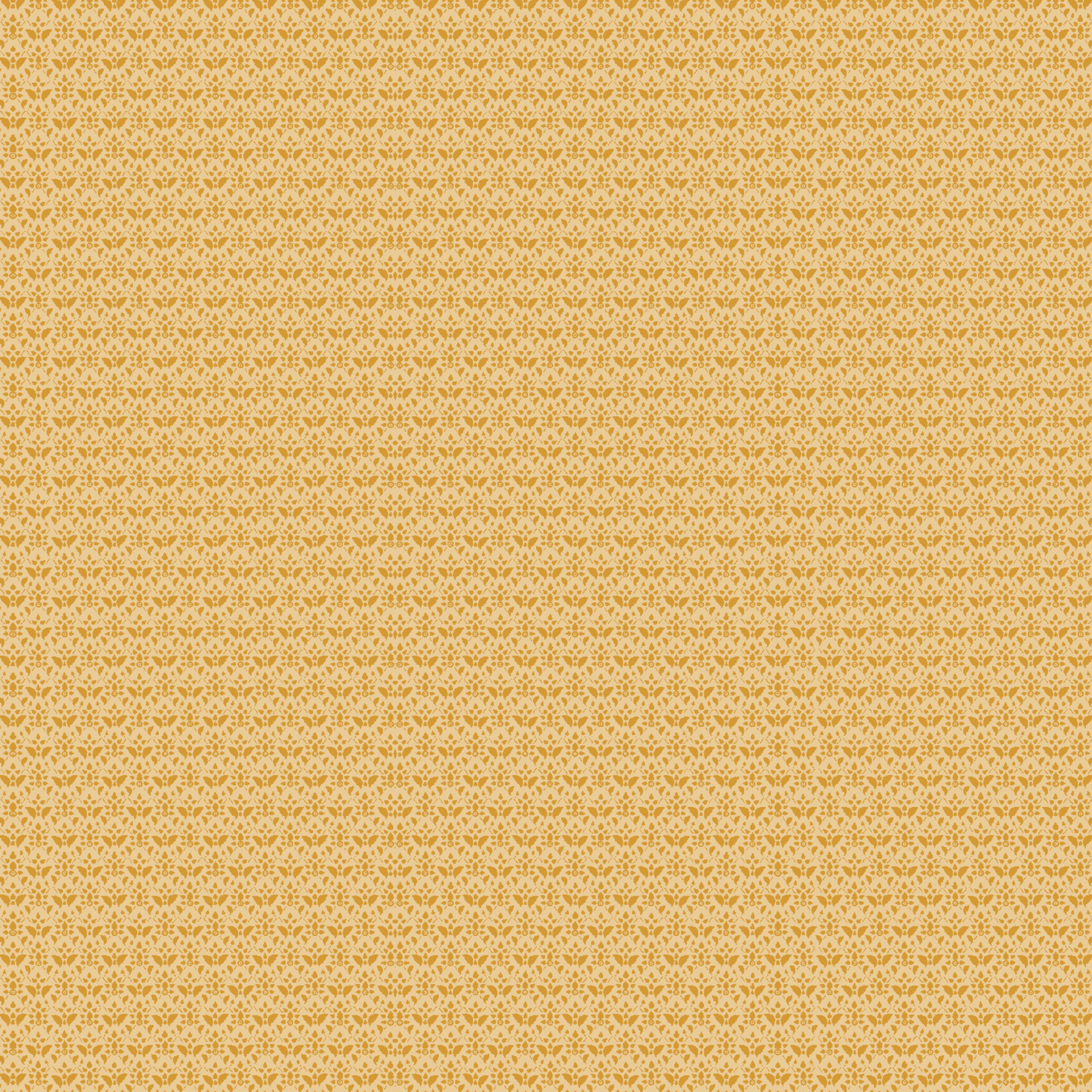
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