



**WAT-STAY PROPOSALS FOR CULTURAL TOURISM, CONSERVATION AND MANAGEMENT  
OF THAILAND'S HISTORIC TEMPLES: THE CASE OF WAT RAKHANGKOSITARAM.**

**By  
Supakit Mulpramook**

**A Thesis Submitted in Partial Fulfillment of the Requirements for the Degree  
DOCTOR OF PHILOSOPHY  
Program of Architectural Heritage Management and Tourism  
(International Program)  
Graduate School  
SILPAKORN UNIVERSITY**

**2009**

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In the past the Buddhist temple or *wat* not only played a key role as religious, educational and cultural centre but also would provide material support to Thai people. Local travelers were able to take shelter and stay overnight in the ubiquitous *wat* throughout the country. However, in modern day Thailand where various types of accommodation from large resort hotels to guesthouses or *homestays* are now commonplace, the role of Thai temples for providing even free accommodation has become obsolete.

It is expected that the number of tourists coming to Thailand is on steady increase and that our tourist industry will continue to blossom. In fact both foreign and domestic tourism is growing, which results in a national distribution of higher income and helps in raising the standard of living. Tourism is a major mechanism, which is currently providing the highest contribution to Thai national income.

In terms of domestic tourism there is great need for effective management by the government sector in order to ensure sustainable development. A highly treasured feature of Thailand’s architectural heritage, Temples have traditionally attracted visitors from home and abroad drawn by their unique beauty, historical and spiritual associations. The author is particularly interested in conducting a feasibility study for using temples as an accommodation center called “*wat-stay*”for sustainable tourism activity that could match or even compete with the popular *homestay* enterprises.

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The cooperation of the participants in this study is gratefully acknowledged. It is my hope the research presented here will be useful to the people involve with Architectural conservation and benefit to sustainable cultural tourism in the future.

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## Chapter 1

### Introduction

#### Statement of significance

Tourism is a major factor in the Thai economy, currently accounting for approximately 6 percent of GDP. International visitors are an important part of Thailand's tourism picture, especially during the peak seasons of December through February and in the European and North American "summer" of June, July and August. International tourists visit Thailand for many reasons: beaches, entertainment, food, and, to a lesser degree, Thailand's rich cultural and architectural heritage.

The typical foreign tourist in Bangkok will visit Wat Phra Kiew and the Grand Palace at Sanam Luang, possibly the nearby National Museum, maybe Vimanmaek Mansion, the former residence of King Rama V, and at an "outer stretch" Muang Boran, the Ancient City south of Bangkok. Some will visit floating markets in Rathchaburi, some the famous palaces in Phetchaburi — Maruekhathaiyawar Palace Phra Nakhon Khiri Historical Park Phra Ram Ratchaniwet — and a very few will go to visit temples.

In the north of Thailand, where emphasis is more clearly on the Lanna cultural heritage, tourists almost inevitably visit ancient Thai temples and wats. These include:

Wat Phrathat Doi Suthep, the most famous temple in the area, standing on Doi Suthep, a hill to the north-west of the city, dating to 1383; Wat Chiang Man: the oldest temple in Chiang Mai dating from the 13th century; Wat Chedi Luang: founded in 1401; and Wat Phra Singh. Located within the city walls, this ancient temple dates back to 1345 and offers an example of classic northern Thai-style architecture. It houses the Phra Singh Buddha, a highly venerated figure, transferred here many years ago from Chiang Rai. This temple is one of the most important temples in the city. Visitors can also take part in meditation classes here at set times.

Although tourism is valued for what it can contribute to the overall economy of Thailand, it is less valued for how it can contribute more specifically to the maintenance of Thai heritage. Thai temples, or "wats," are among the most important part of the cultural heritage of the country. Some of these ancient places of worship are in ruins. These include the famous sites of Sukhothai and Ayutthaya, where tourists and Thai visitors and schoolchildren can see the virtual "skeletons" of ancient preserved buildings, now in ruins. At Wat Phra Kaew and Wat Po, both in the old section of Rattanakosin Island, tourists can see living temples, although temples of a very special variety. Rarely do tourists get to visit the more typical places of Thai veneration and worship. Most tourists would not in fact be able to distinguish between an ancient religious establishment and a modern one.

An opportunity exists to accomplish two things: one, to provide tourists with a more complete experience of Thailand, its Buddhist traditions and its religious architecture; and two, to provide a means by which tourists might help in the protection and preservation of some of Thailand's ancient temples. This is the essence of the proposal set out in this dissertation: the "wat-stay experience."

In Japan, Korea and other countries, the idea of tourists visiting religious institutions for both long and short stays is well accepted. Following age-old traditions, religious complexes welcome visitors who can stay privately or in dormitory-like facilities. Visitors might become a part of the religious community for a short time, meditating with priests or monks and with community members and other visitors. Alternatively, they might simply stay for a short time "soaking up" the rich spiritual experience of Buddhist practice. Sometimes the visitors pay for the privilege of staying; more often, they leave a present to the temple guardians. They might sometimes do chores to help as well.

This modest type of tourism has many positive values. It allows outsiders to gain a very close understanding of another culture and another way of religious veneration. It encourages strangers, both within the temple and from outside, to get to know one another in a deeper way than would otherwise be possible through casual acquaintance. It can sometimes open up an entirely new religious experience for people as well, leading them in a different direction from that which they thought they might take.

From the temple's point of view, visitors add to the overall interest and value of the community. They offer new perspectives and new ways of "seeing" that religious practitioners can use to better understand their own religions and practices. Those within the temple can also experience a sense of sharing, both in terms of culture and ways of devotion. Finally, the visitors themselves can contribute in a financial way to the well-being of the temple and its precincts. Through donations of room and meal charges, tourists and longer visitors will help offset the costs of maintenance for often older temples, including Thai wats. They can contribute through chores and even the possibility of extended maintenance projects focused on the restoration or repair of temples and secondary structures.

### **Purpose and Methodology**

This, then, is the basic idea behind the notion of "wat-stay" — to create a structure and method whereby visitor stays might be incorporated into the operation of Thai temples, especially "heritage temples." Research for this proposal has taken several different directions. These have included library research, field research and especially interviews with knowledgeable persons. The background work has also included personal "stays" at temples in other countries, particularly Korea and Japan, and a close examination of how the system works in those countries. I have also looked at tourism statistics, derived from specialized publications, articles and books, both in Thai and English, on Thai architecture and on Buddhism in Thailand. I have also incorporated my own nearly thirty years of experience as a practicing and supervisory architect to better understand the issues involved, especially in the application of this idea in a realistic way "on the ground."

A key part of this dissertation is the analysis of a particular site for application. For a variety of reasons, the subject chosen has been Wat Rakhangkositaram. Located on the banks of the Chao Phraya River, Wat Rakhangkositaram is an ancient religious institution with a wide range of interesting architecture. The wat includes the principal components of Thai temples, within the context of what is called the Phutthawat (Thai:), or the area which is dedicated to Buddha. These include many of the following:

- Chedi (Thai:) - also known as a stupa, it is mostly seen in the form of a bell-shaped tower, often accessible and covered with gold leaf, containing a relic chamber.
- Prang (Thai:) - the Thai version of Khmer temple towers, mostly seen in temples from the Sukhothai and the Ayutthaya period.
- Ubosoth or Bot (Thai:) - the Ordination Hall and most sacred area of a Wat. Eight Sema stones (Bai Sema, Thai:) mark the consecrated area.
- Viharn (Thai:) - in Thai temples this designates a shrine hall that contains the principal Buddha images; it is the assembly hall where monks and believers congregate.
- Hor Trai (Thai:) - the Temple Library or Scriptures Depository houses the sacred Tipitaka scriptures. Sometimes they are built in the form of a Mondop (Thai:), a cubical-shaped building where the pyramidal roof is carried by columns.
- Sala (Thai:) - an open pavilion providing shade and a place to rest.
- Sala Kan Prian (Thai:) - a large, open hall where lay people can hear sermons or receive religious education. It literally means "Hall, in which monks study for their Prian exam" and is used for saying afternoon prayers.
- Hor Rakang (Thai:) - the bell tower is used for waking the monks and to announce the morning and evening ceremonies.
- Phra Rabieng (Thai:) - a peristyle is sometimes built around the sacred inner area as a cloister.
- Additional buildings can also be found inside the Phuttawat area, depending on local needs, such as a crematorium or a school.

Wat Rakhangkositaram also includes vacant land on which to base a specific design proposal — the “case study” aspect of this dissertation.

The case study involved the application of knowledge obtained through secondary research on Thai wats and religious practice, “temple-stay” programs in other countries, on tourism more generally and on the design of Thai temples. The proposal for Wat Rakhangkositaram includes the design of a visitor-lodging center, including places for meetings and meals, as well as facilities for overnight and longer stays. The case study has further involved an assessment of the impacts on the wat, the receptivity of the temples monks and laypersons and a detailed look at the overall feasibility of the proposal.

The research methods and sources can be broken down into the following components:

#### Documentary research

- Collecting published information on Thai history and architectural history, especially that of religious architecture
- Non-systematic observation of the behaviour of local communities that are involved in Wat Rakhangkositaram as a comparison
- Review of available literature pertaining to cultural or sustainable tourism
- Study of all documents relating to places and activities in Wat Rakhangkositaram from both primary sources and secondary sources, such as diaries, local documents, ancient photographs, maps, reports and related studies
- Collection of the original and ancient information (primary sources) on Wat Rakhangkositaram from national archives

#### Site research

- Site survey of Wat Rakhangkositaram to gather general information of the existing physical landscape and its architectural heritage. Photographing and mapping the site
- Interviews with members of the local community, stakeholders, visitors and local government
- Assessment and analysis of potentials through a review of existing literature.
- Informal analysis of the needs and attitudes of local communities in order to find ways to manage sustainable cultural tourism
- A study of the relationship between communities and their cultural sites by means of a review of their culture, tradition, lifestyles, beliefs, and local knowledge, again based primarily on interviews

#### Data analysis

- Qualitative data analysis  
After obtaining the data from various types of published documents, primary sources, site analysis and information from interviews, comparison of data from various sources was used to form the basis of the working proposal.
- Establishing the hypothesis

The working hypothesis that Thai wats could benefit from a commitment to the “wat-stay” concept is based on both successful practice in other countries and on observations and interviews with both religious leaders and tourism experts. The sources of this information are covered in greater detail in the text of the report.

The project has NOT included questionnaires and data analysis of a quantitative form. Such an approach might be recommended in order to ascertain whether there is indeed a potential user-base for the proposed program: how many people would stay in wats? What have been the success rates in other countries? What kinds of income levels might be represented by potential users or user groups? How long might wat visitors wish to stay? There are also many questions about funding, costs of stays, the desirability of specific charges versus donations that all require further consideration and might be assisted by a more detailed quantitative analysis.

This level of analysis is considered beyond the scope of this dissertation, which has placed primary emphasis on the overall concept of the wat-stay idea and on a particular case study. The strength of this project is in the practical application of an idea in large part tested in other contexts, mostly other countries, and in the specific proposals presented for a wat-stay facility at Wat Rakhangkositaram.

### **Choice of case Study: Wat Rakhangkositaram**

Taking into account all the benefits, the author has selected Wat Rakhangkositaram as the "wat-stay" project model for the following reasons:

1. The temple is located on one of Bangkok's prime tourist areas on the bank of the Chao Phraya River, which is surrounded by various architectural attractions
2. The temple is only minutes away from Ratanakosin Island, Thailand's center for tourism activities
3. Wat Rakhangkositaram's history can be traced back to the reign of King Rama I of the Royal House of Chakri and founder of Ratanakosin (later known as Bangkok)
4. The temple has been popularly known for its sacred amulets of Abbot Somdej Phra Puttajam (Toh Brahmarangsri) of the House of Chakri and founder of Ratanakosin (later known as Bangkok)

### **Site survey and research objectives**

#### **Scope of the study**

- Analysis of temples used for sustainable cultural tourism centres in other countries.
- Physical evidence of the lasting cultural and architectural heritage of Wat Rakhangkositaram
- Consideration of the impacts of tourism on society, economy, and culture
- Consideration of the significance of the cultural heritage of the Wang-Lang local community
- The cultural significance of Wat Rakhangkositaram for the local community
- To propose an interpretative and management plan for "wat-stay" model

## **Thailand and tourism**

The kingdom of Thailand lies in the heart of Southeast Asia, making it a natural gateway to Indochina, Myanmar and Southern China. Its shape and geography divide into four natural regions: the mountains and forest of the North; the rice fields of the Central Plains; the semi-arid farm lands of the Northeast plateau and the tropical islands and long coastline of the southern peninsula. The country comprises 76 provinces that are further divided into districts, sub-districts and villages. Bangkok is the capital city and centre of political, commercial, industrial and cultural activities. It is also the seat of Thailand's revered Royal Family, with His Majesty the King recognised as Head of State, Head of the Armed Forces, Upholder of the Buddhist Religion and Upholder of all Religions.

Thailand is a constitutional monarchy, the present king His Majesty King Bhumibol Adulyadej, or King Rama IX, being the ninth king of the Chakri Dynasty. The King has reigned for more than half a century, making him the longest reigning Thai monarch. Thailand embraces a rich diversity of cultures and traditions forming a people deeply conscious of their country's history and rich cultural legacy. Added to which, it has a tropical climate, enormous areas of varied and stunningly beautiful countryside and coastline and a people renowned for their hospitality. Unsurprisingly the Kingdom is a never-ending source of fascination and pleasure for international visitors.

All travel descriptions of Thailand praise its palaces and temples, the sparkle of gilt decorations on towers and pagodas that stand tall, the multiplicity of edifices resplendent in vivid colours, the giant stone door guards with their threatening faces as well as the splendour of roofs covered with glazed multi-coloured tiles, daring roof spires covered with gold mosaics, and the variety and boldness of roof shapes. When King Chulalongkorn visited Europe in 1897, fairy-tale descriptions of the inconceivable splendour of Thai architecture filled the newspapers. However, a correct impression of the country's architecture was impossible because most writers had not even seen the country and drew on various sources or on their own fantasy. These travel descriptions about the old "Kingdom of Siam" are likewise superficial. Even now, Bangkok is still called the Venice of the East, although this term is no longer appropriate today.

## **Thai architecture and European influences**

The singularity of the national Thai style shows itself in the great temple complexes and palace construction of Bangkok, the characteristic shapes of which catch every visitor's eye. Domestic architecture is much less developed in comparison and, as in all other countries and historical periods, as a rule serves to create a background for splendid public buildings. The construction of palaces, which in Thailand always stood beside temple architecture, first occurred as the construction of living quarters, under the influence of European architecture. Here, where utility and convenience were an issue, Western culture, which stood higher and had

produced significant developments in this field, was victorious. The main building of the handsome Grand Palace in Bangkok, executed in Italian Renaissance style, contains few Thai details and clearly shows that the European architect who designed them did not understand them at all. However, in the end, local building arts gained expression because, upon the current king's order, a Siamese roof was placed onto a wholly European-style building, very much to the advantage of the whole complex. By coincidence, a delightful construction has resulted, in which two wholly distinct stylistic directions have been unified.

Later, however, palaces were built in European style, for example, the summer residence of Bang Pa In, the great palace in Dusit Park, and the palace in Phetchaburi, currently being built under the author's direction. The old palaces of Ayutthaya, Lopburi, Phitsanulok, Sukhothai, and others have been destroyed. The old palace on Phetchaburi Mountain, built by King Mongkut, has a Thai section, but is otherwise constructed in European style. The Thai parts of the Grand Palace in Bangkok have interesting elements to see, but are heavily guarded.

### **Traditional Thai religious architecture**

In contrast to these palace constructions, the hieratic art of temple building, which had to overcome no new assignments, has remained fully, and in the broadest sense, on its old course. Even here, the influence of European art is not absent, but in comparison to all constructions is infinitely small. We might recall here the small wat in Bang Pa In built in the shape of a Gothic church. In Bangkok, in the cemeteries of Wat Ratchabophit, Wat Phra Yuravong (Wat Prayunawong), Noranat, and others, there are *phra chedi* in Gothic and Renaissance styles but these are exceptions. If one wishes to capture and describe the unique characteristics of Thai art, it is no doubt much more gratifying to study temple complexes than domestic architecture. When the palace buildings maintain their original style, they speak the same language of forms as the temples. They display the same building elements, same techniques, and same hieratic decorations, differing only in overall layout and purpose.

### **Temples (wat) in Bangkok**

As will be seen in the following historical over-views, many provincial examples of Thai traditional temples have been long destroyed. Bangkok is given primary consideration in this study because the finest and richest temple complexes are situated there. This preponderance has a certain historical justification because after the destruction of a capital the new capital's temples were built according to the old ground plans and, in part, even had the same names. All the architecture of Siam has developed in constant integration. In respect to their building forms, Burma and Cambodia stand very close to Siamese art. Although each of these countries has characteristic deviations, all three belong to a single group from the viewpoint of art history, at least in present times. In Burma and Cambodia, which have lost their political independence, the national building art lacks the support of a national

government. Siam is the only kingdom in the tropics that has maintained its independence.

Today Bangkok is by far Thailand's largest city. Its temple complexes are the most richly developed in the country. If they are of a comparatively recent date, this does not diminish their significance because, in general, old traditions have been followed. The style of the temple complexes corresponds with the best old models. Phetchaburi, which has many old and well-preserved temples, is also fortunate in its surviving buildings. This smaller city about two hours to the south of Bangkok remained free from enemies during the last great Burmese incursion, to which Ayuthaya fell victim in 1767, as did Rachaburi, situated much further to the north on the peninsula.

### **The Function of Thai temples**

Buddhist temples are not only religious buildings like Christian churches or other places of worship but are also monastery complexes, providing lodgings to Buddhist monks. Thus, we see that every temple consists of monks' living quarters and, separated usually by a wall, the actual wat itself containing the religious buildings. The wat in Thailand today represents what the *vihara* were in India, in popular speech also called *wham* (in Pali and Sanskrit, *arama*). Even today, a complete temple complex is called a *vihan*, although meanwhile the name has been transferred to a single religious building as will be discussed later.

Thai wats derive their origins from the Indian *vihara*, but nevertheless the whole complex has over time become larger and multifarious. In early Buddhist times it was always erected outside the city. According to Buddhist rules, monks should only look for shelter in the shade of forest trees. If a monastery is offered to them as a dwelling place, they can only live in it on the condition that they regard such sheltering buildings as an *adrecka-labha*, that is, as a treasure that has come to them by coincidence, and the possession of which they are not entitled to. From this originates the old custom of building a monastery under trees or in the forest, in order to come as close as possible to the prescribed shelter under trees.

From ancient times building a temple, just like building a *phra chedi*, was considered a merit-earning work. Every devout Buddhist could have such an edifice built at his own expense. The following distinctions are made according to the class of the founder:

1. *Wat Luang*, founded by the king
2. *Wat Chao*, founded by princes
3. *Wat Khun nang*, founded by the civil service nobility, and
4. *Wat Ratsadon*, founded by commoners.

According to the founder's class and means a *wat* is more or less splendidly built, and it is esteemed in proportion to this. But other factors also play a role, for example, temples with especially miraculous or efficacious Buddha images, temples

with an imprint of the Buddha's foot, or a famous *phra chedi* that contain special relics.

### **Temple maintenance**

A wat's founder usually takes on its maintenance. Temples whose founders have died deteriorate over the years, and dilapidated and one often meets with crumbling complexes. As is known, decay progresses rapidly in the tropic, where the great enemies to buildings are plant growth and the rainy season. Among the plants it is especially the holy fig tree that shoots roots everywhere and which, in a short time, destroy the building onto which its roots have become affixed. It is unfortunate that little is done to maintain these temples, only royal wats are taken care of by the state and renovated from time to time, but even among these complexes many are in need of repair.

Already in 1636, the European visitor Schouten wrote that a great deal of the king's significant income was used to maintain wats, even that it was the first expense. The reluctance to do anything for a temple building begun by someone else is so great that many wats, the founder of which died before its completion, were abandoned and left unfinished. Religious grounds cannot be used here as an excuse because it is also considered a meritorious act to repair wats and *phra chedi*. Time and again the old historical texts report that old kings renovated this or the other wat. Even then, there are a few distinguished noble families who, in the interests of family tradition, provide continual care to the temple complexes they founded. Wat Phra Yuravong (Wat Prayunawong) and Wat Chakravat are to be cited as the first examples.

### **Significance of temple establishment**

If a *wat* was built to earn merit, this is usually expressed in the name of the building, for example, Wat Ratbuna (*rat* means king, *buns* means good deed). Temples usually bear their founders' names, for example, Wat Mongkut Krasat, founded by King Mongkut (*Kasat* meaning king), and, similarly, Wat Bencha (*bencha* meaning five), founded by the fifth king of the Chakri dynasty. For royal foundations, the word *ratcha* (also meaning king) is often connected to the name, as in the designations Ratchabophit, Ratchapradit, Ratchaorot, Rachathivat, and Rathanatda. Temples are also named after the Buddha image they contain, for example, Wat Phra Kaeo (Keo) in the Grand Palace, Bangkok. Temples that house the main relics of a city have the name Wat Mahathat, as for example in Phetchaburi, Bangkok, and other places. Now and then, the original name was changed after the installation of a Buddha statue, the name of which goes to the whole complex. For example, the temple of Wat Phra Chieng, built by King Phayu, today retains the name Wat Phra Singha for the Buddha statue placed in it.

Early on, the custom had already taken root to place the founder's remains in a *phra chedi* in his temple. Usually the edifice is built while the person is living, in a distinct place, mostly on the main axis of the *bot*, as is the case in Wat Bun

Siri Ammat and Wat Kruavan in Bangkok. Thus, the temple became a tomb or monument to the memory of its founder. It also happened that the founder built such a tomb for his father. According to the records of *Yonok*, King Phayu had a temple built for his late father Phra Chao Kam Fu in 1340. This was in Chiang Mai, where he was cremated and a *phra chedi* was also built. Another example according to the same source: "In the year 1487, King Tilokarat of Chiang Mai died. His nephew, King Prayot of Chiang Mai, built a temple for him with a *phra chedi* [Wat Photharam in Chiang Mai in which the bones of the dead king were placed]" (*Phongsavadan Yonok* II, 25). In Bangkok, King Chulalongkorn completed Wat Ratchapradit where he placed the cremated remains of his father, King Chom Klao, in the *choranam*. Wat Theptidaram and Wat Ratchanatda were founded in memory of the king's niece and nephew and so on.

As was sometimes the case in Europe, where a church owes its building to a vow made in the case of a fortuitous event, we find a similar story in the history of northern Thailand:

"In 1288, a high priest named Kasyapa came with a great following of monks to Chiang Mai. King Phra Chao Meng Rai gave him a garden as his lodgings. He had erected two seated Buddha statues and three standing ones as tall as the king himself. When the latter wanted to start a military campaign against the King of Honsavada (Pegu), he made a vow that if the Mon king subjected himself, he would build a *maha whan* for these statues and a *wat* for Kasyapa. When he returned victorious, he brought five hundred Mon craftsmen and workers with him as tribute from the King of Pegu. He then built the temple and named it for its architect, Wat Kathom."

This was in many respects a remarkable report. First, it clearly states that skilled builders were given as tribute. It is evident that they would build in the style of their homeland. Moreover, there is the fact that the king so greatly honoured the architect that he decided to name the new temple after him. These facts both seem to imply that in past times the Mon dominated the Siamese in architecture. That the name of the architect was given to the temple is not a unique case. Another account reports: "In 1479, the King of Chiang Mai had the great *phra chedi luang* of the City of Chiang Mai renovated by an architect named Mon Dam Prakot. This architect first went to Ceylon to sketch the Loha Prasat and the Rattanamali Chedi as examples for the renovation work." "The *phra chedi* was restored," the text continues: "for this they built a shelter for the Phra Keo (Kaeo) Buddha statue (now in Wat Phra Keo in Bangkok) following the example of the Loha Prasat in Ceylon. Both edifices were erected in Wat Ratchakut in Chiang Mai."

Temples were also built to commemorate an event and to mark memorable places. Thus, in 1423, King Phra Boromma Trailokanad had a temple built at the cremation site of the founder of the first dynasty, Phra Chao U-Thong (1352) to which he gave the name Wat Phra Ram (that king also having the title Phra Rama Thibodi). In 1389, King Somdet Phra Chao Sen Muang Ma of Chiang Mai founded a temple at the place where he was born. He called it Wat Phung. Another example for erecting temples to mark events is given by Queen Nang Chama Thevi, who rested during her

journey from Lopburi to Chiang Mai, and had a temple built in that place as a memorial.

His story reports as follows:

"When the Queen stopped during a journey from Lavo (Lopburi) on the Chiang Thong bank of the Ping River near the town of Muang Hot, she decided to remain some time there before continuing her journey to Muang Lamphun. However, so as to find a resting-place that would bring her luck, she had an archer launch an arrow in a northern direction. Where the arrow struck the ground, she had a large *phra chedi* built in which they placed Phra Borommathat (relics). For this they built a temple with a *hot*, *vihan*, *sala*, *kambari*, *kudi song*, *sala phak*, and *sanam*. She then had a standing Buddha statue case built as tall as she herself and installed the Phra Borommathat there. She placed the Buddha statue in the temple. It later became famous for miraculously healing the ill. The people called it *Phraya*, and it has kept this name to this day. The *phraya* and other dignitaries of the king's following also had Buddha statue cases erected. The temple, however, was called Wat Lavo (after the city from which the Queen came). The temple preserves this name today."

Very often a *phra chedi* is first built as a memorial and then a *vihan*, along with the other buildings required for founding the temple. Hence, the *phra chedi* indicates the exact spot at which the event took place in whose memory the *wat* has been founded. Examples include a birthplace, a deathbed, the cremation field of a king or of members of the royal family, or sometimes the place where a ruler died an unnatural death. As mentioned above, in 1340 a *wat* with a *phra chedi* was built for King Phra Chao Kam Fu who died whilst bathing. In the place where both Princes Chao Keo and Chao Thai died of cholera, King Phra Chao U-Thong built a *wat* with a *phra chedi* that he called Wat Pa Keo (for the name of the older prince) over the cremation field.

Another notable example worth mentioning is the foundation of Wat Sop Savan because it offers significant testimony to the courageous and martial spirit of the Thai people. The *Phongsavadan Krung Kao* records: "In 1543, the King of Hongsavadi (Pegu) marched against King Somdet Chakkraphat of Siam with a powerful army.

When the capital was in view, the enemy armies clashed. During the skirmish the Siamese Queen Somdet Surichthai was killed by the Prince of Phrae (a Lao princely state), whom she had opposed upon her war elephant, in a clash between two elephants. When the King of Hongsavadi gave up the siege of the City of Ayutthaya for lack of food and marched off, the king had the body of his spouse cremated and at the place built a temple with a *phra chedi*. This temple was called Sop Savan."

Miraculous apparitions can also lead to the founding of a temple. Here is one example from history:

“In 1384, King Ramesuen (of Ayutthaya) saw in the east of the Phra Thinang Mangkhala Phisek palace a flicker like that emanating from a glowing Phra Borommathat (relic). He ordered a post hammered in the ground at this spot. Soon thereafter he ordered there the building of Wat Mahathat with a *phra chedi*, forty-four meters high.”

It also occurs that *wats* are founded to commemorate a victory. In Bangkok, there is Wat Chana Songkhram (*chana*; gain victory, *songkhram*; war). The founder of the present dynasty built this temple to commemorate his victory over the Burmese. Even today, the monks say that he first built the interior part of the *bot* and after later victories enlarged it into its present size. This *bot* is completely undecorated. Utterly bare and bleak pillars and walls rise up, recalling those warlike times when there was no money to practice the arts. Victorious generals returning home from the battles of Khamen built Wat Chakkravat (Samplum) to commemorate their recently won victory." At that time they also built the magnificent *phra prang*, the spire of which is decorated with green stones from Cambodia.

In the same vein, in 1476, Wat Chom Phi Lieng in Lamphang (a kingdom tributary to Chiang Mai) was expanded to commemorate victory over the army of Ayutthaya. It received the new name Wat Chom Phung Chaiya Mongkhon, which also refers to the victory.

### **Wat-stay: Objectives and Hypothesis**

Since most famous temples or *wats* in Bangkok are located in prime tourism zones, the “wat-stay” project has such promising potential that it could very well be a new form of “conservation tourism” and thus create a new market for the tourism business as a whole. It is the argument of this dissertation that the project will also help promote conservation of architectural and historical heritage for sustainable tourism. The research aims to study the development of “wat-stay” from past to present and the possibility of creating a new form of tourism activity that could compete with or even become as popular as the “home-stay” business. The potential benefits are as follows:

- To promote tourism activities in places of cultural importance
- To manage and redistribute income from tourism to be used for the temple's restoration and improvement of its environment and landscape
- To foster knowledge on culture and religion for the culture lovers and tourists alike
- To provide an alternative tourism activity to tourists
- To manage and increase financial benefits for the temples
- To transform the temple into a new center for cultural tourism and part of a network

This research is to study the appropriate “watstay” (templestay) model in the prime area of Bangkok’s tourism business. The hypothesis is to show how a temple

like this can play a key role for cultural heritage, architectural conservation and sustainable tourism.

### **The wat-stay case-study:**

**Wat Rakhangkhositaram Woramahavihara (Wat Rakhang)** is situated on the Thonburi side of the Chao Phya River, opposite Tha Chang Wang Luang Pier. Wat Rakhangkhositaram was originally called Wat Bang Wa Yai and was an ancient temple built during the Ayutthaya Period. King Taksin raised its status to that of a royal temple and had it used as the site of a Buddhist council to recompile the *tripitaka*. In the First Reign, an ancient bell was discovered on the temple grounds and since that time the temple has been known as Wat Rakhang, or the Temple of the Bell. King Rama I had the bell, which had good tone, removed to Wat Phrasirattana Sassadaram.

The important buildings include the Golden Palace, where King Taksin and the Supreme Patriarch (Sri) resided, and the phra *ubosot* and *tripitaka* tower built in the first reign and decorated with murals.

A building in Wat Rakhangkhositaram that is considered a beautiful example of Thai architecture is the *tripitaka* tower. Originally, this tower was in the middle of a pond that was dug behind the *phra ubosot*. The tower consists of three identical structures built from timber removed from a palace in which King Rama I had resided before ascending to the throne. The outside walls are painted with red ochre while the inside walls are covered with murals depicting daily life of that time painted by Acharn Nak. The door panels are decorated with *lai rod nam* designs and beautiful carvings. There are also the large *tripitaka* bookcases dating from the Ayutthaya Period in the north and south rooms.

Traditionally, the Buddhist temple or wat not only played a key role - be it religious, educational or cultural - in Thai people's way of life, but also provided worldly as well as spiritual support. Local travellers often found themselves taking shelter and staying overnight in the ubiquitous wat throughout the country. However, in modern day Thailand where various types of accommodation are widespread, from hotels to guesthouses and resorts to homestays, the role of the temple in providing free accommodation has become of lesser importance, if not obsolete.

Wat Rakhangkhositaram has been selected for the ‘applied’ aspect of this proposal for several reasons. These include: its location near the Chao Phraya River and at the historic center of Rattankosin Island; its proximity to guest houses and small hotels in the Banglampoo area; the quality of its existing architecture; its long history and association with Thai royalty; the interest of some of the religious community in the idea of the “wat-stay” idea; the existence of a large parcel of land adjacent to the wat complex that might serve as a location for a wat-stay facility. It is hoped that this hypothetical project might provide a genuine model for future development, either at Wat Rakhangkhositaram or at another comparable temple site.

My true dream is to make the wat-stay idea a reality and that this dissertation represents just a first step in this direction.

## **Chapter 10**

### **Management Plan for Wat Rakhangkositaram**

Consideration of the architectural significance and physical condition of Wat Rakhangkositaram Mahavoraviharn has revealed that the current architecture and landscape are appropriate for the Watstay function in that it is close to the inner Rattanakosin Island historical center, but sound promotion is needed to create better understanding among visitors. Some buildings are not used appropriately, while others are in poor condition. It is expedient to establish and apply the management plan to transform the architecture and landscape of Wat Rakhangkositaram to render the Watstay project feasible, to foster cultural and spiritual tourism and to ensure a sustainable way of life for local residents.

Currently, the area covered by the case study is under the care of the Wat Rakhangkositaram Committee and under the supervision of the Office of Buddhism, which is affiliated with the Office of the Prime Minister.

#### **Management criteria for the treatment of Wat Rakhangkositaram**

The criteria for the treatment of Wat Rakhangkositaram cultural heritage management are aimed at conserving its cultural heritage for present and future generations. Whilst there are many cultural assets in this temple, many of them are at risk of loss either through physical destruction or loss of knowledge. However, the creation of new heritage elements is not strange as people have always produced and will continue to produce tangible and intangible assets, each of which is unique and nonrenewable since each heritage is created under a special set of social, cultural, and economic circumstances. When we say that we cannot conserve everything, it does not mean only the oldest, the best, the most famous, or the icon cultural heritage needs to be conserved. The most representative samples of humanity's cultural heritage that reflect normal everyday life, values, or traditions also need to be conserved. In addition, the age of those representative samples is less important than the value of the asset being conserved. Consequently, cultural heritage management seeks to establish a formal system of identifying samples of heritage and conserving them for present and future generations.

#### **Monastery Zoning**

Cultural heritage management involves more than just the conservation of tangible assets. It also recognizes that intangible heritage, cultural practices, beliefs, customs associated with worship, and other expressions of cultural traditions embodied in such things must be protected.

Therefore, the researcher would like to suggest a proper management plan which aims mainly to conserve the significance of cultural and spiritual tourism and convert Wat Rakhangkositaram in the form of a sustainable Watstay project.

Generally, the grounds of a Thai Buddhist monastery (Wat) are divided into three segments namely:

- 1. The Sungkawat area**
- 2. The Phutawat area**
- 3. The Thoraneesong area**

Each serves a different purpose or function. To create a Watstay project, the monastery needs to add two more areas: a visitors' area and a residential area for tourists. The researcher would like to suggest the creation of five zones of land use, as follows:

- 1. Visitors' or Tourists' zone**
- 2. Tourists' Residential zone**
- 3. Sungkawat zone**
- 4. Phutawat zone**
- 5. Thoraneesong zone**

#### **1. Visitors' or Tourists' zone**

The aim of a service for visitors or tourists should be to design facilities that will allow an enjoyable and comfortable visit for the majority of visitors. The center proposed here includes both service areas and an interpretative area, but the techniques involved would be the same whatever the style of development. In its overall conception, the visitors' service zone should meet or exceed the expectations of visitors. In short, a visitors' service zone is like a piece of theater; it constitutes the sum of the buildings, its location, content and the visitors or tourists and staff within it.

The researcher proposes to use the front area of Wat Rakhangkositaram, which is close to the main gate on Arun Ammarin Rd. This area is in the Thoraneesong Zone and at present is used as a parking area. In this location, it is convenient for visitors because it is quite close to the main entrance of Wat Rakhangkositaram, which the majority of visitors and tourists use for transportation by car. Most tourists who visit Ratanakosin Island can easily cross the river from Tha Chang pier to visit Wat Rakhangkositaram.

At present, since there is no specific building in this area, the researcher suggests erecting a new building as a center for visitors or tourists. The center should include the following facilities:

## **Reception and Information Area**

The Reception and Information Area will be the first place that gives them background knowledge before visiting Wat Rakhangkositaram. There will be an information center for daily tourists and a registration office for the Watstay program.

Furthermore, there should be a manual for Wat Rakhangkositaram, i.e. a map of the site and a small interpretation brochure for the use of visitors while visiting Wat Rakhangkositaram.

## **Visitor Orientation Center**

Tourists who come to join the Watstay program need to attend an orientation session to acquire basic knowledge about Wat Rakhangkositaram in order to prepare them in terms of the right understanding regarding the details of the program, including what they “can” or “cannot” do. This is a “must” process that the tourists who join the Watstay program need to attend.

## **Dressing Room**

From the study, there are rules forbidding visitors or tourists to dress inappropriately when entering certain areas of the temple. Consequently, there is one kind of business outside the temple, i.e. proper clothes for rent. Many visitors change into rented clothes, or their own clothes, at the footpath beside the temple, which may cause ‘visual pollution’.

Thus, a dressing room should serve both as a place to change into the appropriate clothing free of charge and as a dressing room. If possible, Thai traditional dress may be offered for tourists to change into in order to take photos of themselves to keep as a souvenir. This should be another step in the interpretation process.

## **Food**

Food and drink areas are places for tourists to rest before or after visiting the monastery, so it should be located somewhere that is conspicuous and easily accessible. The center should provide comfortable and convenient areas, both indoors and outdoors, to serve food, snacks and drinks to tourists. Seating in this area should be arranged in an appropriate and convenient manner for tourists to discuss, exchange opinions, or simply engage in conversation in case there are co-learning program or seminars. Waiters and waitresses should be dressed in traditional Thai dress that replicates the fashion of the early Ratanakosin period. This is yet another step in the interpretation process.

## **Exhibition and Mini Museum**

The tourist center should have an exhibition space and mini museum to display the significance of the cultural and architectural heritage of Wat Rakhangkositaram, the details of points of interest in the area around Ko Rattanakosin, showing landmarks, museums, shopping areas and transportation hubs.

## **Souvenir Shop**

The souvenir shop should be located in the same building as the tourist center. Local people can be involved in this part by selling local products as souvenirs to visitors. In the souvenir shop itself, there should be a sufficient number of well designed, durable and conveniently placed trash receptacles throughout the site. Furthermore, there should be a shop selling printed materials and books about Wat Rakhangkositaram, Somdet Tho and the famous Somdet amulet of Wat Rakhangkositaram, as well as postcards, brochures, etc., with easily understandable content, in Thai, English, Japanese, and Chinese because these are main languages spoken in the world of global tourism.

## **Toilets**

Toilets should be available and adequate number of men and women. The toilets should be located near the entrance and tourist orientation center for the visitors to rest before or after visit the monastery. Public toilets should be clearly identified using standard international graphic symbols. The donation box should be put in front of the toilets to collect money for use of these facilities. This helps to pay for the maintenance and for keeping the lavatory to be clean properly. Public toilets should be clearly identified using standard international graphic symbols.<sup>1</sup>

## **Parking area**

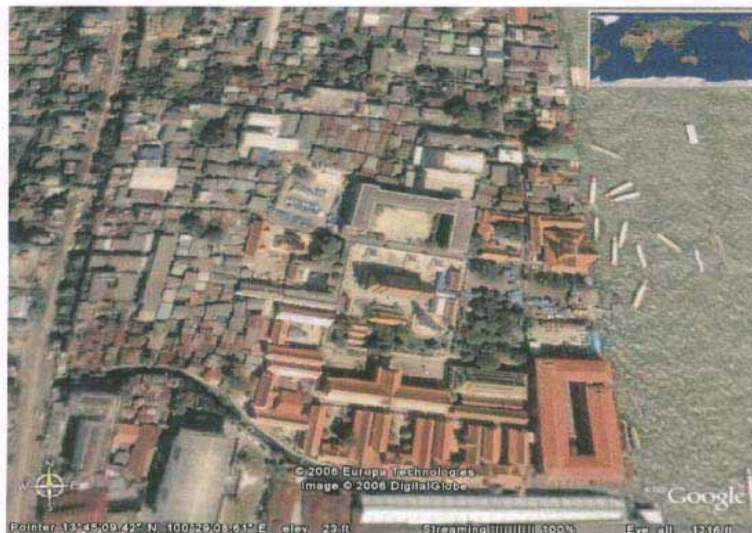
Currently, there is a parking lot in the entrance area in front of the temple as well as a private car parking service nearby. Moreover, some cars can park on Arun Amarin Rd. from 9.00 to 16.30, so there should not be any parking problems when people come to visit Wat Rakhangkositarom by private car.

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<sup>1</sup> The ICOMOS International Committee on Cultural Tourism, 2 ed., Cultural

tourism; tourism at world

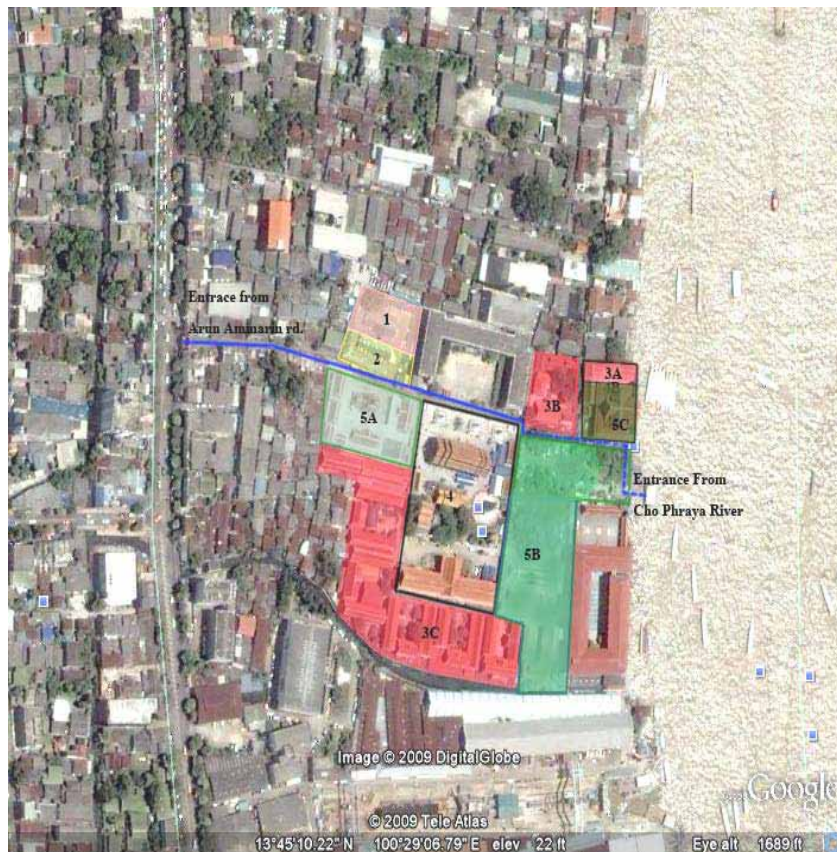
heritage site: the site manager's handbook, ( Madrid: the IOMOS international committee, 1994),



**Figure 161:** Aerial photograph of *Wat Rakhangkositaram* showing all the buildings in the heritage site



**Figure 162:** Aerial view showing the connection between *Wat Rakhangkositaram*, *Ko Rattanakosin* and *Wang Lang* community.



**Figure 163:** Aerial photograph and zoning classification of land use

- 1) Visitor or tourist zone (new)
- 2) Tourist residential zone (new)
- 3) Sangkawat zone (existing)
  - A. Kana 1
  - B. Kana 2
  - C. Kan 3-9
- 4) Phuthawat zone (existing)
- 5) Thoraneesong zone (existing)
  - A. Funeral ceremony building
  - B. Riverside monastic garden

Remark : (existing) The original monastery architectural heritage  
 (new) The proposed new architecture to fulfill the Watstay Project



**Figure 164:** *Wat Rhakangkositaram*  
Main entrance gate



**Figure 165 :** New car park area from *Arun Ammarin Rd.*



**Figure 166:** *Wat Rakhangkositaram* pier  
where tourists from *Ko Ratanakosin* cross  
the river to visit the monastery



**Figure 167:** The statue of sailor  
which is symbolic of *Wat Rakhangkositaram*



**Figure 168:** *Trok Watrakang Kositaram*  
connected to *Trok Wang Lang*



**Figure 169:** View of *Wat Rakhang* pier,  
from the monastery

## 2. Tourist Residential Zone

Since the Watstay program provides for tourists staying overnight in the monastery, the temple has to prepare an area and accommodation to complete the program. The researcher suggests utilizing the present parking area, which is in the Thoraneesong zone, and transforming it into a tourist center and a residential zone for tourists wishing to stay over. There are many functions for this zone, which should consist of the following:

### Reception and Registration Area

This will be the first area visitors entering the Wat stay program will encounter; located at the main entrance, it will consist of a reception hall for information and registration, and the area should provide a waiting space for tour groups, public telephones and lavatories.



**Figure 170:** Reception and Registration Area at Chisyaku-in Temple in Kyoto,



**Figure 171:** A monk at work on the of a group of students and professor from *Silpakorn* University



**Figure 172:** The group of tourist is waiting At reception area



**Figure 173:** At reception area and register

## Rooms and Facilities

In the residential zone will provide the room for tourist who come to attend Watstay program. The room should decorate in temporary Thai traditional style by using local materials and decorative arts. All of the tourist will sleep on the floor for the monastery would not provide any beds for them there are only mattress available but anyway there are toilets in each every room for tourist's convenient, and each room has the individual balcony for fresh air and personal relaxation.



**Figure 174:** Typical type of room for temple-stay program in temple in Kyoto, Japan. decorated in traditional Japanese style.



**Figure 175:** The washing use as the public purpose

## Food

The Watstay program will provide room and board during the entire program, which will include breakfast, lunch and dinner in the dining room on the second floor of the multipurpose hall in the residential zone.



**Figure 176:** Breakfast, lunch, and dinner, are Provided in entire Temple stay program in Kyoto, Japan



**Figure 177:** Tourist residential was built for temple stay program in temple,

**Classrooms**

The Watstay program not only teaches meditation for spiritual tourism but also provides classes in Thai cultural appreciation, including for example Thai classical music, Thai classical dance (runwong), Thai traditional massage and also Thai cooking. Consequently, such a program needs classrooms for each activity, so a Watstay program will provide such rooms for each area of interest. This area should be on the ground floor of the tourists' residential building, thereby making it convenient for tourists to attend classes in the evening.



**Plate 8:** Watstay program teach meditation tourists by *arjarn* (master) to find the way to rest their mind and create happiness from inside.

8.1: Standing meditation

8.2: Sitting Meditation

8.3: Meditation class teach by monks



**Figure 178:** In the class on tradition and to tourists, such as Thai traditional cooking cultures there are variety courses offered



**Figure 179:** Tourist enjoy practicing Cooking by themselves



**Figure 180:** Tourists will get experience in the Thai traditional massage class



**Figure 181:** Thai cooking using old- fashioned traditional Thai kitchenware

### 3. Sungkawat Zone

As a rule, the monks' dwellings constitute the first part of the wat to be built. With their strict seclusion, they comply with basic Buddhist precepts. The community of monks, not the community of laymen, constitutes the third element of the Buddhist trinity. While entry into Buddhism does not contain a ceremony similar to Christian baptism, certain celebrations are prescribed for acceptance into the monastic community. The borders of the lay community are not strictly demarcated; there is no tendency whatsoever to suppress other religions. The king of Siam's tolerance is well known. Kings Mongkut and Chulalongkorn very generously donated land to build churches, temples, and mosques to other religious communities.

With few exceptions, Siamese temples contain special monks' quarters that must not, as a rule, contain religious buildings. An exception is Wat Phra Keo, which lies within the walls of the Grand Palace. According to old laws, it is not acceptable that monks live within palace walls. When King Phaya Tak built his palace in the City of Thonburi, Wat Thaitalat (Molilok) fell within the enclosure wall and the monks had to leave the Wat. In Wat Sisanphet in Ayutthaya, which took the place of present-day Wat Phra Keo as a palace temple, there were no monks' quarters. Wooden chapels, built on rafts on the water, the so-called *bot nam*, constitute another exception.

The size of the monks' quarters corresponds, of course, to the size of the wat. According to Bastian, the reports of the Prussian Expedition of 1862, and accounts of French missionaries, formerly the number of monks must have been very large. Since that time, the number has declined in all temples, except in Wat Samplum. If the monks' quarters overflow with monks, then those that exceed their capacity must sleep in the religious buildings. This sometimes happens in any case to protect especially valuable Buddha statues or temple utensils from theft. If there are too many monks in a wat, sometimes several of them, thirty to forty, gather to arrange the founding of a new temple and request a well-to-do layman of high standing to build a wat for them. The first and most necessary requirement, then, is the building of dwelling-places to house the monks.

Because some wats house hundreds of monks, real streets, which have a chess-board-like design, are cut to place the many small buildings. The streets, equipped for pedestrian traffic only, are at least seven meters wide. In the middle, an elevated way is covered with bricks joined on the top by a layer of cement. These streets are sometimes covered with large stone slabs. This is necessary because the monks' quarters are not yet equipped with drainage canals and, therefore, water collects during the rainy season.

The monks' quarters (*kuti*) lie in the southernmost section of the actual wat, but exceptions do occur. As a rule, the quarters must lie to the right side of the principal Buddha image in the *bot*. Because this statue faces east, it follows that the monks' dwellings must be situated in the south. During recent times, however, it has

happened that they have been placed in the east. The southern position is found in Wat Mahathat, Wat Chana Songkhram, Wat Ratchaburana, Wat Suthat, Wat Pho, and

many others. Examples of the eastern position are found in Wat Rangsit, Wat Bovoranivet, Wat Ratchapradit, and Wat Saket. There is only a single example of a northern position, that of the monks' quarters in Wat Mahan, in which the Buddha statue also stands in a different place.

The ordinary position to the right of the Buddha image is based on the following belief. If the monks' dwellings lie opposite the statue, then the monks die a sudden and premature death (*morana*). If they lie in the back of the statue, then conflict will erupt in the monastic community. If they lie on the left-hand side, then serious illnesses will spread among the monks. Only the right side is correct, because if this rule is followed, health, welfare, and unity (*sukha*). To escape evil influence, it is also the custom that no dwelling unit be built nearer to the Buddha statue than three *sen* (120 meters). In recent times, however, these, like many other rules, have lapsed into oblivion. One now finds that the position of the monks' quarters in respect to the principal Buddha statue has not been considered at all in many wats. Thus, in Wat Samokreng the dwellings are positioned directly in front of the statue; in Wat Noranat to the left and in back of it.

In smaller wats in Bangkok, and also in the countryside, the monks' houses are made of wood. In their exterior appearance they look like the larger lay settlements, supported by a forest of wooden posts. In Bangkok, this arrangement is found in Wat Phlabphlchai, Wat Banghunphromnai, Wat Banglamphu, and Wat Chang Seng, where these generally picturesque constructions with their half-timber and frame-walls, sharp gables, and roofs covered with satrap, pleasantly jut forward from dark green, lush tropical vegetation.

Larger temple complexes, such as Wat Saket, Wat Mahathat, Wat Chetuphon, Wat Suthat, and others, have brick buildings that mostly lack the picturesque quality so characteristic of wooden buildings. On the contrary, one finds in these straight streets repeatedly developed in the same fashion, something of the monotonous, unchanging life of the monks, a life that passes by content in itself, lacking great excitement, in the same daily prayers, unaware of the struggle for survival, to end finally in nirvana.

The monks' quarters are built in the national style, surely with a few Chinese influences that nonetheless cause no disturbance. The same is not true for the influence of European architecture. Since this concerns living quarters, it is worth noting that Western culture first made its appearance in the monks' quarters. The European buildings, recently encountered more frequently, usually in bleak and ugly shapes, disturb the whole image of the wat. In addition, these queer houses are larger, roomier, and have more floors than the Siamese *khana*, so that the religious buildings cannot display dominating proportions in respect to them. In the place of attap roofs, corrugated iron now increasingly dominates and removes any poetry from the

otherwise emotionally appealing groups of dwellings under palms and wide banana leaves.

The monks' quarters have the name *khana*, but now and then are also called *vihaṇ* (in Sanskrit, *vihara*). Every single square of the dwelling itself also has the name *khana*. If the dwellings have been arranged in such a way that more monks can live together under one roof, then this arrangement is called *khana theaw*. As a rule, not more than five to six monks live together. In the newer part of Wat Mahathat, this arrangement dominates. Equally frequent is the other manner, in which every monk has his own house: *khana kudi*, as for example in Wat Borommanivat and the older part of Wat Mahathat. The two building systems usually appear together, but as a rule younger monks, lower in rank, occupy the *khana kudi*.

Before going into further detail, we must explain the organization of the monastic community needs to be explained, as it exists in the larger wats, for example Wat Suthat, Wat Mahathat, and Wat Chetuphon. As already mentioned, monks belong together to a *khana* (a group of five to eight), constituting a special group who are under a *choa khana*'s leadership. In Wat Mahathat, one encounters seven to ten monks belonging to a single *khana*. Several such groups (six to ten) are in turn under a *ratcha khana*, who is in turn a *chao khana*, and thus constitutes the leadership of a smaller group of monks (*knana*). The highest *ratcha khana* has the title *somdet ratcha khana* and is the abbot of the temple. He must administer the whole wat in religious matters and must exercise judicial powers over the monks. Finances, new construction, and the renovation of the temple buildings are the duties of a layman appointed to each wat, who has the title *makha nayok*. In case he is unavailable, his business is handled through a replacement, the *upathak*. To take care of the administration, the *somdet racha khana* nominates a number of monks with the following titles: (1) *somdet cho khana*, (2) *phra khru palat*, (3) *phra khru vinai them*, (4) *phra khru vinai thon*, (5) *phra khru phomma son*, (6) *phra khru amora sab*, (7) *phra khru phuttha ban*, (8) *phra khru sanpha kichanurak*, (9) *phra khru samu*, (10) *phra khru bai dika*. All these positions can only be taken by *cho khana*. The *ratcha knana* also have several supporting administrators, namely: the *palat*, *samu*, and *bai dika*. Moreover, there is the position of librarian, given to any monk suitable for the assignment.

A *khana teaw* from Wat Mahathat was selected to illustrate the plan of a monastic community's quarters. From east to west, three parallel main roads lead through the entry by a door on both ends to the surrounding streets. On these streets, which are connected to each other inside the area by streets from north to south, are the *khana teaw*. Every dwelling of this type is accessible by two staircases. The whole construction has a vacant basement, which has square openings to the street that are closed with wooden sticks placed closely against each other. One of these openings has been developed into a low door. The basement's ceiling is so low that one cannot stand up, and it is therefore used only for storage. The basement, however, has the hygienic purpose of lifting the monks from the ground during sleep. The separate *khana* are built in continuous rows, but there are no doors to go from one building to the next. To reach the neighboring building, there is a staircase to the street.

The ground plan of the individual khana is wholly adapted to the monks' needs and relations. Each monk needs a room, these being more or less similar to the cells of European monasteries. Thus, at the side turned away from the street, are a row

of single rooms (hong), in this case six, each about 2.20 x 4.50 meters, each with two windows on the back. At the front, every room has a door and window toward the corridor (nok chan). The cells lie about two steps (about 40 centimeters) higher than this corridor. In the middle, turned toward the street, is the dwelling of the chao khana, consisting of a bedroom as large as the individual cells, and a reception room, which is larger and turns three window axes toward the street. Before the house of the chao khana, toward the interior, is a veranda (rabieng), which lies a step higher than the nok chan corridor. The living room of the chao khana, in turn, lies a step higher than the rabieng and is thus on the same level as the individual cells of the monks, which are placed on both sides of the house of the chao khana. The bordering part of the corridor comes to the living quarters of the chao khana and the main door belonging to it is broader than the rest of the corridor. To the left of the main door, but separated from the corridor by a veranda (rabieng) is a small prayer room (hong suet mon). The latter is two steps higher, and the rabieng belonging to it one step higher, than the corridor. On both sides of the rabieng there are two smaller rooms for pupils or servants (luk sit), and also a smaller room, of 2 x 2 meters, away from the rabieng, located in front of the hong suet mon and turned toward the street. The last serves daily, at 8 a.m. and 8 p.m. for the common prayers of the monks of the same khana. On the side of the khana, opposite the small prayer room and at its far edge, is the kitchen to warm the food begged every morning from devout laymen during alms rounds and to boil tea. This arrangement varies according to the space available.

The whole building is about 25 meters long. If a row lacks sufficient space to build a complete khana, then the space is used only to build individual cells, and the monks living in them are attached to the next khana. If there are too many monks for one khana, then an incomplete khana is built, in which the space for the kitchen is lacking or it is arranged in one of the rooms for pupils. If space is even more limited, the prayer room and the rabieng belonging to it are not built. Thus, a row of different solutions springs up, all of which go back to this basic arrangement. It is remarkable that the available street front side is not subdivided into equal parts in order to assign the long front side of the khana, but that the ground plan of a khana is designed and repeated as often as possible. The remaining space is used willy-nilly, by reducing the original ground plan so that it fits the remaining construction area or by building individual cells.

If the chao khana already has a better house than the ordinary monks, this is even truer for the ratcha khana, who leads a group of five to ten khana and also usually has ho tri (library) at his disposal. The house of the head monk, the somdet racha khana, was particularly well developed. Thus, during the time of King Phra Nang Klao, his uncle, a son of King Phra Phutthi Yotfa, was the head monk in Wat Chetuphon. An especially beautiful residence as built for him, which was never occupied again after his death and in which his ashes have been placed. If the assignment of a larger space or the richer furnishing of the rooms almost always expresses rank, there are no special rules in this regard. The chao khana, ratcha khana, and somdet racha khana cannot demand this privilege since everything is left to the

good-will of gift-giving laymen and, in particular, to the administrator of the wat's worldly business. This may be in accordance with the early era of Buddhism, in which

the monastic community knew no hierarchy because the Buddha himself did not appoint any successors.

The Sungkawat area is the living quarter of the monastic community, which comprises the buildings that are necessary for the daily lives of the monks. These are:

1. Kuti (residential building): Kuti can be occupied by monks or by the devout members of the laity. Besides using the new materials in their construction, kuti can reuse the materials of other houses or buildings received from donations. These houses or buildings may belong to the late parents or relatives of the donors and they are no longer used or they are actually the donors' houses or buildings, which are believed to bring bad luck or to house bad spirits. At first, the Lord Buddha did not specifically set the size of a kuti. Thus, the size varied depending on resources and the faith of the donor. Some were grand and highly decorated, while others were small and simple. To avoid materialism, the Lord Buddha then later set the standard size of a kuti, which was approximately three metres long and one point seventy five metres wide (Choti Kalayanamitr 1996:91). The standard size, made up five point twenty five square metres for the usable area, was too small to accommodate more than one monk. Nowadays, a kuti is larger than that of the ancient standard size. This is a result of the increasing needs for equipment or supplies necessary for the monk's daily life. However, the ancient-sized kuti can be found in some aranyavasi monasteries, which stress very strict regulations. Commonly, there are three styles of kuti.

- 1.1 Kuti deao (single building): This type of building is for a monk, and is thus quite small and intended for maximum privacy. Usually, a monk who lives in this style of kuti is one who concentrates on meditation. This style of kuti is for a monastery with a small number of the monks.

- 1.2 Kuti taew (connected building): This type of building is made up of several single units connected to each other. This style of kuti is for a monastery with quite a large number of monks.

- 1.3 Kana kuti (group of connected buildings): The residential buildings of the monks are divided into groups. Each group has several connected buildings to share common ground or a dining-room building. This style of kuti is common for a monastery with a large number of monks.

2. Gabpiya kuti (kitchen): The gabpiya kudee is used for food storage or as a kitchen. The building is separate from other monastic buildings, especially the residential buildings (kuti). The reason behind this may be to prevent other buildings from catching fire, which may occur from the cooking or preparation of food and the building needs good ventilation. For wat aranyawasi or aranyik, which are located away from the community or the city and are places where the monks focus on meditation, there is no gabpiya kudee since the monks take food only once daily. For

wat karmwasi, which are located within or close to the community, the monks receive plenty of food from offerings both in the early morning and before noon. Monks in

karmwasi take food in the morning and before noon. Food that is left over will be stored or cooked at the kabpiyakuti and given to temple boys (see Appendix B), lay people who live in the monastery, and animals living in monastery.

3. Vajakudee or vejakuti (lavatory): Usually, a row of several connected lavatories is built for monks within the monastery.

4. Ho chan or pattakka (dining hall): This building is the place where monks gather and take their food together. For a small monastery that does not have a specific building for praying, the ho chan is where praying takes place.

5. Sale kanparian (study hall): The sala kanparian is a multi-purpose building where monks study Buddhist doctrine or lay people listen to the preaching of sermons. Moreover, ceremonies for donations and ritual meetings are usually carried out in this building.

6. Ho tri (scripture house): The ho tri is the place where religious references and manuscripts are kept.

The sangkavat zone of Wat Rakhangkositaram had been divided into three sub-zones (khana), as follows:

- sub-zone A ( khana 1)
- sub-zone B ( khana 2 )
- sub-zone c (khana 3-9)

At present, Phra Thapvisuthimathee, the acting the abbot of the monastery, lives in khana 4, zone B, There are nine khana in all sangkhavat zones, each khana being governed by senior monks as follows:

- Khana 1 under the supervision of Phra Rachaprsithivimol ( prajob kanthitaro))
- Khana 2 under the supervision of Phrakru Vimolthammathada (sawong yuthathammo)
- Khana 3 under the supervision of Phrakru Kosismanakhun ( pikul thitaviriyo)
- Khana 4 under the supervision of Phra Thapvisuthimathee (Thaig Akkathammo) acting abbot of the monastery
- Khana 5 under the supervision of Phramaha Tim Vititthummo
- Khana 6 under the supervision of Phrakruparad Vicit Khantiko
- Khana 7 under the supervision of Phramaha Somkid Piyawanano
- Khana 8 under the supervision of Phrakru Sirithamwiphusit (Banjard Papakaro)
- Khana 9 under the supervision of Phrakru vinaithorn (Surapol Snutthchitho)

At present, there are 97 monks, 22 novices, 17 nuns and 37 dek wats ( see appendix B) living in the temple.



**Figure 182:** *Phra Thapvisuthimathee Wat Rakhangkosiaram's Abbot*

All three sub-zones of the sangkavat zone are well maintained; there is only minor damage that needs to be renovated to transform the monastery in a way that is suited to a watstay program.



**Figure 183:** Wood structure of Thai architecture in *sangkawat* area zone B T of zone 2



**Figure 184:** *Ho Tri Langlak* (small scripture hall) located at front *Tumnak Dang*. In *sangkawat*



**Figure 185 :** The red palace made from The Teak wood in *sangkawat* zone B



**Figure 186:** One of *kutiteaw* in kana2



**Figure 187:** The front gate of *kuti* kana 8 in *sangkawat* zone



**Figure 188:** *Kutiteaw* in kana 2 are under renovation



**Figure 189:** The back side of nun residential Building



**Figure 190:** Kana 2 main gate area under renovation



**Plate 9:** *Sala kanprian* (Hall for sermons) the hall is made from *brickwall*, the principle decorated by the molding the lime. Now this place used for training the general people.

10.1 Side elevation of *sala kanprian*

10.2 Front elevation of *sala kanprian*



11.3

11.4

**Plate 10:** In *sangkawat* zone compose with several of architecture and which called *kuti*

11.1, 11.2: *Kutiteaw* in Kana2

11.3 : *Kutideaw* in Kana3

11.4 : *Kutiteaw* in Kana3

#### 4. The Phuttawat Zone

The phuttawat is the area of a monastery where sacred Buddhist buildings are located and is always situated at the front part of the monastery. Phuttawat means the living place of the Lord Buddha. Thus, structures in the phuttawat area related to the Lord Buddha and sacred rituals. These structures are as follows:

1. The ubosot or bot (ordination hall): The ubosot or bot is the most important of all monastic structures. This is a place where new monks take their vows and monks congregate to worship and meditate. Usually, the ubosot houses an important Buddha image. The ubosot has to be located on pure land, namely ground that has not been a cemetery, a cremation site, a slaughter house, or a place where anything bad has occurred. If the former ubosot is reused instead of constructing a new one, a ritual to purify the ubosot has to be organized by the monks. They will pray and set up a new boundary by erecting new markers called 'bai sima' or 'seima'. Every ubosot whether it is old, new, reused or newly constructed, has bai sima. Thus, ubosot is easily noticeable due to the presence of bai sima. Generally, there are at least four boundary markers for an ubosot. However, if the ubosot is large, the boundary markers can be six, eight or ten in number in order to create a better and clearer definition of the limits of the sanctuary. There is only one ubosot for each monastery. Although it is usually considered to be most important monastic structure, ubosot is not always the largest structure in the monastery. Originally, there was no need to construct an ubosot as rituals and functions were performed on open ground, where it had only boundary markers (bai sima). This may have been because the number of the monks was small and not many laymen entered the monkhood. As more ordinations took place, there was a need for constructing an ubosot. During the Dvaravati period (around 557 A.D. - 1257 A.D.) and the Sukhothai period (around 1257 A.D.-1457 A.D.), these ubosot were small and located only in an important monasteries. When the tradition emerged for men to become monks, the role and size of the ubosot increased, especially in the Ayutthaya period (1350 A.D.-1767 A.D.) and ubosot was regarded as the most important monastic structure when Thailand was in Rattanakosin period (from 1782 A.D. – present). Today, ubosot is usually very large in size and highly decorated to show it is a very important structure, for it is the place where rituals and functions are performed and one or several Buddha images inside the ubosot represents the Lord Buddha. In addition, the large size is intended to accommodate a large number of the monks in the monastery.

2. Wihan (assembly hall): The wihan is usually the busiest building in the monastery as it is a multi-purpose assembly hall, which is open to everyone. Monks and laity gather for many religious functions at the wihan. It also represents the living place of the Lord Buddha in that one or more venerated Buddha images are placed within. A monastery may have more than one wihan. In such cases, however, there is usually one particular wihan that is considered the main one.

3. Chedi (stupa): The word 'chedi' means commemorative thing or something that is built as monument. Religiously, chedis are classified into four categories.

3.1 That chedi: That chedi contains the relics of the Lord Buddha or his disciples and may contain the ashes of the deceased laity or monk.

3.2 Boriphok chedi: Boriphok chedis include the structures built in four important locations relating to the life of the Lord Buddha, namely his birthplace, enlightenment, his first sermon, and his passing away. These structures contain the ashes of the Lord Buddha as well as and the golden cup used in measuring and dividing up the relics of the Lord Buddha among the rulers of eight Indian city states. Furthermore, the boriphok chedi also includes a structure that contains the alleged personal possessions of the Lord Buddha.

3.3 Thamma chedi: A thamma chedi is a depository of the inscribed texts of the Lord Buddha's teachings.

3.4 Utthesika chedi: An utthesika chedi is anything built in devotion to the Lord Buddha, such as a Buddha image or terra cotta amulet.

Architecturally, a chedi or stupa is a dome (of variable shape) supported by a base surmounted by a tiered umbrella with differing degrees of stylization. Chedis can be classified into the following categories according to their location in the phuttawat area:

- Chedi prathan (main chedi): This is the main structure of the monastery and is usually the largest structure in the groundplan. The chedi prathan is located behind the ubosot (ordination hall) or wihan (assembly hall).
- Chedi rai (surrounding chedi): These are stupas that surround the main structure of the plan of the phuttawat area such as the ubosot or wihan.
- Chedi tid (facing the four directions or four-cornered chedi): These are stupas located at the four corners or facing the four directions (east, west, north, and south) of the phuttawat plan.
- Chedi ku (coupled chedi): This refers to a couple of stupas located in front of the important structures of the monastery such as the ubosot and wihan.
- Chedi moo (group of stupas): This is a group of several stupas.

4. Ho rakhang (belfry): The ho rakhang is a structure that houses a big bell that is used as a timer to call the monks to prayer in the morning and in the evening. The ho rakhang is small compared to other structures in the temple grounds, but it is a relatively high structure so that the sound of the bell can reach all the monks in the monastery. Although we have electric bells and clocks, the sound of the ho rakhang's bell is still unique for it has religious meaning and gives a sense of calmness and peace. Lay people who live near the monastery can easily tell the time without looking at their clocks or watches as well.

## 5. Thoraneesong

The thoraneesong is the area of the monastery that is set aside for public use. It is commonly located at either the side or the back of the monastery. The area may consist of the open ground used for annual ceremonies of the monastery and the community, or may be where the school, crematorium, and cemetery are located. In addition, the monastery may let out the area to laypeople for residential or commercial purposes, to build houses, shop houses, and markets, for example.

In conclusion, the grounds of a Thai Buddhist monastery are composed of a private zone (*sungkawat*), a semi-public zone (*phuttawat*), and a public zone (*thoraneesong*). This delineation of areas separation clearly identifies the land-use and assists with the management of the monastery complex.



**Figure 191:** The monks college to teach Buddhist doctrine and religion practice in *Thoraneesong* zone



**Figure 192:** The crematorium Buddhism funeral ceremony

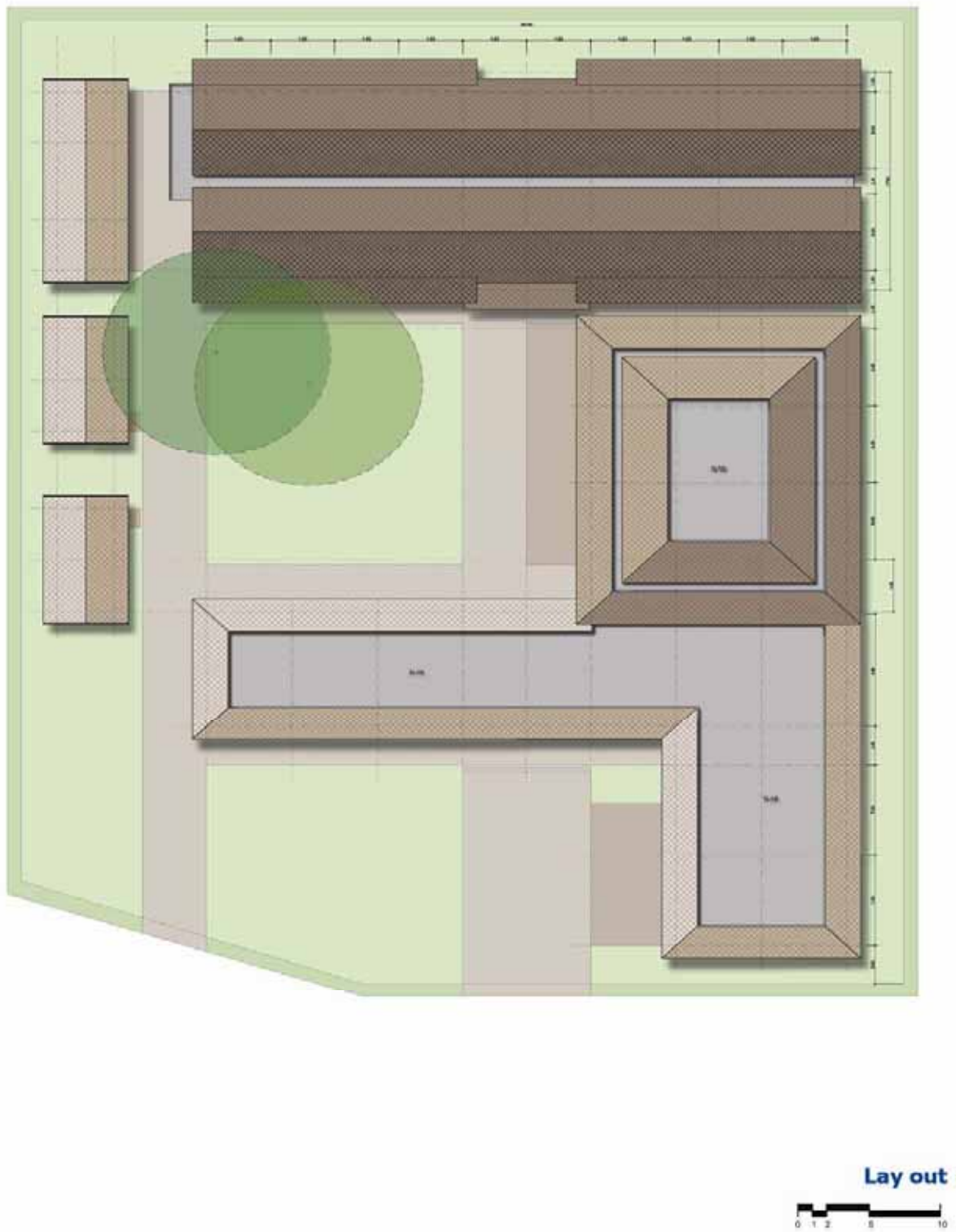
## Architectural guideline for Wat Rakhangkositaram

Since there are no appropriate buildings in Wat Rakhangkositaram to renovate and transform to a Watstay program, the researcher would like to propose an architectural guideline for tourist zone and tourist residential zone thoraneesong zone where used for parking area at present.



**Figure 193 :** Wat-stay lay –out in Wat Rakhankositaram

- 1 Entrance from Arun Ammarin rd.
- 2 Paking area
- 3 Wat-Stay site
- 4 Entrance from Choa Phraya River
- 5 Tha Chang Pier in Kho Rattanakosin
- 6 Wung Lang Community



**Figure 193:** Lay-Out



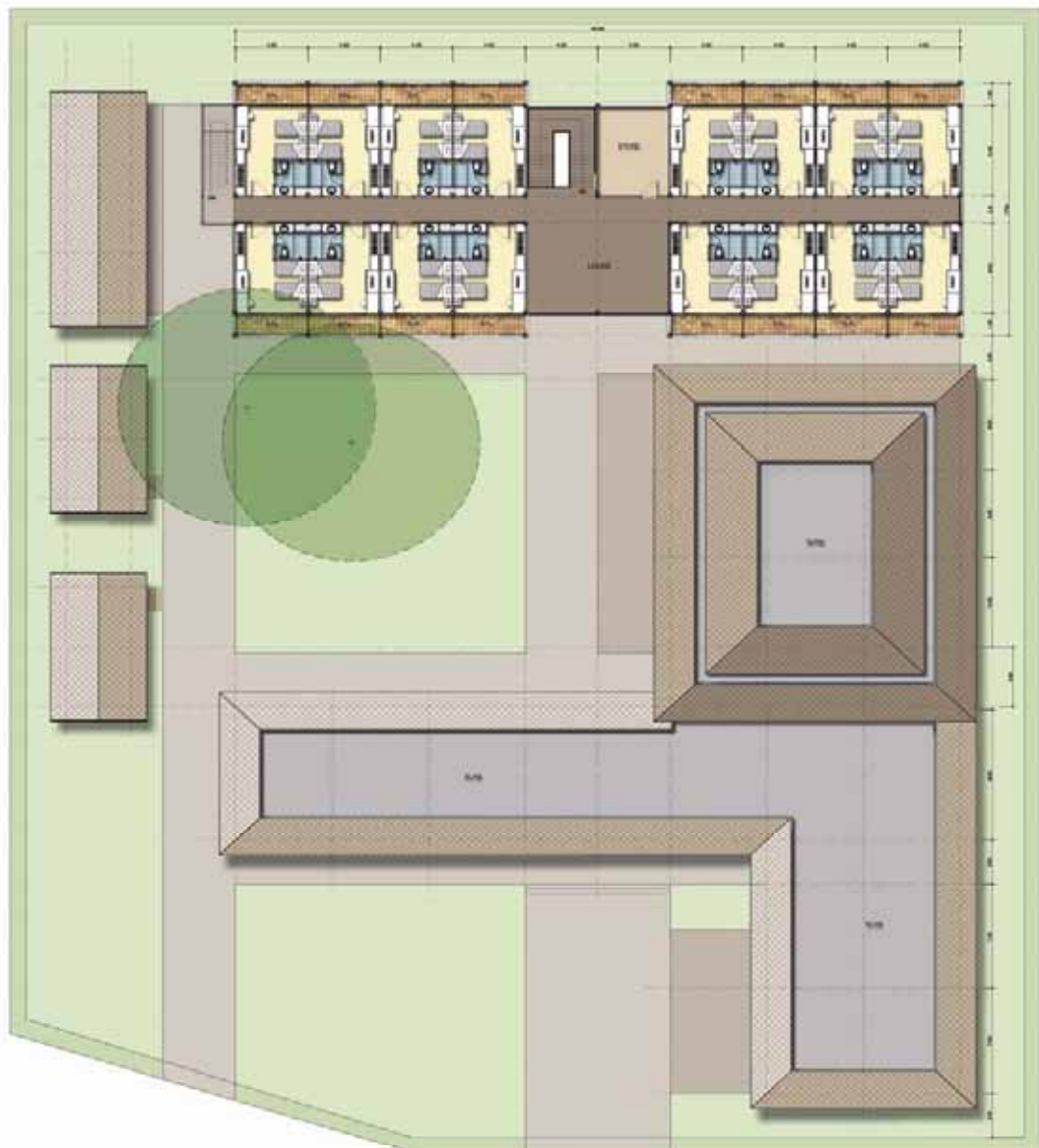
**Figure 195:** First Floor Plan



**2nd Floor Plan**



**Figure 196 : Second Floor Plan**



**Figure 197 :** Third Floor Plan



Elevation 1



Elevation 1'



Figure 198 : Elevation 1



**Figure 199 :** Elevation 2



Elevation 3



Elevation 3'



Figure 200: Elevation 3



**Figure 201:** Plan and Elevation for Housing of Wat-Stay residence.



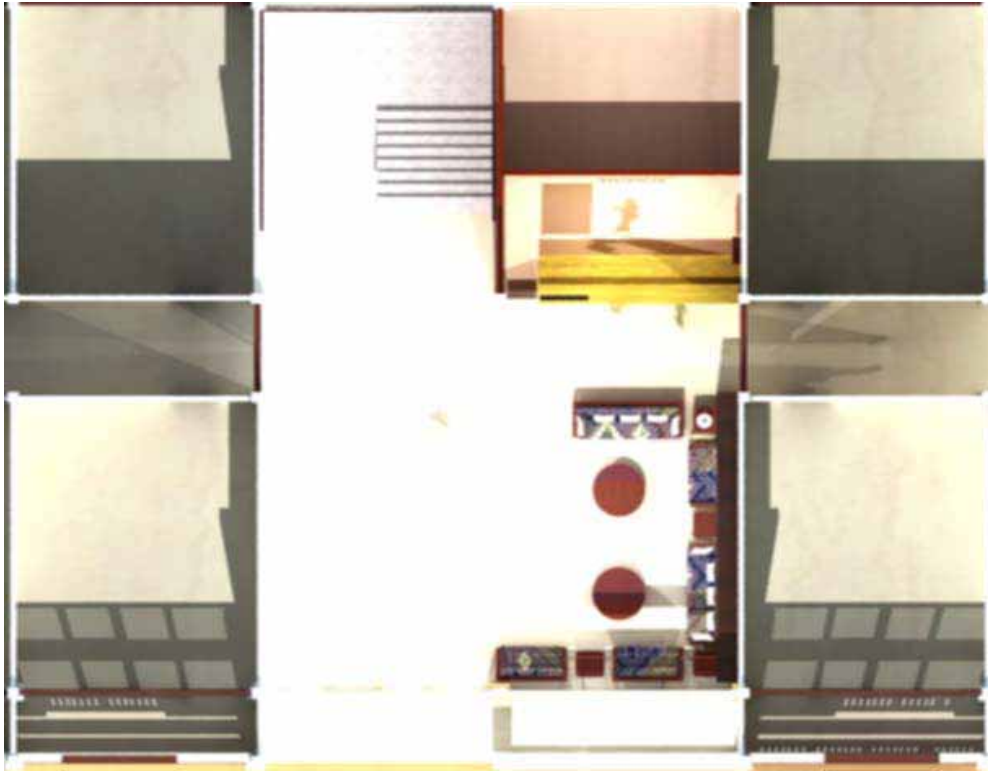
**Figure 202:** Typical Floor Plan for the room



**Figure 203:** Typical room in tourist residential zone interior perspective 1



**Figure 204:** Typical room in tourist residential zone interior perspective 2



**Figure 205 :** Reception and Registration area floor plan



**Figure 206 :** Reception and Registration area interior perspective



**Figure 207:** Souvenir shop floor plan



**Figure 208:** Souvenir shop interior perspective

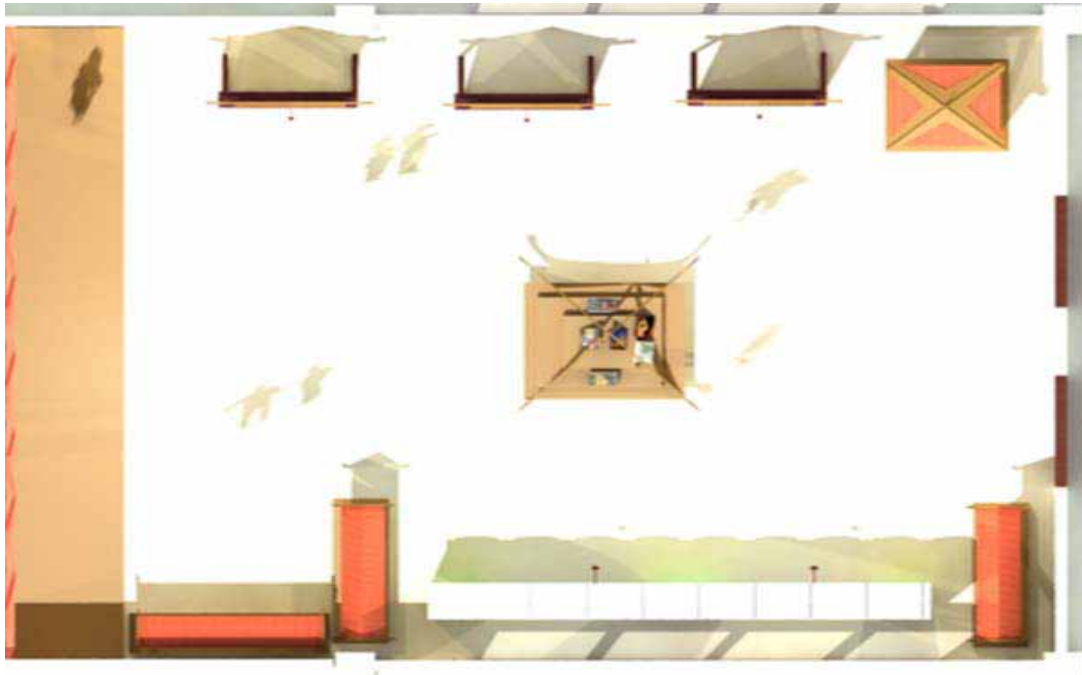


Figure 209: Mini museum and exhibition area floor plan



Figure 210: Mini museum and exhibition interior perspective



Figure 211: Meditation hall interior perspective



Figure 212: Bird's eye view exterior perspective



**Figure 213 :** Exterior perspective of the residential inner court

## Chapter 11

### Conclusions

For over 1600 years, temples or *wats* have provided spiritual refuge for those practicing the Buddhist faith. In the old days, Buddhist temples or *wats* not only played the key role — be it religious, educational or cultural — in Thai traditional ways of life but also served as spiritual support to the Thai populace. Local travelers often found themselves taking shelter, meals and stays overnight in ubiquitous *wat* located throughout the country. However, in modern times, where various types of accommodations from hotels to guesthouse and resorts to home-stays are everywhere, the role of temple or *wat* in providing free accommodation has become of lesser importance, if not obsolete.

In some Asia countries, such as Korean and Japan, Buddhism is opening temples to outsiders. They have become places where you can experience the Buddhist life and philosophy, Asian traditional culture, and the beauty of the ceremonies, meditation, monastic meal and simply the company of other people.

The objective of this dissertation was to consider the idea that a *wat* could be a place to stay for tourists and enlighten them with traditional rituals they could only learn by spending time in the temple or *wat*. In temples, tourists could follow the same daily routine as monks living there and participate in special lectures and activities. They could contribute in tangible ways to the welfare of the temples themselves and add to the overall richness of the religious community.

The phrase “*wat-stay*,” instead of temple-stay gives special emphasis to the Thai character of this proposal. Temple-stay is a term now used in many countries to refer to the opening of religious institutions for guesthouse and dormitory use. The term “*wat-stay*” conveys something of the special qualities of Thai religious practice and the equally special places of worship in Thailand.

In the fast pace of modern life, the *wat-stay* idea offers the traveler a chance to rest the mind and soul in terms of spiritual tourism, while experiencing the reflective lifestyle of the monastery. It is hoped that the proposed *wat-stay* program will gain popularity, not only among people in Thailand, but also with foreign tourists as well.

Since the most famous temples or *wats* in Bangkok and all over Thailand are located in the prime tourism industry areas, the *wat-stay* program has great potential for application. “*Wat-stay*” could very well be a new form of “spiritual and conservation tourism,” helping to create a variety of “sustainable” and “low-impact” travel and contribute to the maintenance of traditional Thai temples. The research presented in this project aims to better understand the temple-stay and *wat-stay* concepts and to provide a model of future developments.

The wat-stay concept is not established yet. More work needs to be done to ascertain whether there is an audience or potential market for “niche” tourism of the kind proposed. This will involve more extensive interviews, questionnaires aimed at Buddhist leaders and abbots of various temples. International visitors need also to be questioned, interviewed and their responses compiled. This needs to take place both at sites in Thailand and abroad. A few “trial runs” would be useful as well, in order to better understand the needs of tourists and to assess the impacts of various kinds on the temple environments as well.

The proposed case of Wat Rakhangkositaram has been presented here in order to better present the potential of Thai wats as places for tourism use and to understand just what such a project might look like in actuality. Wat Rakhangkositaram is not the only temple that might meet the model; it was simply an example that seemed to typify the problems and potentialities of Thai temple sites throughout the country. It is hoped that if not Wat Rakhangkositaram, some other Thai temple will present itself for application of the wat-stay idea. Both Thai people and international visitors deserve an opportunity for a richer experience and one that brings people together in a spiritual way as well. The wat-stay idea is one way that perhaps this may happen.

## Chapter 2

### Defining Buddhism for Tourism

Religion can define the cultural and traditional way of life, influencing artistic expression in architecture, painting and sculpture. Ecclesiastic buildings and their religious ceremonies have traditionally been a main tourist attraction. In previous times all tourist attractions were associated with the ecclesia (Chayaphon Chuinrungrat, 1992: 4343).

People have always been prepared to make long, difficult journeys in the name of religion: In the year two thousand B.C., Romans travelled in pilgrimage to see the miraculous power of Egypt. Greeks travelled to Olympus Mountain to witness sportive activities in worship of Zeus (Encyclopaedia Britannica, 1981: 564-565). Christians travelled to Jerusalem, Muslims to Mecca, and Chinese Buddhist priests, (followers of Fahsien) travelled to India in B.E. 942 in order to get the dharma and the Buddha to China (Thanit Yupho, 1969: 1).

In Thailand, the temple is the main institution of Buddhist faith, and has always played an important role as the local community's social centre. In the temple, the Buddhist priest represents and leads the community both in terms of their faith and in important events of their lives, such as marriages or funerals. The temple provides ceremonies that accommodate the lifestyle of Thai Buddhists. (Prayut Payutto, 1970: 45) Therefore, Thai people's life styles are implicitly linked with the temple, the central institution of Thai Buddhism. Buddhist followers respect the temple as the ecclesia, which gives value to their ethics and beliefs. The temple is also an aesthetic centre, representing all the main branches of the fine arts, such as architecture, sculpture and painting. The artist transfers the dominant doctrine of Buddhism through the beauty and harmony of his art works. Through such media, whether vibrant mural paintings or graceful statues, he quietly persuades the viewer with purity of mind and great artistic skill. Buddhist temple artwork is composed of ideal types and forms, which originate from ethical values and meaning.

In Thailand, king and commoner alike travelled in pilgrimage to the temples to witness the miraculous power of the ecclesia. The customary belief in virtue, merit and prosperity drew Naresuan, the Great (Sanphet II), the king of Ayutthaya, to make pilgrimages to the Buddhist ecclesia. He also visited the Phra Buddhachinarat image in 1595 (Krung Sri Ayutthaya Royal History, 1964: 301), while Somdet Phra Chao Prasatthong made a pilgrimage to Buddha's footprint at Saraburi in 1632 (Krung Sri Ayutthaya Royal History, 1964: 413). The common people also travelled to these temples in order to pay respect to the Buddha and let the children run in the fields of the temple (Somdet Krom Phraya Damrongrachanuphap, 1961: 29). Therefore, the temple and the traveller have been linked for a long time in a mutually beneficial relationship.

## **The role of Thai temples in the tourism industry**

Tourist attractions are classified into 3 types:

1. Tourism for nature (and parks, natural sites)
2. Antiques, ancient remains, and religious heritage
3. Arts, culture, customs and traditional activities (Phongsathon Ketsamli, 1970: 13)

The temple as the centre of Buddhist worship and expression in art is classified in terms of articles 2 and 3 as follows:

The temple compound consists of a *stupa*, *chedi*, *vihara*, temple building, Buddha image and ancillary buildings, which serve as washrooms or storage space for cleaning equipment and other material appropriate for the serving, and good practice, of monks. The need to take care of those who follow the path of religion, who are deemed worthy of honour. The goodwill of the community towards these men will benefit everyone and also enhance the impression given to the tourist.

Over time, the temple accumulated works of art from various artists, thereby becoming a centre of the arts, through which the student or any visitor may learn. The temple became the focal point of art dedicated to the Buddha; it was not only a place of ancient remains, but also reflected the genius of our ancestors as well. Thus, the temple's artistic expression has become a powerful bridge connecting us from the past to the present." (Chayaphon Chuinrungrat, 1992: 45)

"The temple has potential lodging space in the wide area around the building used to house rice and other food or material. Sometimes in the past, travellers had to stay at the temple because they were individuals of modest means. This is one way of providing an opportunity for low-income travellers to benefit from the temple's unique properties. By using the temple as a residence, many more tourists can afford this voyage. "In ancient times, the rulers of India and the Roman Empire decreed that travellers must reside at the temple." (A.K. Bhatai, 1983: 237)

## **How tourism can serve and benefit the temple**

Tourism can serve and benefit the temple by producing income flow, adding to the economic currents that are distributed to other sectors. The temple benefits both directly and indirectly from various forms of business enterprise: income from the renting of Buddha images, the sale of flowers, sticks and candles, car parking, donations from business enterprises, donations from Buddhist laypersons and on some occasions 'the making (or distribution) of merit'. This income will contribute to the upkeep, and eventually the restoration, of the ecclesia. However, if more tourists the temple, it will stimulate business around the temple. People in a higher income bracket in the community may join in religious activities, such as Tak Bat, a form of merit-making, which means "offering of food to Buddhist monks."

Tourism can also benefit the temple by developing cultural awareness. Tourists and visitors, for example, may write about the temple, and journalists can publicize the temple's attractions. Therefore, via the news, a newspaper or magazine article, or a film documentary, public awareness can be achieved through the mass media. Enough interest may be raised to request that the government arrange for the restoration of the temple. Photographs of antiques and ancient remains are important to the field of archaeology and history. Even the ordinary tourist is able to criticize and formulate opinions on the historical value of cultural objects; they can also criticize the temple, suggesting improvements or the repairing of defects.

### **Temple as centre of Buddhist artistic expression and learning about Buddhism**

The wealth of art objects that the tourist discovers in Thai temples is testament to the cultural activity and beliefs of past generations. In this regard, they demonstrate the importance attached to civilising and teaching people through art. The works of art also help to stimulate a reaction from the public that eventually leads to the recognition for the need of an appropriate conservation plan.

As well as admiring the beauty of the temple's artworks, visitors can also experience Buddhist practices and participate in ceremonies that will encourage certain visitors to subscribe to the Buddhist religion in the future. Tourism should allow for the opportunity to enlighten the mind, becoming open to the Buddhist faith and acquiring spiritual awareness.

### **Temples' contribution to the improvement of Thailand's economic situation**

Today, in face of the recent economic crisis, Thailand needs to expand the tourism sector. In 1960, there were 81,340 tourists travelling to Thailand, generating revenue amounting to 196 million baht. In 1982, there were 2,218,429 tourists travelling to Thailand, generating a national income of 23,879 million baht. Later, in 1996, there were more than 7,200,000 tourists, accounting for more than 200,000 million baht in revenue (Tourism Authority of Thailand, 1996: 15).

However, after the Asian economic crisis of 1997, which badly affected Thailand's economy, a stabilization program was set up which controls the financial operation from the International Monetary Fund (IMF). This was the end of economical sovereignty, and economic trends in 1998 decreased by 8.5%, while consumption and investment decreased by 7.0% and 13.8%, respectively. The loss of currency amounted to 264.8 billion baht (Research Division of Bangkok Bank Public Company Limited, 1998) according to a special report by Matichon, a weekly newspaper (page 13, vol. 937, 18<sup>th</sup> year, on 4<sup>th</sup> day of August, 1998). This clearly stated that the role of the temple should lie in the conservation of art and culture, because the enhancement and security of Buddhism and the cooperation of those responsible will solve the economic crisis in Thai society by preserving one of the country's most attractive and marketable assets. Sociology identifies the institution of religion as a social institution. (Narong Sengpracha, 1985: 170)

Sulak Sivaraksa (1981) wrote about the relationship between the temple and the urban society in the following terms:

“...In ancient times, the temple was in all things the leader in every way. The temple was the centre of culture and society because the palaces provided only for a small group of people. However, temples offered the equivalent for many people. The king would travel to the temple by horse or vehicle, but when reaching the temple area, the king would walk just like the others. The temple, therefore, is an important institution and most important in Thai society, equivalent to the highest possible goal.”

Sumatthaya Sriworaphet (1986) concluded that the monk's role was that of a social service worker. He advised the implementation of Buddhist doctrine in temples as a social service, as in Bangkok Metropolis:

“From the lifetime of the Buddha, teaching and the social service provided the temple is the main function of the wat (temple), based on the doctrine of spiritual leadership, which develops and raises the quality of life”.

### **Improving the integration between the temple and the tourist industry**

Not all wats are accessible to tourists. More could be done to adapt the daily running and practices of some of these temples to enhance their integration with the tourist industry. There are some functions of the temple, such as the schools or the travel accommodation for Thais, but these cannot serve the tourist. In the past, the temple and the monks had various functions that were different from those during the Buddha's lifetime. The temple was one of the most important welcoming points for representatives of western civilizations entering Thailand. Today, the temple serves the people in many ways, but with the watstay programme could do even more to increase education and improve the welfare of the local community.

## **Chapter 3**

### **Review of Literature Outlining the Meaning and Principles of Cultural and Sustainable Tourism**

#### **Cultural Tourism and Sustainable Tourism**

A review of the literature relating to the issue of sustainable tourism reveals that its definition is multi-pronged. Essentially, sustainable tourism attempts to minimize the impact caused by the tourism industry. Moreover, this sustainable approach to managing tourism also encourages the cooperation of the local community and the tourism sector to participate in tourism management. This type of sustainable approach promotes conservational awareness among all sectors of the tourism industry and encourages them to pay more attention to keeping the environment of tourism sites in good condition, as well as maintaining the locals' way of life. The purpose of sustainable tourism is to integrate and improve management by interconnecting the social, environmental and economic issues and getting them to work together as stated below in definitions of sustainable tourism development from a variety of sources:

"Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems."<sup>1</sup>

"Forms of tourism which meet the needs of tourists, the tourism industry, and local community today without compromising the ability of future generations to meet their own needs"<sup>2</sup>

"Tourism which is developed and maintained in an area (community, environment) in such a manner and at such a scale that it remains viable over an indeterminate period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and wellbeing of other activities and processes."

"Sustainable tourism development is concerned on carrying capacity of the tourism sites including ecosystem, social, economy, and local culture. Local

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<sup>1</sup> [www.world-tourism.org/frameset/frame\\_sustainable.htm](http://www.world-tourism.org/frameset/frame_sustainable.htm)  
After the WTO General Assembly (Santiago, Chile, 27 September 1999)

<sup>2</sup> Swarbrooke J., Sustainable Tourism Management, UK: CABI Publishing), 13

communities will be given a chance to be a part of tourism management. Sustainable tourism development tends to give education and experience to a visitor and concerns the safety of, and sanitation of, facilities for a tourist. It tries to increase awareness of the conservation of the environment and the social fabric of the local community."

### **Global Code of Ethics to Protect Cultural Heritage and Sustain Communities**

Furthermore, as in Agenda 21 at the conference of the United Nations on Environment and Development held in Rio de Janeiro, Brazil, more than 178 participants from all over the world agreed on the Rio Declaration on the Environment and Development, and the Statement of Principles for Sustainable Management. Most of the countries also agreed that they must take action toward environmentally sustainable development, including both natural and cultural resources. The tourism industry plays a key role in the consumption of natural and man-made resources. Consequently, to meet the objective of Agenda 21, all stakeholders involved in the tourism industry have to manage the use of resources in a sustainable manner to prevent and conserve the environmental and cultural resources for the next generation. To reduce the negative impact of tourism probably affects socio-culture, the environment, and the economy of the local community. All stakeholders and outsiders involved in the tourist industry have to ensure a sustainable form of tourism development by following the advice of Article 3, as stated in "The Global Code of Ethics for Tourism" (See: [www.world-tourism.org](http://www.world-tourism.org)):

1. All the stakeholders in tourism development should safeguard the natural environment with a view to achieving sound, continuous and sustainable economic growth geared to satisfying equitably the needs and aspirations of present and future generations.
2. All forms of tourism developments that are conducive to saving rare and precious resources, in particular, water and energy, as well as avoiding, as far as possible, waste production, and negative effects on cultural resources, should be given priority and encouraged by national, regional and local public authorities.
3. The staggering in time and space of tourist and visitor flows, particularly those resulting from paid leave and school holidays, and a more even distribution of holidays should be sought in order to reduce the pressure of tourism activity on the environment and enhance its beneficial impact on the tourism industry and the local economy.
4. Tourism infrastructure should be designed and tourism activities programmed in such a way as to protect the natural and cultural heritage. The stakeholders in tourism development, and especially professionals, should agree to the imposition of limitations or constraints on their activities when these are exercised in particularly sensitive areas of nature and culture.

5. Nature tourism and cultural tourism are recognized as being conducive to enriching and enhancing the standing of tourism, provided they respect both cultural and natural heritage and local populations and are in keeping with the carrying capacity of the sites.<sup>3</sup>

The important issues of sustainability involve sensitive issues. The tourism manager has to protect cultural diversity and ecologically sensitive areas where natural resources are critically endangered by physical changes and where they contain a great diversity and interdependence of living habitats. In such an area, the following three basic principles of conservation apply:

- Conservation that respects areas of natural and cultural diversity
- Sustainable ways of using the areas
- Equitable sharing of benefits among local community and indigenous people<sup>4</sup>

Within the context of the watstay program, for instance, care should be taken to ensure that the above principles are adhered to by the adoption a few simple guidelines. For example, any buildings relating to such a program should be in harmony, both architecturally and aesthetically, with their existing surroundings. When not in use for any period of time, the use of these facilities could be maximized by organizing activities for members of the local community in the space available (as in the Joseon temple in Korea). Finally, locals should be encouraged to become stakeholders in such a project by offering their labour (with appropriate remuneration) or by providing food and transportation for visitors, or through the sale of locally made handicrafts and so on (see below).

### **Cultural Heritage and Tourism**

Domestic and international tourism continue to be among the foremost vehicles for cultural exchange, providing personal experience, not only of that which has survived from the past, but of contemporary life and society. In addition, it is increasingly appreciated as a positive force for cultural conservation. Tourism can highlight the economic characteristics of the heritage and harness these for conservation by generating funding, educating the community and influencing policy. It is an essential part of many national and regional economies and can be an important factor in development, when managed successfully<sup>5</sup>

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<sup>3</sup> Sinha C., Reading Documents, Course no: 265414 Sustainable Tourism and Environmental Management, International Program in Architectural Heritage Management and Tourism, Silpakorn University, Bangkok. 18-23 August 2003.

<sup>4</sup> UNEP tourism program, [www.unep.org](http://www.unep.org)

<sup>5</sup> ICOMOS International Cultural Tourism Committee, ICOMOS International Cultural Tourism Charter: Principle Guidelines for Management at Pima of Cultural and Heritage Significance, (n.p 2002), 5.

## Chapter 4

### Buddhist Temples (Wats) in Thailand: Their Types and Structures

Buddhist temples or "wats" are places of great interest to visitors because of their unique religious, artistic and cultural functions in Thai society. In order to make temple visits meaningful, here is some general information on Thai temples and the purpose they serve within the broader context of Thai society.

#### Architectural guideline

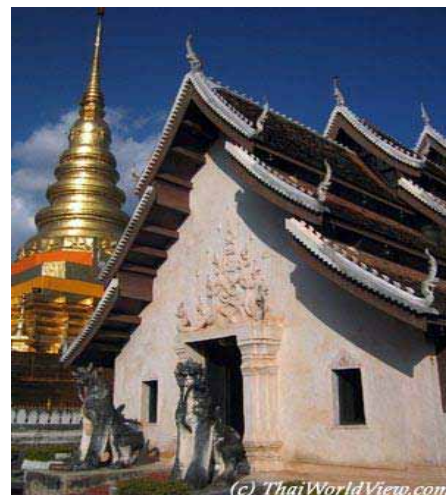
A Thai Buddhist temple, or "*wat*", is a complex comprising several distinct religious buildings. Major Buddhist ceremonies happen in temples. Some ceremonies (weddings, funerals, the consecration of buildings) are performed by monks outside the temple.

In Thailand, around 30,000 Buddhist temples are consecrated. Thai Temples have architectural differences in all areas of the country. For example, in northern Thailand, some temples show a Burmese influence, i.e. some Buddha statues are painted in white and monasteries are often made of teak (Lampang and Mae Hong Son cities). In the Northeast, Thai temples exhibit a Laotian influence.

There are many different types of temples: temples in caves, temples in forests, temples on mountains, temples on islands, temples on the banks of rivers and so on.



**Figure 1:** Central Architectural style



**Figure 2:** Northern Architectural style



**Figure 3:** Burmese Architectural Style



**Figure 4:** Northeastern Architectural Style

Thai temples are safe places for poor people, places where they are sure to get a place to sleep as well as a meal. Every visitor is welcome to sleep one night at a temple. However, if the stay is longer than three days, visitors are expected to act like monks and shave their head.

### **Classification of Temples**

The thousands of Buddhist temples in Thailand may be grouped into two main types of usage: temples which are permitted to carry out all manner of religious functions, and those which serve only as monk's residential quarters. However, within these groups there are also several other ways in which temples are classified, as follows:

#### **Royal Temples**

Royal Temples are those that were built by royalty, or were selected to come under royal sponsorship. These are divided, in descending order of importance, into first-, second- and third-class temples. The temples in each class are graded further by yet another ranking order, precisely identifying their standing in the hierarchical system, as published in the Royal Gazette of 1942.

There are three grades of first-class royal temples identified by the following prefixes added to their names:

- Ratchaworamahavihan
- Ratchaworavihan
- Voramahavihan

King Rama V built two temples during his reign: first Wat Ratchabophit and much later, Wat Benchamabophit. Although Wat Ratchabophit is identified with his reign, his cinerary remains are actually enshrined in the base of the principal Buddha image of Wat Benchamabophit.

The Chakri Kings from Rama VI onwards did not build temples, but undertook restoration and maintenance of the existing temples instead.

### **Functional Zones in Temples**

There are three principal zones in Buddhist temples, known as the "Buddhawas" "Sangkhawas" and "Thoraneesong" zones.

The Buddhawas zone includes the religious and ceremonial areas of the temple within which the Ubosoth and the Vihan are located. Laymen are freely admitted into this area in order to participate in religious rites.

The Sangkhawas zone contains the residential facilities for the monks. In the larger temples, these two zones are clearly defined, separated by a wall, road or canal, with some temples strictly forbidding women from entrance into the Sangkhawas zone.

The Temple of the Emerald Buddha is unique in that it consists of the Buddhawas zone only. No residential facilities exist because it is situated in the Grand Palace and acted as the King's private chapel, as was the custom in the Ayutthaya era, during which Wat Prasirisanpetch fulfilled the same role.

### **Types of Chedi in Buddhism.**

The word "chedi" in Buddhism means an edifice that represents a symbolic monument to the Lord Buddha. Basically, there are four types of chedi, as follows:

**1) That Chedis**, in which a part of the cinerary remains of the Lord Buddha are enshrined. The That Chedi is normally either a stupa or a prang.

**2) Boripok Chedis**, which mark the four historic sites in Buddhism: the Lord Buddha's birthplace, the site of his enlightenment, where he delivered the first sermon, and where he died. Other chedis which mark the sites of major or unusual events and those which enshrine his personal effects are also classified in this group.

**3) Thamma Chedis**, which represent the Buddha's teachings. Formerly, inscriptions of important aspects of Buddhism were enshrined within Thamma Chedis. Subsequently, with the introduction of the written record of the principles of Buddhism, the Tripitaka also became a form of Thamma Chedi.

**4) Utesika Chedis** include all other representations of the Lord Buddha or his teachings, such as Buddha images and related statuary.

Chedis are built in Buddhist temples so that worshippers may venerate them as representations of the Lord Buddha. Most commonly found are That Chedis, in the form of stupas and prangs, and Utesika Chedis in the form of Buddha images.

The stupa, sometimes called the stupchedi, and the prang, are chedis found in almost all Buddhist temples. In some cases, a stupa or a prang may become the temple's most important architectural edifice. Some have become known as That Chedi even though they do not enshrine the remains of the Buddha.

The stupa and prang are physically different because they have different architectural origins. Nevertheless, they are both intended to represent the Lord Buddha and his teachings.

The stupa first appeared during the reign of Asoka the Great, who systematically collected the cinerary remains of the Buddha. He subsequently distributed parts of the remains to various devout Buddhist countries during the third century of the Buddhist era. He initiated the building of stupas with the introduction of dome-shaped edifices on rectangular bases such as the stupa at Sanchi in India, which became the prototype for stupas of Hinayana Buddhism. The stupa form gradually developed into the variety presently found in Thailand, known as the *"Singhalese-style circular chedi"*, *"Stupa-topped, mondop-style chedi"*, the *"Pum-kao-bin style chedi"* and the *"Square chedi with twelve indented corners"*.

The prang has its origins in the temple architecture of Mahayana Buddhism and Brahmanism. The towering buildings with a multi-tiered roof were developed to house Buddha statues, images of Bodhisattvas, and other deities. The Thai prang, however, derived from the Khmer temple form, was further adapted to suit local ideals. The tower became more slender in appearance, and decorative elements such as the Garuda layer and the nine-pronged finial were added. They may be considered unique examples of Thai Buddhist architecture.

Although the early stupas and prangs were built to enshrine the remains of the Lord Buddha, authenticated relics soon became extremely rare. Others were subsequently built as architectural monuments in the sense of Utesika Chedis.

## **Temple architecture and related decorative art**

### **1. Temple architecture**

**1.1 The Ubosoth.** The ubosoth, also commonly known as the bot, is the building within which the Buddhist monks congregate to participate in religious

ceremonies. Most important of such ceremonies is the recitation or learning by rote of the Buddhist canon, which is carried out once every two weeks.

The area designated for such congregations is clearly marked with *sima* or marker stones. The *khantasima* is the smallest congregational area, which must be at least big enough for 21 monks to sit at close quarters (*hatabaht*). The number 21 derives from the number of monks required in formal congregational rites.

The *mahasima*, the greater congregational area, is the religious sector of the temple or, occasionally, the whole temple. Examples may be seen at Wat Ratchapradit and Wat Ratchabophit.

The ubosoth is the building erected to protect the congregation of monks within the designated area. In order to serve as a congregation hall, it must satisfy the minimum size requirement for an assembly of 21 monks.

The ubosoths of the Sukhothai period were quite small and were built as open pavilions without walls. They were situated in quiet areas, usually at the corner of the temple compound and isolated from the other temple buildings, with the entrance facing east.

During the early Ayutthaya period, most ubosoths had windowless walls. The entrance facade was pierced with one or two doors, and the side walls had slit openings for light and ventilation. The roof was supported on free standing columns, much the same as the ubosoth of the Sukhothai period. It was usually built in a formal grouping to the rear of the principal chedi of the temple. Since the vihan faced east, the ubosoth then faced west. Such groups may be seen at Wat Maha That and Wat Phutthaisawan in Ayutthaya city. Nevertheless, some ubosoths of this period were still built in isolation, as at Wat Phra Si Sanphet.

The ubosoths of the late Ayutthaya period had more window openings. They had gracefully curving base lines known as "gunwhale curves". This architectural characteristic first appeared during the reign of King Prasat Thong. No common rule for orientation may be observed, for some faced east and others faced north. Some were built to face waterways, the main thoroughfares of that period.

There existed another type of ubosoth during the Ayutthaya period known as the *ubosoth maha ud*. This type had solid walls without any opening except for a solitary doorway. It served as a place to consecrate potent objects such as charms and amulets.

The ubosoths of the Rattanakosin period followed much the same trends as those from the late Ayutthaya era. Subsequently, from the Third Reign onwards, external roofed collonades were added, together with porches and walkways, thereby increasing the usable space. Most were orientated eastwards, whilst the rest were built to face waterways.

The most important decorative element on the ubosoth is the design on the gable-ends of the roof. The most commonly found motif is that of the Hindu god Vishnu mounted on a garuda, which is made of carved timber and gilded. Other significant roof elements may indicate the status of the temple itself. For instance, a triple-layered roof of glazed ceramic tiles shows that the temple is a royal temple.

**1.2 The Vihan.** The *vihan* is the temple building in which a Buddha statue is placed and is used for religious rites and ceremonies. In the Lord Buddha's lifetime, the word vihan meant "abode". During the rainy season, the early Buddhist monks found shelter in the *arams*, country orchards and flower gardens of wealthy laymen, staying in their vihans.

In the third century of the Buddhist era, devout kings began founding *arams* which were dedicated to the exclusive use of Buddhist monks. Vihans were built as their living quarters. Three hundred years after that, when the making of sculptured images of the Lord Buddha became popular, the vihan took on the meaning of a place where monks congregated and performed religious rites in front of an image of the Lord Buddha.

The architectural form of the vihan as built in Thailand differs greatly from those in India. The early vihans of the Sukhothai period were rectangular in plan, with the floor raised well above the ground on a plinth and round laterite columns supporting a tiled timber roof. The structure had no walls: only a low balustrade wall kept out intruders. Near one end was a raised podium for the Buddha statue. Access to the building was usually by semi-circular staircases placed at each end. The Sukhothai vihans were much larger than the ubosoths in that the majority of rites attended by both monks and laymen were carried out in them.

The vihans of the early Ayutthaya period were also larger and more imposing than the ubosoth. Walls were added with entrance doors at each end and slit ventilators piercing the side walls. During this period, the building of small vihans placed at intervals in the temple grounds became popular. They held Buddha statues representing their building's patrons.

Vihan building continued during the Rattanakosin period until the Fourth Reign. By that time, the *sala kan parien*, a general purpose pavilion, was considered more useful in the temple. Vihan building continued only in royal temples. Finally, in some royal temples of the Fifth Reign, notably Wat Ratchabophit and Wat Benchamabophit, the vihan was replaced by the temple library or mondop.

Several different types of vihans are found in temples all over the country. The *vihan luang* is the type which is built in front of a stupa or prang. *Vihan thit* are placed at cardinal points of the compass around the ubosoth to house Buddha

statues. *Vihan rai* are very small pavilion-like structures built outside the consecrated area marked by sema stones. They are used both to house Buddha statues and to hold religious rites. *Vihan not* are small freestanding buildings within which important Buddha statues are enshrined. *Vihan kod* are built along the boundary walls of the temple, often at corners where minor Buddha statues are placed. The *Vihan klaep* are the smallest, built to hold a Buddha statue, which also commemorates an important personage.

**1.3 Phra Rabiang.** The *Phra rabiang* serves to enclose the inner or consecrated area of the temple. In appearance, it resembles a monastic gallery or cloisters, being a roofed corridor-like structure. The external side is a solid wall, whilst the internal side consists of columns supporting the roof structure. A continuous roof surrounds the ubosoth or vihan on all four sides. Each side is pierced by one or more entrance portals. Accentuated by multi-tiered roofs, ornately decorated *phra rabiangs* may be seen at the Temple of the Emerald Buddha, Wat Phra Chetuphon, Wat Su-that and Wat Benchamabophit.

Some temples use *phra rabiang* to house a number of Buddha statues placed at regular intervals. This may have derived from Mahayana Buddhism's representation of the assemblage of the Buddhas. Examples may be found at Wat Phra Chetuphon, Wat Su-that and Wat Saket.

**1.4 Sala Kan Parien.** After the decline in popularity of vihan building in temples, the religious rites and merit-making functions were moved to the *sala kan parien*. This structure is basically a large open pavilion raised on columns so that the ground floor is usable space. The main floor is raised in the middle, defining the ritual functional space. There is usually a raised dais for a chapter of monks and the requisite presiding Buddha statue.

**1.5 Sala Batr.** Found mostly in rural areas, the *sala batr* functions simply as a place to give alms to the monks by placing food in the *batr*, or receiving bowls. The *sala batr* is a small pavilion with a narrow, waist-high central dais on which the monks' bowls are placed. Columns set in the floor support the roof, which is just high enough to walk under.

**1.6 Sala Rai.** Intended as rest pavilions for devout laymen, the *sala rai* are open pavilions built at intervals throughout the temple grounds. Some, known as *sala din*, are built at ground level with a slightly raised floor, others, known as *sala yok*, are raised high on a solid plinth with steps.

**1.7 Sala Plueng Krueng.** This structure functions as a royal pavilion for the King to change from his royal attire into religious observance robes prior to entering a temple, and vice versa on leaving the temple in a state procession back to the palace. The *sala plueng krueng* is a raised and enclosed pavilion. Entrance to the pavilion is via a dais, which is raised to palanquin level with steps on the opposite side. As a royal pavilion, this type of *sala* is usually very

ornately decorated. It is built by the front wall of major royal temples such as Wat Ratchabophit and Wat Bovornives.

**1.8 Hor Trai.** This temple building functions as a repository for the holy scriptures. It is usually a wooden structure standing in a pond to keep out insects and rodents, which might harm the collection. Entrance is by a retractable bridge.

The northern Hor trai is an exception. It is built on a high and solid base with an elevated doorway to which steps must be placed in order to gain entrance.

Most Hor traies are highly decorative in appearance. Some are covered with "*lai rod nam*" or gilded lacquer painting, such as the one now preserved at Suan Pakkad Palace in Bangkok. Others are covered with patterns made of multi-colored reflectors. The most ornately decorated are those in important royal temples. These special repositories are usually built in the form of *mondop*.

**1.9 Kampseng Kaew.** This is a low wall which surrounds the ubosoth, serving to demarcate the consecrated area marked by the sima stones. This wall has its origin in the Mahayana Buddhism concept of *Sukhavadi*, the celestial abode of happiness.

**1.10 Stupas or Stupchedi.** This is generic conical architectural form with a tapering spire. The cone may be either circular, ' multifaceted, or square.

The name *stupchedi* derives from 2 words. The *stupa* has as its origin the earthen burial mound, which gradually became ornamented with artistic embellishments. The *chedi* derives from the word "chaitiya" meaning an object of reverence.

Thus, the stupchedi is basically an earthen mound which has religious significance. In Buddhism, the stupchedi is a sacred edifice. Some represent the Lord Buddha because his relics are actually enshrined within.

There are several different types and styles of stupchedi in Thailand, varying in accordance with the socio-religious philosophy of the relevant historical period. For the purposes of clarification, however, they may be classified into 3 main groups:

**1) The circular stupchedi.** This generic style is also known as the "Lanka- (or Ceylonese-) Style Stupa," probably because of a possible stylistic influence from Sri Lanka during the Sukhothai period when there was contact with the Sinhalese chapter of Buddhist monks. Subsequently, Thai builders developed this style, evolving a Thai style of the circular stupchedi which has the following architectural elements.

- The circular and unadorned base, known as *Than Kiang*, represents the earthly limits.
- Immediately above the base are 3 layers or groups of mouldings derived from the lotus flower. They represent the Buddhist cosmology: the world's primordial instincts, earthly physical existence and sublime existence.
- Another group of mouldings, known as *bua pak rakhang*, represents the beginning of the ethereal world of the Buddhas.
- The body of the stupchedi is bell-shaped. This is a derivation of the ancient earthen burial mound.
- Next is a centrally placed column supporting a circular molding. Later developments include a number of small columns surrounding the central one.
- There follows a series of receding circular mouldings known as *plong chanai*. The number of layers varies from place to place.
- A tapering column called *pli ton* supports an orb called *luk kaew*, which represents the highest form of intellect.
- Another tapering column called *pli yod* supports the top-most element, an orb called *yard nam khang*, representing the attainment of enlightenment.

The Lanka-style stupa may be simply whitewashed, lacquered and gilded with gold leaves, covered with copper plates and gilded, or covered in parts with sheets of gold. Some modern ones are covered with gilded or gold coloured ceramic tiles.

**2) The square stupachedi.** This is a Thai derivative of the circular style that first appeared during the reign of King Prasat Thong of the Ayutthaya Period. The overall appearance of this style is that of a fishing net hung up to dry. From the top of the spire to the base line, the outline assumes a graceful curve with distinctive indented corners.

Its main architectural elements may be described as follows:

- The base, a plain square base called *than batr*, represents the earthly habitat of humans.
- Three layers of *than singh* superimposed on each other represent the highest authority in each of the three worlds in Buddhist cosmology.
- Above the top pedestal is a lotus moulding which signifies the base of higher existence.
- The body of the stupchedi and all elements above it appear in the same order and represent the same as those of the circular stupchedi. The square-form chedi with indented corners is usually ornamented with stucco decorations, while more modern ones are embellished with mosaics of cut ceramics.

**3) The circular stupchedi on a square base.** This is an integrated design of a circular stupchedi supported by the square-form *mondop*. Such structures appeared in the Srivijaya, Chiang Saen, Sukhothai, Ayutthaya and Rattanakosin periods.

The architectural elements of this type of stupchedi include a square plinth, or *than khiang*. A series of mouldings form a base to the square-form body of the *mondop*.

Each wall of the *mondop* has a roofed portico or niche which houses a Buddha statue. The resulting cruciform plan is called "chaturamuk". The *mondop* supports a circular stupa of various designs. Smaller stupas are usually built at the four corners of the roof.

**1.12 Phra Prang.** Outside temple, a separate decorative element, the *prang* is another major architectural form found in Buddhist temples. Built of brick or laterite blocks, it has a spire that resembles a corncob supported by a series of base elements.

Some important temples use the *prang* form as the main building of the temple, while some enshrine the relics of the Lord Buddha therein.

The word "*prang*" actually means "courtyard", referring to the open area in front of a shrine. In Brahmanic practice, laymen are not admitted into the shrine of a deity, the privilege being strictly reserved for priests. Thus, they congregate to attend rites on the *prang*. The shrine itself takes on the appearance of a palace. This developed into an edifice consisting of a single chamber which houses an image of the deity and is roofed by multi-layered representations of palaces.

The Buddhist *prang* has the following elements in common: The base is usually entirely plain, supporting three groups of mouldings in a receding order. The body of the *prang* is a square chamber, with an entrance on one side and niche-like false entrances on the remaining three sides. Above the chamber is a layer which is decorated with figures of the Garuda at each corner which are flanked by ogres. This is in accordance with the belief that they are guardian figures.

The roof is a series of receding layers each decorated with door-like niches on all four sides simulating palaces. There are usually seven such layers crowned by a metal sculpture which resembles nine-pointed weapons grouped together, called *nopasoon*.

## 2. Decorative Arts

Buddhist temple architecture in Thailand is ornamented with various forms of decoration in order to enhance its aesthetic appeal. The most important decorative techniques may be described as follows.

**2.1 Gilded lacquer painting.** This is a specialized painting technique use to ornament buildings, furniture and utensils and is easily recognized by a golden design on a flat black or red background. Such designs are found on door and window panels and on both the exterior and interior walls of buildings. Also commonly found are

decorated cabinets, screens, bookends, covered trays etc. This painting technique is purely Thai in origin and is unique because it is unknown in other related cultures.

During the Third Reign of the Rattankosin period, great mother-of-pearl inlay works were carried out on the door panels of the ubosoth of Wat Phra Chetuphon, and on the feet of the great Reclining Buddha at the same temple. During the Fifth Reign, a notable major work was the set of doors of the ubosoth of Wat Ratchabophit.

The mother-of-pearl used is the inner layer of seashell. Craftsmen collect the shells, peel away the outer layer, after which they cut and polish the mother-of-pearl into small pieces of reflective material. A draft of the design is first traced on paper. Each intricate piece of the design is then made by cutting the mother-of-pearl with a fret saw. The pieces are then assembled, face downwards, glued on a sheet of paper.

The background to the mother-of-pearl design is coated with lacquer and the mother-of-pearl is then pressed into the lacquer and left to dry. The backing paper is washed away and the spaces between the mother-of-pearl pieces are filled with lacquer. There then follows a process of grinding and polishing until the surface of the work is flat and capable of reflecting multiple hues of light.

**2.3 Stucco modelling.** Much of the architectural ornamentation consists of stucco modelling raised into high relief. The stucco is then whitewashed and painted with colors or gilded.

The stucco consists of lime cement made from burnt and crushed rocks or shells, a leather glue binder, vegetable oils to give it plasticity, and sugarcane juice to act as a retardant. The resulting mixture can be moulded or modelled as desired.

Stucco moulding and decorations have been in use in Thailand since the Dvaravati period. Their use continues today, with the most skilled craftsmen living and working in Phetchaburi province, continuing a tradition that originated during the early Ayutthaya period.

### **Gilded Lacquer Painting Technique**

The technique begins with the preparation of the background, which may be plaster, wood, leather, metal or wickerwork. Surface irregularities are filled with a mixture of lacquer, the sap of a tree, and finely ground charcoal. Several coatings of lacquer are then applied and the surface is polished to a smooth mirror-like finish.

The painting medium, called *horadan*, consists of sulphur and natural glues mixed to a constituency which is easily applied by brush. First, chalk is used to rough out the design on the black lacquer background. Then the paint is applied by

an extremely thin brush to delineate the design. Spaces that are intended to remain black in the finished painting are covered with the paint, while those which are to be gilded are left uncovered. After drying, a thin coating of lacquer is applied over the work and thin gold leaf is worked into the lacquer and burnished. Wet paper is placed over the work, dampening the parts which had been painted and loosening the "horadan" mixture. By this method, the painted areas and lines are washed away leaving the pure gold firmly fixed to the unpainted areas.

**2.2 Mother-of-pearl inlay.** This decorative technique has been in use in Thai culture for a very long time. An early Ayutthaya edict pronounced that mother-of-pearl inlaid utensils formed a part of the insignia of the rank of royalty. During the reigns of King Thai Sa and King Borom Kot, the craft became so popular that a special office of skilled craftsmen was founded in the Ayutthaya court. A major work of the period which survives today is the pair of door panels on the vihan of Wat Phra Si Maha That, Phitsanulok.

A leading mother-of-pearl craftsman of the early Rattanakosin period was Chao Phraya Mahasena (Bunnag). He made the state throne now kept in the Dusit Mahaprasat Throne Hall, the scripture cabinet in the mondop, and the doors for the mondop and the ubosoth in Wat Phra Kaeo.

## CONCLUSION

In Chapter 4, the researcher described the social, architectural and aesthetic contexts of Buddhist temples or "wats" that renders them places of great interest, not only to casual visitors and cultural heritage tourists but to spiritual tourists of the type expected to register for a wat-stay program. Because of their unique religious, artistic and cultural functions in Thai society, some knowledge of Thai temples and the purpose they serve within the broader context of Thai society will make temple visits – as well as wat-stays --meaningful.

## Chapter 5

### An Analysis of Wat Rakhangkositaram' Architectural Heritage

#### History of Wat Rakhangkositaram

Wat Rakhangkositaram is a royal temple of the second rank, commonly called Woramahavihara.<sup>1</sup> Wat Rakhangkositaram is located at No. 250, Arunamarin Road, Sirirat Subdistrict, Bangkok Noi District, Bangkok Metropolis. The East is connected to the Chao Phraya River, opposite Tha Chagn Wang Lang Pier, the South to Wat Rakhang Canal between the Naval Dockyard Department, while the North and the West are connected to the private sector. The temple covers an area of 31 rais,<sup>2</sup> 1 ngan, and 13 sq. wa.

Previously, the temple was called Wat Bang Wa Yai, which was an ancient temple in Sri Ayutthaya era, that was sacked by the Burmese in the year 1767. After Sri Ayutthaya was lost to the Burmese, King Taksin the Great saved the kingdom and ascended the throne in a new capital that he established called “Krung Thonburi” in the year 1768.

When King Taksin sat on the throne, one of his aims relating to Buddhism by bestowing his royal patronage on Wat Bang Wa Yai, thereby designating it a royal temple. He invited senior monks, stipulating that they must be learned both in the dhamma and meditation monks, to a meeting at Wat Bang Wa Yai. Through his royal grace and favour, a senior monk was appointed as the main ecclesiastical dignitary and invited him to assist in activities relating to Buddhism.

In 1769, King Taksin the Great noted that the Tripitaka had been scattered when Sri Ayutthaya was destroyed by the Burmese army, with temples and whole communities reduced to ashes. Aiming to collect, study, and check the Tripitaka, he then had the scriptures brought from Nakhon Sri Thammarat. Meanwhile, King Taksin had to continue fighting, to further prosecute the war in Nakhon Sri Thammarat. After the fighting had subsided, however, he met a senior monk called “Phra Archan Si,” a monk residing at Wat Phrananchoeng, Muang Krung Kao<sup>3</sup> Subdistrict, who was an expert both in the Tripitaka and meditation. After the fall of Sri Ayutthaya, he went on to Nakhon Sri Thammarat, where he collected the Tripitaka, and returned to Krung Thonburi with Phra Archan Si, whom he appointed to the post of abbot of Wat Bang Wa Yai.

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<sup>1</sup> The 4 grades of second class royal temples have the following prefixes:-  
Ratchaworamahavihan, Ratchaworavihan, **Woramahavihan** and Woravihan

<sup>2</sup> Thai measurement 1 rai = 4 ngan = 400 square wa (1600 m<sup>2</sup>)

<sup>3</sup> Another name of Ayutthaya Province called by elderly Thais

Next, the king issued a royal decree summoning a meeting of senior monks at Wat Bang Wa Yai chaired by the Phra Archan<sup>1</sup> Si, the Abbot. The meeting concerned the checking of the Tripitaka, the revised version then being presented before a full ecclesiastical council. The revised version of the Tripitaka served the royal objective at Wat Bang Wa Yai during the period in which Krung Thonburi was the capital.

The future King Rama I received a royal summons from King Taksin to take command of the army at Korat. Consequently, he was ordered to move out of the Ho Phra Palace and the Ho Pathap Hall to Wat Bang Wa Yai to the west of the temple.

The Thonburi era passed, and King Phra Buddha Yodfah Chulaloke ascended the throne, in the process transferring the capital from Krung Thonburi to the Eastern bank of the Chao Phraya River, which he named Krungthep Mahanakhon Amorn Rattanakosin. He invited the Abbot (Si) to reside at the temple as before, and requested the monks of Wat Bang Wa Yai and Wat Pho Tharam to ask for a bo tree from the palace as a gift to the temple.. The Supreme Patriarch (Si) became the first to head the Buddhist sangha in Krung Rattanakosin.

Later, the Buddhist faith of King Phra Buddha Yodfah Chulaloke grew to the point where he donated funds for the writing of the Tripitaka on palm leaves, and had copies of the scriptures presented to each royal temple. One of his comments concerned the fact that he felt that the Tripitaka, the foundation of Thai, Buddhism, should be revised the senior monks would pass away and Buddhism would decline even further. Therefore, His Majesty convened a meeting of members of the royal family for lunch at Ammarin Winitchai Palace, to which he also invited Somdet Phra Sangkharam as the main ecclesiastical dignitary, together with a congregation of 300 monks. After that, the monks gave their blessing, but the Pali language of that blessing and the Dika of the Tripitaka were not correct. A royal decree, therefore, was issued inviting the monks for a meeting and a grand council. He offered his royal patronage, which the abbot graciously accepted. Moreover, he selected 218 expert monks and 32 learned scholars. King Phra Buddha Yodfah Chulaloke convened the grand council at Wat Nipphanaram, which changed its name into Wat Phra Srisanphetdaram (Wat Mahathat).

In the 12<sup>th</sup> month, on a full moon, in the Year of the Monkey, 1788, at 3.00 p.m., a royal decree was issued inviting the monks to a meeting chaired by the Abbot (Si) at the temple of Wat Phrasrisanphetdaram. The king and his brother went to the temple for to pay obeisance to the Triple Gems, after which he invited Phra Phimontham to read the dika announcement to the assembly of monks. The method divided the monks into 4 groups; the first group, led by the Abbot, checked the Phra Sutthan Thapitaka; the second group under Phra Wannart checked the Phra Winaipitaka; the third group, led by Phra Phimontham, checked the scripture of Satthawaset; while the fourth group, under Phra Thammatrilok, checked the Phra Aphithampitaka. The place for reciting these texts was divided into four places

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<sup>2</sup> Thai people call a master “ Archan “ and a “Naster Monk called “ Phra Archan”

namely the temple, the vihara, the ubosoth and the hall of sermons. The senior monks and the learned scholars arranged the meeting concerning the revision of the Tripitaka over a period of 5 months, which was the first time this was done in the Rattanakosin era, by the Abbot of Wat Bang Wa Yai, who chaired the revision process.

In addition, King Phra Buddha Yodfah Chulalok extended his religious patronage to the temple by issuing a decree ordering the transfer of the palace and the hall to Wat Bang Wa Yai. He also had the objective to restore and improve the temple. He needed to upgrade the Tripitaka Hall, and requested that the bell from Wat Bang Wa Yai, which had been unearthed from the East of the temple, be used, which proved to be as sweet-sounding as ever. The area was excavated and a square-shaped pond was built with a brick wall encircling it. Subsequently, the Ho Phra Palace and the Ho Pathap Hall were moved into the pond as three twin houses, the one in the South acting as a dormitory, the one in the centre as a hall, and the one in the North as living quarters. The new roof was covered with ceramic tiles, while the eaves contained figures of devas, and the south door displayed a water motif, the central door a Wayuphak bird motif, together with soaring birds, dragons and a floral motif. The King established two big cabinets for the Tripitaka, one in the north and the other in the south. This Tripitaka Hall, the King given to King Phra Buddha Loetla Naphalai (Rama II) when he was Somdet Phra Chaolukyather, naming Kromluang Isarasunthon as the director. Moreover, King Phra Buddha Yodfah Chulalok performed a royal Mahagam ceremony, thus accumulating merit for himself. He also planted dragon trees all 8 directions, then announced that the Tripitaka Hall was a royal gift to be known as “Tamnak Chan”. The bell was moved to Wat Phrasrirattana Sassadaram and 5 bell towers were established as a replacement for the one that had been unearthed, and the temple was henceforth called “Wat Rakhang” by the local populace.

The story circulated that King Mongkut (Phra Chomklao Chaoyuhua, or Rama IV) planned to change the name to “Wat Khanthikaram”, but no one called it by that name; it was commonly known as “Wat Rakhang”.

During the early Rattanakosin era, Wat Bang Wa Yai came under the patronage of Wanglang, otherwise known as Somdet Phraya Thepsudawadi, previously known as “Sao”. The older sister of King Phra Buddha Yodfah Chulalok, the mother of Phra Ratchawang Bowonsathanphimuk (Wang Lang), who resided near Wat Bang Wa Yai, restored the entire temple. King Phra Buddha Yodfah Chulaloke (Rama I) established a Phraprang (Khmer-style chedi) in front of the previous temple. He issued a royal decree ordering “Tamnak Thong”, which was the residence of King Krung Thonburi, to be moved and rebuilt at the south of the temple of Wat Rakhang as a residence for the abbot (Si). Phra Ratchawang Bowonsathanphimuk, Chaofah Anurak Thewet, previously known as “Thong In” was the son of Somdet Phraya Thepsudawadi; he constructed the red palace, 4 wa in width, with a corridor 1 wa 1 sok in width and 8 wa in length. The decoration was very beautiful but unfortunately has been lost to us. Somdet Phraya Damrongrajanuphap and Somdet Krom Phraya Naritsaranuwatthiwong stayed in this palace, called “Tamnak Dang”, located at the north of new temple.

In 1788, when King Phra Buddha Lertla Naphalai was 22 years of age, his father granted permission for him to enter the priesthood at Wat Phrasirattana Sassadaram with two of his friends. The abbot (Si), Phra Yansangwon (Suk) from Wat Ratsitthiram was their preceptor. After that, he resided at Wat Samorai (Wat Rajathiwas).

In 1794, the abbot (Si) died and His Majesty sponsored the cremation rites. The king ordered that, as a future Bodhisattava, his ashes, be placed at the east of the Phraprang (Khmer-style chedi) xxxx a beautifully decorated royal throne. All these features can still be found at Wat Rakhang (Currently, there is no evidence of the throne in that it was stolen).

Later, King Phra Buddha Yodfah Chulaloke fell ill he issued the following decree: “After the funeral, the State umbrella that is placed between the royal crematoria, should be brought to Phra Prathan at Wat Rakhang.” On Thursday, on the 3<sup>rd</sup> day of the waning moon, in the 9<sup>th</sup> lunar month, 1782 King Phra Buddha Yodfah Chulaloke passed away. The state umbrella between Phra Prathan in Wat Rakhang was of the nine-tiered variety.

During the reign of King Rama III, the state umbrella was destroyed in a fire that consumed Tamnak Chan (Tripitaka Hall), as well as the Tamnak Thong of the abbot (Si), the former residence of King Taksin the Great. King Phra Nangklao Chaoyuhua issued a royal decree to build the new temple and expanded the area to the north. Prince Narathewet, Prince Neretyothi, and Prince Seniborirak, the sons of Prince Anurakthewet established chedi along the temple wall and expanded the monks’ quarters, as well as extending an invitation to Phra Prathan to move to the new temple. In addition, the king ordered that to bring the state umbrella be brought from the previous temple and placed by the new, and larger, Buddha image.

The large Buddha statue that had stood there previously was made of lime and was in a state of deterioration. Somdet Phra Buddha Khosajan (M.R. Charoen Itsarangkun), who was appointed Phra Dharma Trilokchan, abbot of Wat Rakhangkositaram, assigned the sculptor, Mr.Chamroen Phatnangkun, the task of overseeing the project to erect a huge Buddha to replace the previous one.

This largest Buddha in the temple is an exquisite bronze Buddha in meditation posture, measuring 4 cubits in width, in front of which are 3 of his disciples. With regard to this Buddha statue, King Somdet Mahachulalongkon, Phra Chulachomklao Chaoyuhua, Phra Piyamaharat is said to have remarked: “I have been to various temples, but they are not like Wat Rakhang because the principal Buddha image there smiles all the time.” As a result, the king dedicated regalia, including Nopharat Ratwaraphon and the Mahaphatthamaphon White Elephant, to this principal Buddha figure. The story of his remark spread and is still told to this day.

King Phra Mongkutklao Chaoyuhua, Mahathiraratchao graciously changed the robes. In 1976, the robes were changed again in accordance with the previous style. His Majesty King Bhumibol Adulyadej the Great graciously changed the robes.

In the reign of Rama III, Phra Pinklao Chaoyuhua established a palace at the south of the temple called “Tamnak Dang.” One day, a mahout led an elephant belonging to Phra Nangklao Chaoyuhua, to take a bath in the morning at Tha Chang Wang Luang, but the elephant refused to enter. Phra Nangklao Chaoyuhua heard this and commented upon it to Somdet Phra Phonrat (Thongdi) of Wat Rakhang for this management. Phra Pinklao Chaoyuhua had seen this event with Phra Nangklao Chaoyuhua in front of a poor dwelling beside the Wisetchaisri<sup>2</sup> gate. The King has seen the capability of Somdet Phra Phonrat cause to interesting the elephant science, later the king established “Tamnak Deng” at Wat Rakhang. When the king entered the priesthood, he preferred to reside at this palace.

At Wat Rakhang, the prayers during the kathin ceremony differ from other temples in that the monks stand up and pray from the beginning to the end of the ceremony, a practice that has been maintained down to the present day in accordance with the remark by Rama VI that “Everyone should stand up for prayers as one temple.”

### **Highlights of the Wat Rakhang Temple**

#### **Ho Phra Tripitaka (Tripitaka hall) (Plate 1-2)**

The Tripitaka Hall or “Tamnak Chan”, the main place of worship, is an architectural gem. During the previous era, this hall was the residence of King Phra Buddha Yodfah Chulaloke the Great, the outside palace of King Taksin the Great having been moved to Wat Bang Wa Yai. When King Phra Buddha Yodfah Chulaloke sat on the throne, he needed to restore the Tripitaka Hall, so he had the previous palace of King Phra Buddha Lertla Naphalai moved to the temple. As the reservoir was being dug, a found the bell was unearthed. After completion of the building, he planted 8 sandalwood trees (hence the name “Tamnak Chan”), of which only one remains.

The character of the Tripitaka Hall consists of three halls, with a corridor running along the front, a roof covered with ceramic tiles, with the outside door and the arch decorated with a floral motif, and the middle door decorated by with a Wayuphak bird motif. Moreover, the interior of the hall contains murals of the Ramayana by Master Mak, the premier painter during the reign of Rama I. Currently, this Tripitaka Hall moved into the glass hall to the southwest of the temple.

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<sup>2</sup> The are 13 gates around the Royal Grand Palace ( Wat Phrakaew ) as follows: 1) Rattanaapisan,2) Wimanthavat,3) Wisatchaisri,4) Maneenopalat,5) Sawadisopa,6)Thawapitak,7) Sakchaisithi 8)Wijitbunjong 9) Anongkarak,10)Phitakborwon,11)Sunthornthisa,12) Dawapirom and 13) Audomsudarak

### **Phra Ubosoth (The temple) (Plate 5)**

The temple is built in the style of Rama I, with a three-tiered roof, beautifully adorned with *chofa*, *bai raka*, *hang hong* and *khanthuay*. At the front and behind the principal xxxxx, there is a narrow roof under the portico decorated with Narai sitting astride a Garuda. There are paintings all around the temple, a door with a picture of a bell, while inside the door is a depiction of a temple guardian guarding the door. Inside the temple, there is a series of exquisite mural paintings, all of which depict the story of the life of the Lord the Buddha. All the paintings were executed around 1922, during the restoration of the temple by Phra Wannawatwichit (Thong Charuwichit), a first-rate painter during the reign of Rama VI.

### **Phra Prathan (The principal Buddha image) (Figure: 14)**

The principal Buddha in the temple, which is really beautiful, is a bronze Buddha in a meditation posture, 4 cubits in width, in front of which there are 3 disciples which seeking to receive a sermon. When King Phra Chulachomklao Chaoyuhua came to Wat Rakhang, he is said to have made the following remark: “I have been to various places, but they are not like Wat Rakhang, because when I enter the temple, the great Buddha image smiles every time.” The King dedicated regalia, such as as Nopharat Tachawaraphon and the Mahaparamaphon White Elephant, to this Buddha image.

### **Phra Prang (Khmer chedi) (Figure:15)**

The Phra Prang, located in front of the Phra vihara (previous temple), was recognized by Somdet Phra Boromwongther, Princes Naritsaranuwattiwong as being the most exemplary chedi of its kind in Thailand. It believed that construction of this Rattanakosin-style chedi was carried out during the reign of Rama I.

### **Ho Rakhang (Belfry) (Figure:16)**

The belfry, established according to the four principles, contained five bells presented by King Phra Buddha Yodfah Chulaloke that stand as the symbols of this temple.

### **Three Phra Chedi (pagodas) (Figure :17)**

These chedi was constructed by three princes, including Prince Narathewet (Phra Ong Chao Chai Bua) and Prince Seneborirak (Phra Ong Chao Chai Taeng) etc. These chedis were dedicated to King Rama III.

### **Phra Vihara (The temple) (Figure:18)**

The previous temple was made of brick, and the roof and the principal building of this temple was not very big. Inside the temple, there were various Buddha images including the previous principal Buddha. The small Buddha image

was restored by Somdet Phra Buddhakhosasan (M.R. Charoen Itsarangkun) by covering it with a new coating of lime.

**Tamnak Daeng (Red Palace) (Figure: 19)**

The red palace, made of teak wood, was donated to Wat Rakhang by Prince Wangbowonsathaphimuk as living quarters for the monks. When Prince Damrongrachanuphap came here, he indicated that this was the place that King Taksin the Great used for meditation.

**Ho Tri Langlek (Small scripture hall) (Figure: 20)**

The small scripture hall, which stands in front of Tamnak Daeng, is made of wood covered with gold leaf and painted green. The doors and the windows were deemed very beautiful in terms of their style and decoration.

**Phra Vihara of the Abbot (Si) (Figure: 21)**

The Phra Vihara stands in front of the temple, and has a ceramic roof covered with beautifully crafted khantuay. Both of the supporting pillars have a three-tiered state umbrella, which was the mark of Somdet Phrasangkharat. The previous vihara had a hip roof, which in 1961 was changed to a Thai-style roof, with chofa, bai raka and hanghong. In order to house the ashes of Somdet Phra Sangkharat(Si) in the form of a future Bodhisattva, a Phraprang (Khmer Chedi) was established of Wat Rakhang.

**Phra Vihara of the Abbot of the Temple (Figure:22)**

The Phra Vihara Somdet is in the same form as the vihara standing opposite, an important characteristic at both of the joints that recorded that “Phra Vihara Somdet 1960” honored three ecclesiastical dignitaries as follows:

Somdet Phra Buddhachan (Toh Phromrangsi), widely known as “Somdet Toh” or “Luang Pho Toh”, was a senior monk well learned in the Tripitaka and meditation. The Buddha image from Somdet Phra Buddhachan has miraculous power.

Somdet Phra Buddhachan (That Senewong), a senior monk in the reign of Rama IV, made the Buddha image called “Somdet Pisantha” under the tutelage of Somdet Phra Buddhachan (To).

Somdet Phra Buddhakhosachan (M.R. Charoen Itsarangkun), the well-known lecturer, received a degree in theology when he was 14 years old. When he got Phra Phimontham, he received the extra parchment of gold. When he died, Rama VI built the crematorium at the Phramaine Grounds.

### **Langka Pipal (Bo tree) (Figure:23)**

The bo tree from Langka was received by king Phra Chomklao Chaoyuhua. This bo tree was planted at several royal temples, including Wat Rakhang.

### **Sala Kanprin (Sermon Hall) (Figure: 24)**

The walls of the hall are made of brick wall, the principle decoration being achieved by molding the lime. Currently, this place is used for training members of the laity.

From the study of the architectural and cultural heritage of Wat Rakhangkositaram, there are several elements that, taken together, constitute the values of a cultural heritage site, namely:

- Historic Value
- Aesthetic Value
- Social Value
- Economic Value
- Educational or Interpretation Value
- Ritual Value
- Integrity Value

### **Historic Value**

Wat Rakhangkositaram is located on the Thonburi side, opposite Tha Chang Wang Luang on the west bank of the Chao Phraya River in Bangkok Noi. Wat Rakhangkositaram was originally called Wat Bang Wa Yai and was an ancient temple built during the Ayutthaya Period. King Taksin raised the temple's status to that of a second-ranking royal temple of the Woramahaviharn class. The monastery used to be a center of Buddhist activities and arts and was used as the site of the Buddhist council charged with revising the *Tripitaka*. In the vicinity, there stands a pavilion (Ho Trai in Thai) where Buddhist Scriptures are kept. The pavilion's old name was "*Phra Tamnak Chan*" at the time when Phra Ratcha Warin (Later King Rama I) was in residence. It was renovated during the reign of King Rama I (1782 -1809 AD).

During this renovation, a bell (*rakhang* in Thai) with an impressive resonant chime was unearthed, thus explaining how the temple received its present name. Afterward, King Rama I. had the sweet-sounding bell removed to Wat Phrasriratana Sasadaram or Wat Phra Kaew. The important buildings within the temple's boundaries include the Golden Palace, where King Taksin and the Supreme Patriarch (Si) resided, and the *phra ubosoth* and *tripitaka* tower built in the First Reign and decorated with murals. One particular building in Wat Rakhangkositaram that is considered a beautiful example of Thai architecture is the *tripitaka* tower. Originally, this tower was in the middle of a pond that was dug behind the *phra ubosoth*. The tower consists of three identical structure built from timber removed from a palace which king Rama I had resided before ascending the throne. The outside walls are

painted with red ochre, while the inside walls are covered with murals, painted by Archarn Nak, depicting the daily life of that time. The door panels are decorated with *lai rod nam*<sup>3</sup> designs and beautiful carvings. There are also the large *tripitaka* bookcases dating from the Ayutthaya period in the north and south room.



**Figure 5** : Aerial view of Wat Rakhankositaram from the west bank of the Chao Phraya River.  
Source: Google

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Lacquer work, which in

Thai is called "Lai Rod Nam", meaning, as will be seen later, ornamentation emerging from washing the work with water, saw its best period in Ayudhya from the 17th to the first half of the 18th century. In 1767 and again in 1782, the capital of Thailand was shifted from Ayudhya to Thonburi first and afterwards to Bangkok, where the technique of lacquer work followed exactly the same characteristics of the classic specimens.



**Figure 6:** Wat Rakhangkositararam from the Chao Phraya River with *Wat Rhakung* pier on the left  
Source: FreeBeautifulPictures.com



**Figure 7:** Photograph of *Tripitaka* tower



**Plate1** : Photographs of the *Tripitaka* tower (Ho trai ) or *Tum Nak Chan*, considered a beautiful example of Thai architecture

Source 2.1: “Freebeautifulpictures.com”

(2.2, 2.3): Supakit Mulpramook, Feb 15, 2009

: Some parts of the old wooden structure are kept in Ho Tri following the last conservation effort at the temple.

Source: (4.1, 4.2) Supakit Mulpramook, Feb 15, 2009



**Plate 2:** Photograph of *Tripitaka* tower showing masterpieces of Thai decorative art and Thai craftsmanship

Source: (3.1, 3.2, 3.3, 3.4) Supakit Mulpramook , Feb 15,2009



**Plate 3:** The beautiful *Tripitaka* bookcase with *lia rod nam* painted on the door paneling  
 Source: (5.1, 5.2) Supakit Mulpramook, Feb 15, 2009



**Figure 8:** Inside *Ho Tripitaka* stand mural painti A large oil painting of King Rama I.



**Figure 9 :** The Wooden door with Painting



**Figure10** : Photograph of mural in *Ho Tripitaka*, one of the *Thep*'s



**Figure 11** : A detail from the in Ho Tripitaka scenes of *Makha Manop* is building a pavilion.



**Plate 4:** Murals in the *Ho Tripitaka* at *Wat Rakhangkositaram* are highly treasured paintings

- 6.1: A detail from the scene of *Makha Manop* builds a pavilion showing gentle lines of women figure
- 6.2: A detail from the mural of the Three Worlds
- 6.3: The *Kumphakan* episode portraying *Kumphakan* fighting *Sukhrip*
- 6.4: Hanuman, the Monkey general and a foot-soldier monkey



**Plate 5:** photograph of Main *Ubosoth* of *Wat Rhakangositaram*

7.1: Main entrance

7.2: Row of windows

Source: (7.1, 7.2, 7.3, 7.4 ) Supakit Mulpramook, Feb 15, 2009



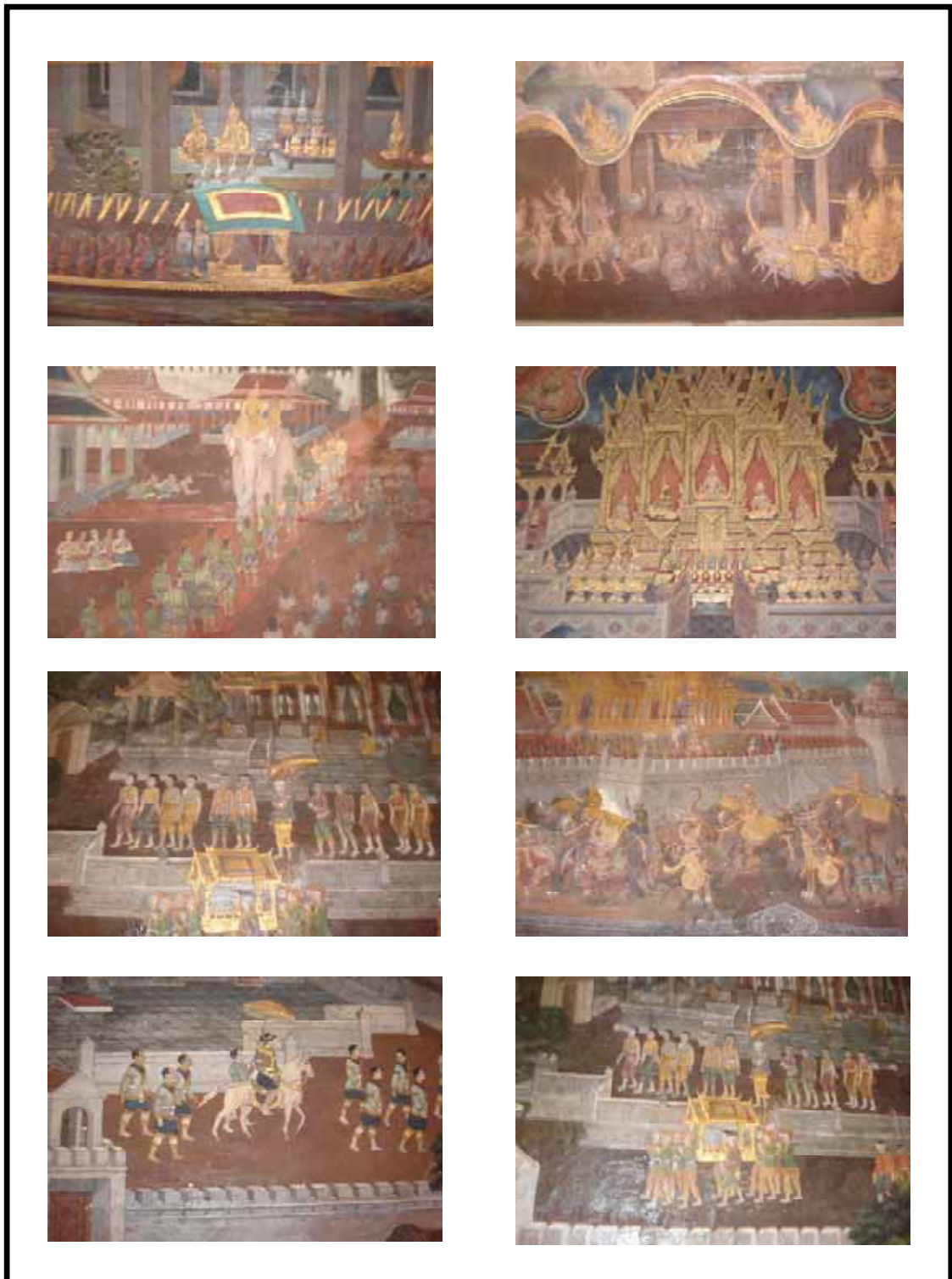
**Figure 12:** *Ubosoth* window decorated and painted gold



**Figure13:** *Ubosoth* door with wood carving mural painting on the inside



**Figure14:** Photograph of *Phra Prathan* ( Buddha image) in the main chapel



**Plate 6:** The photography of the mural wall in the main chapel or *ubosoth* featuring the Buddha's life  
 Source: (8.1, 8.2, 8.3, 8.4, 8.5, 8.6, 8.7, 8.8) F Supakit Mulpramook, Feb 15, 2009



**Figure15:** Photograph of Phra Prang located close to Ubosoth



**Figure16:** Ho Rakang (belfry) five bells hanging by the given by King Rama I as a symbol of this temple



**Figure 17:** Chedi (Stupa) is a Buddhism architecture that is as monument and as the devotion To the Buddha



**Figure 18 :** Phra Vihan a previous with various size of Buddhist image inside



**Figure 19:** *Tham nak Dang* or The red palace made from the teak wood, Prince Wangbowonsathaphimuk has dedicated to Wat Rakhangkositaram



**Figure 20 :** *Ho Tri Langlek* (Small scripture hall) located at the front of *Tham nak Dang* It made of wood covering with gold painting green color.



**Figure 21:** *Phra Vihara* of the Abbot of Buddhism Monk (Si)



**Figure 22:** *Phra Vihara Somdet (Toh)* is located next to *Phra vihanra of somdaj(si)*



**Figure 23:** The *bo* tree from *Rangka* has received by the King Rama V. This *bo* tree has been planted at the royal temples in many places including *Wat Rakhang*.



**Figure 24:** *Sala Kanprain*  
The hall is made from brick wall, the principle decorated by the molding lime



**Figure 25:** Wat Rakhangsitaram from the east side of the *Chao Phraya* River showing the Phra Ubosod and two of *Pra Vihara somdaj (Si)* and *Somdej (Toh)*

## Aesthetic Value

The main chapel, or ubosoth in Thai, is in the style of the reign of King Rama I. Its three-tiered roof is decorated in Thai style, and the mural painted was by Phra Wanwadwichit, a great artist during the era of King Rama VI.

Ho Rhra Tripitaka, or Ho Tri for short, is a library for Buddhist scriptures. In the old days, it was usually built in the middle of a pond to protect the scriptures from being damaged by ants and termites. For Thai people, it was a highly meritorious act to donate a library for the Buddhist scriptures, or even just to donate a cabinet for the scriptures to the temple.

King Rama I, the first monarch of Rattanakosin Period donated the Ho tripitaka to Wat Rakhangkositaram in Bangkok. This library was once the residence of King Rama I when he served as a general in the army during the Thonburi period. At that time, Wat Rakhangkositaram was named Wat Bang Wa Yai, and the library was built in the middle of a pond. In 1968, The library was removed and rebuilt in compound of the ubosoth ( the main chapel) of Wat Rakhangkositaram.

The Ho Tri (library) at Wat Rakhangkositaram was built in the architectural style of the Ayuthaya period, and consists of three traditional Thai houses: a bedroom, a central room, and a sitting room. The lower part is an open area; the roof is made of earthenware tiles, and the eaves are large, in the figure of *nagas*. The window panels are painted with Lai Rod Nam (a design made by washing gold leaf on lacquer), featuring the figure of a celestial being standing on a pedestal and holding a sword on his shoulder. The door to the central room is engraved with Lai Kanok Kan Khot, a flame-like spiral motif, while the lower part of the door panelling is curved in the shape of a mythical bird.

It is believed that artisans from the Ayuthaya period originally built the Ho Tripitaka of Wat Rakhangkositaram during the reign of King Narai. Parts of the library were later brought to Rattanakosin and reassembled into a new structure. The entrance to the open porch is rectangular, with gilded circular pillars, In front is a wooden gate modelled after the original one, which is now kept at the library. The gate is engraved with an Ayuthaya-style design.

Each house in the complex is about three rooms long or three pillars in length. The floor is made of large, golden teakwood planks. There is an open space between the central room and the sitting room, with a wooden balustrade separating them. Buddhist scripture cabinets made from the Ayuthaya period are found on both the left and right sides of the house.

Since this Ho Tripitaka originally served as a residence, its traditional architecture and other features reflect the style of the ancient Thai house. Thai-style houses are considered an example of good living conditions and reflect the high calibre of Thai craftsmanship. They are works of fine art in terms of their architecture, but are also designed for practical use. The Ho Tripitaka of Wat Rakhangkositaram

still consists of various elements of an ancient Thai house that is complete in terms of its structure.

An arch is found above the doorframe at the entrance to the porch. The indicate design on the arch reflects not only the beauty of Thai art, but also indicates the status of the people living in the house.

The outdoor panel is usually made high to serve as a fence. At the Ho Tripitaka of Wat Rakhankositaram this panel is painted red.

The eaves consist of wooden frames to support the roof and the outer part of the house. These brackets on the Ho Tripitaka are carved into figures of deities, hands pressed together in a gesture of respect. The eave bracket is a wooden brace supporting the eaves and the outer parts of the house. These brackets are carved into fantastic designs in the figure of *nagas* in gilded lacquer decorated with green mosaic.

The panelling consists of planks of wood used as the wall of Thai house. The panels of the Ho Tripitaka of Wa Rakhankositram are painted red. The molding on the window frames of Ho Tripitaka is made of wood, like others, but the windows have no bases; the window base is the lower frame of the window. The window bases of the Ho Tripitaka are made into bars that were in popularly use during early Ratanakosin Period.

The door panel is a large plank of wood like that of the door panel. Rods are used to replace hinges. The panel is engraved according to the workmanship of artisans and the popularity of each period in Thai history. There are three door panels at the Ho Tripitaka of Wat Rakhankositaram. They are found at the entrance to the porch, to the central chamber, and to bedroom.

The window panel is a large plank of wood like that of the door panel. Rods are also used to replace hinges. The outer part, painted with Lai Rod Nam, Features the figure of a celestial being standing on a pedestal and holding a sword on his shoulder. The inner part is painted with figures of celestial beings.

The mural paintings at the library are the work of craftsmen during the reign of King Rama I. Inside the sitting room, paintings of celestial beings decorate the windows. Those in the central room feature the story of the Ramakien, the Thai version of the Indian epic, the Ramayana. The bedroom features paintings relating to the deceased for monks to contemplate during meditation. All these murals reflect the influence of Chinese art, but they are unfortunately incomplete because they were not preserved in a proper manner.

The Ho Tripitaka of Wat Rakhankositaram, a royal house of the Ayuthaya period, still retains its beauty and aesthetic value. At the same time, it is also combined with the art of the early Rattanakosin Period. Consequently, the architectural heritage of the Ho Tripitaka represents an "intersection" of two periods

in Thai history and is the only extant example of this type of building in the Ayuthaya style.

The principal *prang*, the only pagoda in Bangkok featuring the architecture of the Ayuthaya era, was once acclaimed by Prince Narisara Nuwattiwong as the most uniquely shaped *prang* of its kind.

The Red Pavilion, or “*Tannak Dang*”, was originally located in the royal palace of King Taksin. Somdet Phra Rachawang Borvon Stan Phimuk had it relocated to a spot north of the temple. The new ordination hall features spectacular mural painting. King Taksin was believed to have come to the building regularly for meditation retreats.

### **Social Value**

The temple, or wat, is the core institution of Buddhism that has fulfilled an important and central role in Thai society from time immemorial. The Buddhist monk, as the representative of the temple is the leader of the community, which is based on the belief of the temple as the focus of social cooperation. The temple provides ceremonies that accord with the lifestyle of Thai Buddhist (Prayutto, 1970:45), which is largely revolves around the temple. Believers in Buddhism respect temples as the ecclesia, which represents their values both in ethical and aesthetic terms. The temple is a resource for art objects in that artists transmit the dominant doctrine of Buddhism via works of art that are harmonious and reflect Buddhist teachings. All Thai people go to the temple to make the merit and children run around and play in the temple grounds (Somdet Krom Phraya Damrong Rachanuphap 1961:26).

Traditionally, the wat has been a social, recreational, and community centre. People, especially the young, use the grounds within the monastery to play sports, such as football, takraw and kite- flying for example. Some parents take their children there for a stroll. When a festival season comes, the wat is the place where people go for amusement since fairs are usually organized within the monastery compound, with food and merchandise stalls, games, performances of traditional folk opera, Thai boxing matches, singing competitions, movies, and concerts. The wat also serves as a form of hotel. In the period when hotels and inns did not exist and when people travelled to a place where they had no friends or relatives in the area, they always went to the local monastery, asking for permission from the abbot if they needed a place to stay overnight. Even today, when hotels and guesthouses cannot accommodate the large number of visitors during popular festivals, visitors turn to local schools or monasteries. Many boys in rural areas are sent by their parents to schools in the city, where they usually seek accommodation and food in the monasteries to avoid the difficulties of finding a place to stay and the high cost of living in the city. Their stay is free of charge. In return, these boys assist the monks with their daily duties, such as arranging and bringing food, washing, cleaning, and carrying food containers. They are commonly known as temple boys or “dek wat” (Appendix: B)

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Many of them have been able to complete their education and some of them have even managed to get a good job or secure a high position in a government office later on. In addition, many government functions take place within the monastery grounds, whether it involve using the monastery’s hall for meetings of district functionaries and village headmen, using monastery’s grounds for meetings of government officials and villagers, elections and conscriptions. The grounds are even used when vaccinating and neutering people’s cats and dogs. In addition, Thai Buddhist monasteries currently play an important role in tourism.

## **Economic Value**

Since economics encourages the best allocation of resources to fit a wide range of needs, economic value may not be restricted to financial value. In terms of cultural heritage, economic value may be understood as value generated by the heritage resource or by the action of conservation as in the case of Wat Rakhangkositaram, where the revenue is distributes to the local community both in direct and indirect ways.

## **Educational and Interpretative Value**

The educational and interpretative value of Wat Rakhangkositaram includes its potential as a destination for cultural tourism, and the awareness of culture and history that it promotes as a means of integrating historic resources into present-day life.

Heritage interpretation and educational programs among the people of the local community should encourage the involvement of local site interpreters and the programs should promote knowledge and respect for the Thai cultural heritage. The income from tourism and related activities, both direct and indirect, as well as the promotion, distribution and sale of local and other products should provide a reasonable social and economic return for Wat Rakhangkositaram and the local community.

## **Ritual Value**

The sacred sites of Wat Rakhangkositaram were the spiritual centre for local residents living around the temple in olden times and still serve the people in Thonburi and nearby areas, who come to pay respect to the statue of Somdej Phuthajan (Toh) Wat Rakhang between 1857-1870. He passed away in 1872 at the age of 85. He created the renowned and valuable amulets named “Phra Somdej Wat Rakhang”<sup>4</sup>. His amulets<sup>5</sup> were blessed by himself with Chinabanchorn Katha (Buddhist prayers).<sup>6</sup> The materials for making the somdej amulets are shell lime, phong viset (holy ‘ magic powder, ),

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<sup>4</sup> There are five Phims of Somdej Wat Rhakhang as follow: 1) Phim Yai, 2) Phim Song Chedi, 3) Phim Dhansam, 4) Phim Kes Bua Toom and 5) Phim Prok Bodhi. (<http://lekwatruak.netfirms.com/sdhtml>)

<sup>5</sup> The “King of Amulets” is named Phra Sodej Wa Rakhang, and is approximately 2.3x3.5 cm. in size and 0.4-0.6 thick. Made by Somdej Phraputthajanrn (Toh Phromarangsri) at Wat Rakhangkositaram in 1866

<sup>6</sup> Chinabunchorn Katha is a Buddhist prayer created by Somdej Phra Putthajarn (Toh Phromrangsri) which is well known among Thai Buddhists.

## **Chapter 6**

### **Architectural Conservation of Buddhist Structures and Tourism in Thailand**

#### **Conservation**

Cultural heritage maintenance takes many forms. One type of conservation comes from the basic human instinct to conserve things. Human beings in general do not like changing their environment but rather opt for adaption and accommodation to achieve the easiest living conditions. Each environment indicates a range of possibilities from which our roles, functions, personal relationships, societies and global relations are formed. Conservation of this environment is established by the present generation to be maintained by the following generation.

Every society has ancient remains in need of maintaining. Buildings and their environment need continuous maintenance. The temple in Thailand must be restored for the benefit of the Buddhist faith and society. The beauty of the architecture is one of reason for restoration; for example, ancient temples in Japan have to be maintained continuously according to the belief in the seniority and importance of ancient creative arts.

Throughout the ages in Europe, religious buildings were adapted and reconstructed continuously; for example, the nave of a Norman church would be changed to the Gothic style according to new ideas in architecture. A 13<sup>th</sup>-century document shows evidence of this fact; it describes the desire to transform the artwork and architecture to a lighter, higher and brighter form. The motivation for this rebuilding depended on the relationship between the building and concurrent historical events. In sum, the objective of architectural creation or recreation was to serve the belief in God. It was to better express these religious beliefs at that time that the churches were built with higher, lighter forms.

Maintenance procedures should incorporate conventional conservation, and in such cases both eastern and western civilization share the same objective. That conservation focuses on the merit, meaning and spirit of the place worthy of conservation.

Western concepts of conservation centre on the history and culture of a place for example, in England around 1620 A.D. In Italy, they rediscovered the spirit and style of the ancients and studied ancient remains and artwork. All of the remains will be rebuilt and reused. This is the process of adding the remains as the part of society.

Cultural heritage conservation takes into consideration the historical, architectural, and archeological value of the site, after which various guidelines can be developed. Both the “harmony or conflict approaches” serve the same objective of conservation. Any physical changes that deviate from the true spirit of a place will not

constitute conservation of either architecture or the environment. There are attempts to build conventional buildings; this concept of conservation has been accepted by western countries, which bring into practice methods described in the Venice Charter, the Burra Charter or the World Heritage Conservation organization.

The concept of cultural heritage conservation as perceived by western civilization emerged in Thailand due to the efforts of Phra Chomklao Chaoyuhua or Rama IV. King Rama IV established a museum during A.D. 1851 – 1855 to house a collection of antiques such as the Ramkhamhaeng Stone Inscription, the Wat Pa Mamuang Inscription, and the Manang Sila Seat. At the establishment of the Royal Council, the conservation of ancient remains and antiques was initiated. There were various activities carried out, such as a survey and the Department for the maintenance of national ancient remains was set up, which managed cultural heritage, notably the “École Française d’Extrême Orient”, which played a leading role in introducing techniques of western conservation.

The conservation of ancient Buddhist buildings used conventional methods as advocated by Phra Mongkutklao Chaoyuhua or Rama VI, which Phra Wachira Yanwarorot, the Supreme Patriarch, considered the conservation of the Phra Chedi or the Buddhist temple in the following terms:

“A Phra Chedi is damaged when it is located near people of evil intent. The virtuous should conserve that ancient chedi from which they have received merit, just as the Kamolaphat ( Buddha’s Doctor) cured the Buddha.”

Phraya Wachira Yanwarorot concluded that “the attempt to conserve is the criteria for the making of merit.” This concept is shown in temple and Buddha conservation throughout Thai history, such as the transferring of the Reclining Buddha of Wat Pamok in the Thevaravadi Era and the restoration of the Great Pagoda at Nakhon Pathom in the reign of King Rama V.

Paramount to western conservation is the maintenance and safeguarding of the most authentic objects or structures. This consists of interconnected components such as the conventional building and its beneficiaries, the physical nature of the object and its environment. Is authenticity a myth? This question will be answered following an explanation of the criteria underlying the concept of conservation.

Important historical buildings are estimated by their value in terms of their architecture, antiques and artwork, as well as their social, economic or spiritual value.

Conservation depends on the appraisal of the value of the building or its materials. It is essential therefore to have an in-depth understanding of the historical heritage and all its properties and qualities in order to protect and promote our most precious antiques. The problem lies in determining the object of conservation, whether it is the spirit, or authenticity, or both. In addition, one needs to ask what the spirit of a Buddhist temple actually is.

## **Conservation Principles**

Conservation is the process of caring for buildings and places and of managing changes to them in such a way as to retain their character and special interest. Historical structures are a unique resource. Once lost, they cannot be replaced, if their special qualities are degraded since these can rarely be recaptured. Damage can be caused to the character of the historic structure as much by over-attention as by neglect. Over-restoration can harm the special qualities of a building with the loss of details, material and craftsmanship which, while sometimes seeming of little significance in themselves, can contribute to the character of the building and make it special. For this reason, it is vital that the structure be protected, and interior ACAs examined at a detailed level. It is intended these detailed guidelines will draw attention to the importance of the seemingly minor details of a historic building that nonetheless play an important part in establishing its character.

Entry into the Record of Protected Structures does not mean that a structure is frozen in time. Good conservation practice allows a structure to evolve and adapt to meet changing needs while retaining its particular significance. The challenge facing owners, planning authorities and all others involved in architectural conservation is to identify how and where change can occur and to ensure that heritage is not damaged by inappropriate conservation approaches. Additions and other interventions should be sympathetic to the earlier structure and the quality inherent in them and should not cause damage to the fabric of the structure, whether in the long or short term.

## **Keeping a Building in Use**

It is generally recognized that the best method of conserving a historic building is to keep it in active use. Where a structure is of great rarity or quality, every effort should be made to find a solution that will allow it to be adapted to a new use without unacceptable damage to its character and special interest. Usually, the original use for which a structure was built will be the most appropriate, and to maintain its use will involve the least disruption to its character. While a degree of

compromise will be required in adapting a protected structure to meet the requirements of modern living, it is important that the special interest of the structure is not unnecessarily affected. Where a change of use is approved, every effort should be made to minimize change to, and loss of, significant fabric and the special interest of the structure should not be compromised.

Where a protected structure is a ruin and does not have an active use, it may nonetheless be of special interest. It may be a local landmark or contribute to the character of an ACA. In such cases, it may be more appropriate to allow it to continue to stand in a ruined state and be repaired or consolidated where necessary.

## **Researching and Analyzing**

Before making proposals for works to a protected structure, the developer should research its historical development and understand thoroughly the present condition of the structure. The research should encompass not only the main structure and its interior but also its cartilage and attendant grounds, where relevant, and any structures or features within them which contribute to the special interest of the protected structure. The contribution of the setting of the structure to its special interest should also be assessed, as should any other relationships that add to the appreciation of it.

The research should include an analysis of the physical fabric of site, and any available documentary material or other evidence. The work should only be undertaken by those with the appropriate knowledge and skill. The results of the research should be analyzed in order to understand the reasons for any decay and to inform future proposals.

## **Using Expert Conservation Advice**

Building conservation is a specialized discipline and the method of work needs to be specified by experts with a knowledge and experience of historic buildings. Planning authorities, when discussing proposals with the owners or occupiers of protected structures, should encourage them to seek expert advice when considering undertaking work on their buildings. Where a protected structure is of particularly high quality or rarity, the use of conservation expertise by an applicant could be a condition of any grant of planning permission.

The input of expert advice should not be confined to the planning application process. In order to ensure that the works are competently and correctly completed, continued expert involvement may be necessary in the management and site supervision of the project, using experienced and skilled workers with proper and adequate supervision.

Planning authorities should ensure that they themselves have access to appropriately qualified, competent specialist advice on any development likely to impact on a protected structure. This advice might come from in-house conservation staff or from independent consultants.

## **Protecting the Special Interest**

The character and special interest of a protected structure can be damaged by inappropriate work. Most obviously, a structure can be demolished or partly demolished. It can also be stripped of its value and distinctiveness by neglect and decay, unsuitable alteration, uninformed repair or over-restoration.

The blanket application of standard solutions to historic buildings is not appropriate, nor can old buildings be expected to perform in the same way as modern buildings in terms of structural strength, durability of materials or thermal insulation. However, old buildings have qualities that modern structures may not have. For example, handmade building materials are evidence of dedication and craftsmanship perhaps no longer achievable today. Other materials, such as a particular type of stone, may no longer be obtainable. Above all, historic buildings have a patina of age which is irreplaceable and cannot be replicated.

### **Promoting Minimum Intervention**

The principle of promoting minimum intervention in a protected structure is best summed up by the maxim 'do as much as necessary and as little as possible'. Dramatic interventions in a protected structure are rarely appropriate. The best work in conservation terms is often that which is low key, involves the least work and can be inexpensive.

In granting planning permission, a planning authority should be satisfied that works are necessary, whether these be repair works to the fabric of the building or adaptations to the structure to allow it to perform a new or enhanced function. Over-restoration of historic buildings can be detrimental to their character and value. Old buildings both charm and inform for the very reason that they are old. Bulging or leaning walls, unevenness and bowing are not necessarily imperfections to be ironed out, but are evidence of the building's antiquity. Such evidence of a patina of age is irreplaceable and should be preserved where possible with appropriate professional advice.

Conjectural restoration of a protected structure, or part of a structure, should generally only be permitted where there is sufficient physical or documentary evidence of the earlier state of the structure or element or where restoration is necessary to enhance the appreciation of other elements that contribute to the character of the structure. For example, if a Georgian house has in the past had its original roof replaced with a flat roof, the reinstatement of an appropriately designed pitched roof to the building will enhance the appearance of the façade and possibly of a whole terrace of buildings. Similarly, a case may sometimes be made to reinstate a

symmetrical composition, part of which has previously been lost. The practice of 'restoring' a building or structure to an appearance at some notional date in its history should generally not be permitted, nor should the practices of moving buildings or of reducing them to mere facades be permitted except in exceptional circumstances.

The replication of a lost feature may be appropriate in some circumstances where the essential form and detailing are still evident, so that the physical evidence can be used to re-establish the feature as an integral part of the work. For example, where a carved bracket is missing from a shop front, the profile and material of the missing feature may be determined from a surviving bracket elsewhere on the same

shop front. A replacement feature should harmonize with its surroundings and it should be a condition that the incorporation of any replacement feature is not to the detriment of later work of quality or interest. Any reconstruction of details should be permitted on a selective rather than a systematic basis.

Another acceptable option to replace a lost element would be to incorporate, as a new feature, a design that is sympathetic with the remaining historical features of the building. Where this is permitted, it should be a condition that the new feature takes into account the size, scale and material of the building itself, and care should be taken to avoid creating a false historical appearance.

### **Respecting Earlier Alterations of Interest**

Alterations and additions to a structure can themselves be an irreplaceable part of a unique history. Different types of alteration can inform the social and architectural history of the built heritage. For example, the subsequent addition of porches, balconies, shop fronts and returns can say much about changing fashions in architectural design and social aspiration, as can alterations or embellishments such as the addition of bargeboards, window and door surrounds or dormer windows.

In order to appreciate the integrity of a structure, it is important to respect the contribution of different stages of its historical development. Concentration on whether or not various parts of a building are 'original' can obscure the fact that later alterations and additions may also contribute to the special interest of the structure. Of course there may be alterations or additions which have not contributed to the special interest of the building, and which may in fact have damaged it.

Where new alterations and additions are proposed to a protected structure, it should be remembered that these will, in their turn, become part of the structure's history so it is important that these make their own positive contribution by being well designed and constructed.

### **Repairing Rather than Replacing**

It should be the aim of good conservation practice to preserve the authentic fabric that contributes to the special interest of the structure. Good repair will arrest the process of decay of a structure and prolong its life without damaging its character and special interest. Where a damaged or deteriorated feature could reasonably be repaired, its replacement should not be permitted.

Many historic structures date from a time when the majority of building materials were wrought by hand. These materials have a variety and vitality that cannot be matched by machine-made materials. Tooling and chisel marks on stonework, undulations in blow-glass panes, and adze marks on timber elements supply a wealth of irreplaceable information about the people and the time that produced these structures. Also through time, a structure and its components acquire a

patina of age that cannot be replicated. The unnecessary replacement of historic fabric, no matter how carefully the work is carried out, will have an adverse effect on the character of a building or monument, seriously its authenticity and will significantly reduce its value as a source of historical information. Replacing original or earlier elements of a building with modern replicas only serves to falsify the historical evidence of the building.

### **Conservation and Tourism**

Leisure and tourism are a new part of world culture and the international economy, being second only to the oil industry in financial terms. Tourism is dynamic but if developed too quickly can be destructive to the host community. If over developed it destroys the resources and values which were what attracted visitor in the first instance. With good planning, the capacity of the site and supporting infrastructure should not be exceeded. The basis of this planning is to conduct research into the tourists' origin, their socio-economic background, reason for travel, length of stay, experience of the country and satisfaction with the visit.

It is essential that a code of practice be agreed upon to guide the development of tourism and conservation of cultural heritage to ensure co-ordination of efforts for their mutual benefit. The Director General of the National Trust of England, Mr. A. Stirling has suggests seven points to be included in this code.

Stirling's first principle is as follows: Comprehensive tourist development plans are essential as the pre-condition for developing any tourist potential. It should be a fundamental principle of any tourist development plan that both conservation, in its widest sense, and tourism benefit from it. This principle should be part of the constitutional purpose of all trust agencies, and of local authority tourism and recreation departments.

National agencies have a great responsibility in promoting their tourist plan. One fundamental problem is the tourist industry is fragmented, so it is difficult to identify its many disparate parts.

Heritage sites form important economic and cultural assets and it is inevitable that they will be publicized, advertised, and promoted by those whose daily duty or interest this is. The site management will not normally have the expertise to do this in a cost-effective manner, but it should influence the way it is done so as to gain the greatest advantage and least disadvantage for conservation.

For publicity purposes, the Heritage Site is a product in the world marketplace which has to be described correctly in glowing terms in order to attract custom, including repeat visits. The facilities available, as well as its scale and character should be absolutely clear. Journalistic coverage is more cost effective than advertisements and hence press visitors should be given every facility, and assistance.

The design of all publicity material and advertisements should be of high standard so as not to discredit the Site and its managers. Before any expenditure on publicity is incurred the target audience should be carefully defined and what they are likely to be interested in should be identified. This applies equally if the publicity is being done by someone else on behalf of the national agency.

Promotion of the Cultural Heritage Site to the public and tour operators can be done in a way which helps visitor management. Attention can be drawn to features which are not likely to be congested, or the preferred times of day can be indicated. Advertisements can be confined to certain seasons or to certain media in order to influence the type of people who come.

Long queues for admission are not desirable. They reduce visitor satisfaction and congest the site and car parks. It is sometimes suggested that each Heritage Site has a maximum capacity at a given time for visitors which should not be exceeded. This has been proven by observation and whilst no-one disputes that peak numbers may have a natural limit, the feeling of over crowding can be greatly reduced by limiting access to comfortable levels. Research into the average length of stay can provide the basis for calculating the optimum number of people on the site at any one time. In many cases there is a conflict of policy between Heritage Site managers who want visitor numbers restricted so that the sites are not damaged, and tourist boards or commercial interests who want to use the sites to attract visitors to the area. Some problems will not be resolved until this conflict is sorted out, but those agencies owning or managing the site are in the best position to exercise control.

### **Needs of Visitors**

Visiting a Heritage Site is an intellectual adventure for which the visitor needs preparation if he is to obtain the greatest benefit. Most visitors to a Cultural Heritage Site come for a day out, a change of scene, or so that they can tell their folks back home. Some come because they are interested in their cultural heritage, archaeology or architecture. Part of the managers' task is to make the visit enjoyable and interesting for everyone so that the political support for conservation is increased, foreign currency is gained, jobs are created, and income is obtained. Perhaps some people will go away more interested in their culture than when they came.

All visitors will need the following:

- A friendly welcome and help with any problems or accidents
- A clean litter free and well maintained site
- Presentation of the story of the monument/site and its treasures in a way they can understand
- Guidance on local taboos and religious or cultural attitudes,
- Security and protection for themselves and their possessions

By international agreement, visitors who spend the night away from home are called tourists. These people will need hotels, hostels, campsites, restaurants, and several types of transport. They may want shops to meet their specific needs. Providing all of these is important for Heritage Sites for without them their culture will be inaccessible for many. It is not the normal function of the site managers, but requires co-operation between public authorities and the private sector.

The needs of national visitors must be considered first, as the site is their Heritage and often they far outnumber the “tourists”.

### **Visitor Management**

If the numbers of visitors are so great as to spoil the enjoyment of people, prevent a proper appreciation of the Heritage Site, or cause physical harm to historic remains and objects, it will be necessary to use techniques of visitor management. In any event, these techniques can often reduce maintenance costs or increase income. Only in extreme cases should it be necessary to close the Site or introduce penal levels of entry charges.

Excessive visitor pressure will be reduced if there are counter attractions nearby. The most vulnerable Heritage Sites are those which are well known and promoted, and have no counter attraction nearby. Tourist boards should be discouraged from publishing vulnerable Heritage Sites and be asked to help develop counter attractions or to divert attention to lesser known Heritage Sites with spare capacity.

Peak loadings can be reduced if there is a booking system for coach parties and a limit to the number admitted at any one time. Small changes in the times of arrival can greatly ease the pressures. It is useful if there are alternative routes for visiting parties so that if several arrive at once they can be separated, or one can be taken a slightly longer way.

Wear on floors can be reduced by putting down strip coverings of carpet, canvas, rubber etc. Stone or brick floors can be replaced from time to time without destroying their quality. Grass can be revived by removing the line of footsteps a meter or so from one side to the other. It is not so easy to repair damage from touching from thousands of hands, or from human breath. Controls to keep people away may be needed in some cases. Inside buildings, crowds can raise the relative humidity to damaging levels.

Visitors should be allowed to view Heritage Sites at their own speed as they may find organized parties move too fast or too slowly, or are led by guides speaking a language they do not understand. Where for security reasons or lack of space individual viewing is not possible, the speed of circulation of guided parties should be varied and visitors should be given a choice between a quick or slower, more detailed tour.

Visitor routes should allow for the natural tendency for people to turn left on entering any space. Shops should be located so that people leaving the site must enter them and therefore consider spending some money. Where visitor management is being organized or reviewed, a plan should be prepared, and expert advice on management should be sought.

The brochures printed by the tour operators are most attractive, often listing the principle monuments in a country but omitting to state how much viewing time is allowed. In Paris, tour operators allow 18 minutes for visitors to get into and absorb the wonder of Notre Dame and do not stop the engines of their buses so adding to atmospheric pollution. This is an extreme case produced by cut-throat competition among tour operators, but the pressures have to be recognized in order to protect both the tourist, the sites and the local culture.

A significant proportion of revenue earned from tourism should be applied for the benefit of conservation, both nationally and regionally. It may oversimplify a dilemma to say that of the takings from world tourism only a small proportion filters down to the host community who provide site staff, guides, shops, food and local transport, and even less is allocated to the conservation of the monuments, ensembles and sites. The profits extracted from sightseeing by international tour operators and large hotel chains, although subject to taxes, cannot be related to the benefits they obtain from individual sites and can be manipulated by clever accountancy. Government has a difficult problem in solving this dilemma, although it might introduce fiscal measures which would possibly be evaded or a tourist tax could be incorporated in Visa charges.

Entry charges should be made in order that services for visitors can be improved without the reduction of the funds available for conservation work. They can be varied from day to day to encourage a spread of peak loadings. They are the best means for establishing how interesting and enjoyable the site is. If people are paying, they will demand value for money and soon make known their criticisms. The raising of funds through catering or sales of literature, photos, drawings, souvenirs, etc., can be used to develop the site and benefit the visitors. There will be some complaint when charges are first introduced and it may be necessary to give local people free passes, and allow free entry on one (quiet) day a week, or after a certain hour. The charge may be non-compulsory, with an arrangement that those not paying still have to go past the turnstile and staff, and hence free entry is not too easy.

Wherever possible, there should be a single charge for the whole Heritage Site as this produces the most income and least staff cost. If there are different buildings to be entered, a single ticket may be marked at each entry point. If the number of attractions charges is great, some choices may be offered to keep the overall ticket price reasonable. In each case, it must be made very clear which are the options available. Generally, visitor management should be achieved by physical

arrangements and persuasion. Regulations and prohibition signs, and policing should be as sparse as possible.

The best long-term interests of the people working in any host community should be the primary determining factor in selecting options for tourist development.

The long-term interests of the local communities faced with the impact of world tourism is the critical question for developing countries. It will be all too easy for the cultural balance in remote and beautiful valleys to be degraded by insensitive tourism.

When the economic gap between the local community and tourists becomes too real, then the community begins to reject tourism and harass their guests. This also happens in world centers of tourism such as Rome, where the tourist is the prime target for robberies.

The answer may be in gradual planned development, so that the gap between tourists and the local community is not too great. Tourist operators will not understand this point even though they might think that they comply with the Manila Convention.

World tourism tends to cater for the fickle five-star package travel clientele. They are the least sensitive to the local community as they wish to impose their own cultural standards. Five-star hotels depend on international finance, so give little benefit to the local community. In contrast to the luxury tourist trade, one has the youth adventurers with the knapsack and bedding rolls. They do not bring much money and their brash attitudes can shock the local population. The middle ground of tourism, which will include many nationals, needs to be encouraged. Modest hotels, small in size, can cater for small groups who are much more likely to appreciate local culture. Such hotels can be financed and run by local people for their own profit. Government should encourage such initiatives.

Educational programmers should assist and invite tourists to respect and understand the local way of life, culture, history and religion. Tourist policy should take these factors into account.

Schoolchildren's visits to Heritage Sites should be keyed to class-room studies such as national history, art or social studies. If schoolchildren do not enjoy their visit, they may avoid all Cultural Heritage Sites for many years and not introduce their own children to them. They are a difficult group to keep interested but it is not in the long-term interest of conservation for them to come and then to be disappointed, better for them not to come at all. Making visits enjoyable and interesting is achieved by thinking about the visitors interests and attitudes, not the resource of which one is proud, and this can be difficult for Heritage Site managers who normally think first of the resource. Experts in tourism, visitor management, and presentation and marketing will be useful.

All World Heritage Sites have more than one story of importance to tell about their history, the way they were constructed and/or destroyed, the people who lived there, the various activities there and the happenings, the previous uses of the site, and perhaps the stories of the notable treasures which have been assembled there. In presenting the Heritage Site it is necessary to be selective and decide which story will be of the most interest to the kind of people who will come. Human-interest stories are always most popular. The objectives of the presentation of the Heritage Site should be clearly stated and agreed before work starts and should be reviewed in the light of experience and changing fashion.

The media of presentation must be chosen so that they are as effective as possible for all kinds of visitors and do not harm the appearance or ambience of the Heritage Site. For instance, the equipment for son et lumière may harm ancient walls or the overall setting during daylight hours. Signs explaining things may spoil views or cause damage by their fixings. The media which may be used for presentation include:

- Human guides, teachers
- Notices, plaques, plans, leaflets, guidebooks, souvenir books, reference books
- Several different languages may be used if demand justifies this lettering should be large enough to be legible.
- Museums, exhibitions, models, samples of building materials, copies of art objects, pictures or coins
- Dioramas, listening posts, portable tape players
- Films, television, video, tape/slide shows, plays, music, son et lumière, lighting to accent features

Mistakes are easily made in the use of media. The principle to be followed is to work out first what it is that it is intended to convey and to whom. Do not necessarily copy what other Heritage Sites have done, for it may not be effective even where it looks good. However, it is equally wrong to do too little about presentation. A substantial budget and skilled advice on this is likely to be needed on all Heritage Sites of world significance.

Lengthily audio-visual presentations have to be very good indeed and normally about 10-15 minutes will be the maximum length acceptable. "Son et lumière" will be much longer, but the script needs to be dramatic and historically accurate. It will be profitable on relatively few Heritage Sites as the costs are high. Sometimes attitudes can creep into the text in a way that causes offence to some visitors from other countries.

Archaeological digs are especially interesting and should be explained by notices and a person, so that those digging are not interrupted. Provision needs to be made for easy viewing. Information should be up-dated daily. Discoveries should be announced in the press at times when they will not add to visitor management

problems. People will understand the story of a Heritage Site better if they can talk to actors playing historic roles, watch or even take part in re-enactments of great events, listen to ballads, or see a “son et lumiere” presentation with real actors. The actors need to be present on the right occasions and to be heavily publicized. The show must suit the specific audience. Whilst no wrong information should be given, there will be need for some artistic license.

The design of new buildings, sites and transport systems should minimize the potential harmful visual effects of tourism. Pollution controls should be built into all forms of infrastructure. Where sites of great natural beauty are concerned, the intrusion of man-made structures should be avoided if possible.

Again, we have the problem of a clash of cultures: the five-star international values against a weak local culture which is trying to survive and needs protection.

There are a few international hotels which by skillful architectural design sensitive to the vernacular, have managed to fit into the locality, but these are all too rare. By constructing low two-storey domestic scale pavilion complexes, new development has the possibility of fitting into a rural environment.

Modern transport plans that cater only for the motor vehicle are in creditably destructive to historic areas and intrusive in the landscape. Above all this can and should be carefully planned with the help of landscape architects. Motorways are much more intrusive than railways and can reduce the scale of the landscape by their width and engineering works such as cuttings and viaducts and bridges although these, if well designed, can have some dramatic value.

In developing countries the bullock, buffalo, donkey, horse, camel and elephant still have a vital role to play and are more sympathetic to the local inhabitants, their children, pets and livestock than the modern juggernaut. Good management should define the level of acceptable tourism development and provide controls to maintain that level.

The management plan for the Heritage Site should state the visitor service objectives. The objective will need to be discussed with Government, local

authorities, and tourist boards to ensure that there is no conflict. They may include efforts to increase income from entry charges etc., efforts to increase numbers from the benefit of tourist businesses; reduction of visitors to reduce damage to the heritage, or disappointed visitors, or congestion; reduction of visitors at peak times; or a change in the mix of visitors. Useful distinctions can be made between people on tour, vacationers coming from the beaches, day visitors from the cities, school parties, conference delegates, and visiting experts. In the plan, there may be different objectives for each.

## **Welcoming Visitors**

The attitude of staff to visitors is the single most important factor in making their visit enjoyable. Each visitor should be welcomed as personally as possible and there should be an obvious and well signed source of help in case of accident or difficulty. Any specific dangers should be pointed out, including dangerous animals, plants, theft etc. Nothing spoils a visitor's experience more than being robbed, especially of passport, camera, and exposed films that are irreplaceable. Custodial staff should appear to treat visitors as guests to be welcomed and helped, even while they have an eye for theft or damage. It is important for all staff to be polite at all times, however annoying the visitor is.

Signs and notice-board sized plans showing the layout of the Heritage Site should be erected at the car and coach parks and be placed wherever strangers could lose their way. They should be fixed where they will not cause damage to ancient structures or spoil views. Close observation of visitor behavior is helpful.

The notices and diagrams which explain the site should be well designed, of durable material with attractive lettering and carefully chosen colors. They should all follow the same house style which should be different from that used for direction or warning signs.

Human guides must be of good standard and accurate. They should either be licensed or employed by the Heritage Site management. Training them properly should be a management responsibility.

School parties should be assembled but briefed about the Site in an area set aside for the purpose, preferable indoors. Teachers should be employed to help the children's own teachers explain the Heritage Site. Visiting teachers should come to see the Site and be briefed in advance of the parties they are bringing.

Well-illustrated souvenir books that remind people of their visit can be a profitable line, as are picture post-cards, in addition to guidebooks on various subjects.

## **Vandalism and Damage**

Vandalism comes from boredom and the better the presentation and the welcome, the less likely it is to occur. Many of the other security problems can be resolved by good management with occasional police backing. Unfortunately, tourism can cause excessive wear and tear, although there are no well-documented studies on damage by visitors, circumstantial evidence indicates that it is considerable, thus increasing the cost of conservation. Visitors should be quiet and reverent in holy places so as not to disturb worshippers with flashlight photography or noise. They should not smoke, not drop chewing gum, litter or trash; they should keep to paths and not pick wild flowers, nor scrawl graffiti.

## **Site Maintenance**

The best way to discourage litter is for staff to immediately pick up any which is dropped. Litterbins should be emptied before they are full. In some countries, less litter is dropped if there are no litter bins at all. Where part of a Heritage Site is used for entertainment or special events it is best if the organizers are required to remove all litter, special equipment, stands, etc., immediately the event is over.

Special uses of a Heritage Site for making films can be both profitable and bring good publicity. However, filmmakers and television crews need firm control to prevent them from damaging the resource by thoughtless acts. The heat generated by their lighting can damage cultural material and is a fire hazard.

Car parks should be kept clean. Warnings against theft should be erected where necessary, and puddles or mud should be filled in. Large car parks spoil the appearance of Heritage Sites and should be broken up by mounds, planting and landscaping, or avoided altogether by careful siting. They should not be so close to the site as to be visually intrusive, but provision may have to be made for special transport for the elderly or invalid.

The site manager must appoint a senior staff member as Fire Officer. The Fire Officer is responsible for regular inspections and removal of potential hazards. There should be a fire practice involving the public every six months. Fire fighting and salvage operations should be rehearsed. The response time of the Fire Brigade and local supply of water are important considerations. The Fire Officer must educate the public about the dangers from smoldering cigarettes and picnic fires; in a wooden building, the public should leave their cigarettes and matches before being allowed entry.

## **Conclusion**

To sum up the seven principles proposed by Angus Stirling, these are repeated below:

1. Comprehensive tourist development plans are essential as the pre-condition for developing any tourist potential.
2. It should be a fundamental principle of any tourist development plan that both conservation, in its widest sense, and tourism benefit from it.
3. A significant proportion of revenue from tourism should be applied for the benefit of conservation, both nationally and regionally.

4. The best long-term interests of the people living and working in any host community should be the primary determining factor in selecting options for tourist development.

5. Educational programmers should assist and invite tourists to respect and understand the local way of life, culture, history and religion. Tourism policy should take these factors into account.

6. The design of new buildings, sites and transport systems should minimize the potential harmful visual effects of tourism. Pollution controls should be built into all forms of infrastructure. Where sites of great natural beauty are concerned the intrusion of man-made structures should be avoided if possible.

7. Good management should define the level of acceptable tourism development and provide controls to maintain that level.

## **Chapter 7**

### **Bangkok and Wat Rakhangkositaram Tourism Profile**

#### **Introduction**

Wat Rakhangkositaram is famous among Thai visitors and tourists, but the majority of international tourists who come to visit the monastery are byproducts of the groups of tourist who visit Ko Rattanakosin as their main tourist destination. Consequently, it is impossible to talk about Wat Rakhangkositaram without first discussing the tourism profile of Rattanakosin Island as a whole.

The Ko Rattanakosin area is the oldest part of Bangkok. Located by the river, this is where most of Bangkok's main historical attractions are, for example Wat Phra Kaew and Wat Pho. However, these impressive sights are not the only things to do in Ko Rattanakosin, and there are many of other interesting sights within easy walking distance of one another.

“Ko” is the Thai word for “island”, but this is no longer really an accurate term for this area. It was so named due to Bangkok's extensive canals in the late 18<sup>th</sup> century which surrounded the area, but nowadays most have been filled in and visitors would be hard pressed to realize what used to be there while walking or driving around it.

Just to the north of Wat Phra Kaew is a large park known as Sanam Luang. For most of the year, it is nothing special and barely worth a visit, though the spires of Wat Phra Kaew certainly provide it with an impressive backdrop. It is a somewhat more colorful place during February to April when it becomes a popular place for kite flying. At the southeastern corner of Sanam Luang, and close to the northeastern point of the Wat Phra Kaew compound, is Saan Lak Muang (the “city shrine”). This is the official center of Bangkok, and the point from which distances to and from Bangkok are measured. Thai tradition dictates that every city has a foundation stone, in which the city's guardian spirit lives, responsible for the power and wellbeing of the city. Although not especially interesting in itself, it is believed to grant people's wishes and so receives a large number of worshippers. There are always floral tributes piled up, and the smell of burning incense fills the air inside. This is especially so in the couple

of days leading up to the lottery draw. Across the Chao Phraya River, Wat Rakhangkositaram is located, on the west side of Wat Phra Kaew, making it easy to visit from Ko Rattanakosin by ferry from Tha Chang pier to Wat Rakhang pier.

Across Sanam Luang and a short way up Na Phra That road lies Wat Mahathat, one of the city's most important wats, although it is not particularly inspiring to look at. It is famous as a meditation center, as the headquarters for the country's largest Buddhist sect, as a Buddhist university and for its associations with royalty ( King Mongkut, Rama IV, was a monk here ). If you have an interest in Buddhism, weekly English seminars are given here and it is also possible to study here. In the grounds of Wat Mahathat, and more interesting for the average visitor, is the large amulet market. Best visited on weekends and the occasional Buddhist holy day, when it extends to nearby Phra Chan road, it contains a fascinating range of food, clothes, amulets, talismans and herbal remedies, Buddha images, and alms bowls and orange robes used by monks. There is also another, much smaller, amulet market near Tha Chang pier.

A little further north on Na Phra That road is the National Museum. Nearby is the National Theater, where genuinely authentic classical Thai dance and music can sometimes be seen, and the National Art Gallery, where contemporary and traditional Thai art is on show. Silpakorn Fine Arts University, also near Tha Chang pier, is another place for this.

Further north, still on Na Phra That road, is Thammasat University, Thailand's second most prestigious institution after Chulalongkorn University. Founded in 1932 by Pridi Panomyang, who orchestrated a bloodless coup which overthrew Thailand's absolute monarchy the same year, it is noted for the radical reputation of its students. In another infamous incident, hundreds were killed or wounded here by a Thai military crackdown in 1976. Visitors are free to tour the grounds of the university.

A historical setting, on the western bank of the Chao Phraya river across from the Grand Palace and adjacent to the royal temple of Wat Rakhangkositaram on the Thonburi side creates the perfect backdrop for a unique fusion of Thai traditional style and modern theater. If you walk down by Watrakhangkositaram, heading only 500 meters to the north, there is a famous private theater, named "Patravadi", the name of which is synonymous with the performing arts. Here, plays are produced in Thai based on poems from the country's own rich literary heritage. Performances of Thai classical and folk techniques are held, together with international elements to create an entirely new genre of contemporary Thai theatre.

Wang Lang community is one of the city's oldest neighborhoods on the west bank of the Chao Phraya River. Trok Wang Lang is a paradise of shoppers looking for good-quality goods but at cheap prices. This is a place where tourists would enjoy shopping - and bargaining - just the same as in the old days. In Siriraj Hospital, tourists can visit the Siriraj Medical Museum for anyone who is interested in the development of Thai medicine.

## **Development of the Tourism Industry**

On 5 July 1841, Thomas Cook organized an excursion by train for 500 temperance supporters from Leicester to a meeting in Southborough. Later in the summer of 1845, he arranged a trip to Liverpool. This marked the inauguration of the world's first modern-day commercial tours that continued to flourish into the full-blown tourism industry that exists today. The World Tourism Organization's (WTO) preliminary estimate of the number of international tourism arrivals worldwide for the year 2003 was 684 million, spending around 480 billion USD. WTO also forecast that international arrivals are expected to reach over 1.56 billion a year by 2020. Based on these figures, tourism has become a huge phenomenon, both in terms of the movement of people and expenditure.

According to WTO, international tourism is the world's largest export earner and a major factor in the balance of payments of most nations. Tourism has become one of the world's most important sources of employment. It stimulates enormous investment in infrastructure, and it provides governments with substantial tax revenues. New jobs arising from tourism in developing countries help equalize economic opportunities and keep rural residents from moving to already overcrowded cities.

With the aforementioned benefits, many nations and business sectors alike must try to compete with one another to lure in-bound tourists into their own territories. The tourism industry, which used to offer the mere rudiments in terms of accommodation and transportation, has been pressurized into adopting modern marketing strategies and tactics and improve its services. The latest development is to know and understand the visitors and their needs, both in terms of their demographics and psychographics. Many authors, for instance, Donald Home, John Urry, Dean Mac Cannell and other tourism gurus, have tried to answer the question of who tourists are, what they seek, and how to make their travel experience as meaningful as possible.

Urry looked at the history of tourism and commented that tourism used to be for the elite few, while D. Home accentuated this observation by saying that early European travelers to remote places were said to "discover" them, and when they had been "discovered" would eventually become tourist destinations. He said: "It was as if most of Africa and Asia were not there until the Portuguese reached them," although Portuguese seafarers could not be considered tourists and their travel purpose was definitely not sight-seeing, but this just goes to show the arrogance of the select few who began traveling.

Today, tourism has become a mass activity. Urry uses the word "democratization of travel" to describe the fact that nowadays people from all walks of life have the means to travel. If the growth of tourism in the 18<sup>th</sup> century began with the improvement of roads and coach services and the railway system, the 21<sup>st</sup> century will accelerate this growth further with the emergence of low-cost carriers

(LCCs)<sup>1</sup>, which represents an entirely new business model for the aviation industry. LCCs not only increase the affordability of air travel, thus increasing the volume of budget-level travelers traversing a region, but also change the way people view a region, i.e. as a single destination rather than separate countries. It also increases the amount of flexibility that tourists enjoy in that they will be able to organize their own travel schedules via the Internet.

### **Recent developments**

There has been a discernible up-market trend in tourism over the last few decades, especially in Europe, where international travel for short breaks is commonplace and tourists have higher levels of disposable income and greater leisure time. They are also better educated and have more sophisticated tastes. There is now a demand for a better quality product in many quarters, which has resulted in the following trends:-

- The old ‘sun, sea, and sand’ mass market has fragmented. People want more specialized versions, such as ‘Club 18-30’, quieter resorts with select hotels, self-catering and so on.
- People are taking second holidays in the form of short breaks/city breaks, ranging from British and European cities to country hotels.
- There has been a growth in niche markets catering for special interests or activities.

Developments in technology and transport infrastructure (particularly the advent of jumbo jets) have placed some types of holiday in the affordable mainstream:-

- The development of a mass cruise holiday market
- The advent of affordable holidays to long-haul destinations such as Thailand or Kenya
- The phenomenon of the low-budget airlines, utilizing a new generation of small regional airports

There have also been changes in lifestyle, which may call into question the current definitions of tourism. Some people (particularly the 45+ and retired) may be adopting a tourism lifestyle, living as a tourist all the year round, eating out several times a week, going to the theatre, day tripping, and indulging in short breaks several times a year.

Much of this results in impulse purchasing. This is facilitated by internet purchasing of tourism products. Some sites have now started to offer dynamic packaging, in which an inclusive price is quoted for a tailor-made package requested by the customer upon impulse.

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<sup>1</sup> low-cost carriers : airlines for budget travelers

There have been a few setbacks in tourism, such as the September 11, 2001 attacks and terrorist threats to tourist destinations such as Bali and European cities. Some of the tourist destinations, including the Costa del Sol, the Balears and Cancun, have suffered a loss in popularity due to shifting tastes. In this context, the excessive building and environmental destruction often associated with traditional “sun and beach” tourism may contribute to a destination’s saturation and subsequent decline. This appears to be the case with Spain’s Costa Brava, a byword for this kind of tourism in the 1960s and 1970s. With only 11% of the Costa Brava now unblemished by low-quality development (Greenpeace Spain’s figure), the destination now faces a crisis in its tourist industry.

Sustainable tourism is becoming more popular as people start to realize the devastating effects tourism can have on communities.

Receptive tourism is now growing at a very rapid rate in many developing countries, where it is often the most important economic activity in terms of the local GDP.

In recent years, second holidays or vacations have become more popular as people’s discretionary income has increased. Typical combinations are a package to the typical mass tourist resort, with a winter skiing holiday or weekend break to a city or national park.

On December 26, 2004 a tsunami, caused by the 2004 Indian Ocean earthquake hit Asian countries bordering the Indian Ocean, as well as the Maldives. Tens of thousands of lives were lost, and many tourists died. This, together with the vast clean-up operation in place, has stopped or severely hampered tourism to the area.

### **Special forms of tourism**

For the past few decades, other forms of tourism, also known as niche tourism, have been becoming increasingly popular, particularly:

- Adventure tourism: tourism involving travel in rugged regions, or adventurous sports such as mountaineering and hiking (tramping).
- Agri-tourism: farm-based tourism, helping to support the local agricultural economy.
- Ancestry tourism: (also known as genealogy tourism) is travel with the aim of tracing one’s ancestry, visiting the birthplaces of these ancestors and sometimes getting to know distant family members.
- Armchair tourism and virtual tourism: not traveling physically, but exploring the world through the internet, books, TV, etc.
- Audio tourism: includes audio walking tours and other audio-guided forms of tourism including museum audio guides and audio travel books.
- Bookstore tourism is a grassroots effort to support independent bookstores by promoting them as a travel destination.
- Cultural tourism: includes urban tourism, visiting historical or interesting cities, such as Berlin, Katmandu, Lahore, Lima, Buenos Aires, London, Paris, Delhi, Rome, Prague, Dubrovnik, Beijing, Istanbul, Kyoto, Warsaw, and experiencing their cultural heritages. This type of tourism may also include specialized cultural

experiences, such as art museum tourism, where the tourist visits many art museums during the tour, or opera tourism, where the tourist sees many operas or concerts during the tour.

- Dark tourism: this involves traveling to sites associated with death and suffering. The first tourist agency to specialize in this kind of tourism started with trips to Lakehurst, New Jersey, the scene of the Hindenburg airship disaster.

- Disaster tourism: traveling to a disaster scene not primarily for helping, but because it is interesting to see. This can be a problem if it hinders rescue, relief and repair work.

- Drug tourism: travel to a country to obtain or consume drugs, either legally or illegally.

- Ecotourism: sustainable tourism that has minimal impact on the environment, such as safaris (Kenya), walking through rainforests (Belize) and hiking (Lapland), or national parks.

- Educational tourism: this may involve traveling to an educational institution, a wooded retreat or some other destination in order to take personal-interest classes, such as cooking classes with a famous chef or crafts classes.

- Extreme tourism is associated with high risk

- Gambling tourism, e.g. to Atlantic City, Las Vegas, Palm Springs, California<sup>2</sup>, Macau or Monte Carlo for the purpose of gambling at the casinos there.

- Garden tourism visiting botanical gardens that are famous in the history of gardening, such as Versailles and the Taj Mahal.

- Heritage tourism: visiting historical (Rome, Athens, Cracow) or industrial sites, such as old canals, railways, battlegrounds, etc<sup>3</sup>.

- Health tourism: here the aim is usually to escape from cities or relieve stress, perhaps for some 'fun in the sun', etc. Often to "health spas".

- Hobby tourism: tourism alone or in groups to participate in hobby interests, to meet others with similar interests, or to experience something pertinent to one's hobby. Examples might be garden tours, amateur radio expeditions, or square dance cruises.

- Inclusive tourism: tourism marketed to those with functional limits or disabilities. Referred to as "Tourism for All" in some regions. Destinations often employ Universal Design and Universal Destination Development principles.

- Medical tourism, e.g.:

- For what is illegal in one's own country, e.g. abortion, euthanasia; for instance, euthanasia for non-citizens is provided by Dignitas in Switzerland.

- for advanced care that is not available in one's own country

- in case where there are long waiting lists in one's own country

- for use of free or cheap health care organizations

- Pop-culture tourism: tourism by those that visit a particular location after reading about it or seeing it in a film.

- Perpetual tourism: wealthy individuals always on vacation; some of them for tax purposes, to avoid being resident in any one country.

- Pilgrimage Tourism: pilgrimages to ancient holy places (Rome and Santiago de Compostela for Catholics, the temples and stupas of Nepal for Hindus and

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<sup>2</sup> <http://palmsprings.com/>),

<sup>3</sup> <http://en.wikipedia.org/wiki/Tourism>

Buddhists, Mount Athos or the painted churches of northern Moldavia for the Orthodox), religious sites such as mosques, shrines, etc.

- Sex tourism: traveling solely for the purpose of sexual activity, usually with prostitutes
- Solo travel: traveling alone
- Sports travel: skiing, golf and scuba diving are popular ways to spend a vacation. Also in this category is vacationing at the winter home of the tourist's favorite baseball team, and seeing them play everyday.
- Space tourism
- Vacilando is a special kind of wanderer for whom the process of traveling is more important than the destination.

### **Trends and Future of Tourism.**

The World Tourism Organization (UNWTO) forecasts that international tourism will continue growing at the average annual rate of 4%<sup>4</sup>. By 2020 Europe will remain the most popular destination, but its share will drop from 60% in 1995 to 46%. Long-haul will grow slightly faster than intraregional travel and by 2020 its share will increase from 18% in 1995 to 24%. Since e-commerce has taken off on the internet, tourism products have become one of the most traded items on the net. Tourism products and services have been made available on the net at bargain prices through intermediaries. Tourism providers (hotels, airlines, etc.) have started to sell their services through the Internet. This has put pressure on intermediaries from both the virtual and the traditional brick-and-mortar stores.

Space tourism is expected to “take off” in the first quarter of the 21st century, although compared with traditional destinations the number of tourists in orbit will remain low until technologies such as a space elevator make space travel cheap.

Technological improvements are likely to make possible air-ship hotels, based either on solar-powered airplanes or large dirigibles. Underwater hotels, such as Hydropolis, expected to open in Dubai in 2006, will be built. On the ocean tourists will be welcomed by ever larger cruise ships and perhaps floating cities.

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<sup>4</sup> ([http://www.world-tourism.org/market\\_research/facts/market\\_trends.htm](http://www.world-tourism.org/market_research/facts/market_trends.htm))

Some futurists expect that movable hotel “pods” will be created that could be temporarily erected anywhere on the planet, where building a permanent resort would be unacceptable politically, economically or environmentally<sup>5</sup>.

Over the next ten years, the average age of travelers will go up. This will result from demographic change in the developed countries of the world, where the number of senior citizens will increase. In terms of social trends, one may see increases in the expectations of visitors. Another important issue affecting the future of tourism is that barriers caused by international laws and regulations will be reduced or even eliminated as many countries will use tourism more aggressively as a generator of income and employment. Recent signings in the General Agreement on Tariffs and Trade (GATT) is tangible evidence of this effort. Finally, tourism will be used as a catalyst to increase career opportunities and the level of wages for those residents in the countries where tourism is being developed. In order to achieve these governments must take responsibility for maintaining an economic environment conducive to attracting business.

### **What is Tourism?**

Several authors define tourism from a variety of perspectives. John Urry, in his book “The Tourist Gaze” (1990) looked at tourism as a leisure activity, a distinctive contrast with work. Urry believes that people choose their destination out of anticipation, especially, through daydreaming and fantasy. Dean MacCannell, in “The Tourist” (1976), notes that tourism began as the proper activity of a hero (Alexander the Great) and develops into the goal of a socially organized group (The Crusades), into the mark to status of an entire social class (the Grand Tour of the British “Gentleman”), eventually becoming a universal experience. Timothy Mitchell defines tourism as an industry of consumption of experiences. Maurizio Peleggi, in “The Politics of Ruins and the Business of Nostalgia”(2002), cites UNESCO (1976) by saying that tourism is more than an economic phenomenon with social and cultural effects, and that it has become a phenomenon of civilization. Post-modern theorist Kevin Meethan in “Tourism in Global Society. Place, Culture, Consumption”, criticized MacCannell’s and Urry’s books, stating that they were in the paradigms of social analysis that grappled with modernity. He went on further to say that we are now dealing with post modernity and more recently, paradigms that are beginning to assess economic, social, cultural and political changes in terms of globalization. Today, we see books and journals full of articles relating to the impacts of globalization on the host cultures and traditions. Most of them tend to accuse tourism as the destroyer of authentic culture, while blaming the host country for stooping to the expectations of tourists just for their money.

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<sup>5</sup> <http://en.wikipedia.org/wiki/Tourism>

## **Tourism in Thailand**

Thailand has shown a particular interest in promoting tourism since 1924, when a Danish author under the Authority of the Royal State Railways created the first guidebook to Bangkok. In 1959, the Tourism Organization of Thailand was established; however, the tourism boom in Thailand only truly started during the Vietnam War, when Thailand was the safest country to visit in Southeast Asia. In 1964, the Kingdom hosted around 212,000 international visitors. In 2003, the Tourism Authority of Thailand (TAT) reported a total of 10,082,109 international tourist arrivals, with visitors spending approximately 360 billion baht. Despite a succession of calamities, the latest being bird flu and unrest in the the south, tourism remains the most resilient sector of the Thai economy.

### **The Roles of TAT**

In the second half of the 1970s, there was an economic recession and tourism became a major source of foreign exchange earnings. In 1979, the Tourism Organization of Thailand was upgraded to the Tourism of Authority of Thailand, launching a succession of promotional campaigns with the emphasis on heritage sites and cultural attractions to improve Thailand's international tourist image from that of a land of cheap sex for GIs.

According to the TAT Act (1979) Item 8, TAT has the following objectives:

1. Promoting the tourism and tourism industry, including the professions of Thais relating to the tourism industry;
2. Publicizing Thailand in terms of its natural beauty, ancient places and artifacts, history, arts and culture, sports, and culture, including other activities persuading foreigners to travel here;
3. Facilitating and providing safety for tourists;
4. Promoting understanding and friendship among people in the country and other countries though travel;
5. Initiating the development of tourism and the development of infrastructure and facilities for tourists

The major events that TAT has promoted in the last decade are as follows:

In 1982, TAT promoted the Ratanakosin Bicentennial, the 200<sup>th</sup> anniversary of Bangkok city, followed by the Visit Thailand Year and the King's 60<sup>th</sup> birthday in 1987. The following year, 1988, was the Year of the Longest Reign while 1989 was Thailand Arts & Crafts Year. In September 1997, there was a financial crisis in the region, and as a consequence a drop in tourist arrivals. TAT started the Amazing Thailand campaign, which is still ongoing.

In 2002, TAT was transferred to the care of the newly established Ministry of Tourism and Sports and in that year TAT invited 106 members of the international media from 10 ASEAN countries to visit Thailand as the Government's guest under

the name “Be My Guest”. This was arranged after the terrorist attack in the USA in 2001, which resulted in a huge drop in tourist arrivals. Consequently, TAT launched an intensive publicity campaign to gain the trust of both operators and tourists, assuring them that Thailand was still prepared to welcome all visitors as usual, that it was safe place to visit. At the same time, TAT tried to promote domestic tourism and organized the Thailand Tourism Fair from October 26 to November 4, 2001, which was attended by 862,216 people.

In 2003, TAT set a new direction and started the Year of Reform capital of Asia within three years. The framework for these reforms included marketing initiatives, development work and organizational management.

In 2004, TAT was set to raise Thailand’s image as a “Quality Destination”. Two separate groups of international and domestic tourists have been catered to under different themes: “Unseen Treasures” and “Unseen Thailand”.

An analysis of the tourist destinations promoted in recent years shows that TAT now places less emphasis on historical sites or heritage attractions. Instead, it focuses more on developing new natural resources and recreational activities. Moreover, it does not even care to advertise the four World Heritage Sites in Thailand that have been awarded this honor.

### **Thailand Tourism Statistics**

The statistics show that the number of international tourist arrivals has increased every year except for 2003, when they declined 7.27% due to the outbreak of Severe Acute Respirator Syndrome (SARS) in the region. However, at the same time, World Tourism Arrivals also fell by 4.34%. Segments that grew steadily were those from East Asia and South Asia, while the rest of the world traveled less to Thailand.

Country of Residence	2003		2002		2001		2000	
	Number	%	Number	%	Number	%	Number	%
East Asia	6.20	60.49	6.56	60.30	6.09	60.16	5.78	60.37
Europe	2.28	22.65	2.48	22.77	2.33	22.97	2.19	22.88
The Americas	0.59	5.81	0.65	5.98	0.61	6.06	0.60	6.24
South Asia	0.39	3.88	0.39	3.60	0.33	3.30	0.34	3.55
Oceania	0.35	3.45	0.43	3.93	0.43	4.25	0.38	4.02
Middle East	0.21	2.05	0.27	2.53	0.24	2.36	0.20	2.11
Africa	0.07	0.67	0.9	0.82	0.09	0.90	0.08	0.84
Grand Total	10.08	100.00	10.87	100.00	10.13	100.00	9.58	100.00

million pplttt

**Table 1:** International Tourist Arrivals in Thailand  
Source: Immigration Bureau, Police Department

According to WTO, when consumers did travel in 2003, many opted to visit short-haul destinations close to home. WTO cites three major factors that came together to impair tourism in 2003. 1) The U.S.-led conflict in Iraq, 2) The outbreak of SARS in Asia and Canada, and 3) The persistent weakness in many of the world's top economies.

Out of 10 million tourist arrivals in the Kingdom, only 9.8% visited Ayutthaya Historic Park, and 3.5% Sukhothai Historic Park. In Ayutthaya alone, the number of international visitors dropped by 14.64% from the previous year, while the number of domestic travelers rose by a mere 2.79%. Consequently, TAT has to reconsider whether they want to keep on developing new tourist destination that sell natural resources and neglect sites that are worn-out from lack of attention, yet are too valuable to overlook.

### Post-Modern Tourists

After the 'democratization of tourism', travelers no longer needed to belong to the class of aristocrats or the wealthy. Now everybody has the right to travel and they come from all walks of life. They have different levels of education, come from different cultural backgrounds, and have different interests, and different mental and even physical characteristics. They also have their own pre-experiences, stories and perspective that form a totally different set of values.

Cohen was one of the first researchers to suggest that tourists could be classified on the basis of similar observable behavior. He describes four categories: the independent mass tourist, the organized mass tourist, the drifter, and explorer. His

work inspired numerous other researchers to develop various tourist typologies. Yiannakis and Gibson (1992), for example identified 13 roles for leisure-based tourist, while Gibson added two more in 1994 from his recent research. Table 2, which reflects the latest typology, contains 15 tourist roles.

Another scholar, Lisa C. Roberts, categorized the expectation of people who went to museums into five groups: 1) People who go to museums for social interaction; 2) Those who go for the reminiscence of memories; 3) Those who use museums as a time machine for passing through space and time to engage in fantasy; 4) Those who use this newly gained experience to explore their self-identity and to make a personal or human connection; 5) Those who go to museums just to relax and recharge hie batteries.

**Sun Lover:** Interested in relaxing and sunbathing in warm places with lots of sun, sand and ocean  
**Action Seeker:** Mostly interested in partying, going to nightclubs and meeting the opposite sex for uncomplicated romantic experiences  
**Anthropologist:** Mostly interested in meeting local people, trying the food and speaking the language  
**Archaeologist:** Mostly interested in archaeological sites and ruins, enjoy studying history of ancient civilizations  
**Organized Mass Tourist:** Mostly interested in organized vacations, package tours, taking pictures and buying lost of souvenirs.  
**Thrill Seeker:** Interested in risky, exhilarating activities which provide emotional highs, such as sky diving  
**Explorer:** Prefers adventure travel, exploring out the way places and enjoys challenges involved in getting there  
**Jetsetter:** Vacations in elite world class resorts, goes to exclusive nightclubs, and socializes with celebrities  
**Seeker:** Seeker of spiritual and/or personal knowledge to better understand self and the meaning of life  
**Independent Mass Tourist:** Visits regular tourist attractions but makes own travel arrangements and often “plays it by ear”  
**High Class Tourist:** Travels first class, stays in the best hotels, goes to shows, and dines at the best restaurants

**Plate 7:** Typology of Fifteen Leisure-based Tourist Roles  
 Source: Yiannakis and Gibson (1992)

### What Tourists Do

Dean MacCannell states that sightseers are motivated by a desire to see life as it is really lived; yet they seemed content with the obviously inauthentic experience. As a result, the “staged show” is inevitable for giving tourists a glimpse of the host culture without having to mingle with the natives.

Urry wrote in 'The Tourist Gaze' that when tourists 'go away', they look at the environment with interest and curiosity.

They see a unique object, a particular sign, unfamiliar aspects of what has previously been thought of as familiar, and the ordinary aspects of social life.

From these standpoints, there has been an effort to try to find a balance between tourism, conservation, authenticity and economic development, and raise the concept of sustainable tourism.

Regarding the principle of sustainable heritage tourism, Robin Trotter cites Mike Teskey (1996) in terms of its requisite elements, which include the following:

- Collectively determine what heritage to develop and share with visitors
- Maintaining quality in the tourism experience
- Create effective interpretation and tourist facilities
- Directing tourism travel flow
- Dedicating an appropriate amount in tourism revenue to care for resources

The Congress of the International Council of Museums in Melbourne in the year 1998 and Barcelona in the year 2001 also highlighted the relationship between cultural heritage and tourism. The Congress stipulated the principle for conservation of the built heritage for tourism as follows:

- Conservation is of no use without transmitting to the audience the conservation principles of the heritage being conserved.
- Conservation/preservation needs to be made visible so that it can increase the public's knowledge.
- The public should not just be viewed as a consumer/hunter of experiences. Rather they should be seen as frontline partners in the conservation/preservation of cultural heritage.

### **The Concept of Meaning-Making in Tourism**

Cultural experience has two basic parts, which must be combined in order for the experience to occur, namely the representation (the model), and the belief or feeling that was created by the model (the influence). For example, a film about a master classical musician is a model; the desire to play the instrument just like him is its influence.

Gadamer suggests that the object (model) and experience (influence) are approached with prejudices or foreknowledge as well as a certain openness. Things have meaning because of the frame within which they are placed or within the context they are used.

Urry states tourists do not literally "see" things, but rather collect "signs". The interpretation of "signs", on the other hand, is derived from matching old knowledge

and experiences with the new ones. If the tourist lacks the basic knowledge to reflect upon new knowledge, the meaning that tourists consume will merely justify hierarchies and past injustices, especially with regard to westerners travelling in third-world countries.

Socio-culture also influences meaning-making. Ogbu (1990,1995) goes so far as to suggest that the interpretive setting may or may not be part of a person's cultural world; the primary variable that seems to influence the visitor's behavior is a history of museum-going, particularly a history of visiting such cultural institutions as a child with one's family.

The role that social interaction plays in the meaning-making process needs further research. However, for the time being, the implications of this concept should be considered as follows:

- Interpretive staff need to understand the role that social mediation plays in the meaning-making process and they need to be open to the variety of ways that visitors can personally connect and relate to the material contained within their settings.
- Physical spaces need to be designed that encourage social interaction.
- Interpretive staff should be thinking about what they need to know about visitors' cultures and backgrounds in order to understand them better and best support their ability to find personal meaning in the experience provided.

It is normal that when touristy experiences fall short of "understanding", we blame the tourist mentality as the culprit. In fact, as Uzzell notes "meaning is not always self-evident, which is why we need interpreters"

## **Perception**

The first known philosopher who taught how people's minds process information was the Lord Buddha. He attempted to expound to his disciples how sentiments, both positive (e.g. happiness) and negative (e.g. sadness), arise. In order to prevent these sentiments from becoming out of control, the Lord Buddha suggests we stop the process as soon as it develops.

Buddha says human beings are a conglomeration of five aggregates . One part consists of bodily form (rupa-khandha) and four parts consist of mental form (nama-khandha). The mental parts are as follows:

- 1). Consciousness: A mere receptual faculty that does not process any information. For example, when the eyes see a cat, we only see a formation of an object with four legs and fur. It does not convey any meaning at all.
- 2). Perception : A mere recognition of the object seen or sensed, yet the meaning of such object and sense is not known. For example, when we see a cat, we recognize that it is a cat, but there is no idea or feeling attached to the cat that we see.

3). Mental Formation/ Volitional Activities (Sankhara-khandha). The concoction of the stories and emotions from objects seen or sensed with the recognition to make meanings of what has been seen or sensed. For example, after we remember that the object seen is a cat, we remember the time when we stroked a cat and felt the softness of its fur.

4). Feeling/Sensation (Vedana-khandha). The sentiments that occur from the concoction process. For example, we remember the softness of the cat's fur and feel pleased and want to stroke it again.

To apply Buddha's teaching to the experience of a tourist at a historic site, we can say that when a tourist sees, smells, hears, tastes or touches a new object, he or she first matches it with the similar sight or sense with which he or she can associate it. Then he or she will concoct a story (or a number of stories) from his or her previous experience in order to create new experiences, perceptions and emotions.

The factors that influence perception are the receptive organs (rupa-khandha); the receptive qualities which include fatigue, moods and context, past experiences, preferences, value systems, prejudices and brain power to associate these elements in combination.

Later theorists and authors' concepts are not too distinct from Buddha's teaching, but are analyzed from diverse angles. The renowned Peter Senge who wrote "The Fifth Discipline", states in his celebrated Mental Model that deeply ingrained assumptions, generalizations, or even pictures or images influence how we understand the world and how we take action. Senge defines mental models as the "images, assumptions, and stories which we carry in our minds of ourselves, other people, institutions, and every aspect of the world." He likens mental models to a pane of glass framing and subtly distorting our vision, and that determine what we see. Differences between mental models explain why two people can observe the same event and describe it differently.

Another emergent and much talked-about concept about how people process an idea is the "meme", a term first coined by Richard Dawkins in the book called "The Selfish Gene". To Dawkins, a meme is any idea, behavior, or skill that can be transferred from one person to another by imitation, for example through stories, fashions, inventions, recipes, songs.

Following the theory of memes, Susan Blackmore asserts in her book "The Meme Machine" that "just as the design of our bodies can be understood only in terms of natural selection, so the design of our minds can be understood only in terms of mimetic selection. She also notes that the theory of memes is separate from the traditional theories of cultural evolution, with the advent of a second replication. The first replication is the genes and the second replication is the meme and it exists not for culture or any other reason other than its own survival. It can work with or against the genes.

Jerry Sentell, writing in the 'Bangkok Post' about the role of ideas, concepts and models, ponted out that our brains have evolved in such a way that they cannot function effectively without mental models. Our limited information processing capacity forces us to rely on "simple law" to comprehend reality.

Finally, citing Daniel Stern, Brownyn Morkham and Russell Staiff in an article entitled "The Cinematic Tourist. Perception and Subjectivity" suggest that human subjectivity depends on the initial activation or four foundational senses of self in infancy, i.e. sense of emergent self, sense of core self, sense of a subjective self and sense of verbal self. Each of these individual senses of self is the result of the infant's experience of the world, as well as the ways in which such experiences are encountered. Brownyn and Staiff suggest that these senses of self do not replace one another, but each remains functionally intact and operational throughout a person's life. These senses of self are the enablers for the spectator to intersect with a film or a destination landscape, to derive meaning from the cinematic/tourist experience and incorporate this newly accessed 'information' into a reiterated sense of self

## **Tourism Situation Concerning Inbound Foreign Visitors in 2005**

### **Overview**

The World Tourism Organization (WTO) estimated that the average growth of international tourists in 2005 would be 5.5% (lower than in 2004, when the growth of world tourism experienced a 10% expansion), with 808 million international tourist arrivals. However, the tourism industry experienced a slowdown as a result of the global economic downturn. The region which was expected to grow at a higher rate was the Asia Pacific region (+10%) owing to the fact that tourists paid more attention to finding new attractions in this region, especially in Cambodia, Vietnam, India and China, where there was high growth in the number of visitors. Other regions in the lower ranks were Africa (+7%), the Americas (+6%), Europe (+4%), and the Middle East (+3%), respectively.

In Thailand, the tsunami disaster and unrest in the country's three southern provinces, as well as the increased market competition in new destinations (Vietnam, China, India) and tourism product creation (Japan, Hong Kong, and Korea) were key factors in Thailand's steady tourism growth in 2005, with 11.52 million inbound visitors, a 1.15 % decrease from the previous year. However, this slowdown was not that severe, due to the attempt of the public and private sectors to stimulate markets and recover the attractions affected by the disaster as fast as possible. These resulted in only a slight impact of the above-mentioned factors on the Thai tourism industry.

In the first quarter, the tsunami dramatically discouraged Thai tourism growth (-10%) because visitors from all over the world were shocked by the terrible destruction wrought by this unexpected disaster. Moreover, they waited and were looking forward to hearing news of the level of safety, the security measures in place, and what the disaster would bring. Nevertheless, in the second quarter, the situation gradually recovered. The rate of the slowdown decreased (-1%) and improved,

showing a positive trend during the second half of the year, with a growth rate of 2% in the third quarter and 4% in the final quarter, compared with the same periods in the previous year. In addition, most tourists who prefer visiting beaches and the sea changed to alternative provinces in the Gulf of Thailand, such as Trat, Hua Hin and Samui, rather than the Andaman coast. Those destinations had the highest occupancy rate during the past five years. In addition, the ceremony commemorating the first anniversary of the tsunami disaster enhanced Thailand's image and showed the world that all the affected areas had recovered.

During the crisis, tourist from the Americas and Oceania were only two main regions which still continued to visit Thailand in each quarter, because the affected areas were not popular destinations among Americans, who preferred cultural tourism. Oceania, on the other hand, was stimulated by a hugely successful sales promotion, specifically intended to bring the market back to the Andaman in as rapid a manner as possible. However, East Asia, which was Thailand's largest market, was quite sensitive to the crisis and experienced a sharp drop in tourist arrivals. Although there was a rebound in the last quarter, there was only a 1% increase. Therefore, the overview of the Asian market in this year experienced a rate of decline of -5%, and this was the key factor contributing to a slowdown in Thai tourism.

### **Thailand: Tourism Constraints**

There are a number of constraints pertaining to tourism in Thailand, including the following:

- Deteriorating conditions at certain tourist attractions
  - Transportation
  - Immigration
  - Personal constraints
  - Safety and security
  - The organization of the tourism industry
  - Government support
  - Legal and regulatory constraints
-

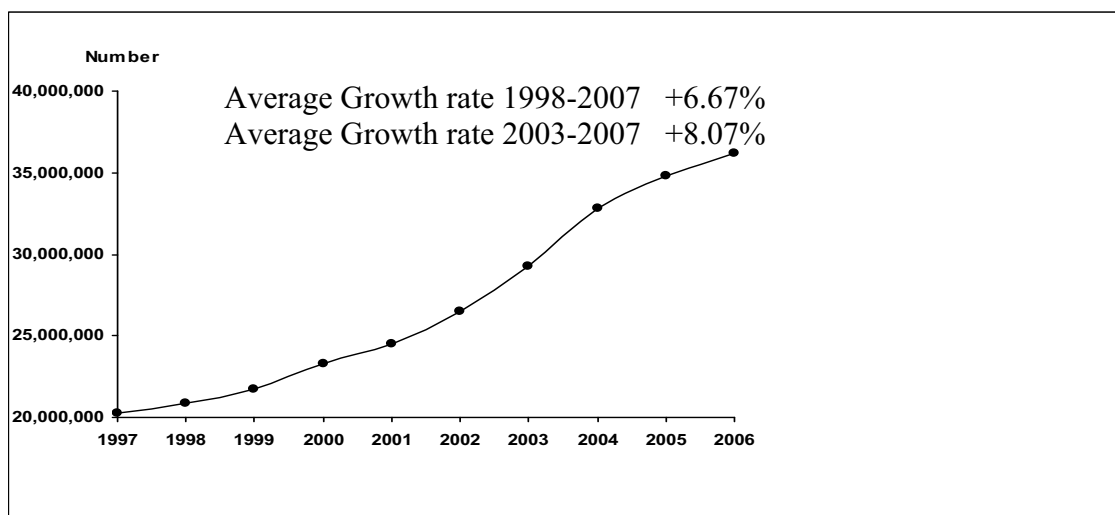
Year	International Arrivals						
	Tourists		Average	Average Expenditure		Revenue	
	Number	Change	Length of Stay	Person/day	Change	Million	Change
	(Million)	(%)	(Days)	(Baht)	(%)	(Baht)	(%)
1998	7.76	+ 7.53	8.40	3,712.93	+ 1.12	242,177	+ 9.70
1999	8.58	+ 10.50	7.96	3,704.54	- 0.23	253,018	+ 4.48
2000	9.51	+ 10.82	7.77	3,861.19	+ 4.23	285,272	+ 12.75
2001	10.06	+ 5.82	7.93	3,748.00	- 2.93	299,047	+ 4.83
2002	10.80	+ 7.33	7.98	3,753.74	+ 0.15	323,484	+ 8.17
2003	10.00	- 7.36	8.19	3,774.50	+ 0.55	309,269	- 4.39
2004	11.65	+ 16.46	8.13	4,057.85	+ 7.51	384,360	+ 24.28
2005	11.52	- 1.51	8.20	3,890.13	- 4.13	367,380	- 4.42
2006	13.82	+ 20.01	8.62	4,048.22	+ 4.06	482,319	+ 31.29
2007	14.46	+ 4.65	9.19 <sup>/P</sup>	4,120.95 <sup>/P</sup>	+ 1.80	547,782 <sup>/P</sup>	+ 13

**Table 2:** International Tourism Revenue 1998-2007

Year	Domestic						
	Thai Visitors		Average	Average Expenditure		Revenue	
	Trip	Change	Length of Stay	Person/day	Change	Million	Change
	(Million)	(%)	(Days)	(Baht)	(%)	(Baht)	(%)
1998	51.68	- 0.72	2.37	1,512.70	+ 3.19	187,897.82	+ 4.16
1999	53.62	+ 3.02	2.43	1,523.55	+ 2.29	203,179.00	+ 7.42
2000	54.74	+ 2.08	2.48	1,717.77	+ 12.75	210,516.15	+ 3.61
2001	58.62	+ 7.09	2.51	1,702.70	- 0.88	223,732.14	+ 6.28
2002	61.82	+ 5.45	2.55	1,689.52	- 0.77	235,337.15	+ 5.19
2003	69.36	+ 12.20	2.61	1,824.38	+ 7.98	289,986.81	+ 23.22
2004	74.80	+ 7.84	2.60	1,852.33	+ 1.53	317,224.62	+ 9.39
2005	79.53	+ 6.33	2.73	1,768.87	- 4.51	334,716.79	+ 5.51
2006	81.49	+ 2.46	2.65	1,795.09	+ 1.48	365,276.28	+ 9.13
2007	83.23	+ 2.14	2.63	1,767.35	- 1.55	380,417.10	+ 4.15

Data

**Table 3:** Domestic Tourism Revenue 1998-2007 **Note:** / P=Preliminary



**Table 4:** Growth Rate of International Tourist in Bangkok, 1997-2006

#### International tourism Profile in Bangkok 2005-2006

Visitors	2006	2005	%
Thai	23,800,757	22,570,492	+ 5.45
Foreigners	12,371,381	12,268,212	+ 0.84

**Table 5:** Tourist profile by region of residence

Sex	2006	2005	%
Male	15,569,447	15,665,046	- 0.61
Female	20,602,691	19,173,658	+ 7.45

**Table 6:** Tourist profile by sex

Age	2006	2005	%
Under 25	6,307,780	9,316,210	- 32.29
25-34	11,622,269	10,015,443	+ 16.04
35-44	9,291,024	9,092,599	+ 2.18
45-54	4,915,789	3,747,691	+ 31.17
55 and over	4,035,276	2,666,761	+ 51.32

**Table 7:** Tourist profile by age

Travel Arrangement	2006	2005	%
Group Tour	5,520,966	6,549,164	+ 8.35
Non Group Tour	30,651,172	28,289,540	+ 8.35

**Table 8:** Tourist profile by travel arrangement

<b>Mode of transport</b>	<b>2006</b>	<b>2005</b>	<b>%</b>
Plane	8,261,375	11,777,444	- 29.85
Train	6,588,422	6,539,255	+ 0.75
Bus	10,528,751	9,947,734	+ 5.84
Automobile	10,793,590	6,574,271	+ 64.18

**Table 9:** Tourist mode of transportation

<b>Purpose of Visit</b>	<b>2006</b>	<b>2005</b>	<b>%</b>
Holiday	30,033,961	25,810,369	+ 16.36
Business	1,920,742	1,703,680	+ 12.74
Official Visit	913,751	200,913	+ 354.80
Convention	2,651,726	812,919	+ 226.20
Others	651,958	6,310,823	- 89.67

**Table10:** Purpose of Tourist Visit**Region of Residence**

<b>Thai</b>	<b>2006</b>	<b>2005</b>	<b>%</b>
Bangkok	-	-	-
Central Region	6,995,091	3,738,357	+ 87.12
Eastern Region	2,471,081	2,212,215	+ 11.70
Western Region	2,327,050	4,719,271	- 50.69
Northern Region	4,458,959	3,366,598	+ 32.45
Southern Region	4,119,162	3,928,878	+ 4.84
Northeastern Region	3,429,414	4,605,173	- 25.53

**Table 11:** Thai tourist visits to Bangkok by Region of Residence

<b>Foreigners</b>			
The Americas	1,005,087	1,175,155	- 14.47
Europe	2,989,501	2,577,628	+ 15.98
Oceania	656,504	971,922	- 32.45
ASIA	7,009,002	5,941,427	+ 17.97
Middle East	627,784	844,400	- 25.65
Africa	83,503	757,680	- 88.98

**Table 12:** Foreigners tourist visit to Bangkok by Region of Residence

### **Wat Rakhangkositaram Tourism Profile**

In this study, visitors divided into two groups: excursionists and tourists. According to the Tourism Authority of Thailand's definition, excursionists are visitors who simply come to visit and then go, whereas tourists stay over for at least one night. "A total of 10 million international tourists arrived in Bangkok during 2002. We Are going to double this number in the year 2005," said the Prime Minister of Thailand of the time, Dr.Taksin Shinawat in early 2003. Local authorities can use this number to forecast the total potential regarding international tourist arrivals:

Total international tourist potential in the target year= number of international tourists arriving in Bangkok within the target year x the percentage of tourists aged around 40-60 years old.

Assuming that 20% of international tourists aged 40-60 years old from the total international tourist arrivals (ten million) in Bangkok within the year 2002, the equation would be as follows:

$$\begin{aligned}\text{Potential international visitors by the year 2002} &= 10,000,000 \times 20\% \\ &= 2,000,000\end{aligned}$$

Hence, 2,000,000 will represent the number of potential international tourists to Wat Rakangkositaram by year 2002.

Assuming that by the year 2005 the number of international tourists is 20 million, the equation would be as follows:

$$\begin{aligned}\text{Potential international visitors by the year 2005} &= 20,000,000 \times 20\% \\ &= 4,000,000\end{aligned}$$

Hence, 4,000,000 will be the potential number of international tourists visisting Wat Rakangkositaram by the year 2005.

The projected number of target visitors by the year of 2003-2004 would be between 2,000,000 to 4,000,000 people per year. If each visitor spends only \$10, this will represent an income of \$ 20,000,000 to 40,000,000 per year for Wat Rakangkositaram and the surrounding community.

For a Watstay program, this potential number of visitors is far too high for the monastery. If one takes only 5% of this estimated number, there should be around 100,000-200,000 tourists who will participate in the watstay program. In addition, they will not spend a mere \$10 a person, but a minimum of \$100, so there will be \$200,000,000-400,000 for the monastery and the nearby community.

In order to attract the aforementioned number of tourists, the significance of the place plays an important role in achieving the potential target. Its features need to be promoted, including the fact that it is renowned for Somdej To and his priceless amulets (Phra Somdej Wat Rakhang); also, the temple's architectural heritage and the

surrounding cultural attractions should be emphasized. In this way, such heritage sites would gain a lot of benefits for future heritage conservation efforts.

Furthermore, the above figures represent only the estimated revenue from only Watstay program in Wat Rhakungkositaram. Beyond this, there are ten thousand more wats that could join in the program, thereby generating a huge amount in income for Thailand and at the same time helping Thais to preserve their priceless heritage for future generations.

## **Chapter 8**

### **Model and Guidelines for Watstay**

Religion and spirituality are still among the most common motivations for travel. Many major tourism destinations have developed in large part as a result of their connections to sacred individuals, places and events. The idea behind such journeys is self-discover, to acquire experience and transform oneself. While visiting temples, tourists have a chance to attend classes, rituals and ceremonies. Furthermore meditation and cultural experiences are provided.

Watstay programs are created for tourists who are interested in cultural and spiritual journeys. Such programs not only provide meditation practice in a wat in Thailand and through affiliated networks all over the world but also the enjoyment that comes from a cultural experience provided by experts in each individual field.

Buddhism, whether viewed as a religion, a philosophy or way of life, can be defined simply as a journey in which practices such as meditation can lead one to enlightenment, or to an understanding of the true meaning of existence. It is the simple and basic tenets of Buddhism, such as “nothing is fixed and therefore change is possible” or “through the practice of meditation one is capable of transforming one’s state of mind”, that are drawing more and more followers from both East and West.

The desire to spend time in the grounds of a temple comes naturally to followers of Buddhism, but frequent visits sometimes may not be enough. If this applies, a Watstay may be the best answer.

#### **What is spiritual tourism?**

Spiritual tourism is the development of people or tourists who are looking for meaning while on vacation. The growing individualism of our society, and the loss of common traditions have combined to further the need to find something deeper and more meaningful. Bookstores are full of literature about self-healing, Buddhism or esoteric subjects. Now people are also starting to take vacations to search for a new kind of inner peace. According to Perry Garfinkel, author of “Buddha or Bust”, spiritual tourism is now one of the fastest growing segments in the travel industry worldwide, although it also might be one of the oldest forms of tourism, with Muslims traveling to Mecca, Sikhs visiting the Golden Temple and Christians and Jews visiting the Holy Land. According to a survey by the Travel Industry Association, 25 percent of the respondents were interested in spiritual vacations. Moreover, up to 40 percent of people of going to sacred places are seeking some type of spiritual experience.

Hay and Socha (2005) conclude that spirituality is natural and universal; thus, it follows that it cannot only be confined to members of culturally specific religions.

Thus, all humans, including atheists and those hostile to religion, must possess spirituality.

“A spiritual tourist could be defined as someone who visits a place out of his/her usual environment, with the intention of spirit growth (which could be religious, non –religious, sacred or experimental in nature)” ( Hag and Jackson,2006,p.5)

A person is more likely to travel for spiritual reasons because they are interested in learning “inner” directed, self-reliant, active and somewhat meditative (Chesworth,p.7) The focus is on the journey, not the destination.

Spiritual tourism is undertaken by many in a search for meaning to their modern individualistic lives in industrial societies. As society became more secular, so too did the idea of what we see as spiritual.

### **What is a Watsay?**

A Watstay is a cultural and spiritual experience program designed to help people understand Thai Buddhism and Thai culture better. Moreover, the programs also provide a Thai cultural experience for tourists who participate in this program. Watstays offer various kind of practices, such as meditation, chanting, merit-making and cultural experience classes. Participant can find their “true self” surrounded by architectural heritage and nature while staying at the temple. Temple life, the experience of a watstay is another eleemnt of the program, created to help tourists, both local and international, to better understand Thai culture, Buddhism and the life of monks.

The objective of the program is to offer a place to stay for local people or foreigners and to enlighten them through traditional rituals they could only learn by spending time in the temple.

The program has grown into a cultural program where visitors or tourists get to spend several days at a temple, following the exact same daily routine, living there and participating in special lectures and activities.

Watstays are indeed not an everyday trip to the shopping mall or hotel, as paticipants must live as a monk, that involves waking up at four a.m., particpating in the temple service that involves chanting and prostrations, eating meals without making a noise, practising meditation, and attending cultural experience classes, followed by an early bedtime at around nine p.m. In the fast pace of modern life, a watstay program offers the chance to rest the mind and soul, while experiencing the reflective lifestyle of a monastery. The researcher strongly believes that watstay programs will gain in popularity, not only among Thai people, but also with foreign visitors as well.

## Categories of Wat

Wats in Thailand can be grouped into two main categories, as follows, according to their location:

- **Wat Karmvasi**
- **Wat Aranyawasi or Wat aranyik**

A **Wat Karmvasi** is a temple that is located within the community or city, such as Wat Rakositaram in Bangkok. Monks in a karmvasi monastery tend to focus more on doctrine and religious teaching within the community. Thus, their monastery is located within the community or the city to facilitate their objectives regarding studying and teaching.

A **Wat Aranyawasi** or **Wat Aranyik** is a temple which is built on a mountain or in the forest and is located approximately one kilometer away from the community or the city. Monks in this kind of monastery focus on meditation. Thus, their monastery tends to be situated in a peaceful location surrounded by nature. After being trained for about five years by a monk-teacher how to spend his life alone in the forest, in a cave, on the mountain or other peaceful isolated places, a monk in an Aranyawasi monastery usually wanders alone to seek peace and to meditate, but stays at the monastery temporarily during the rainy season. In terms of their foundation, Thai Buddhist monasteries are officially divided into two main classes : common and Royal. Common monasteries (Wat Rat) are those that were founded or renovated by commoners. Each of them has an ordination hall (ubosot). However, a common monastery can be upgraded to a royal monastery subject to examination and approval by the Department of Religious Affairs, the Mahathera Samagama (Council of Elders), and finally by His Majesty the King. At present, there are 33,196 common monasteries in Thailand, of which 350 are in Bangkok (Office of National Buddhism 2004).

## How the name of a wat is created

According to Prince Damrong Rachanupab, a Wat or Thai Buddhist monastery can be named in accordance with the following factors (1956: 21-24, quoted in Somkid Jirathasanakul 2002: 18-19) :

### 1. Important relics of the Buddha etc. housed in the monastery

These may consist of relics of the Buddha or his disciples or an important Buddha image belonging to the monastery. For example, Wat Phra Borommathat was so named because the monastery houses a relic of the Buddha or his disciple. In Thai, 'that' mean relic while 'Phra boromma that', a short form of 'Phra boromasaririkathat' means a relic of the Buddha or his disciple. Wat Phra Sri Sanpet is another good example of a monastery which houses an important Buddha image, named 'Phra Sri Sanpet'

### 2. The social or professional position of the person who built the monastery

Two examples of this are Wat Rachapradit, which means a monastery built by the king and Wat Kanikapol, which means a monastery built from the earnings (pol) of a prostitute (kanika).

### 3. An important event or happening

King Taksin of Thonburi traveled by boat to establish a new capital in Thonburi and reached Wat Makok in Thonburi at dawn. Thus, he renamed Watmakok, calling it Wat Lang (currently known as Wat Arun), where jang means 'sunrise' or 'dawn'.

### 4. Name of an important monastery from ancient times

A monastery can be named after an important monastery from ancient times. For example, Wat Mahaeyong in Ayuthaya province got its name from Wat Mahiyoung, which was an important monastery in Sri Lanka (Ceylon).

### 5. The important thing that are found in the monastery or are characteristic of the monastery itself

Wat Rakhang acquired its name from the big bell (rakhang) found in the monastery, while Wat Pai Lom is a monastery surrounded by bamboo trees, where 'pai' is a bamboo tree and 'lorm' means 'surrounding' or 'enclosing'.

### 6. The area or location where the monastery is situated.

Wat Samsen is situated in Samsen district and Wat Bang Lumpu got its name from the sub-district in which it is located.

### 7. The name of the person who built the monastery

Yai Rom or Grandma Rom built Wat Yai Rom while Phraya Krai built Wat Phrayakrai.

### 8. Other reasons, known or unknown

Wat Kampang (wall), Wat Thong Thammachart (natural gold) and Wat Nang Chee (nun) are some examples in this category.

## **Watstay models**

According to the study of the physical layout and potential of Thai monasteries or Wat Thai, taking the location and surroundings into consideration, the researcher would like to establish the following three models for a watstay program:

- 1) **Watstay in the city**
- 2) **Watstay in the countryside**
- 3) **International Watstay**

### **Watstay in the city**

A city-based Watstay program is designed for tourists or groups of tourists who are searching for a new experience in terms of spiritual and cultural tourism and still need to explore other activities, such as sightseeing, or city tours, to fulfill the needs and objectives of each tour groups or individual. Consequently, the program will not only provide spiritual tourism, but will also blend in with the routine programs of local tourism to serve the specific needs of all those tourists who attend the program. Nevertheless, the spiritual and cultural experience will constitute the majority of the program, making up at least seventy percent of the entire program, while the remaining thirty percent should be allocated to the routine program for local tourism.

Any monastery selected to participate in a watstay program should be located in the prime area for the tourism industry, so it would be easy to establish a Watstay program in the city, for either the individual tourist or groups of tourists, by linking the monastery's facilities with those in the locality.

A city-based Watstay program could be set up in a Thai Buddhist monastery located in the center of a tourism area so that tourists could gain experience in spiritual and cultural terms, not only in the wat, but could also enjoy activities outside the temple in the same program.

The researcher decided to select Wat Rakhangkositaram for a city-based watstay as an exemplary model of this type of watstay program, because of the location of this monastery. In other words, the temple is in a prime location, at the very heart of Thai culture, in an area that most tourists from all over the world who choose Thailand as their destination would like to visit at least once in their life. Tourists who join a city-based watstay in Wat Rakhangkositaram will enjoy and appreciate the variety that such a program can offer, such as meditation, cultural experience classes, city tours, sightseeing and so on. A Watstay program offers anyone the opportunity to experience life in a Thai monastery. Tourists on a watstay can participate in the daily activities of an actual monk. They can participate in Buddhist services, Buddhist food-offering ceremonies, meditation and classes offering an authentic Thai traditional, cultural experience, while engaging in other activities in their free time.

### **Watstay in the countryside**

A Watstay program in the countryside is designed for individual tourists or groups of tourists who are earnestly searching for a new experience in terms of spiritual and cultural tourism and enjoy ecological tourism as well, admiring the beauty of nature. This program not only provides all the elements of spiritual and cultural tourism but also provides elements of ecological tourism as well. A country-based Watstay program places strong emphasis on spirituality, so there should be eighty percent of this session should be allocated to this objective and the remaining twenty percent to an ecological or nature program.

Any monastery selected to be in a country-based Watstay program should be located in the provinces and be surrounding by the beauty of nature in the form of forests, mountains, rivers or the sea. The individual tourist or groups of tourists who attend a country-based watstay program will not only gain experience of the monastic life, but will also acquire experience pertaining to ecological and natural tourism.

### **International Watstay**

International Watstay programs are affiliated with Watstay networks of Buddhist temples around the world. Since each country has its own diverse traditions and culture, the Watstay program may be adjusted due to the limitations imposed by each monastery's individual conditions. Nevertheless, the main activities will remain the same as those of a watstay program in Thailand, such as meditation, making merit, chanting and appropriate classes relating to cultural experiences, which depend on the local potential of each country.

From existing surveys and studies, the researcher found that most international Buddhist monasteries have the requisite potential, just as wats in Thailand. An International Watstay program opens a door open for Thai people who have never had a chance to spend time abroad to find new experience relating to tourism. This type of program will provide tourist exchange programs managed by Watstay Networks all over the world.

### **Tourist Exchange for Watstays**

Since Watstay programs are created to cater to tourists who really want to find their "true selves" and to gain new experience on cross-cultural tourism, tourist exchange programs are designed for those who want to gain such experience through the watstay network in each country around the world. The network caters to tourists in the same way that one would book conventional tours in the tourism industry, but only applies to those who fulfill the qualifications of the International Watstay, which are established by the watstay network's managements.

## **Advantages of Watstays in Thailand**

To visit Thailand is to experience Thai Buddhism, for Thai culture and religion are inseparable. Thais have followed and supported the Buddha's teachings for more than a thousand years. Much of Thai life centers around the local temple or monastery in that this is the place where people come for worship, sermons, advice on family matters, meditation, schooling for their children, and traditional medicine. Many boys and men take up the robes as novices or monks for short periods, in order to fully immerse themselves in the Buddha's way of life. Men who choose to spend all their lives in robes receive great respect. Thais also welcome foreigners to come and practice Buddha's teachings. The extremely supportive environment of a good Thai wat provides inspiration and an opportunity for spiritual development that is rare in today's world.

Thais believe the Buddha's teachings to be priceless; no money is asked or expected in return for instruction in meditation. In nearly all cases, such things as accommodations and food are free too. The generosity of laypeople enables wats and meditation centers to function in this remarkable manner. Some wats, however, do charge a fee for room and board, but this is in no way comparable to retreats in western countries. For a stay of a few weeks, one can enjoy the benefit of practicing in Thailand for less than a retreat in one's home country would cost, even after paying one's airfare. But of the thousands of wats in Thailand, which one to choose? Watstay networks will help by providing all the information the tourist may need for an enjoyable Watstay program. These networks will provide a basic knowledge of each program and will help tourist to find the solution which best complies with their needs. Watstays welcome everyone, locals and foreigners alike, because the program will provide English-speaking teachers or translators to help them to understand and to communicate through the course.

## **Guidelines for choosing a Watstay**

Because different Thai wats offer so many practices and environments, one may wish to carefully consider which place will be most suitable. At most wats, monks devote the majority of their time to ceremonies and the study of Buddhist scriptures. Noise, many people coming and going, and the lack of a suitable teacher can make meditation practice difficult at these places. Most will be city-based watstay programs, the problem being that tourists may take advantage of a wide range of alternative activities instead. If tourists are really looking for the kind of conditions that are conducive to meditation, they should choose a country-based Watstay instead since wats in the countryside typically have a peaceful environment, teachers who can help with difficulties, and the freedom to choose the meditation technique that works best. Some of Thailand's forest wats follow a way of life in which monastic discipline and daily routine receive equal emphasis to formal meditation techniques. Meditation centers specialize in either a particular meditation system or one of the meditator's choosing, depending on the center. These centers keep chanting and ceremonial ritual

to a minimum so that the maximum amount of time can be devoted to formal practice. It depends on one's desire to make the best choice available in each watstay program.

If visitors are new to Buddhist meditation, they should consider a 10-day retreat offered in the watstay programs at Suan Mokkh and Wat Kow Tham in the South, Wat Thaton and Wat Umong in the North, Wat Pha Ban That and Wat Nong Pah Pong in the North-eastern part of Thailand. Western teachers conduct the retreat, so foreign visitors do not have to worry about linguistic or cultural misunderstandings. Frequent talks and interviews allow one to get a good basic understanding of practice and to clear up any doubts about meditation techniques.

Because Thais traditionally do temporary ordinations during the three-month Rains Retreat, from mid- or late July to October, visitors can expect more crowded conditions at some wats during that period. However, this can be an especially good time to stay, however, as many wats place extra emphasis on practice. Monks take up residence in their chosen monastery, so there is much less coming and going. Tourists would be wise to check in by early June to make arrangements or reservations to join a watstay program during the Rainy Retreat.

### **Daily schedule of a typical Watstay**

Some wats expect laypeople or tourists to participate in group activities. Others will allow one to make one's own schedule, but it should be the same schedule as the majority group so one can join in and make new friends. Most watstay programs offer only intensive individual practice; sitting and/ or walking meditation practice, meals, and other cultural activities take place in or near one's room in solitude. Residents of most wats begin the day early, typically 3-4 a.m. in forest monasteries and 5 a.m. in towns, with meditation and chanting with sleep limited to 4 to 6 hours. Monks and novices go on bindabat (alms rounds) at daybreak alone or with a dek wat (temple boy; see Appendix B) who helps them carry all the stuff donated by the locals, who make merit by giving food to the monks. Monks eat once or twice a day in the morning, depending on the custom of the individual wat. You may also see mae chis (8-precept nuns) on bindabat in central and northern Thailand and chi pakows (anagarikas, 8-precepts layman) in the northeast. Most wats have another period of meditation in the late afternoon or evening. The rest of the day is used for meditation, work projects, cultural experience classes and personal needs. At some intensive wats, meditators will be encouraged to practice 20 hours a day.

### Guideline for Watstay Schedule

Day	Time	Activities
The first day	13.00	Check in
	14.00	Orientation
	16.00	Monastery tour
	17.30	Rest
	18.00	Dinner
	19.00	Tea and friendly chat
	20.00	Ice-breaking activities
	21.00	Bedtime
The second day	04.00	Morning service
	05.00	Exercise
	05.30	Meditation
	06.30	Breakfast
	07.00	Monastery work
	08.30	Rest
	09.00	Meditation
	12.00	Lunch
	13.30	Cultural class
	15.00	Coffee break
	15.15	Cultural class (con.)
	17.00	Rest
	18.00	Dinner
	19.00	Community walking tour
	21.00	Bedtime
The Third day		The same schedule as on the second day
The Fourth day		The same schedule as on the second day
The Fifth day	04.00-13.00	The same schedule as on the second day
	13.00- 20.30	Free program ( individual program)
	21.00	Bedtime
The Sixth Day	06.00-07.00	Breakfast
	07.30- 21.30	Free program ( individual or group tour )
The Seventh Day	04.00-05.00	Morning service
	05.00-06.00	Meditation
	06.00-07.00	Breakfast
	07.30-11.00	Last meditation
	12.00	Lunch
	13.00	Check out

**Table 13:** Example of 1-week watstay program

**Remarks** 1) This Watstay schedule is a week-long program (seven-days program).

- 2) This schedule can be adjusted for the convenience of each wat.
  - 3) The cultural experience class will be provided by each watstay Program depending on the monastery's potential to do so.
  - 4) Tourists must strictly follow the rules and regulations of each wat
  - 5) Some Watstay programs may provide activities outside the wat with the cooperation of a profession tourism agent.
  - 6) Should prepare a printing materials or brochure for information relating to the program and any important messages the tourists should know in advance to prepare themselves for the program in an appropriate manner.
  - 7) Should provide a translator or interpreter for major groups of foreigners since this would be a selling point for international tourists.
- 8) Should have a training program for monastery staff, such as monks, novices, or dek wat (see Appendix B) who take responsibility for each part of the program.

### **Guideline for Temple Etiquette**

Thais are generally very forgiving by nature, and will rarely show it if tourists do anything to offend them. However, it is best to avoid giving offense in the first place by observing some very simple rules regarding the proper behavior for temples and other religious places. Here is a brief summary of how to behave:

#### **Dress Properly**

Bare shoulders and short pants should be avoided. This rule is somewhat flexible depending on the "rank" of temple and whether you are a man or a woman. Outside the big cities, one will often see men attending a temple in short pants and tank tops. While marginally acceptable for a man, this mode of dress is totally unacceptable for women. Skirts or pants should at least cover the knees. In high-ranking temples such as the Temple of the Emerald Buddha in Bangkok, as well as those royal palaces open to the public, visitors will not be allowed to enter unless they are properly dressed. Mostly in such cases, there will be unisex sarongs available to make one's appearance more acceptable.

#### **Pointing**

Pointing in general is rather impolite and pointing with one's foot is downright rude. Following an old tradition from Hindu times, the head is deemed sacred because it is closest to heaven, so likewise the feet are the most unclean part of the body. When sitting or kneeling in a temple building, visitors need to make sure that the soles of their feet are not facing the altar.

### **Take Off Your Shoes**

If feet are considered unclean, then the shoes are definitely dirty. One must remove one's shoes before entering a temple building, or someone's house for that matter. Failing to do this one little thing is perhaps the most insulting thing one could do to a Thai person. To enter a temple building, visitors should take off their shoes and leave them on the shoe rack.

### **Do Not Tempt a Monk**

Being a monk means detaching oneself from all worldly occupations, even (or perhaps especially) sex. Therefore, it is considered rude for a woman to even attempt to touch or hand something to a monk, the typical solution being to place the item on the table where monk can pick it up. In merit-making situations such as morning offerings, a monk will often have a layman helper to take things offered by female merit makers. This "service" is a form of merit making for laymen.

### **Stay off the Buddha**

Buddha images, no matter how small or old and decrepit sacred religious objects are, they must be treated with the utmost respect. Visitors should not climb on them, sit next to them for taking pictures or put them on the floor or anyplace 'inferior' to a person except for those preparing a special area for chanting or a religious ceremony.

### **Dos and Don'ts**

- Monks are prohibited from any physical contact with females. They are not allowed to be in close proximity to them and may not receive items directly from them by hand.

- A handshake between male visitors or tourists and monks is permissible but is not a common custom.

- Upon entering any structures on the temple ground, shoes should be removed and left outside.

- Inside the temple, one may notice that there are empty platforms to the side of the Buddha image; these are where monks are seated during prayers and other service. They are not for use by the public.

- In front of the Buddha is an area delineated by a rug; this is the place where monks are seated during public audiences.

- Prepared food donations for the monks are accepted during the morning hours before noon. Non-perishable food, gifts and monastery donations may be accepted throughout the day.

- There is no food and drink available on the temple grounds nor is food and drink allowed in the temple itself

- The temple is a place of worship and should be treated as such. Children should be kept under control.

- There is no camping or overnight accommodations on the temple grounds, except for visitors or tourists in a Watstay program for whom there will be accommodation available in the tourists' residential zone.

- The temple perimeter is monastery property and the laws of trespass will be enforced.

### **Case Studies of Watstay Programs**

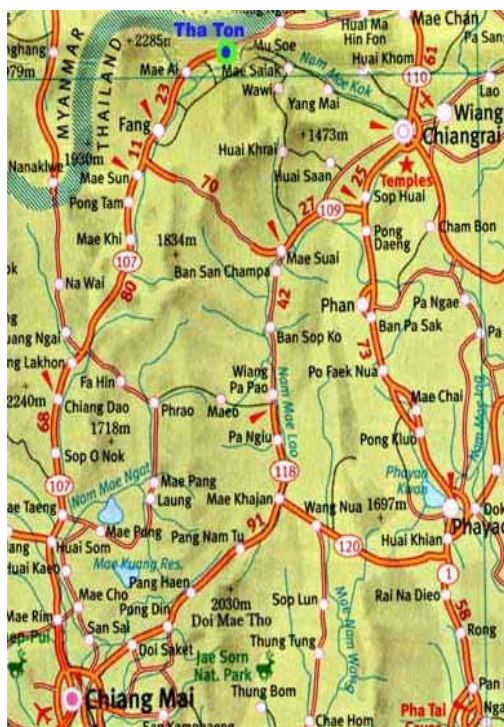
The following are a number of case studies of Watstay programs available in Thailand, in addition to other places in the Asian region, covering both city-based as well as country-based models. The detailed information has been extracted from the promotional literature on such programs .

#### **Case Study I : Watstay model in the country**

Address	: Wat Thaton Tambon Thaton, Amphur Mae Ai : Chiang Mai : Thailand 50280 Tel.(053)459-468, (053) 459-309
Abbot	: Phra Ratpariyatimethee
Meditation Master	: Phra Sri Sitimethee, Deputy Abbot of Wat Thaton
Contact persons	: Phra Ratha Panyavudho (vayagool) Email: <a href="mailto:meditation@wat-thaton.org">meditation@wat-thaton.org</a>
Capacity	: 20 Persons (Recommend booking two weeks in advance). We request that new students stay for a minimum of 7 days for their first retreat
Description	: The retreat is open to both beginners and experienced meditators. On the retreat, all meditators are requested to maintain silence at all times, except when giving meditation reports.



**Figure 26:** *Phra Ratpariyatimethee, Abbot of Wat Thaton*



**Figure27:** Wat Thaton road map.



**Figure 28:** Wat Thaton is located in Chiangmai in the Northern part of Thailand



**Figure 29:** View of *Wat Thatho* from Mountain

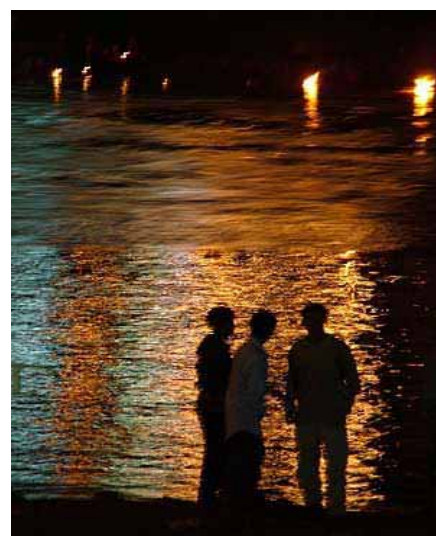


**Figure 30:** *Wat Thathon* looking up from Mae the *Kok* river.

Covering an area of 425 rai, Wat Thaton borders the Mae Kok river with temples and accommodations located on 170 acres, of quiet tree-covered hills and ridges. Looking east from the temple office at the Mae Kok river as it meanders down toward Chiang Rai. There are a number of boats available for transportation to Chiang Rai or simply for enjoying the river. Until the 1880's, the Mae Kok river here at Ban Thaton was literally the Thai- Burmese border, with the Northern bank being Burma or Shan, and the Southern bank belonging to Thailand. Less than 100 years ago the official border was moved across the river, 2 km. upstream. Wat Thaton is one of the most peaceful and easily accessible settings for meditation practice you can find.



**Figure 31 :** The Mae *Kok* river bends just the River House and the lower grounds of *Wat Thaton*

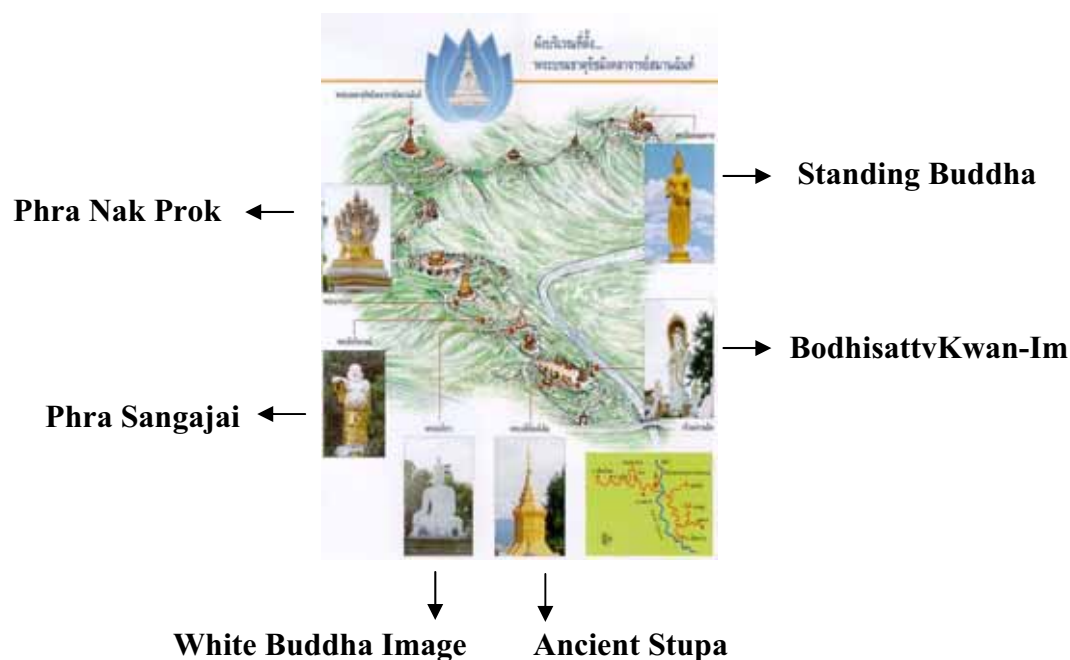


**Figure 32 :** A quiet village before becomes a magical night of lights and costumes

The Mae Kok river bends just before the River House and the lower grounds of Wat Thaton. Ban Thaton village is just a few meters further downstream, just past the bridge. Longtail boats are available to provide an interesting ride to Chiang Rai, a three- to four- hour trip depending on conditions along the river.

As Ban Thaton became a commercial center, the Yao, Lisu, Lahu, Hmong, Karen and Akha tribes settled in the surrounding hills and valleys. These ethnic groups were soon followed by the Chinese Yaw, and all have contributed to the growth of the agricultural economy. Until 1979, there was no permanent bridge, but since then there the community experienced a period of steady growth.

### Getting to know Wat Thaton



**Plate 7:** Significant sacred heritage objects in *Wat Thathon*

A wat, or temple, is a place of worship where Theravada Buddhist monks, nuns and lay practitioners congregate to engage in their daily Buddhist practice, to perform ceremonies to pay respect to the Lord Buddha and his teachings and also to transmit the teachings to lay-people in the form of sermons.

Why should one pay respect to the image of the Buddha? In paying respect to the image of the Lord Buddha, we recollect the virtues of the Enlightened One. "He, the Blessed One, is indeed the Pure One, the Perfectly Enlightened One. He is impeccable in conduct and understanding, the Accomplished One, the Knower of the Worlds. He trains perfectly those who wish to be trained; he is Teacher of gods and humans; he is Awake and Holy."

From the time of the historical Buddha, temples have been built for Buddhist monk practitioners to reside in. The Buddhist monks used them as residences during the three-month-long rainy season ("Phansa"). This is a characteristic feature of their style of practice that has continued down to the present day here at Wat Thaton.

Main Stupa - A domed memorial building with a solid core and that enshrines relics of the Buddha or other important persons. The relics are buried inside the solid interior. Actual relics might include ashes, hairs, bone fragments, or other cremated remains. Symbolic relics might include jewels, statues, or texts. This stupa is one of the oldest structures at Wat Thaton as evidenced by some of the sculptures seen here inside the Vihara (Grand Meeting Hall).



**Figure 33 :** The *Chedi kaew* pagoda a unique structure with many symbolic



**Figure 34:** The Main temple located on the hill top

### Accommodation for the Vipassana and Meditation Retreat

- All meditators are requested to stay at the Vipassana Meditation Accommodation (Level 4 & 5)
- Individual accommodation is available for single women on meditation retreat.

Thammakoson-Garden is a new development with a huge open-air instruction theater adjoining a pond and garden area. The garden area has six houses with sleeping accommodation and dining facilities in each.



**Figure 35:** Thammakoson Garden



**Figure 36 :**Thammakoson-pond or Ban Samun phri



The **River House** is located just below the main office and the White Buddha on the Mae Kok river. It consists of one large self-contained three-storey building with accommodation for 24 people and a large meeting hall.

**Figure 37:** River House.

Up on the mountain at **Level 6**, is a perfect gathering and meeting spot with a hall large enough to accommodate 120 people. Seen here to the left of Level 7 and Kuti Sri Chiang Tung.



**Figure 38 :** Accommodation Level 6



**Figure 39:** Accommodation Level 7

A bit higher up and to the right of Level 6, is **Level 7**, with accommodation for up to 120 people in four buildings, ranging in style from the "Swiss Chalet" to contemporary-style buildings. Each building has on-site facilities.

The Vipassana Meditation housing area surrounds the Chanting and Meditation Hall and consists of 35 Kutis, most of which are designed to accommodate for one person. All meditation students are requested to stay at the Vipassana Meditation Accommodation and Phra Nakprok (Meditation Center) - Level 4 & 5



**Figure40, 41:** Typical Kuti/cottage at Vipassana accommodations (Level 5). Each Kuti sits on pilings for maximum ventilation and dryness.



**Figure42,43:** A typical room. Rooms are very basic and are accessible through a door on the left of the the teak-wood parquet floor and screened windows. The bathrooms/toilets adjoining the door on the left are very basic.



**Figure44, 45:** Views from the room.



**Figure 46:** The White Buddha has sleeping accommodation for 40.



**Figure 47:** Phra Nakprok The accommodation



**Figure 48:** Phra Nakprok The accommodation



**Figures 49, 50:** Standing Buddha - There is accommodation beneath the statue for individuals or small groups on vipassana meditation retreats.

## **Guidelines for practicing vipassana meditation at Wat Thaton**

### **GUIDELINES AND TIMETABLE**

#### **WAT THATON INTERNATIONAL MEDITATION CENTER**

**DATE** : 3 -31 JULY , 1-13 AUGUST,1-30 SEPTEMBER,1-30 OCTOBER  
(2009)

**CAPACITY** : 10 persons (Recommend booking 7 days in advance)

**MINIMUM** : The minimum number of days for each individual retreat is 7 days.

**MAXIMUM** : 10 days.

The retreat is open to both beginners and experienced meditators. Meditators need only bring conservative clothing. For clothing, both men and women should wear a white shirt/blouse and dark-colored pants, eg. black, blue, or grey. Please bring personal hygiene accessories, a flashlight, mosquito repellent, umbrella, and essential medications. There is a grocery store nearby, but please buy all your necessities prior to arrival at the temple. Kindly do all your e-mails, Thailand entry-visa arrangements, and travel arrangements before arriving at Wat Thaton. Please stay on the temple grounds for the duration of your meditation retreat. All meditators must be in the meditation hall at the times specified in the daily schedule. **NO SMOKING.**

For the 3-31 July 2009 retreat, you may arrive at Wat Thaton at any time you wish. Minimum 7 days. Maximum 10 days.

For August 2009, September 2009 & October 2009 retreat, you may arrive at Wat Thaton at any time you wish. Minimum: 7 days. Maximum: 10 days.

### **Instruction and Interview**

When there are only one or two English speaking students, you will be learning Vipassana meditation on a one-to-one basis with the vipassana meditation instructor. All instruction and discourses for foreign meditators will be in the English language. At some point every day, the teacher will sit with you privately and give you meditation instructions. You are free to ask questions, so in many ways this is better than being in a larger class.

Individual interviews with the meditation instructor are scheduled at regular intervals to enable students to report their meditation experiences and to receive necessary guidance from their teacher to ensure further progress. In this way, each student will receive personal attention and guidance throughout the entire course of meditation and will have an opportunity to gain sufficient personal knowledge and experience of Vipassana Meditation.

Please practice and use only the meditation methods that your meditation instructor of Wat Thaton Meditation Center teaches you. Do not use other types of meditation methods that are not taught by the meditation instructor of this Center

All meditators shall observe the Eight Precepts ( moral rules of conduct) for the entire duration of their retreat:

1. To refrain from intentionally taking the life of any living creature.
2. To refrain from taking anything that is not given. No stealing.
3. To refrain from all sexual activity.
4. To refrain from false, abusive, malicious or disharmonious speech and worldly gossip.
5. To refrain from taking intoxicating drinks or drugs; smoking is prohibited at all times at the monastery.
6. To refrain from eating after midday. This frees up time for meditation and enhances the simplicity of life.
7. To refrain from using entertainment such as music, dance, playing games, and beautifying or adorning the body with jewelry or makeup. This assists in focusing the mind's attention inwards towards Dhamma.
8. To refrain from using high or luxurious beds or seats and from indulging in sleep. This develops the qualities of wakefulness, mindfulness and clear awareness in all postures and in all activities throughout the day.

These training precepts are guidelines for good conduct in body and speech and provide a necessary foundation for the development of mindfulness, clear comprehension and meditation. The precepts serve to promote harmony within the community through restraining unwholesome speech and action.

<b>DAILY SCHEDULE</b>	
Morning AM	
06:00 - 07:00	Walking /Sitting Meditation
07:00 - 08:00	Breakfast / Rest
08:00 - 09:00	Walking/ Sitting Meditation
09:00 - 09:30	Meditation Instructions
09:30 -11:30	Walking/ Sitting Meditation
11:30 - 12:00	Lunch
12.00 AM - 1:30 PM	Rest
Afternoon PM	
1:30 - 4:30	Walking /Sitting Meditation
4:30 - 5:00	Tea Break
5:00 - 6:00	INDIVIDUAL INTERVIEW/FEEDBACK
6:00 - 7:00	DHAMMA TALK / QUESTION PERIOD

7:00 - 9:00 PM	Walking/Sitting Meditation
NO DINNERS AVAILABLE	REST / SLEEP

All meditators must be in the meditation hall as specified in the daily schedule above.

Please bring a flashlight and umbrella.

Raining season is in June, July, August, September, mid-October.

Note: The timetable interviews and progress reports may be changed by the vipassana meditation instructor as appropriate. For all meditators, there may be changes in the timetable as appropriate according to the needs and character of each individual.

## **Rules**

These rules apply for the entire duration of your retreat.

1. All meditators must be in the meditation hall as specified in the daily schedule above.
2. No leaving the temple grounds for the duration of your retreat.
3. No using computers/ipods/computer notebooks, cell phones/mobile phones.
4. No listening to music/ watching DVDs/CDs, watching movies. No taking photographs. No using any electronic equipment.
5. No reading. No writing.
6. All meditators are expected to wash/clean their own plates/food containers after each meal and help each other clean up the dining hall after each meal.
7. All meditators are expected to help clean the meditation hall in the morning at 6 am and in the evening at 19:00 HOURS (7:00 pm) daily.
8. Please keep your room neat and tidy. On your last day, please clean your room/bathroom; and put all garbage in a plastic bag and leave it in front of your room. Return room keys to the international coordinator.

## **Donations for lessons**

Donations for teaching/lessons of vipassana meditation to the meditation instructor are up to the foreign meditator. There are no set fees. The basic principle of donations is to give what you can afford to generously give. It is customary in Thailand that Theravada Buddhist Vipassana meditation teachings/lessons are given freely by Buddhist monks as a gesture of goodwill to all. In the spirit of giving Vipassana meditation lessons, our Meditation Center will hopefully be a means for

those who have been helped to help others. Any donations for teaching vipassana meditation are greatly appreciated.

### **Accommodation**

Our accommodations are very basic. We sleep on the floor. Bedding and blankets are available. Our bathrooms and toilets are very basic, with simply a tap for water and a large water bucket. Please do not expect too much from our accommodations.

### **Food**

All meditators are requested to consume only two meals a day. Breakfast and lunch only no dinners.

Food is not vegetarian, but if requested we can provide some vegetarian food. Payments for breakfast and lunch shall be made on a meal-by-meal basis (day by day) directly to the cook. For each meal, you will be choosing from a menu list from several restaurants at Thaton village. As you choose your meal, I will then telephone the restaurant and order for you. The prices are on the menu. Each meal will then be sent to the meditation center. On average, it costs about 30-50 baht per dish, depending on your choice. You make your choice, you know beforehand how much it costs, and then you pay that. You will be paying on a meal-by-meal basis.

### **Donations**

The donations that you generously give us are channeled back into the meditation center so that we can continue to improve and develop our meditation hall, accommodation facilities, and kitchen facilities, as well as to ensure the maintenance of the water and electricity facilities. Your donations will help others who come to practice vipassana meditation with us to continue to receive the benefits that you have received. All donations are greatly appreciated.

### **Case Study II : International Watstay (Asia)**

Address : 45 Kyunji-dong, Chongno-gu  
 Phone Number : 02-720-1390 dong  
 Temple Home Page : <http://www.jogyesa.org/>



**Figure 51:** Map of Jogyesa temple which is located in the town center

### Temple stay in Korea: Introduction



**Figure 52:** The Great Hero Hall of Jogyesa (Seoul's Tangible Cultural Properties No.127)<sup>1</sup>



**Figure 53:** Jogyesa, the only traditional temple in the midst of downtown Seoul

For more than 1,700 years of its history, Korean Buddhism has contributed greatly to the nation, providing from the outset the ideological basis for the buildup of the Three Kingdoms, and acting as the spiritual mainstay of a nation. It has shared its

<sup>1</sup> In North Korea there is a system for heritage conservation by according numbers to Tangible Cultural Properties. For example, The Great Hero Hall of Jogysa is Seoul's Tangible Cultural Property No.127

rise and fall with the nation, leading the national independence movement and helping to manage national crises like the Mongol invasions, Hideyoshi's invasions of Korea, and the imperial Japanese occupation.

As the headquarters of the Jogye Order, the representative order of Korean Buddhism, Jogye Temple (Jogyesa) is a site of major significance in that it is where the bodhisattva spirit of Mahayana Buddhism - which seeks a world of peaceful coexistence with all beings - is vigorously unfolding. In addition, as a historic site which has shared turbulent times together with the people in modern Korean history, Jogyesa has been a place of national pride that has overcome the gloomy, dark occupational period of imperial Japan.

Jogyesa, originally called Gakhwangsa, was founded in 1910 by monks who aspired to the independence of Joseon Buddhism and the restoration of national pride. At that time, Gakhwang Temple was the headquarters of modern Korean Buddhism as well as the first center for the propagation of Buddhism in Korean history under the reign of imperial Japan. Moreover, it was the first temple located within the four gates of Seoul. Thereafter, in 1938, it was renamed Taegosa and after 1954, when the Buddhist reform movement emerged to expel the vestiges of Japanese imperialism, it was once again renamed as the present "Jogyesa".

### **History and Future Vision**

Currently, Jogyesa, the only traditional temple in the midst of downtown Seoul, provides a place of rest and composure for citizens. Possessing a dignified appearance as the headquarters of the Jogye order, the temple has gone through a series of restorations: the repair of the Great Hero Hall, the restoration of the One Pillar Gate, etc. It now takes the initiative in assuming a role as a major center of Buddhist practice, religious activities, history, and culture in Korean Buddhism. Furthermore, since June, 2007, the temple has opened its main Buddha hall to the public around the clock, so that anyone, whether native or foreign, Buddhist or non-Buddhist, can visit it to participate in various Buddhist occasions at any time. As the center of the Jogye Order, Jogyesa has developed into an important place of practice for lay Buddhists and a welcome resting place for anyone who wishes to take a moment off from the madness of modern life.

**Foundation and Development**

Jogyesa was originally built in 1910 at the site of the present Susong Park and bore the name of Gakhwangsa Temple. The great monk, Manhae Hanyongwun built the temple in the context of the Buddhist innovation movement and thus it became the spiritual center for Koreans during the Japanese occupation. In 1936, it became the headquarters of the Korean Buddhist Taego Order. In 1938, the Main Buddha Hall was reconstructed on the present site. After Korea's national independence in 1945, the Buddhist Purification Movement was led by the temple with a view to clear away the vestiges of Japanese imperialism. In 1954, it was renamed Jogyesa, and it is the only traditional temple located inside the boundary of four gates of the city of Seoul built during the Joseon Dynasty.

### **Seoul: Together towards the Future**

The temple's slogan, adopted in 2000, is "Seoul: Together towards the Future." Jogyesa is the space where the essence of Buddhist culture is kept alive and

cultivated as a part of the tradition and history of Seoul. In the temple, a variety of cultural experiences are provided along with the naturally peaceful and relaxing atmosphere of a temple

With the concerns and needs of contemporary people in mind, along with the increasing international interest in the Buddha's teaching, Jogyesa aims at keeping abreast of developments. Thus practicing halls -- for Seon or Zen; for chanting and bowing; for Sutra study and a step-by-step educational system composed of basic courses, a college and a graduate school are all aimed at fulfilling the wishes of visitors by offering systematic methods of practice to the general public, as well as to lay Buddhists.

Jogyesa is a peaceful area setr amidst the turmoil of the metropolis of Seoul. It is there for everyone to enjoy, providing moments of respite and a natural atmosphere not far from the concrete jungle. You can enjoy the ample shade of the 500-year-old Chinese scholar tree (Seoul City's designated tree, a protected species). You can breathe the fresh air around the Lacebark pine or *Pinus bungeana* (Natural Monument No. 9). The on-going projects include compound expansion, landscaping, and construction of necessary buildings. In this way, Jogyesa will become an island of green and peace in the middle of the city of Seoul, and willbe ready to serve everyone better.

### The temple lay-out

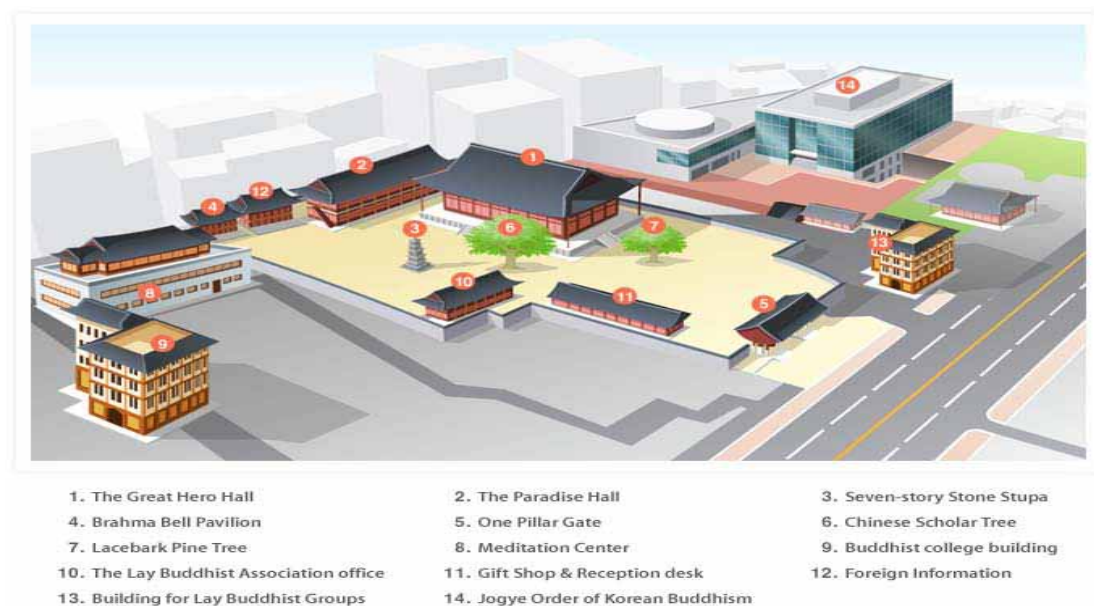
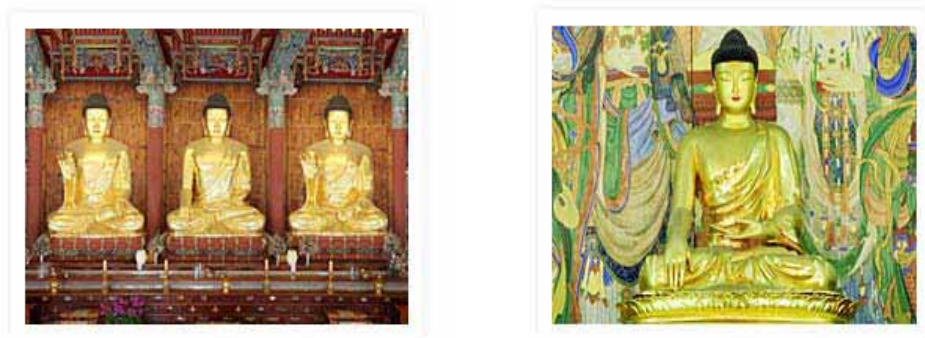


Figure 54: Jogyesa is a peaceful area in the turmoil of the metropolis of Seoul a variety of cultural experiences are provided along with the naturally peaceful and relaxing atmosphere of a temple

## The Great Hero Hall

The Main Hall, called the Great Hero Hall because it enshrines the Buddha Sakyamuni, is located at the heart of the temple compound. Sakyamuni Buddha is known as a great hero because he overcame greed, hatred and delusion, thus understanding things as they truly are. In addition, he is our original teacher, the person who has taught the path to happiness and freedom.

The Great Hero Hall has been designated Seoul City Tangible Treasure No. 127 and is the largest single-floor hall in Korea. It is a traditional wooden building and, in order to preserve the wood and to decorate it, beautiful cosmic designs known as "Danchung" have been applied to the beams and columns. The fine latticework of the doors is well worth a detailed look as are the wall paintings on the exterior of the building.



**Figures 55, 56:** The three Buddha statues on the left are Sakyamuni Buddha in the center, Amitabha Buddha to the right and Bhaisaiya Buddha (Medicine Buddha) to the left. The original Sakyamuni Buddha statue, to the left side of the central platform

Historically, there was only one statue of Sakyamuni Buddha in the Main Hall. This changed in 2006 when the hall was renovated and now there is a Buddha Triad. You can see the original Sakyamuni Buddha statue, which is to the left side of the central platform.

The three Buddha statues that you see are Sakyamuni Buddha in the center, Amitabha Buddha to the right and Bhaisaiya Buddha (Medicine Buddha) to the left. On November 14, 2550 Buddhist Era (2006), there was a special ceremony for opening the Buddha statues' eyes after completing the full renovation of the hall and the enshrining of the new Buddha Triad statues.

Sakyamuni Buddha, our original teacher is in the Earth-touching pose. The mudra, or hand gesture, recalls the moment of enlightenment when the Buddha was called upon to justify his right to occupy the area of ground he was sitting on and to prove his enlightenment. Amitabha Buddha (Buddha of Infinite Light or Life) resides

in the Western Paradise, the Pure Land. The statue represents the ideal of no more suffering and the possibility of living in a boundless universe beyond time and space in the light of understanding.

Bhaisaiya Buddha (Medicine Buddha or the Buddha of Healing) resides in the Eastern World of Crystal Lights. The Medicine Buddha is the universal healer and so holds a medicine bowl in his hands. The Buddha vows to help beings heal the body and mind, to extend life, eradicate suffering, and supply appropriate clothes and food to all beings.

To the right of the Buddha Triad is the original statue. It is a wooden Sakyamuni Buddha and is Seoul City Tangible Treasure. It is thought to have been carved at the beginning of the Joseon Dynasty in about 1460 and has been enshrined in the hall since 1910, when the hall was first built. As wooden statues from the Joseon Dynasty are very rare today, this one is extremely precious.

It is important to understand that for Buddhists, these statues are not gods. When you see people bowing they are merely expressing their veneration for their original teacher, the Buddha Sakyamuni. The statue is only a statue and nothing more. It is enshrined in order to remind and inspire us to practice and become better human beings.

### **The Paradise Hall**



**Figure 57:** The Paradise Hall is located to the right of the Main Hall

The Paradise Hall is located to the right of the Main Hall. Here an Amitabha Buddha statue is enshrined with two attendant Bodhisattva statues, Avalokitesvara, the Bodhisattva of Compassion, and Ksitigarbha, the Bodhisattva of Hell. The other statues are of the Ten Kings who help us to judge ourselves, the quality of the life that we have lived, after death.

### **Seven-story Stone Stupa**



**Figure 58:** There is the seven-story stone stupa or pagoda.  
Built in 1937 In front of the Main Hall,

In front of the Main Hall, there is the seven-story stone stupa or pagoda. Built in 1937, the stupa was created to house a Buddha relic or sarira. The Sri Lankan monk, Ven. Dharmavara, brought the relic with him when he visited Korea for a pilgrimage to the main Buddhist sites in 1913. Brahma Bell Pavilion



**Figure 59:** The two story tower-like Bell Pavilion is located  
to the south of the Main Hall

The two story tower-like Bell Pavilion is located to the south of the Main Hall. There are four instruments in the pavilion that are sounded morning and evening to call all beings to hear the words of the Buddha. The bell calls beings living in the heavens and hells, the large drum calls those with skin, the wooden fish calls the water dwellers and the cloud-shaped gong calls all beings of the air. In addition, these instruments regulate temple and monastic life. Every morning at 4:00 am and in the evening at 6:00 pm, they are sounded by designated monks. The bell is struck 28 times every morning and 33 times every evening. 3.

## One Pillar Gate



**Figure 60:** The One Pillar Gate was completed in March 2005

The One Pillar Gate was completed in March 2005. The signboard hanging above the gates says "The Head Temple of the Korean Jogye Order, Jogyesa." Normally One Pillar Gates have only one pillar on either side so that this one is unusual as it has 12 columns. The One Pillar Gate indicates the boundary between the spiritual world of the temple and the secular world outside.

## Chinese Scholar Tree



**Figure 61:** A tree which is over 400 years old and so protected by Seoul City under the National Monument Preservation Act.

To the left of the front of the Main Hall, there is a tree which is over 400 years old and so protected by Seoul City under the National Monument Preservation Act.

### Lacebark Pine Tree



**Figure 62:** The Lacebark Pine Tree, *Pinus bungeana* (Natural Monument)

The Lacebark Pine Tree, *Pinus bungeana* (Natural Monument), to the east of the Main Hall, is over 500 years old. It is a rare species. It is known for shedding its bark and so showing the white color of the trunk

### Meditation Center

Jogyesa meditation center will be constructed where the Su-sung and An-sim buildings now stand. It will consist of three stories above ground and two floors below ground level and cover an area of 240 pyong (1 pyong is 3.3 sq. meters), the total space available being 600 pyong. The building will house a meditation room, other necessary facilities and a dining place so that meditators can learn how to eat the monastery-style meals. There will also be trainee rooms, teachers' rooms and a general office.

### Buddhist college building



**Figure 63:** Jogyesa Buddhist College has four stories above ground and one below and is now being used as a specialized education center

Jogyesa Buddhist College building is about 50 meters from the main temple. The building has four stories above ground and one below and is now being used as a specialized education center as well as offering training for lay people.

### **The Lay Buddhist Association office**



**Figure 64:** The Lay Buddhist Association of Jogyesa Temple is an autonomous organization of lay Buddhists

The Lay Buddhist Association of Jogyesa Temple is an autonomous organization of lay Buddhists and consists of several faith-practicing groups. On Sundays and other special Dharma assembly days, the Association leads the activities. The office is housed in a special building which is also shared by cultural and other activity groups.

### **Gift Shop & Reception desk**



**Figure 65:** The Buddhist Shop is located next to the reception desk

The reception desk of the Temple Affairs Office is to the left of the Main Gate of Jogyesa Temple. The Buddhist Shop is located next to the reception desk. Books on Buddhism, Buddhist supplies or items for offering are available in the shop; it is open from 6:00 AM until 8:00 PM.

## Foreign Information



**Figure 66:** This is designed to share a day in the life of the temple life with foreign visitors.

Korean Buddhism has been the spiritual refuge of Korean people for 1,700 years. We invite you to the Temple Life Program, through which your state of mind might be observed and a real taste of Korea's traditional culture could be experienced. Jogyesa Temple, the major temple within the old city walls of Seoul, offers a special program for foreigners visiting the temple: Temple Life at Jogyesa.

Since the 2002 World Cup period, the program is designed to share a day of temple life with foreign visitors and to give them an experience of "the Essence of traditional Korean Buddhist culture." You will come back home richer at heart, more fully alive more fully awake and more fully at peace.

## Building for Lay Buddhist Groups



**Figure 67:** The Building for Lay Buddhist Groups at Jogye-sa Temple is used by the officers of the Lay Buddhist Association

The Building for Lay Buddhist Groups at Jogye-sa Temple is used by the officers of the Lay Buddhist Association and other faith-practicing groups. Here, lay Buddhists share various religious, cultures and develop other aspects of Jogye-sa.

## Jogyesa Templestay (Operating Program)

Temple Life at Jogyesa is a special program for foreigners visiting Korea. A regular program is held on the second and fourth Saturdays of every month. It includes a tea ceremony, Balwu offering, lotus-lantern making, and a temple tour. The number of participants is limited to 15 persons, with a minimum of 5 persons. The fee for participation in the basic program is 20,000 Won per person. A non-regular program can also be organized on the first and third Saturdays of every month. This program, for a group of 5 persons or more, requires a 5-day advance booking. **Korean** Buddhism has been the spiritual refuge of Korean people for 1,700 years. We invite you to the Temple Life Program, through which your state of mind might be observed and the real taste of Korea's traditional culture could be experienced.

### Tea Ceremony



**Figures 68, 69:** The tea ceremony may be experienced by participants who join in temple-stay program in Korea

The drinking of tea prepared from tealeaves with traditional tea sets is similar to the sitting Seon or meditation practiced in Buddhism. 'Daseon Limi' is often mentioned, implying the similarity between tea drinking and the practice of Seon. This elevated level of tea ceremony may be experienced by participants in the program.

## Seon or Meditation



**Figure 70,71:** Seon is the major activity in a templestay program in Korea

Seon is considered to be the practicing method employed in the search for one's true self. This practice constitutes the core of Korean Buddhist traditions.

## Balwu Gongyang, or Four-bowl meals



**Figure 72,73:** The four-bowl meal is one of the traditional customs practiced by Korean monks

Balwu means the 'bowls appropriate for the quantity', while Gongyang refers to 'dining at temples'. The four-bowl meal is one of traditional customs practiced by Korean monks, which has always been a process related to practice rather than simple tablemanners.

## Lotus Lantern Making



**Figure 74,75:** Participants may make Lotus Lanterns by themselves.

The lighting of lanterns stands for the wishes that the wisdom, loving-kindness, and compassion of the Buddha may spread and illuminate the world, along with the wisher's own intention to live like the lantern.

Jogyesa offers a number of brief programs to introduce foreign guests, both groups and individuals, to Buddhist culture and temple life.

### Temple Life: Selective Program (for groups)

- Basic Program (2 hrs) :  
   Temple Introduction (30 min.)  
   Tea Ceremony (40 min.), Meditation (40 min.)
- Lifestyle Practice (1 hr.) :  
   Meal Offering- Participation: (1 hr.)  
   Ringing bell, making lotus lanterns
- Donation of KRW 10,000 per person;  
   Reservations should be made five days in advance for groups of 5 or more people
- \* Temple Life Regular Program (for individuals)
- Held the last Saturday of every month Schedule:  
   10:00 am - Orientation; 10:40 meditation; 11:30 Meal Offering;  
   12:30 Tea Ceremony; 13:10 Temple tour; 13:30 Dedication.
- Held regularly, no limit to number of individual participants



**Figures 76, 77, 78, 79: Observation of the temple grounds in the temple stay program**

### **Case study III: International Watstay (USA)**

#### **WAT THAI WASHINGTON, D.C.**

13440 Layhill Rd.,  
Silver Spring, M.D. 20906  
Tel. 301-871-8660-1, Fax. 301-871-5007  
Email : [info@watthaidc.org](mailto:info@watthaidc.org)



**Figure 80:** Wat Thai Washington DC. is located in Washington, D.C., Maryland, Virginia USA

## **Objectives**

1. To promote Buddhist activities
2. To foster Thai culture and traditions
3. To maintain and promote brotherhood
4. To provide a public relations center among Buddhists living in the United States
5. To promote spiritual development and positive thinking to help acquire inner peace
6. No political activities

## **Welcome to Wat Thai Washington, D.C.**

### **The Beginning**

The idea to establish a temple for local Buddhist residents began when several Thai communities in Washington, D.C., Maryland, Virginia, and neighboring states recognized that although their material needs were being met in this country, there was a spiritual void that only a Buddhist temple could fill. A temple for the Thai people would provide a place for people to come to cultivate themselves by listening to the teachings of Lord Buddha in a familiar spiritual environment and language. Early in 1971, this group of Thai people initially called themselves the Assembly of Buddhists. On several occasions, they invited Phra Maha Thirapanta Methaviharee, a monk from the Thai temple in Los Angeles to perform religious ceremonies, provide an opportunity for the people to make merit, and to offer advice on the establishment of a temple in Washington, D.C. In November 1971, the Assembly of Buddhists unanimously agreed to change its name to The Buddhist Association in Washington, D.C.

The first president of the Association was Colonel Pramoch Thavonchanta, the Military Attaché of the Royal Thai Embassy. The Ambassador, His Excellency Soon thorn Hongladarom, served as the first advisor to the Association, which consisted of fifteen members. Upon the Ambassador's return to Thailand, his successor, His Excellency Ananta Panyarachoon, assumed the role of advisor. Once the Association had been established, the task of raising funds was begun. Late in 1973, after Colonel Thavonchanta returned to Thailand, the Association invited Colonel Vichian Buranasiri, the Education Counselor of the Royal Thai Embassy, to be the second president. Colonel Buranasiri reorganized the committee structure of the Association to facilitate its growth and progress. In order to raise funds, he initiated a variety of activities and festivities including the first Songkran festival, which was held at the Ambassador's residence in April 1974. Monks from the Thai temple in Los Angeles

were invited to perform the religious ceremony at this festival. After Songkran, the Association had a total of \$3,744.33 in its treasury.

### **Establishing the Monks' Residence**

Having sufficient funds, members of the Association conceived the idea of establishing a monks' residence and of inviting two monks to perform religious activities in order to increase the involvement and support of the Thai community in the area. On May 1, 1974, the Association had an open meeting inviting government officials, students, and Thais of different occupations in order to get their reactions to this idea. Based on the comments and suggestions from this meeting, the Association agreed to use the funds in the treasury to carry out the proposal.

Within months, on July 4, 1974, the first two monks arrived and moved into a rented house at 705 Wayne Avenue, Silver Spring, Maryland. The arrival of Phra Kru Phibulbodhabiratana and Phra Palad Vorasakdi Dipangkaro from Wat Mahadhatu in Bangkok signaled the official opening of the Wat Thai in Washington, D.C. On July 5th, 1974, the first ceremony, Asalaha Puja, was performed in the temple. The goal to establish a Thai temple of worship in the metropolitan area had been achieved.

In late 1974, Phra Maha Kalias Tejawaro was invited from the Thai temple in Los Angeles to assume the duties of Phra Palad Vorasakdi Dipangkaro, who had returned to Thailand. In January 1975, Phra Kru Phibulbodhabiratana also returned to Thailand. On February 11, 1975, Phra Maha Surasak Jivananta of Wat Vajiradhammasadhit in Bangkok arrived to assume the position of Abbot, a position he still holds to this day. On August 19, 1975, the Buddha statue arrived from Thailand. In July 1976, the Wayne Avenue temple was purchased for \$52,500, but within a few years, the need for a larger building became apparent.

Another addition, consisting of two restrooms and a foyer, was built, successfully changing its status from a place of worship to a legitimate temple recognized by the local government. The parking area was enlarged to bring the total number of parking spaces to 47, which was later increased to a total of 86 spaces. Another addition to the complex was built, consisting of a new dining room and a larger kitchen, for which a permit was issued upon its completion on April 13, 1992.

Once the temple received a permit to function as a legitimate Thai temple, the committee, the monks, and the Thai people in this area decided to build a multi-purpose building adjacent to the existing building. The architectural drawings, the environmental study, and the application for a construction permit were submitted to the local government on March 5, 1993. The groundbreaking ceremony was held on June 6, 1993.

On March 5, 1994, the construction permit was issued. The construction committee circulated the building plans and requests for bids. Finally, Warder & Associates, Inc., was selected as the primary construction company. On June 13,

1994, construction began on this two-story building, which was estimated to cost \$1.2M.

The building is 40 x 100 feet in dimension. The upstairs houses a worship hall that is used for meditation and for religious ceremonies. The lower level is a large, open, multi-purpose room that is used for social functions, meetings, and can also be partitioned into a number of classrooms. The building meets all ADA requirements.

The entire building project from start to finish was conducted under the leadership of Dr. Sahaschai Musikabhumma, Chairman of the Association, and Mr. Preedee Sudrak, President of the Association.

The building was completed and a Grand Opening Ceremony was held on June 17 & 18, 1995. This ceremony, including the Blessing of the Cornerstones and Sema Limits [marking the boundary], was officiated by the Counsel of Thai Monks in the United States [Samacha] and by Her Serene Highness Princess Vudhichalerm Vudhijaya. The entire ceremony was presided over by the Patriarch of the Supreme Council of Buddhist Monks of Thailand. Minister Akkrasit Amartyakul of the Royal Thai Embassy served as Chairman of the Ceremony.

Preceding the ceremony, the annual General Assembly of the Samacha was held on June 15 & 16, 1995, and was the first event held in the new building. This was the 19th annual meeting held in the United States.

## **Welcome to Wat Thai Washington, D.C.**

### **Governance**

Wat Thai is administered by the Buddhist Association in Washington, D.C. through two committees that oversee and administer all its activities. These are the Board of Directors, known as the upper governing board, and the Executive Committee, referred to as the lower governing board. Both are composed of representatives from each department within the Royal Thai Embassy, Thai scholars, Thai professionals, and individuals elected from the general membership at the annual meeting. The Board of Directors selects three members to fill the positions of Chairperson of the Board, Vice-Chairperson of the Board, and President of the Buddhist Association. The President appoints the members of the Administrative Committee.

The overall administration of Wat Thai is under the direction of the Advisory Committee, a committee made up of the resident monks and headed by the Abbot.

### **Religious Mission**

Wat Thai was established to promote the teachings of Lord Buddha or the religion known as "Buddhism" primarily to the Thai people in the Washington, D.C. metropolitan area. Thai people come to Wat Thai for all religious ceremonies

that follow the same traditions that have been followed in the past by their Thai ancestors in Thailand. At the temple, the people have the opportunity to receive instruction from the monks on the teachings of Lord Buddha.

## **Education**

Traditionally, temples in Thailand have been the center of education in every subject since ancient times. Wat Thai has followed this ancient tradition by providing education. Under the leadership and keen vision of Phra Maha Surasak, a Sunday school was created to teach the Thai language and Thai culture to Thai children in the locality that were born in the U.S. Under his initiative, the temple, together with volunteer parents and committee members, decided to open a Sunday school and classes were first established for Thai children when the temple was located on Wayne Avenue.

Today's curriculum covers the Thai language, elementary-level Buddhism, Thai customs, and Thai culture. Through Sunday schools classes, the temple helps the younger Thai generation to have a basic understanding of their Thai ethnic origin. Today, the Sunday school program is very successful.

## **Outreach Education Programs**

Meditation workshops are offered through Wat Thai. The practicing of meditation and sessions involving the study of Buddhist philosophy are conducted by Phra Maha Surasak Jivananta and other resident monks.

## **The Temple Today**

Wat Thai in Washington, D.C. was built from the collective body and strong faith of Thai Buddhists, especially those who live in the Washington metropolitan area. The temple is common property for all. To be able to build a Thai temple successfully outside Thailand demonstrates and confirms the togetherness and unity of the Thai people and Thai society, with common goals and a strong Buddhist faith.

Wat Thai currently serves over 2200 families in the greater Washington, D.C. metropolitan area and neighboring states. The temple has continued to grow and has now become an integral part of the Thai and American communities.

## **Vipassana Meditation**

There are two fields of mental culture, namely; Concentration Meditation (Samatha Bhavna) and Insight Meditation (Vipassana Bhavna). The details of meditation practice cannot be given here, but those who want more information about meditation practice may contact Wat Thai, D.C. at the mailing address provided below. Wat Thai Washington, D.C. 13440 Layhill Rd. Silver Spring, MD 20906 Email: smuch08@live.com,

## VIPASSANA MEDITATION WORKSHOP

WAT THAI WASHINGTON, D.C.

13440 Layhill Road, Silver Spring, MD 20906

June 1-4, 2009, at 8:30 am. To 08:30 pm

### Timetable

#### Morning Session

08:30 a.m. Registration

09:00 a.m. Orientation by Ven. Phrapalad Amphol Suthiro, Ph.D.

09:15 a.m. Chanting and taking Five Precepts

09:30 a.m. Introduction to meditation – Instruction for beginners and Deepening meditation practice by Ven. Phramaha Thanat Inthisan, Ph.D.

10:00 a.m. Group sitting and walking meditation

11:00 a.m. Lunch break

#### Afternoon Session

12:30 p.m. Walking meditation, led by Ven. Phra Suriya Techavaro

01:00 p.m. Introduction & practice the mindfulness meditation led by Ven. Dhamma & Meditation master from Thailand

02:00 p.m. Break

02:10 p.m. Yoga practice & gentle stretching exercise led by Ven. Phramaha Anake Anakasi

03:00 p.m. Meditation instruction for beginners from Theravada and Tibetan Buddhist traditions, with an opportunity for questions and dialogue with various international meditation masters (English language).

05:00 p.m. Tea Break

06:00 p.m. Evening Chanting

07:00 p.m. Break

07:30 p.m. Dhamma talks: Questions & Answers by special guest speakers

08:30 p.m. Adjourn

\*\*\*\*\*

#### NOTES:

The 3:00-5:00 pm course will be conducted in English for non-Thai speaking

participants. Other sessions will mostly be conducted in Thai.



**Figure 81, 82, 83,84:** Wat Thai in D.C. is composed of many buildings for activities and for monks' quarters



**Figures 85,86:** The monastery provide vipassana meditation programs for both Thais and foreigners



**Figures 87, 88 :** The researcher and his sister had an opportunity to interview the abbot and engage in some talk about the dhamma



**Figure 89, 90:** Thai classes are also available for foreigners or Thais who want to study Thai culture as taught by a Thai monk residing in the monastery

Would you like to learn to speak and write Thai? Registration is currently being held for Thai language classes at Wat Thai Washington, D.C. Next semester will begin on February 10th, 2009, and end on May 26th, 2009, with classes every Tuesday and Thursday night (7:00 p.m.-9:00 p.m.) Instruction is available for beginning, intermediate, and advanced students.



**Figures 91, 92:** The new project of the monastery for monks' quarters, leaving an empty area to create a watstay project in the future

### Case study IV: International Watstay (UK)

Bhavana Dhamma Manager  
c/o The Forest Hermitage  
Lower Fulbrook  
Warwickshire CV35 8AS  
United Kingdom



**Figure 93 :** The Forest Hermitage is about 100 miles north-west of London

### HOW TO GET TO THE FOREST HERMITAGE



**Figure 94:** the road map to the Forreest Hermitage

The Forest Hermitage is about 100 miles north-west of London, about 25 miles from Birmingham, 6½ miles from Stratford-upon-Avon and just 4½ miles from Warwick.

## **The Forest Hermitage**

This is a small, peaceful Buddhist monastery after the ascetic style of the forest monasteries of N.E. Thailand but set in the Heart of England. It became an official branch, no.158, of Wat Nong Pah Pong in the province of Ubon in N.E. Thailand in June of 1999. It is administered by the Buddha-Dhamma Fellowship, which acts as stewards of the Sangha, the community of monks founded by the Buddha more than 2,500 years ago. The senior monk, the Venerable Ajahn Khemadhammo, with other monks and a lay-attendant reside here. The tradition is that of the Theravada school.

Venerable Ajahn Khemadhammo was born in England in 1944. After training and practising as a professional actor for some years, in 1971 he travelled to Thailand via the Buddhist holy places in India. In December 1971 in Bangkok, he became a novice and about a month later moved to Ubon to stay with Ajahn Chah at Wat Nong Pah Pong. On the day before Vesakha Puja of that year, 1972, he received upasampada as a bhikkhu.

In 1977, the Ajahn returned to the U.K. and after staying in London and Birmingham set up a small monastery on the Isle of Wight. In 1984, at the invitation of a group of Buddhist meditators that he had been visiting monthly for some years, he moved to Banner Hill near Kenilworth and the Buddha-Dhamma Fellowship was formed. In 1985, the present property was most generously made available and in 1987, with considerable help from devotees in Thailand, it was purchased by the Buddha-Dhamma Fellowship and formally offered to the Sangkha of the Four Quarters, present and to come.

The main building was originally a pair of nineteenth century cottages which have long been converted into one. Recent modifications have provided a substantial Shrine Room. The surrounding land includes the original garden with its abundant supply of apples, damsons and plums, its ponds and small meditation huts, and the portion of an adjoining field which has provided space for a car park and room for a strip of newly planted woodland.

Also in the grounds is the English Shwe Dagon Pagoda, a gift from Burmese devotees and built under the guidance of Venerable Sayadaw U Thila Wunta, who has built similar pagodas throughout the world. It is dedicated to the welfare and happiness of all beings.

Apart from its function as a Buddhist monastery and a focus for Buddhist teaching, practice and traditional observances, The Forest Hermitage is the headquarters of ANGULIMALA, the Buddhist Prison Chaplaincy Organization. It also plays an increasingly important role in local education.

## **Bhavana Dhamma (Wood Cottage)**

Bhavana Dhamma is a place dedicated to the practice of the teachings of the Buddha under the guidance of Ven. Ajahn Khemadhammo. Located deep in the Warwickshire countryside, a short distance from Warwick and Stratford-upon-Avon, it provides a tranquil atmosphere for those wishing to develop their Buddhist practice.

Permission to visit or stay is at the discretion of Ven. Ajahn Khemadhammo. The property comprises a large, comfortable cottage, a beautiful garden and outdoor Shrine Room and is surrounded by fields, with Hampton Wood at the bottom of the garden.

Bhavana Dhamma is just a short walk from The Forest Hermitage (Wat Pah Santidhamma), where a small community of Theravadan Buddhist monks is resident under the guidance of Ven. Ajahn Khemadhammo. The Forest Hermitage is a branch monastery of Wat Nong Pah Pong in Northeastern Thailand.

BHAVANA DHAMMA is just a short walk from The Forest Hermitage (Wat Pah Santidhamma). For more information on the temple and Ven. Ajahn Khemadhammo, please visit: [www.foresthermitage.org.uk](http://www.foresthermitage.org.uk).

## **Retreat information**

Accommodation is mostly shared rooms. Retreatants are required to participate fully in the daily routine and in keeping with the true forest tradition, only one meal a day is eaten. Meditation instruction will be given and there will be opportunities for questions; apart from this, silence is maintained unless there is an important reason to talk. Reading is avoided.

## **Meditation**

The practice here is that of Samatha-Vipassana - concentration and insight. During sitting meditation, we focus our minds on the breath (anapanasati), and during walking meditation, we concentrate on the sensations at the soles of the feet as we walk from one end of the walking meditation path to the other. At all times we try to develop the four foundations of mindfulness (satipatthana), being mindful and aware of our body, our feelings, our mind, and of the Buddha's Teachings.

## **Eight precepts**

Retreat participants live by the eight precepts, namely to abstain from killing; stealing; unchaste behavior; lying; using alcohol and drugs; eating after noon; listening to music and entertainment, and wearing jewelry and make-up; and using high and luxurious seats and beds.

### Daily Routine:

5:30am: Wake-up bell  
 6:00: Morning sitting  
 7:00: Tea, wash etc.  
 8:00: Work period  
 8:40: Meditation (walking and sitting) and Dhamma Talk.  
 11:00: Meal, clean up, break  
 1:20: Meditation (walking and sitting with a tea break)  
 5:40: Break and hot drink  
 6:40: Meditation (walking and sitting)  
 8:00: Evening sitting and Dhamma Talk



**Figure 95:** Followers of Luangpor from the Forest Hermitage



**Figure 96:** Monks arriving Khemadhammo gather in the shrine room to listen to the Dhamma



**Figure 97:** Receiving alms on morning bindabart at Wood Cottage



**Figure 98:** Luangpor Khemadhammo teaching in the garden



**Figure 99:** The shrine room

**Figure 100:** The English Shwedagon Pagoda, built in 1988 and repainted in March 2003

### Example of International Watstay in Europe

#### United Kingdom

##### **Wat Cittaviveka**

Chithurst Buddhist Monastery  
Chithurst (W. Sussex), Petersfield,  
Hampshire GU31 5EU UK



**Figure:, 101, 102, 103,104 :** Cittaviveka is a monastery in the lineage of the Thai Forest Tradition of Theravada. It was established in 1979

Cittaviveka is a monastery in the lineage of the Thai Forest Tradition of Theravada Buddhism. It was established in 1979 by Ajahn Chah and Ajahn Sumedho, who was the first abbot. Ajahn Sumedho now lives at Amaravati, north of

London, and the current abbot is Ajahn Sucitto who was born in London in 1949 and became a bhikkhu in 1976. The resident community comprises some 20-25 monks, nuns and novices, as well as lay guests.

## **Visiting**

Nowadays in the West there are many centres which offer the Buddha's teachings, and even more where a range of spiritual or psychological practices can be studied. Cittaviveka, however, is one of the few places where people can train as Buddhist monks and nuns, and this therefore remains its primary focus. And although meditation is taught and practised here, formal guided retreats for lay people are not what we offer. (For such retreat please contact Amaravati Buddhist Monastery, north of London.) Instead, we offer a way of life, which people can come and participate in as guests. Sometimes a visit may be a chance to step outside of domestic concerns for a few hours or days and get a new perspective; or a time to gain strength and nourishment from the simple purity and commitment that is the life-force of the monastery; or an opportunity to meet, or re-connect, with spiritual friends. And of course, if you're interested in taking up monastic life, here is a good place to sample what that may entail before looking to make a further commitment. So for those who feel moved by what the monastery has to offer, there is the opportunity to visit, to come and stay for a while

## **Staying as a guest**

In general, the emphasis in the monastery is on developing awareness through living in community, and on following a daily routine which includes silent meditation, social interaction and service. The whole is held within the ethical norms of the Eight Precepts, which help to check the mind's impulses and also promote harmony and trust. Teachings are given on a regular basis, and there are opportunities to talk with monks and nuns about Dhamma practice. There are also periods of time when the monastery is observing silence, and there are periods of relative solitude. Accordingly guests are expected to have a good degree of self-motivation and self-reliance.

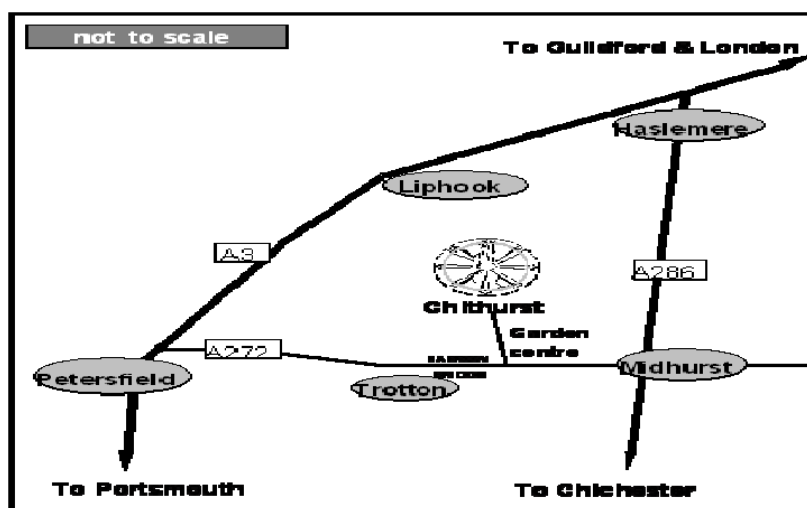
On their first visit, guests can stay for up to three nights, after which they can arrange for a longer stay in the future. Any stay hinges on each individual's ability to practise in accordance with the themes of the monastic life.

All teachings, accommodation and food at Cittaviveka are offered by the Sangha and its supporters. As befits a sanctuary, there is no charge to stay in the monastery (though donations to cover costs are appreciated). If you wish to stay here, then it's important to enter fully and sincerely into the daily life and practice of the community. This will make the stay more meaningful for you and harmonious for others.

Through January, February and March, the community observes a silent retreat. During this time, we don't take in overnight guests. All guests are requested to

book in advance in writing. Initial stays are limited to three nights, although exceptions are made for people coming from abroad.

Please address all correspondence to the 'Guest Monk' or the 'Guest Nun', and include specific dates and possible alternatives with your enquiry. A self-addressed envelope is greatly appreciated. If you need to cancel a booking, please give as much advance notice as possible, so that we can make your space available for someone else,



**Figure105 :** Location map of Wat Chittavivaka in Chithurst (W. Sussex)



**Figure 106:** Monks of Wat Chitavivaga



**Figure 107:** Monks and Nuns Of Wat Chitavivaga



**Figure 108 :** The women's residences at Monastery



**Figure 109 :** A nun in the office of Wat Cittaviveka are contiguous with Hammer Wood and comprise of a small cottage

### **Facilities for Women: Rocana And Aloka**

The women's residences at Cittaviveka are contiguous with Hammer Wood and comprise of a small cottage, *Aloka*, where up to four guests can stay, and *Rocana*, which is the residence for the nuns – currently they number around nine. There is a shared shrine-room in the downstairs of Rocana. The two cottages lie beside a stream in the bottom of a small valley and provide a supportive situation for those who benefit from a quiet, natural environment.



**Figure 110:** The teak sala from Chiangmai & the Ajahn Chah Memorial Tree (Tree of Heaven).

## **Chapter 9**

### **Watstay networks**

#### **Buddhist Tourism in Thailand**

Located in Southeast Asia, The Kingdom of Thailand is surrounded by Laos and Cambodia to the East, the Gulf of Thailand and Malaysia to the South, and the Andaman Seas and Myanmar to the West. With an area of 513,000sqkm, Thailand is the 49<sup>th</sup> largest country in the world. The capital city is Bangkok.

The terrain of the country is mostly mountainous in the northern region and flat in the center. The climate is tropical, characterized by monsoons from mid-May to September, when it is rainy, warm and cloudy, while from November to mid- March, it is dry and cool. The Southern isthmus is always hot and humid.

The majority of the people of Thailand are followers of Buddhism (94.6%) (Tables: 15 and 16). Hence, the country is home to a number of destinations that are significant for a Buddhist tourist to visit. There are temples, Stupa, statues that will capture tourists' attention almost immediately.

In this section, you will find details for all such destinations that, over the years, have attracted Buddhist tourists in their tens of thousands. The section, in fact, aims to act as tourist guideline as your plan Spiritual and Buddhism tour to Thailand. There is general information that can help those who are interested in a Watstay program to make their trip more worthwhile. Therefore, this will help them before they finalize the details of their trip.

From the study of Buddhist temples both in Thailand and overseas, it was found that there are a great number of Buddhist temples and monasteries around the world that are held in great reverence by Buddhist tourists. There are 33,902 temples around Thailand (Table: 14), not including non-active temple (approx. 6815 temples) and 892 temples around Asia, Europe and United State of America which follow the same practice.

Religion and spirituality are still among the most common motivations for travel to many major tourism destinations, religion having long been the internal motive for undertaking journeys and pilgrimages usually being considered the oldest form of non-economic travel (Jackowski and Smith 1992). Every year, millions of people travel to major pilgrimage destination all over the world, both ancient and modern in origin. Jackowsky (200) estimates that approximately 240 million people a year go on pilgrimage, the majority being Christian, Muslims, Buddhist and Hindu (Tables:17,18). Religiously or spiritually motivated travel has become widespread and popularized in recent decades.

The Lord Buddha invited all to come and investigate his teachings, for the Buddha not only found a way to end suffering, but actually taught a way which we can choose to follow. He observed how all human beings sought happiness and how nearly all failed to find lasting contentment. Consequently, out of compassion, the Buddha taught the Four Noble Truths of the way things are, and how we can develop the mind toward Nibbana, the highest happiness, the perfect peace. To do this, we need to obtain instructions through teachers and books, and then apply the teaching to our lives. The Buddha presented different methods of practice to comply with the varied personalities of his students. All methods, however, involve a foundation of virtuous conduct, application of mindfulness, development of concentration to focus the mind, and growth of wisdom through investigation and reflection. The key point to remember is the Buddha could only point the way; we must do the practice in order to progress toward the realization of Nibbana.

To visit Thailand is to experience Thai Buddhism, for culture and religion are inseparable. Thais have followed and supported the Buddha's teaching for more than a thousand years. Much of Thai life centers around the local wat (temple or monastery), where people come for worship, sermons, advice on family matters, meditation, schooling for children and traditional medicine. Many boys and men take up the robes as novices or monks for a short period in order to fully immerse themselves in the Buddha's way of life. Men who choose to spend all their lives in robes receive great respect. Thais also welcome foreigners to come and practice the Buddha's teachings.

The extremely supportive environment of a good Thai wat provides inspiration and the opportunity for spiritual development that rare in the world today. Thais believe the Buddha's teachings to be priceless; no money is asked or expected in return for meditation. In nearly all cases, such things as accommodations and food are free. The generosity of the laypeople enables Thai wats to function in this remarkable manner. Some do charge a fee for room and board, but this is miniscule compared to charges at retreats in western countries. Staying in a wat a few weeks or more, one can have the benefit of practice in a watstay program in Thailand for less than a retreat in one's home country would cost, even after paying one's airfare. However, of the thousands of wats in Thailand, which one to choose? It is clear that there should be a proper way to solve this problem.

The researcher would like to suggest the proper way to solve the problem and help tourists who are interested in meditation cause in watstay program to find the answer before making a decision by setting up a global watstay network in that there are thousands of Buddhist temples or wats situated around the world.

### **The differences between the two major schools of Buddhism: Theravada and Mahayana**

Theravada refers to the school that maintains the original teachings of the Buddha. Its root can be traced back to the First Council which was held soon after the Buddha's passing away; hence it is considered the oldest school of Buddhism.

Mahayana came much later, roughly speaking about 600 years after the Buddha's lifetime. Vajrayana or Tantrayana developed from the Mahayana approximately 400 years after the beginning of Mahayana Buddhism.

Geographically, Theravada is more prevalent in Sri Lanka, Burma (Myanmar), Thailand, Cambodia, and Laos, while Mahayana is prevalent in China, Japan, Korea, Nepal and Tibet.

Theoretically, both schools share the fundamental teachings of the Noble Truths, etc. but Mahayana developed many more sutras as an elaboration of the original teaching. Among the important Mahayana sutras are Saddhamapundarika-Sutra, Vimalakirtinirdesa-Sutta, Bhaisajyagura-Sutra, etc. However, the Vinaya (Monastic Discipline) of both Schools remain very similar. The differences in practice are primarily due to different sociological and geographical contexts.

The number of Buddhists in each school area as follows: Mahayana 56 %, Theravada 38% and Tantrayana 6% (Table:20)

### **What is a Watstay network?**

Network is an extended group of people with similar interest or concern in Watstay program who interact and remain in information contact for mutual assistance or support and to exchange information and client who attend and join in Watstay program and also provide cross-country watstay programs for the tourists in term of benefit sharing.

### **Groups in the Watstay network**

Watstay network should be classified into three levels or groups as follows:

- **Local watstay networks**
- Bangkok, Central, Northern, Northeastern, Eastern, Southern
- **Asian watstay network**
- **International watstay network**
- United States of America, Canada
- Europe
- England, France, Germany, Belgium, Denmark, Norway, Sweden, Finland
- **Pacific**
- Australia, New Zealand

All the groups of Watstay network system will be used as a tool to manage and promote Watstay program for international tourism market, the exchanges of tourist will be the key of success for Watstay project.

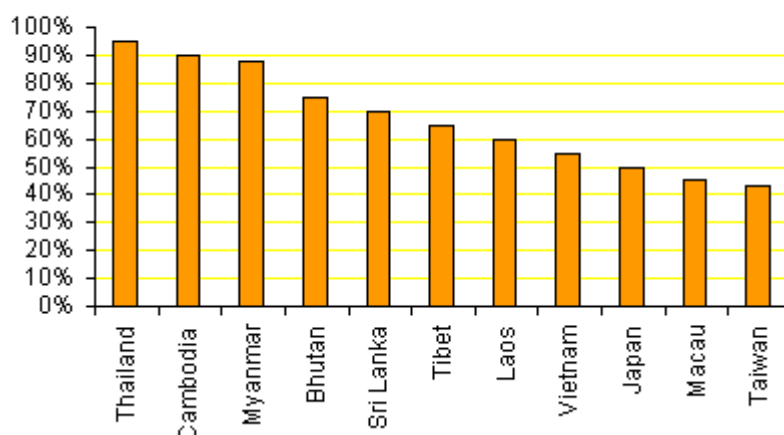
### **Who will work on the Watstay network management?**

Since the tourism industry is one of the major sources of income for Thailand, the Thai government should promote this project by assigning the task of overseeing the management of the Watstay network to the Tourism Organization of Thailand, the Ministry of Tourism and Sports. In addition, the latter should co-operate with the Office of Buddhism, the Office of the Prime Minister. The involvement and co-operation of all networks are very important factors and achieving the sustainable heritage conservation and tourism.

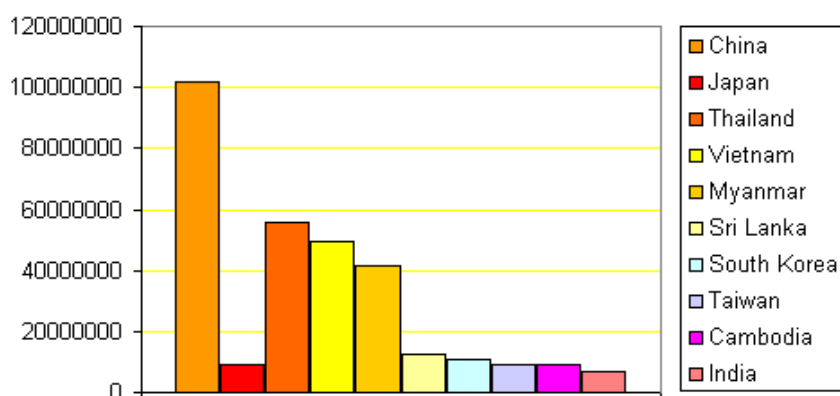
<b>NIKAYA</b>	<b>WATS</b>	<b>ROYAL</b>	<b>PEOPLE</b>	<b>ABANDONED</b>
MAHA	31,890	217	31,673	
THAMAYUTTI	1,987	55	1,932	
CHIN NIKAYA	12	-	12	
ANUMNIKAYA	13	-	13	
<b>TOTAL</b>	<b>33,902</b>	<b>272</b>	<b>33,630</b>	<b>6,815</b>

**Table 14:** Statistics of Wat Thai all over Thailand classified as NIKAYA

**Source :** Buddhist Division, Office of Religious Treasury (Abandoned): Dec 31, 2547

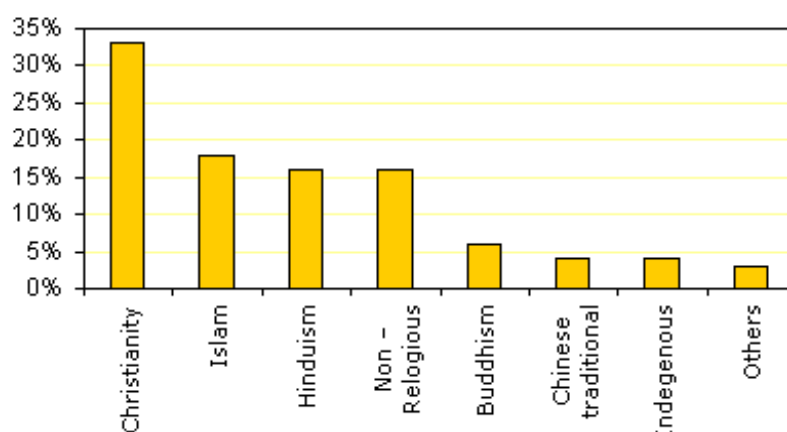
**Top Ten Countries With Highest % of Buddhist Population**

Thailand - 95.00%	Laos – 60%
Cambodia – 90%	Vietnam- 55%
Myanmar – 88%	Japan – 50%
Bhutan – 75%	Macau – 45%
Sri Lanka – 70%	Taiwan – 43%
Tibet – 65%	

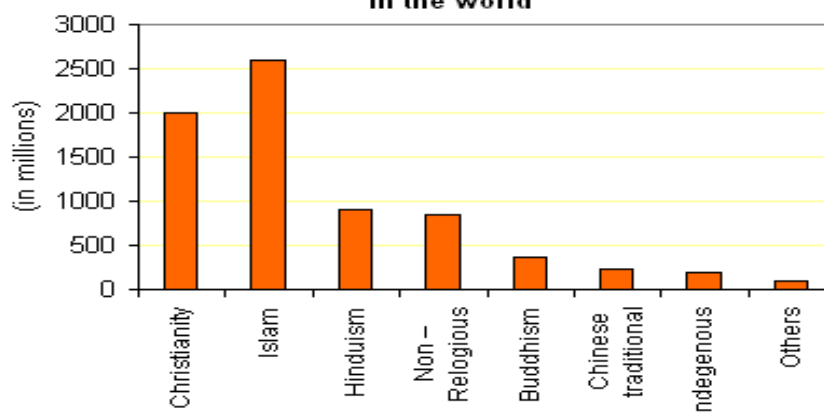
**Table 15:** Top Ten Countries with Highest Percentage of Buddhist Population

China - 102 000 000	Japan - 8 965 000	Thailand - 55 480 000
Vietnam - 49 690 000	Myanmar - 41 610 000	Sri Lanka - 12 540 000
South Korea - 10 920 000	Taiwan - 9 150 000	Cambodia - 9 130 000

**Table 16:** Top Ten Countries with Highest Number of Buddhists

**% of total world population following Buddhism and other religions**

Christianity – 33%	Buddhism – 6%
Islam – 18%	Chinese traditional – 4%
Hinduism – 16%	Indegenous- 4%
Non – Relogious – 16%	Others – 3%

**Table 17:** Percentage of total world population following Buddhism and other religions**Number of People following Buddhism and other Religions in the world**

Christianity – 2 billion	Buddhism – 360 million
Islam – 1.3 billion	Chinese traditional – 225 million
Hinduism – 900 million	Indigenous- 190 million
Non-Religious – 850 million	Others – A little above 100 million

**Table 18:** Number of people following Buddhism and other religions in the world

No	COUNTRY	WAT			MONKS		
		T	M	TOTAL	T	M	TOTAL
1	CANADA	6	1	7	21	1	22
2	DENMARK	1	1	2	4	4	8
3	TAIWAN ( FORMOSA )	2	-	2	9	-	9
4	NORWAY	-	1	1	-	2	2
5	NEW ZEALAND	2	1	3	9	7	16
6	NETHERLAND	-	1	1	-	2	2
7	NEPAL	-	1	1	-	6	6
8	BELGIUM	-	1	1	-	3	3
9	FRANCE	2	-	2	7	-	7
10	GERMANY	6	5	11	18	13	31
11	SWITZERLAND	-	1	1	-	6	6
12	SWEDEN	1	1	2	7	4	11
13	USA	35	67	102	210	394	604
14	SINGAPORE	-	18	18	-	44	44
15	AUSTRALIA	8	2	10	28	7	35
16	AUSTRIA	1		1	1		1
17	ENGLAND	-	3	3	-	20	20
18	ITALY	-	1	1	-	1	1
19	INDIA	4	3	7	20	19	39
20	INDONESIA	4	-	4	14	-	14
21	HONG KONG	2	-	2	11	-	11
TOTAL		74	108	182	359	533	892

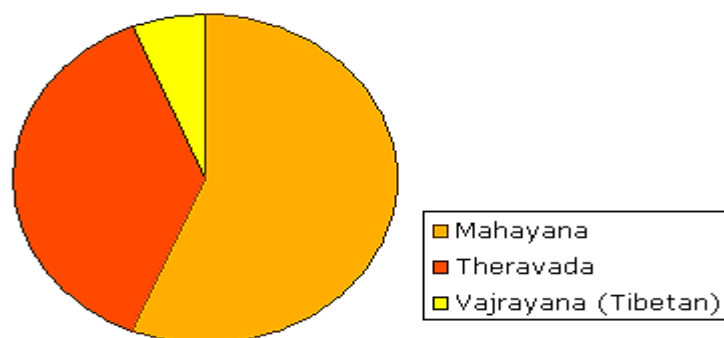
**Table 19:** *Wat Thai* outside Thailand all over the world

**Source :** From the Sanga Supreme Council (*Mahathera* Council)

: Year Book of Religious Fundamentals, B.E. 2545, Planning Division, Dept. of Religious Ministry of Education:

T = Thammayutti Nikaya, M = Maha Nikaya

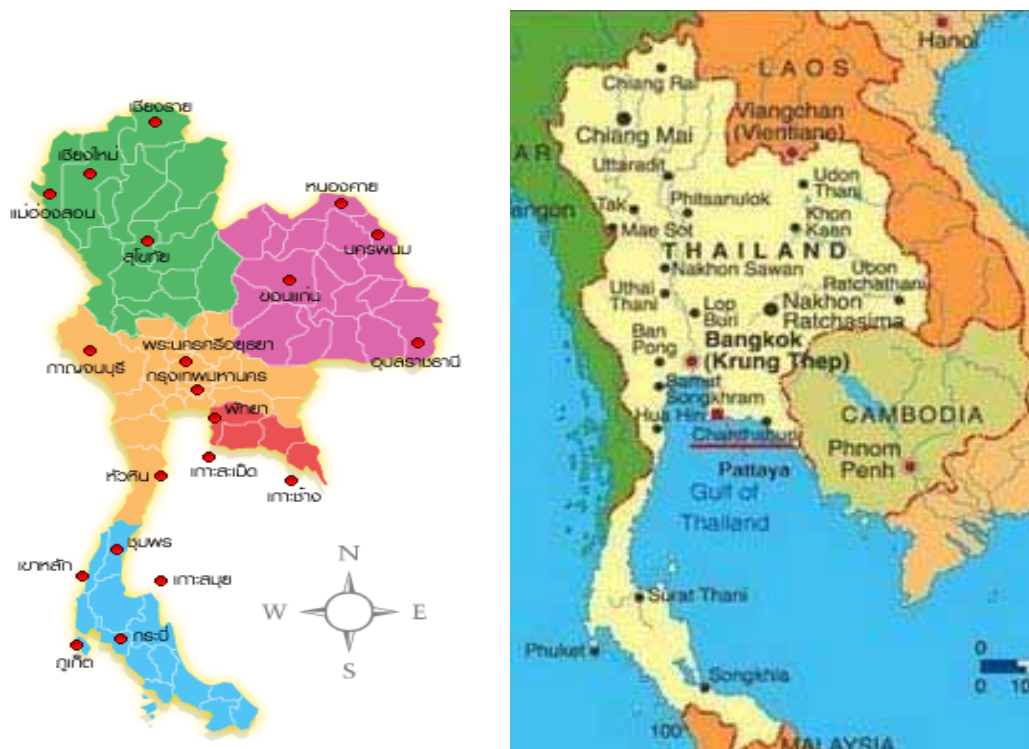
**Major Branches of Buddhism**



Mahayana - 56% - 185,000,000	Theravada - 38% - 124,000,0	Vajrayana (Tibetan) - 6% - 20,000,000
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**Table 20:** Major Branches of Buddhism

## Local Watstay network



**Figure 111, 112:** The map of Thailand is divided into five regions), Central (orange), Northern (green), Northeastern (pink), Eastern (red) and Southern (blue) and connected to Laos and Cambodia in the East and Northeast, Myanmar in the North and Malasia in the South.

From the study of Buddhist monasteries or wats around Thailand, it was found that there are 33902 temples all over the kingdom of Thailand, not including the 6,815 abandoned temples. (Data from: Buddhism Division, Office of the Religious Treasury, 31 Dec.,2004) About 30 % of the monasteries have the appropriate performance to be transformed and opened for Watstay program.

Thailand is divided into five regions, and each of them have many diversity of food, culture, performance, dressing, music, architecture etc., which good to be the sealing point for cultural tourism. Watstay program will add another sealing point in spiritual tourism. The program, not only emphasize on the cultural experience but also combine white spiritual familiarity for those who want to face a new kind of tourism. The tourists who decide themselves to gain an extraordinary experience on spiritual tourism and will have variety of cultural enlightening for their life. The diversity of each regional culture of arts, architecture, and unique culture etc., will certainly make a great successful to Watstay program.



**Figures 113, 114, 115:** The spiritual tourism are experiencing in meditation teaching by monks



**Figures 116, 117, 118:** Watstay program will provide cultural the verity of experiences in culture

### **Motivation for visiting Thai Temples: Putting them on the tourist map**

Situated in the center of the Southeast Asian region, and the gateway to Indochina, Thailand shares borders with four neighboring countries, namely Myanmar to the North and West, Laos to the Northeast, Cambodia to the East, and Malaysia to the South. Thailand's abundance of natural resources and advantageous location are the primary reasons for its continuing prosperity.

Thailand is the third largest country in Southeast Asia, with a total area of 513,115 square kilometers, next only to Indonesia and Myanmar. The population is about 65 million, of which 8 million live in Bangkok.

Thailand is blessed with outstanding geological features. In the North, the high mountains give rise to several rivers and streams. In the Northeast, a high plateau represents what is known as "Isan," while an enormous plain covers the Central region. The South is bordered on both sides by seas, which facilitate communication with other countries. There are temples everywhere in Thailand, and every community will have at least one. The temple has always played a significant role as a social, educational and spiritual centre for the people of the community. There are more than 30,000 Buddhist temples in Thailand, and probably more than 300,000 monks.

Amidst the changes taking place in society today, the temple remains important as a spiritual centre for all Thai people. On Buddhist holy days, temples are crowded with people making merit and paying respect to the Buddha images, and all religious ceremonies such as funeral rites are conducted there.

Much of the Thailand's artistic and cultural heritage can be seen in the architecture and decoration of the temples, with their murals, woodcarvings and Buddha images.

They have always been a magnet for travellers, and the most frequently visited are Wat Phra Kaeo (Temple of the Emerald Buddha), Wat Pho, Wat Arun or the Temple of Dawn, and Wat Benchamabophit or the Marble Temple. These temples provide the most concentrated display of the development of Thai art and architecture through the centuries.

The Thai temple, or wat, is actually a complex of buildings and religious monuments within a single compound, often varying in both age and artistic value, designed to serve a number of practical purposes in the surrounding community. One section houses the resident monks, for instance, while elsewhere there are structures for worship, for meetings, for education, for cremations, for enshrining relics and the ashes of the deceased.

The focal point of village life, a wat is erected as an act of merit by the community as a whole or by a private patron and is best appreciated through an understanding of its different functions.

### **Temples in Bangkok and Thonburi**

Temples are not typically the first thing that comes to mind when talking about a trip to Bangkok. There are foremost thoughts of shopping and of course the entertainment areas with the sleazy bars and establishments. Within this huge city there are over 430 temples though, which are very worthwhile visiting. Wat Phra Kaeo, the Royal Temple within the Palace, is the most important and most impressive one. It is also the one with the most tourists and, at least outside the temple, also the one with the most dubious characters who want to sell you things and who want to drive you onto a never-return shopping trip. Wat Pho is a huge temple right next to the Royal Palace. In addition, there are lots of tourists, but this is a temple which is very much in use and if you come early enough you can sit inside the chapel and take part in the prayers by the many monks living there. For all the other temples you have to walk some way, or take taxis to get to them. Wat Trimit with its massive golden Buddha image is in the middle of China town and visited by many tourists. Wat Benchamabopit can be a zoo but at times, you might be the only tourist around.

Bangkok is the main attraction for Thai tourism and there are a lot of wats which could be transformed for watstay program, as follows:

Wat Phra Kaeo, Wat Pho, Wat Traimitr Wittayaram Woraviharn, Wat Suthat, Wat Saket( Phu koa thong), Wat Benchamabopit, Wat Ratchanadta, Wat Mahathat, Wat Ratchabopit, Wat Arun, Wat Boworniwet, Wat Kalayanmit, Wat Indrawihan, Wat Pichiyat, Wat Prayunwong, Wat Moliyaram, Wat Dhammamongkol, Wat Ratchapradit, Wat Prok, Wat Yan Nawa, Wat Pathumwanaram, Wat Buranasiri, Wat Mahannapharam, Wat Thepthidaram, Wat Chana Songkhram, Wat U-Thai Tharam, Wat Rakhangkhositaram, Wat Soi Thong, Wat Hua Lampong, Wat Sankrachai, Wat Intharam, Wat Paknam, Wat Nang Chi, Wat Ratcha-O-Rot, Wat Kuhasawan, and Wat Ratchada Thittham.

### **Example of Watstay Network in Bangkok**

#### **BANGKOK - WAT MAHATAT**



**Figure 119:** Gables of a viharn in the parking lot of the meditation center.



**Figure 120:** Unusual boat motif on the gable



**Figure 121:** The narrow alley between the ubosot and main viharn



**Figure 122:** The palms of the courtyard.



**Figure 123:** An old almost abandoned wiharn north of the main courtyard.



**Figure 124:** View of the mondop with palms in the foreground.

MEANING OF NAME	:	“Temple of the great element” (Refers to a famous copper pagoda)
ALSO SPELLED	:	Wat Mahadhatu
ADDRESS	:	Tha-Phrachan, Bangkok 10200
DIRECTIONS	:	Located west of Sanam Luang (parade grounds) and south of the National Museum and Thammasat Located west of Sanam Luang (parade grounds) and south of the National Museum and Thammasat University. Main entrances are on the west side from Maharaj Road. Many city buses pass by
TELEPHONE	:	0-2222-6011 (Section 5) 0-2222-4981 (Section 5 secretary) 0-2222-2835 (Dhamma Vicaya Hall)
MEDITATION SYSTEM	:	Vipassana using techniques similar to those taught by Mahasi Sayadaw. Based on Four Foundations of Mindfulness described in the Maha Satipatthana Sutta. Concentration is developed on the rise and fall of the abdomen, then awareness is directed to physical and mental sensations.
TEACHING METHOD	:	Individual daily interviews. Weekly lectures in Thai (usually on Sundays). Most meditation instruction and practice takes place in Section 5.
TEACHERS	:	Ajahn Maha Sawai Nanaviro (Thai; age 35) Ajahn Phramaha Boonchit (Nanasangvaro) (Thai; age 34). Other experienced monks and laypeople assist. Ajahn Phramaha Suphap Khemarangsi (Thai; age 45) is head of Section 5.
LANGUAGE	:	Teachers and some assistants in Section 5 can speak a little English, though instruction is normally given in Thai. If no one speaks English when you visit, ask at the Dhamma Vicaya Hall.

DESCRIPTION	:	Large, busy temple of 50 rai (20 acres). Founded in the 18th century, Wat Mahathat serves as an important center for Thai Buddhism. Many of the monks attend Mahachulalongkorn Buddhist University here. Crowds of worshippers visit the various viharns, shrines, chedis, and Buddha images on the grounds. Monks in the Dhamma Vicaya Hall sometimes speak English and can answer questions; scheduled talks are given here. Meditation takes place in Section 5; you're welcome to join in on the group sitting and walking sessions.
SIZE	:	Monks 300-400 (one of the largest populations in Thailand during the Rains Retreat) (30-50 monks in Section 5) Novices 50-70 (about 10 in Section 5) Nuns 10-12 (about 8 in Section 5) Laypeople about 550 (30-40 in Section 5)
DAILY ROUTINE	:	In Section 5 6.30 a.m. breakfast; 7-11 a.m. morning chanting (about 30 min.) and sitting and walking group meditation; 1130 a.m. lunch; 1-4 p.m. sitting and walking group meditation; 4 p.m. drinks; 6-8 or 9 p.m. evening chanting (about one hour) and sitting and walking group meditation.
FOOD	:	Good quality and variety. A simple breakfast in early morning, then the main meal in late morning; drinks are served in the afternoon. Meditators can also arrange for food, including vegetarian, to be delivered from shops.
ACCOMMODATIONS	:	Laypeople usually stay in dormitories, separate for men and women; conditions tend to be crowded. Monks, novices, and some laymen have individual rooms. Electricity, and running water. Bathing is from jars or showers; Asian-style toilets.
WRITE IN ADVANCE?	:	Not necessary.
OTHER INFORMATION	:	Laypeople follow 8 precepts and normally wear white clothing. Mahachulalongkorn Buddhist University Bookstore, facing the street on the north side of the wat, has some English books on Buddhism; other Buddhist bookstores are on the same street.

## Example of Watstay Network in Thonburi

### THONBURI – WAT PAK NAM



**Figures 125, 126 127, 128, 129, 130:** Variety of Architecture and activities in Wat Pak Nam  
Some buildings are under construction.

MEANING OF NAME	:	"Monastery at the mouth of the river"
ADDRESS	:	Therdthai Rd., Amper Phasicharoen, Bangkok 10160
DIRECTIONS	:	Located west across the Chao Phraya River in Thonburi, part of metropolitan Bangkok. Easily reached by city buses #4, 9, or 103. If you don't mind some spray (the water isn't too clean), you can take a long-tailed boat to the wat from Rajinee (Rachini) and Saphan Phut jetties north of the Memorial Bridge on the east side of the Chao Phraya
TELEPHONE	:	0-2467-0811

MEDITATION SYSTEM	:	The technique begins by concentrating on a point inside the body in the center of the abdomen, 2 finger-widths above the navel. This point is said to be the place where consciousness has its seat. The words "Samma Araham" can be repeated mentally to aid initial development of concentration. Aluminous nucleus appears at the center point, then develops into a still and translucent sphere about 2 cm in diameter. Within the sphere appears another nucleus which emerges into a sphere. The process continues with increasingly refined spheres or forms appearing in succession. The high levels of concentration achieved are used in vipassana to develop penetrating insight. A qualified teacher is important in this practice. The late abbot Ven. Chao Khun Mongkol-Thepmuni (1884-1959) popularized this meditation system. The wat has a book in English, "Samma Samadhi" by T. Magness, that explains the technique in detail.
TEACHING METHOD	:	Individual interviews as needed. Talks in Thai by a monk or a tape recording of Ven. Chao Khun Mongkol- Thepmuni are given 2 or 3 times a day at group sittings in the meditation hall.
TEACHERS	:	Chao Khun Bhawana Kosol Thera (Thai; age 72); he speaks English and Japanese. Ven. P.K. Bhavananuwat (Thai; age 77); he speaks a little English.
LANGUAGE	:	Teachers speak some English and people are usually around who can translate. Easiest for one who can speak Thai.
DESCRIPTION	:	The "bot" and many large, multi-story buildings are tightly packed on the 17-rai (7-acre) grounds. Urban setting. Large crowds of worshippers come on weekends and Buddhist holidays. The wat dates back to the early 18th century in the Ayuthaya Period.
SIZE	:	Monks 200-400 (one of the largest populations in Thailand during the Rains Retreat) Novices 80-90 Nuns 200-300 Laypeople - about 100 (Half practice meditation)
DAILY ROUTINE	:	Meditators can practice individually or attend group sessions.
FOOD	:	Good quality and variety; offered in the temple at daybreak and at 11 a.m. Monks and novices can go on pindabat if they wish. Laypeople eat after monks and novices.

ACCOMMODATIONS	:	Monks and novices usually stay in individual rooms, some with attached Thai- or western-style bathrooms. Nuns have shared rooms. Laypeople may be able to stay except during the Rains Retreat.
WRITE IN ADVANCE?	:	Not necessary.
OTHER INFORMATION	:	Ven. Chao Khun Mongkol-Thepmuni revived this system of meditation, sometimes called "Dhammakaya". He is highly venerated by the Thais. A shrine room in the wat contains his coffin and a life-like wax statue. Laypeople practicing meditation normally follow 8 precepts and wear white clothing; visitors staying a week or two can follow 5 precepts and wear regular clothing.

### **Wats in Central Thailand**

The Central region has 22 provinces. The main agricultural sources are the three large basins of the Chao Phraya, Pasak, and Bang Pakong rivers. Because the ground is made up of thick layers of sediment and water, a large segment of the population occupies this region, and as a result, it has become the economic and political center of the country. This is the location of Metropolitan Bangkok, the capital. The surrounding cities and areas of Suphan Buri, Nakhon Pathom, Samut Prakan, and Ayutthaya feed the capital, and include industrial cities that have emerged in response to the expansion of Bangkok.

Central Thailand is a huge area, which is often ignored by travelers. One of the reasons might be that it is not covered in many of the guide books, except for the major sights, of course. This might be a blessing on one side because the area has not changed too much by tourism or the (negative) influence of the west. Nakhon Sawan is known for the Pak Nam Pho Procession Festival, held during the Chinese New Year. Otherwise, Nakhon Sawan is a beautiful province. Bueng Boraphet, the largest freshwater swamp in Thailand and Mae Wong National Park are just two examples.

The street signs including signs for important temples in Chainat province was the most confusing. The street signs of Phichit Province on the other hand were excellent. Uthaithani province was the most impressive because of its wide variety of things to see - temples, nature, house boats, rain forest, wild animals etc.

Two of the coastal provinces which we had only driven through before on the way south, were finally visited. In Samut Songkhram we visited several temples and Don Hoi Lot Park which is known for its excellent seafood. Passed through this province on the way to Damnoen Saduak Floating Market, which actually lies in Ratchaburi Province. This site, we actually cover on our separate password restricted

web site. Samut Sakhon also had to offer some ancient temples as well as Mahachai Market, which is Thailand's largest traditional fresh seafood market.

With Wat Rai King in Nakhon Pathom Province we visited an important Buddha image and temple in 2004 and did our second visit to Phra Phuttamonthon. Chachoengsao, though just on the outskirts of Bangkok, Wat Sothorn became a regularly visited temple Thai Buddhist and tourist.

### Example Watstay Network in Central Thailand

#### CENTRAL (SUPANBURI) – WAT SAI NGAM



**Figure 131, 132, 133, 134, 135, 136:** Wat Tri Gnam situated in Supanburee Province one of the famous meditation center the monastery provide accommodations and foods

MEANING OF NAME	:	"Temple of beautiful banyan trees"
ALSO SPELLED	:	Wat Trai Ngarm
ADDRESS	:	Tambon Donmasang, Amper Muang, Supanburi 72000
DIRECTIONS	:	From Bangkok, take a bus from the Northern (Moh Chit) Bus Terminal to Supanburi, 100 km to the northwest, then take a local bus northeast

		15 km on the road to Ang Thong. The wat is 0.5 km in.
TELEPHONE	:	0-3552-2005
MEDITATION SYSTEM	:	Ajahn Dhammadharo developed a vipassana technique using hand movements that gave good results in his practice. After 9 years of using this method, he felt confident in teaching it to others. Sitting meditation typically begins with some metta practice (benefits include helping to clear the mind of hindrances) followed by anapansati (to calm the mind). One then begins the prescribed hand and finger movements, using either arm, while directing attention to the palm or fingers. Sensations arising in the hand, then extending along the arm to the chest, back, and head are used in development of clear comprehension leading to penetrating insight. Touch-point sensations are used too. The meditation system instructions have been translated into English in the book <i>The Manual of Insight Meditation; Practising Clear Comprehension in Accordance with the Maha Satipatthana Sutta</i> by Pannavuddho Bhikkhu; this book should be available at the wat.
TEACHING METHOD	:	Lectures (occasionally by Ajahn Dhammadharo) and by asking questions. Books and tapes in Thai can be purchased, as can the English book by Pannavuddho.
TEACHERS	:	Ajahn Dhammadharo, abbot (Thai; age 78) assisted by senior monks.
LANGUAGE	:	One should speak good Thai in order to take advantage of the teachings here. Some monks and nuns can speak a little English.
DESCRIPTION	:	A large temple of 70 rai (28 acres) surrounded by rice fields. Trees shade the central area. On arrival at the main entrance, you'll find the office in the raised building on the left just past the abbot's house; the large sala ahead, also on stilts, is used for eating and meditation; turn left at the junction and follow the path for the bot . exceptionally beautiful even by high Thai standards. The Buddha image inside sits in a teaching pose under a large artificial tree.
SIZE	:	monks 150-200 novices 15-20 nuns 80-100 laymen about 10 laywomen 20-30

DAILY ROUTINE	:	4 a.m. chanting in "bat"; 5 a.m. monks and novices leave for pindabat by bus; 8 a.m. first meal; 11 a.m. second meal; 2-4 p.m. sitting and standing meditation; 4-5 p.m. walking meditation; 5 p.m. drink; 6.30 p.m. sitting and standing meditation; 8 p.m. lecture; 9-10 p.m. walking meditation.
FOOD	:	Good quality and variety. Monks and novices take a temple bus to Supanburi, Ang Thong, or other nearby town for pindabat; laypeople are welcome to come along and help collect food. Two meals in morning; nuns and laypeople eat after monks and novices.
ACCOMMODATIONS	:	Monks and novices stay in individual kutis of stone or wood; fairly close together. All have electricity and running water; newer kutis have Thai-style bathrooms. Laymen have shared rooms or dormitories; nuns and laywomen usually share rooms.
WRITE IN ADVANCE?	:	Not necessary.
OTHER INFORMATION	:	Ajahn Dhammaddharo began teaching about 1954. His first center was Wat Chai Na (Wat Tow Kote) in Nakhon Sri Thammarat Province in the south. In the 1970s he moved to his home province and founded Wat Sai Ngam. Discipline is left mostly to the individual. Laypeople observe 8 precepts and wear white; they also wear a white sash over their shoulder. The sash (pah sabay chieng) can be purchased in the temple shop. Unless entering or leaving the temple grounds, residents walk barefoot everywhere.

### **Temples in Northern Thailand**

The North is composed of nine provinces. High mountains and narrow valleys alternate in this region, and elevations are higher than in other regions of the country. The highest peak in the Thanon Thongchai mountain range is Doi Inthanon. It rises 2,565 meters in the vicinity of Chiang Mai. The main rivers, Ping, Wang, Yom, and Nan, which flow and finally merge into the Chao Phraya River, have their sources in the mountain ranges in the North such as Dan Lao, Thanon Thongchai, Khun Tan, and Phi Pannam. The key city in the North is Chiang Mai, a major economical, historical, and cultural center and former capital of the Lanna Kingdom. It remains the center for

trade and education in the North. Almost 70 percent of the area is mountainous and only 30 percent of the plain and hill slopes are suitable for agriculture.

The Lanna-style architecture of the temples is really amazing. There are a nature such as wat Thaton in Chaingmai, Wat Nantharam in Phayao province. It was a very worthwhile to make a trip to the northern part of Thailand by car. It allowed us to see some remote country temples along the border country. Tak is one of researcher favorite provinces. Ban Tak, the small village along the Ping River. The western part of the Province to Mae Sot, the border markets, Mae Ramat and of course the City of Tak. The 226km trip from Mae Sot to Mae Sariang in Mae Hong Son is breathtaking and offers beautiful nature and great temples.

### **Example of Watstay Network in Northern Thailand**

#### **NORTHERN (CHIANG MAI) - WAT UMONG**



**Figure 137:** Walls of the artificial mound



**Figure 138:** Naga on the stairs up to the chedi.



**Figure 139:** Close-up of the altar in  
From the tunnels



**Figure 140** View of the chedi the back of the mound.



**Figure 141:** Emaciated "fasting" Buddha image near the chedi.



**Figure 142:** View of the mound wall and tunnel entrance.

MEANING OF NAME	:	"Monastery with tunnels"
OTHER NAME	:	Suan Buddha Dhamma ("Garden of Buddha's teachings")
ADDRESS	:	Tambon Suthep, Amper Muang, Chiang Mai 55000
DIRECTIONS	:	Located 3.5 km west of Chiang Mai. Easiest way is by tuk-tuk or bicycle. Or, take a city bus #1 or songtaew west 2.5 km on Suthep Rd. ( <u>not</u> the same road to Doi Suthep Temple) to Wang Nam Kan, then follow signs south 1 km to the wat. Chiang Mai is 700 km north of Bangkok and the most important city of the north. Frequent bus, train, and air services connect Chiang Mai with Bangkok and other major centers.
TELEPHONE	:	0-5327-7248 (call only from 830 a.m. to 4 p.m.)
MEDITATION SYSTEM	:	Anapanasati, similar to teaching at Suan Mokkh. One is free to use one's own meditation techniques.
TEACHING METHOD	:	Teachers are available for questions. Talks in English are given every Sunday 3-6 p.m. at the Chinese Pavillion near the pond. A library/museum has many books in English and other foreign languages.
TEACHERS	:	Phra Khru Sukhandasila, abbot (Thai; age 56) Phra Santitthito (Santi) (German; age 50) is no longer at Wat Umong; he now takes care of a large forest center in Australia as abbot and residen teacher Wat Buddhaddhamma, Ten Mile Hollow, Wisemans Ferry, New South Wales.

LANGUAGE	:	One should be able to speak some Thai. Other senior monks, including the abbot, speak a little English.
DESCRIPTION	:	Peaceful, wooded grounds of 37.5 rai (15 acres). You can feed the fish, turtles, and ducks in a large pond. "Talking trees" have words of wisdom in Thai and English. The wat is famous for its ancient tunnels and large stupa. Other attractions include a Buddha field of broken sculpture, a fasting Bodhisattva, a Spiritual Theatre of paintings similar to those at Suan Mokkh, reproductions of ancient Buddhist sculpture of India, and a library-museum. This last building offers many books on Buddhism and other philosophies as well as a collection of historic objects and Buddhist art.
SIZE	:	monks 45-75 novices about 10 nuns about 8 laypeople about 10
DAILY ROUTINE	:	A bell is rung at 4 a.m. Monks and novices are encouraged (and laypeople welcome) to attend chanting at 430 a.m. and 5 p.m. Monks and novices go on pindabat after morning chanting, then eat together in a wooden sala. Because discipline, practice, and schedule are left up to each person for the most part, self-motivation is especially important. Laypeople on a short visit can follow 5 precepts; longer-term visitors should observe 8 precepts.
FOOD	:	Monks eat once or twice a day from food collected on bindabat. Nuns normally cook their own food. Laypeople can also arrange meals at nearby shops or take from monk's leftovers.
ACCOMMODATIONS	:	Individual kutis in separate areas for monks/novices, nuns, and laypeople. Kutis, somewhat closely spaced, have screens and electricity; some also have attached Thai-style bathrooms (Asian- and some western-style toilets) and running water.
WRITE IN ADVANCE?	:	Yes, write or enquire well in advance. Only a small number of kutis are available for laypeople.
OTHER INFORMATION	:	The monastery, one of the oldest in the Chiang Mai area, may date as far back as 1300 A.D. Legend tells that a king built the brick-lined tunnels for a clairvoyant but sometimes eccentric monk named Thera Jan; paintings dated to about 1380 once decorated the walls.

You can enter the tunnels to see the small shrines inside (a flashlight is useful). The adjacent stupa was constructed about 1520 over an earlier stupa (1400-1550). The monastery eventually fell into disuse, though Japanese troops were said to garrison here during WW II. Since 1948, the Thai prince Jao Chun Sirorot, now in his 90s, has been active in rebuilding and reestablishing the monastery. In 1949 he invited Buddhadasa Bhikkhu (founder of Suan Mokkh in southern Thailand) to come and live here. Duties kept Buddhadasa Bhikkhu from coming. Instead he sent Ajahn Pannananda and other monks to help set up and run Wat Umong.

### **Temples in Southern Thailand**

The South has 14 provinces. This region is part of the Malay Peninsula and it begins at Kra Isthmus in Ranong and Chumphon, connecting in the south with Malaysia. The Phuket, Nakhon Si Thammarat, and Sankalakiri mountain ranges lie along this peninsula interconnectedly throughout its length for more than 1,000 kilometers. These ranges separate the narrow coastal plains along the Gulf of Thailand and the Andaman Sea. Industries include Para rubber plantations, oil palm plantations, fishing and fish processing, and mining.

### **Example of Watstay Network in Southern Thailand SOUTHERN (SURATTANI) – WAT SUAN MOK**



**Figure 143:** Buddhadasa Bhikkhu - famous controversial in Thailand for his radical reinterpretation of Theravada.



**Figure 144:** Buddhadasa Bhikkhu and and Phra Payom Kallayano



**Figure 145:** Main entrance of Wat Suan Mok



**Figure 146:** Walking road inside monastery



**Figure 147:** Outdoor meditation ground in shap for sitting meditaton



**Figure 148:** The life theather exhibit all the circle philosophy concerning life and dead

MEANING OF NAME	:	"Garden of liberation" ("Garden of the power of liberation")
ADDRESS	:	Amper Chaiya, Surat Thani 84110
TEL	:	077 431 552, 077 431 597
WEBSITE	:	<a href="http://www.suanmokkh.org/">http://www.suanmokkh.org/</a>
DIRECTIONS	:	Suan Mokkh is about 640 km south of Bangkok and justwest of the Asian Highway (Hwy. 41); Surat Thani, 53 km southeast, is the nearest city. From Bangkok, take any southbound Rapid train and get off at Chaiya, about 40 km north of Surat Thani's Phun Phin station, then take a songtaew to Suan Mokkh. Bangkok's Southern Bus Terminal is on the Buddha-Monthon Road in Thonburi; both air-conditioned and non-AC buses depart here for southern Thailand. Take a bus bound for Surat Thani or Nakhon Si Thammarat and ask to be let off at Suan Mokkh; buses will either let you off directly in front (KM post 71) or at the Shell station 1 km north. From the south, take trains that stop in Surat Thani (Phun Phin) or Chaiya. At Phun Phin station, ask at the bus stop in front for a bus

going by Suan Mokkh. (Phun Phin, Surat Thani's train station, is 14 km west of the city.) Buses from Surat Thani bus station depart about hourly during the day. THAI flies direct to Surat Thani from Bangkok, Chiang Mai, Nakhon Si Thammarat, Phuket, and Trang; the airport is 27 km south of Suan Mokkh and 2 km west of the highway.

**MEDITATION SYSTEM** : Anapanasati (mindfulness with breathing) according to the Buddha's Anapanasati Sutta. New students first learn some theoretical background and the purpose of Dhamma practice, then the preparations for and the 16 lessons (objects of investigation) which make up mindfulness with breathing. Walking meditation is also done using mindfulness with breathing; if one has difficulty doing this, one can observe sensations in feet or legs. One practices the first 4 lessons (the body foundation of mindfulness) to calm one's breathing and body and to stabilize the mind. Then one refines both the calmness of the mind and one's understanding of how it works by working with lessons 5-8 (the feelings foundation of mindfulness) and 9-12 (the mind foundation of mindfulness). At any time that the mind is sufficiently calm and stable, while practicing with right understanding and motivation, insight can take place, even during the first lessons. Lessons 13-16 (the Dhamma foundation of mindfulness) further develop and perfect insight into right knowledge (vijja) and liberation (vimutti). The goal of this practice is to realize the voidness-emptiness of the 5 skhandhas (body, feelings, memory, thought, and sense awareness), that there is nothing worth attaching to as "I" or "mine." To aid the development of right understanding (sammaditthi), the Buddha's teachings on anatta (not-self) and paticcasamuppada (dependent origination) are examined in detail and depth. The study and investigation of these principles are considered essential at Suan Mokkh.

**TEACHING METHOD** : Formal instruction is given only during monthly 10-day retreats; at other times interviews, books, and tapes are available. Retreats feature Dhamma talks, interviews, group sittings, walking meditation, and morning hatha yoga.

TEACHERS	:	Ajahn Poh, abbot (Thai; age 60) (Foreign monks and nuns do most of the English teaching.)
LANGUAGE	:	English is the medium of instruction for foreigners.
SUAN MOKKH STYLE	:	The purpose of Dhamma practice here is to get free of the tyranny of ego in order to live peacefully (inrealization of Nibbana) and usefully (in service to Dhamma and humanity). Thus, residents try to practice unselfishness in everything they do -- meditation, study, work, talk, sleep, and whatever life asks. Suan Mokkh is not a "meditation center" per se where people come only to "meditate." This is a Garden of Liberation,a place to study and practice Dhamma in a wholistic way.Study and investigation of Buddha-Dhamma given in the Pali suttas is an essential foundation for practice. Joyful service for others is the context of practiceThus cultivating RightUnderstanding and Right Aspiration with the path of samatha and vipassana becomes liberation now. Each person integrates the three as pects of study, service, and meditation in the way that works for them. With growing mindfulness and wisdom, temporary liberation blossoms into the perfect voidness empty of "I" and "mine," full of wisdom and peace.
SIZE	:	Monks 40-70 Novices: sometimes a few Nuns: 15-25 Laypeople: 15-20 Thai, 15-25 foreign; (numbers increase greatly during retreats and conferences)
DAILY ROUTINE	:	Retreat schedules change through the ten-day period according to the teachers, but wakeup time is 4 a.m., breakfast 8 a.m., and lunch 1230 p.m. A typical schedule for meditators staying "between" retreats is 4 a.m. wakeup; 5 a.m. meditation; 6 a.m. yoga or other exercise (optional); 8 a.m. breakfast; 9 a.m. chores; 1130 a.m. meditation; 1 p.m. lunch; 430 p.m. meditation; 530 p.m. drinks; 7 p.m. tape or talk; 8 p.m. meditation; 9 p.m. individual practice; 10 p.m. lights out.
BETWEEN RETREATS	:	The 10-day retreats have been very popular. They provide a unique opportunity to experience the anapanasati technique in a retreat setting. (Most other meditation centres in the Theravadan tradition teach the vipassana system based on Mahasi Sayadaw's techniques.) Retreats begin on the first of every month; you

must register in person a day or 2 in advance. Sometimes the 110-person capacity of the retreat cannot accommodate everyone who comes, hence the importance of coming beforehand. Upon acceptance, one must follow instructions given and be committed to staying the entire 10-day course. Late arrivals aren't possible. Retreats take place at the International Dhamma Hermitage 1.5 km east across the highway from Suan Mokkh. Foreign visitors cannot be received easily at Suan Mokkh when retreats are under way, so plan arrival after the 11th of each month. Participation in community activities is expected. One is encouraged to practice in the Suan Mokkh style. Experienced meditators who have done a retreat here before may request permission for long-term stays.

- ACCOMMODATIONS : During retreats at the International Dhamma Hermitage, meditators have small individual rooms; separate buildings for men and women. Bathing is Thai-style from tanks; toilets are Asian-style. Other times visitors stay at Suan Mokkh; men have small dormitory rooms; women stay in individual rooms or dormitories; Thai-style bathing from tanks (most men's areas are in the open); mostly Asian-style toilets. Monks and novices stay in individual kutis scattered through the forest or in monk's dormitories if all kutis are occupied (they often are). Most buildings and kutis have electricity.
- WRITE IN ADVANCE? : Don't. Retreat registration has to be done in person.
- OTHER INFORMATION : Although Suan Mokkh prefers not to make rules, it is much appreciated when visitors dress and behave within the rather conservative traditions of Thai forest wats. Laypeople observe 5 precepts. A daily charge of 50 baht (US \$2) covers food and accommodation expenses during and between retreats. Buddhadasa Bhikkhu founded Suan Mokkh in 1932 and moved it to its present location about 10 years later. He has sought to provide a natural setting where visitors can forget "themselves" and study, practice, and realize the Dhamma. His many books, some translated into English,

skilfully explain anapanasati meditation and other aspects of the Buddha's teaching. Ajahn Buddhadasa died at Suan Mokkh on July 8, 1993; He was 87 years old. The "Evolution/Liberation" newsletter comes out once a year with articles and news; it's available free by mail or at Suan Mokkh; donations support publication and distribution. The foreign library at Suan Mokkh has a variety of books on Buddhist and related topics. Most are in English, though German, French, and other languages are represented too.

### **Temples in Northeastern Thailand**

The Northeast region of Thailand, bordering Laos, is known as Isaan. It is the poorest part of Thailand and the one place to visit if you really want to experience the real Thailand. This is because few tourists visit and so the western influences have had little effect on the region.

Isaan is the northeastern region of Thailand. It is the largest region of Thailand which is located on the Khorat Plateau, bordered to Laos by the Mekong River and to the north and east, by Cambodia to the southeast and the Prachinburi Mountains south of Nakhon Ratchasima. To the west, it is separated from Northern and Central Thailand by the Phetchabun mountain ranges and farm houses.

Northeastern Thailand has a fascinating culture and is unique from other regions within Thailand. Traveling in the northeast of Thailand, you will discover the warm and friendly Isaan people, a diverse cultural and historic heritage and a plenty of temples spread around the region. There are the unique type of monastery which called wat pah or forest temples which very wellknown among the meditation lover, for example are Wat Pha Nana Chat, Wat Nong Papong in Ubonrachathane, Wat Sala Loy in Nakorn Rachasima, Wat Phra That Phanom in Nakorn Panom etc. Moreover the Northeastern Thailand is prominent in unique cultures which include the indigenous form of folk music, silk weaving, Muay Thai (Thai boxing), and Isaan food, in which sticky rice and chilies are staple components.

## Example of Watstay Network in Northeastern Thailand

### NORTHEASTERN (UBONRACHATANI) – WAT PAH NANACHAT



**Figure 149, 150, 151, 152, 153, 154,:** Wat Pah Nana Chat is located in Ubonratchani Northeastern of Thailand and also have brance in many country in Europe and USA.

MEANING OF NAME	:	"International forest monastery"
ADDRESS	:	Ban Bung Wai, Amper Warin Chamrab, Ubon Ratchathani 34310
WEBSITE	:	<a href="http://www.watpahnachachat.org/">http://www.watpahnachachat.org/</a>
DIRECTIONS	:	Located outside the city of Ubon Ratchathani, about 600 km northeast of Bangkok. From Ubon, go southwest 12 km to Ban Bung Wai on the highway to Si Saket, then follow signs west one km through rice fields to the forest and wat. You can take a Si Saket bus from Ubon and ask to be let off at Wat Pah Nanachat or you can take a city bus 2 km south across the Mun River to Warin and get a songtaew from the market area. Trains arrive in Warin; walk 20 minutes east into town to

		<p>catch a songtaew. Easiest of all is just to take a tuk-tuk or taxi at the train or bus stations or airport. Several fast trains provide daily service from Bangkok, including an overnight express which offers comfortable 2nd class sleepers. Many air-conditioned buses with reclining seats depart Bangkok's Northern ( Moh Chit ) Bus Terminal for the day or overnight journey. THAI offers a daily flight from Bangkok to the airport in the northern part of Ubon Ratchathani.</p>
MEDITATION SYSTEM	:	<p>No single technique predominates. One is creative, using a variety of appropriate meditations and reflections from the Theravadan tradition. Mindfulness with breathing forms the basis for most formal meditation. Teachers hold that samatha and vipassana cannot be separated. Sila, conduct of body and speech, along with monastic discipline forms a fundamental part of the training. One tries to maintain mindfulness in all postures. The monastery environment provides not only an ideal environment for meditation practice, but the opportunity to learn from and reflect on the customs and traditions honored here.</p>
TEACHING METHOD	:	<p>No formal instruction is offered. The teachers will answer questions. A library has a good selection of English and other foreign-language books on meditation practice. Some books about practice in the Ajahn Chah forest tradition are available by free distribution. Dhamma talks on audio tapes by Ajahn Sumedho and other teachers can be borrowed or copied.</p>
TEACHERS	:	<p>Ajahn Pasanno, abbot (Canadian; age 41) Ajahn Jayasaro, vice abbot (English; age 33) senior monks teach men too. Women only meet with the abbot or vice abbot. Teachers usually talk with laypeople in the morning; the rest of the day is reserved for instructing monks and novices.</p>
LANGUAGE	:	<p>English is the medium of instruction. Most monks can speak some Thai and perhaps other Asian or European languages. The abbot and vice abbot speak fluent Thai; they give advice and Dhamma talks to local people much as abbots do at any monastery in Thailand.</p>
DESCRIPTION	:	<p>Nearly half of the 250-rai area (100 acres) is in thick forest. The main sala, where most of the Buddha images are, serves as the dining area and as the place for visitors to meet the abbot. Local villagers hold cremations at a site nearby. The bot has a marble and wood interior of modern design.</p>

		A large meditation sala lies a 5-minute walk through the forest.
SIZE	:	monks and novices 15-20 nuns 0 ( no living quarters for nuns) laypeople 5-10
DAILY ROUTINE	:	Group meetings and work periods have equal importance with formal meditation in the monastery. Laypeople are invited and expected to join the activities 3 a.m. wakeup; 330-515 a.m. chanting and meditation; 6-7 a.m.sweeping or help out in the kitchen (pindabat for monks, novices, and pakows); 8 a.m. offering food to the monks; about 830 a.m. the meal, followed by cleanup; 3-5 p.m. work period of hauling water, cleaning buildings, and other projects; 5 p.m. drink at abbot's kuti; 7-930 p.m. meditation, chanting, and Dhamma talk (or a reading). Other time is free for individual practice.The daily schedule changes during times of retreat and on Buddhist holy days ( wan phra ). On wan phra, the community and some visitors make the effort to stay up all night without lying down and practice meditation until 5 a.m.
FOOD	:	Very good quality and variety, including vegetarian dishes. Sticky, white, and (usually) brown rice are offered. Monks, novices, and pakows go on pindabat for rice; most food is donated to or prepared in the kitchen. Laymen and women with shaved heads eat with the monks. Other laypeople eat in the kitchen. Everyone adheres to the one-meal-a-day standard; a drink and sweets are usually offered in the afternoon.
ACCOMMODATIONS	:	Monks, novices, and laymen live in well separated kutis,most with a walking path. (Laymen visiting for short periods stay in a dormitory above the kitchen.) Women have their own building with individual rooms (can be shared) upstairs and western-style bathrooms downstairs. Men have communal facilities (bathing from tanks or showers; mostly Asian- style toilets). Bathrooms and large buildings generally have electricity and running water; kutis do not. Blankets and mosquito nets can be borrowed from the monastery.
WRITE IN ADVANCE?	:	Yes, be sure to write ahead with a request to stay, or you might be disappointed on arrival. The monastery can only accommodate a small number of guests.
OTHER INFORMATION	:	A visit provides a great opportunity to experienceand participate in a monastic

community of the forest tradition. The way of life here will be unfamiliar even to most visitors with a Buddhist background, hence the importance of being willing to adapt and learn. For best results, plan on staying a minimum of 1-2 weeks. If you're not keenly interested in the monastic life-style or if you simply prefer doing your own retreat, other places will be more suitable. Men staying for more than a few days must shave their heads, including beards and eyebrows; this shows a spirit of commitment and renunciation. Women aren't expected to shave, but they need to have an understanding and appreciation for the monks' rules; women who have been here awhile will explain. Laymen dress in modest white clothing. Women usually wear white blouses and black skirts, or they can wear all white. Clothing for men and women can be borrowed from the wat. All laypeople observe the 8 precepts. Some talking and socializing is allowed, but not between men and women. Conversations should be related to Dhamma practice (avoid the temptation to talk about travel or politics as they can agitate the mind!) Ajahn Chah established Wat Pah Nanachat in 1975 as a place where his western disciples could live and train in the Dhamma-Vinaya. Ajahn Sumedho, an American, served as the first abbot; after 2 years he went to England and founded monasteries there. Ajahn Pabhakaro, the second abbot, now assists with running the monasteries in England. Ajahn Jagaro then took over; he later established a monastery in Western Australia just outside Perth. The current abbot, Ajahn Pasanno, has been in charge since 1982. Originally mostly westerners and the odd Thai trained at Wat Pah Nanachat. In recent years, however, a variety of Asians have added to the international atmosphere. Today the monastery is one of more than 100 branch monasteries in Thailand and around the world of Ajahn Chah's Wat Nong Pah Pong.

## Temples in Eastern Thailand

The East has seven provinces. This coastal area is a narrow plain formed by the cumulation of soil sediment from brackish water. It is suitable for cultivating fruit orchards. In the extreme east, the Banthat mountain range separates Thailand from Cambodia. At present, Chachoengsao, Chonburi, and Rayong in the East are the three cities representing provinces where industries have been developed to such an extent that they have become the main industrial cities. Contributing to this are several beneficial factors, such as excellent transportation facilities and a power plant operating on natural gas from the Gulf of Thailand; it is also the source of many kinds of local agricultural produce and a large number of fishery products suitable for the processing industries. The east of Thailand, Pattaya is well-known among the international tourist all the talk about sex tourism and mass tourism "save" vacation by booking a private resort with private beach very far south of Pattaya in Chonburi Province. Chonburi had to offer several nice temples, tourist attractions like Nong Nut Garden with all it's flowers and a wonderful Thai Culture Show. Chonburi City had some beautiful temples to offer. The island of Koh Si Chang was a great experience and allowed us to visit the only royal temple ever built on an island. Pattaya itself was a quick trip in and out, mainly to visit Wat Chai Mongkhon, just a block from the massage parlors. Sattahip in the south offered great beaches and even greater seafood places. Rayong Province wasn't really spoiled with any tourists.

### Example of Watstay Network in Eastern Thailand

#### WAT KHAO SUKIM (CHANTHABURI)



**Figure 155:** Bird's eye view of Wat Khao Sukim and the standing Buddha in front of the temple



**Figure 156, 157, 158, 159:** Wat Khao Sukim was built in 1966 built on on the hillside is a religious center for meditation in a tranquil and tree-shaded environment. The large rooms on the 3<sup>rd</sup> and the 4<sup>th</sup> floor are museums, which have collections of manu religious things and antiques.

ADDRESS : Koa bysri, ThaMai, Chantaburi Thailand  
 WEBSITE : <http://www.khaosukim.org/>  
 TELEPHONE : Tel. No. 01-9197409 or 2111196 or 9125927  
 DIRECTION : The temple can be reached through three accesses:- at Km. 305 (Ban Huai Sathon); at the Ban Noen Sung intersection; or at Km. 324 (Khao Rai Ya intersection) Adjacent to Wat Khao Sukim is Suan Sadetyat , is about 20 kilometres north of town

Take H3322 north from H3 at either KM.306 or KM.318 - 25 kms round route. Krathing falls may be reached from H3322 at KM.318 or 22 kms direct on H3249 from H3 KM.324 at Key Point 14). Wat Khao Sukim is an active meditation centre (no access). The main attraction is a vast 4 story building containing an extraordi-nary array of artefacts. From the temple you can go to Krathing Falls in Khao Khitchakut National Park, which has 13 levels accessible from a steep 500 metre path.

MEDITATION SYSTEM	:	The practice of meditation can make a meditator mindful in all actions. That is, one maintains mindfulness in walking, standing, sitting, speaking, eating, working, being silent, driving, lying down, and so on. In this way, one attains more and more clear comprehension and mindfulness, producing better benefits in performing the duties in his daily life. For example, one works more efficiently in daily life and seldom makes mistakes in doing work. In addition, meditation is used to stop the power of mental defilements that will damage one's mind. However, in training the mind to be always mindful, it is advised by some meditation masters that in the beginning one must not hurry. One must perform meditation quite slowly and calmly because mindfulness doesn't chase after the racing mind.
TEACHING METHOD	:	Of the methods of meditation practice in daily life, Walking meditation is excellent because it makes the mind reach full concentration and also produces good health for the meditator. Walking meditation is walking up and down a fixed path with mindfulness. While walking, one contemplates one of the many meditation objects such as the virtues of the Triple Gem, the 32 parts of the body, the recollection on death, the development of <i>nama</i> (name) and <i>rupa</i> (form), and so forth. The meditator usually practices Walking meditation alternated with Sitting meditation. Usually one walks for half an hour and then sits for half an hour, or one can walk for an hour and then sit for an hour, etc.
LANGUAGE	:	English is the medium of instruction for foreigners.
TEACHERS	:	One should be able to speak some Thai. Other senior monks, including the abbot, speak a little English.
DESCRIPTION	:	Wat Khao Sukimis about 20 kilometres north of town. Built in 1966, it houses a large collection of religious items and valuable antiques donated by the public. On display are wax sculptures of over twenty Buddhist monks highly revered by the public. The temple can be reached through three accesses:- at Km. 305 (Ban Huai Sathon); at the Ban Noen Sung intersection; or at Km. 324 (Khao Rai Ya intersection) Adjacent to Wat Khao Sukim is Suan Sadetyat, an extensive fruit plantation growing rambutan and durian in the main. During the fruit season of April-June, it is

		open to the public. Admission fee includes free fruit-tasting.
FOOD	:	Good quality and variety; offered in the temple at daybreak and at 11 a.m. Monks and novices can go on pindabat if they wish. Laypeople eat after monks and novices.
ACCOMMODATIONS	:	Monks and novices usually stay in individual rooms, some with attached Thai- or western-style bathrooms. Nuns have shared rooms. Laypeople may be able to stay except during the Rains
WRITE IN ADVANCE	:	Yes, be sure to write ahead with a request to stay, or you might be disappointed on arrival. The monastery can only accommodate a small number of guests.

### **Asian Watstay Network**

#### **Buddhist tourism in Asia**

The concept of Buddhism is familiar to the parts of Asia, as it was in an Asian country. India where Buddhism had involved and from this place and spread to other parts of the world. Almost all the major sects of Buddhism are prevalent in different parts of Asia continent. While Tantrayana or Vajrayana is predominant in Tibet. Mongolia and parts of India, Theravada Buddhism is being followed in most southeast Asian countries such as Myanmar, Cambodia, Thailand and Sri Lanka. Similarly, Mahayana Buddhism remains the most common form in the northern Asian countries like China, Vietnam, Singapore, and Japan (as Zen Buddhism). The Buddhist flag that was design to celebrate the revival of Buddhism in Sri Lanka, Later was accepted as the international Buddhist flag, indicating peace, harmony and love for all beings.

From the study a number of The Thai Buddhist monastery in Asia around 33 temples, this not include Buddhist temple inn many countries in Asia which are different in religion denomination. Since Watstay program Emphasize on Thai Buddhist temple we will no mention about those temples in this chapter, but anyway, all of Buddhist temples which difference religion denomination can become to be one of the programs in the future. In the present day at least two countries, are Japan and Korea have a progression on Temple stay program that quite similar to Watstay program only different in details.

About 6% of the world's population ( 360 million) are followers of Buddhism (Table :15), While the majority of the world populations are Christian around 33 % ( 2 billions) and Buddhism is in the fourth ranking after Islam and Hinduism ( not in clued non- Religions which around 850 millions).

For the country with highest number of Buddhist, Thailand is in the third ranking after China and Japan (Table:18).

And for the top ten of countries with highest % of Buddhist Population Thailand is the first with 95% of the population following Buddhism. This big numbers of Buddhist populates is to confirm that Thai tourism industry which concerning Buddhism should be the best choice for spiritual tourism lover.

### **Buddhist Tourism in Hong Kong**

A part of the eastern Asia, Hong Kong lies on the eastern side of the Peart River Delta on the southeastern coast of the People Republic of China. It is bordered by South China Sea in the south and Guangdong Province in the north. Hong Kong comprise Hong Kong Island, the Kowloon Peninsula, the New Territories and over 260 Outlying Island. The Kowloon Peninsula is connected to the New Territories in the north which in turn are again connected to Mainland China across the Sham Chun River. Of all the islands of Hong Kong, Lantau is the largest one followed by Hong Kong Island itself.

Hong Kong has a subtropical and monsoonal climate. The hottest month is July with an average temperature of 28.8C (82F) while the coldest month is January with an average temperature of 15.8C (61F). The best time to visit Hong Kong is between the months of October to March when it is pleasant and rainfall is less.

These are quiet a few basic information about Hong Kong useful for tourists desirous of a visit. For those interested in Buddhist tourism, it is important to know that Hong Kong is not entirely a Buddhist country. Rather, the people of Hong Kong have a high degree of religious freedom and the population is a good mix of followers of Taoism, Buddhism, Christianity and Islam. Nonetheless, Buddhist tourists have plenty of reasons to make a trip to the country. The prime amongst these is a visit to the world's largest seated bronze statue of the Buddha in the Po Lin Monastery on the Lantau Island. Apart from this, there area a number of other Buddhist monasteries and temples those make for a worthwhile trip to the country.

### **Buddhist Attractions**

#### **Buddhist Temples and Monasteries**

- Wong Tai Sin Temple
- Po Lin Monastery
- Chi Lin Nunnery

## Buddhism in India

The Indian sub-continent witnessed the rise of Buddha and His teachings in the latter half of the 6<sup>th</sup> century BCE and the first half of the 5<sup>th</sup> century BCE. It was after 528 BCE, the year of His enlightenment, that He started preaching the doctrine of Dharma to His disciples. During His lifetime, he attracted a large number of followers, and after His death, when His chief disciple, Ananda wrote down the teachings of the Buddha into the Pali canon, the Tripitaka (three baskets), it was warmly accepted by more and more people from parts of India, Pakistan and Kandahar (modern Afghanistan).

### Buddhist Monasteries in Bihar

Bihar is the place in Northeastern India where, 2500 years ago, under the Bodhi Tree of Bodh Gaya, Prince Gautama attained enlightenment and became the Buddha - 'one who is awake'. Today, this state of India is an important destination for Buddhists around the world. The town of Bodhgaya, in particular, is one of the four holy places (the other three being Kushinagar, Saranath and Lumbini) where Buddhist pilgrims flock in large numbers to pay their respect to the great Lord who renounced all worldly pleasures to know the truth of life.



**Figure 160:** Buddhist Holy Sites in Bihar State

In Bodhgaya, apart from the Bodhi Tree and the Mahabodhi temple, there are a number of Buddhist monasteries that make for a worthwhile visit. Most of these monasteries – the Japanese monastery, the Thai Monastery, the Tibetan monastery, the Chinese Temple and monastery and the Buddhist Temple of Bhutan - have been constructed by Buddhist monks in association with the governments of their respective countries (Thailand, Bhutan, China, etc.). Experiencing them gives the visitor a glimpse of the influence that Buddhism has had in these countries, not least in the architectural variety that Buddhism spawned.

With the noble ideal of spreading the philosophies and principles of Buddhism among the masses, the government of Thailand and the Buddhist monks joined hands and established several monasteries including the one in Bodhgaya, the site of the Buddha's enlightenment. Established in 1957, the Thai monastery not only represents Thai culture and tradition, but at the same time along with its residents - the monks, play a vital role in the spread of the Buddhist doctrine.

The Thai monastery, built in a typically Thai architectural style, houses a Buddhist temple, which further contains images of the Lord Buddha in different postures. These images have also been carved with Buddhist scriptures, while at the same time the Buddhist symbols and other auspicious Buddhist objects can also be found in Thai monastic temples.

The Thai monastery also organises retreats every year in the month of January. These retreats are mainly held in silence, except for a few interactive sessions and personal or group meetings. With a maximum capacity of 135 people, these retreats include meditation practices, teachings on awakening, insight meditation or Vipassana (sitting, walking, reclining and eating meditation), instructions on Yoga and interactive sessions on liberation and issues pertaining to daily life. The evening talks can be attended by the general public as well, but smoking and other forms of inappropriate behavior are banned in retreats at the monastery.

### **Other Attractions of Bodhgaya**

Bodhgaya offers a number of other attractions that are of interest to the historical tourist, and also provide inspiration for the spiritual tourist as well. The Maha Bodhi tree at Bodh Gaya, for example, is 115 years old and a fifth-generation transplant from the original peepal tree under which Siddhartha Gautama meditated, achieved enlightenment and became the Lord Buddha. Standing as high as 80 feet, the Maha Bodhi tree is the most sacred spot at Bodh Gaya. In addition, standing in front of the Maha Bodhi tree, there is the Maha Bodhi Temple, which marks the place of the Buddha's enlightenment. The temple also comprises a 50-meter-high pagoda containing an image of the Buddha and several other Buddhist figures. Inside the Maha Bodhi temple complex, there is also a lotus tank, which is the pond where the Lord Buddha used to take a bath.

### **International Watstay Network**

There are also a number of Buddhist temples in Europe, North America, Australia and New Zealand, many of which are affiliated with temples here in Thailand. For a fairly comprehensive list of these temples, all of which offer watstay programs, see Appendix F

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## **Appendix A**

### **Chao Phraya Tours**

## Appendix A

### Chao Phraya Tours

A cruise along the legendary Chao Phraya River and some canals on the Thon Buri side is the most pleasant way to explore the city once dubbed "Venice of the East" The majestic charm of the Chao Phraya adds perspective to your exploration of the city's premier attractions. Tourists can book such a tour through travel agents or rent a boat at Tha Chang (Tel: 225-6179, 623-6169), a pier near the Grand Palace, or Tha Si Phraya (Tel: 235-3108) near the River City Shopping Complex.

Rivers and canals referred to maenams and khlongs in Thai have always been vital forms of communication. When the capital of Thailand was moved to Bangkok in 1782 (the beginning of the Rattanakosin period), the capital was laced with canals.

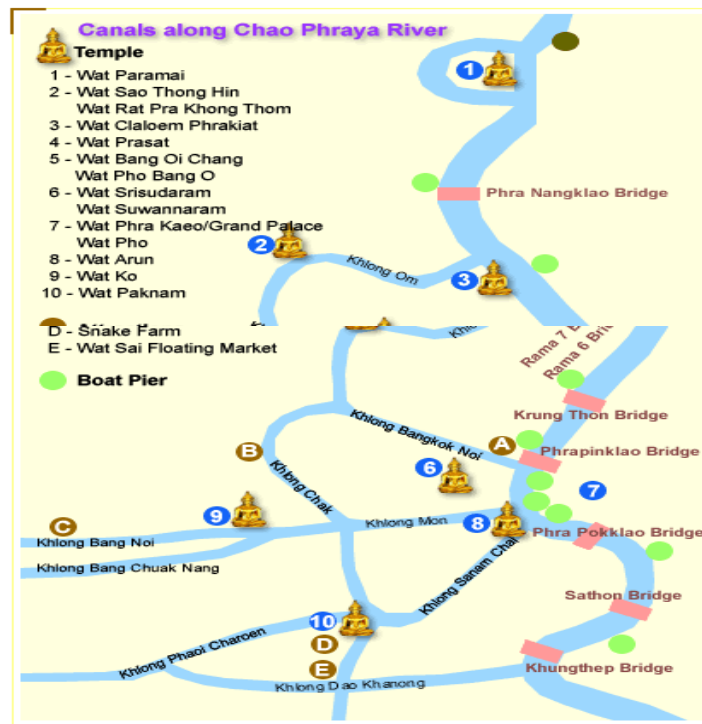
In the past, Bangkokians usually settled by the Chao Phraya River and gradually spread into the core of the country. As you will see traces of the Early Rattanakosin period such as the river more than in the inland areas has left architecture and traditional ways of life. Besides, waterways at that time were the most important means of transportation and trading as well.

Nowadays, even though Bangkok has become a modern city, the Chao Phraya River as well as the canals is still charming for whoever wishes to seek the peaceful atmosphere amidst bustling Bangkok.



**Figure 214, 215, 216:** There are many significant places and Thai life along Chao Phraya River

## Trip Along The Chao Phraya River



**Figure 217:** Chao Phraya River and Klong Bangkok Noi Tour Plan

Boat services on the Chao Phraya River which connect Bangkok with the northern neighboring province of Nonthaburi are operated by two companies: Laem Thong Co. Ltd., and Chao Phraya Express Boat Co.Ltd.

Chao Phraya Express Boat's run daily from Wat Ratsingkhon (a riverside temple in the Yannawa area) to Nonthaburi during 5.30 a.m.-6-00 p.m., the fares range from 4 to 9 Baht. During rush hours (6.00-9.00 a.m. and 3.00-6.00 p.m.), the express boat with a red and orange striped flag runs along the same route and stops only at main piers. The fare is 10 Baht throughout the route. For more information please call 222-5330.

Visitors wishing-to travel to Pak Kret are able to connect Laem Thong's boat at Nonthaburi Pier. The service is operated daily during 5.45 a.m.-5.45 p.m.

On both sides of the Chao Phraya River, a tourist can see many magnificent temples and architectural buildings including the First Presbyterian Church, the Royal Thai Navy Dockyard, the Thai Maritime Navigation Company, the Old Customs

House, Wat Prayunwong, Wat Arun, the Grand Palace, Wat Rakhang Kositaram, and the Royal Boat House.

When arriving at Pak Kret, tourists can travel further to Ko Kret, a small island in the Chao Phraya River. A river ferry leaves Wat Sanam Nua, which is located within a short walking distance from Pak Kret Pier during 6.00 a.m.-9.00 p.m. The fare is 2 Baht. Returning to Pak Kret, visitors are able to catch a small long-tail boat at any pier around the island for 5 Baht. The atmosphere surrounding the pier is very calm.

#### **Attractions on Ko Kret are as follows:**

**Pottery Village** is located along the pathway around the island. There are some huts where visitors are able to see through the pottery making process. Villagers make various kinds of earthen products for daily use such as pots, mortars, and flowerpots. This is the oldest and biggest source of earthenware in Nonthaburi province, in the village, there is the Ancient Mon Pottery Center where pottery in various style is exhibited.

**Wat Paramal Ylkawat** was constructed in Mon style over 200 years ago. King Rama V commanded to renovate the monastery dedicated to his grandmother and to construct Phra Maha Raman Chedi (a chedi in Mon style) to house Buddha relics. The principal Buddha of the monastery is carved with marble in Mon style, so it is also called "Wat Mon" (Mon Temple).

**Wat Phal Lom** is well-known for the magnificent bot (ordination hall) in the Ayutthaya style. Some parts have been changed due to renovation. Behind the bot, there is a chedi in Mon style.

**Wat Sao Thong Thong** houses an old Ayutthaya style chedi and was the first secondary school in Pak Kret.

Besides, There are many other interesting ancient monasteries most of which were constructed in the Mon and the Ayutthaya styles.

#### **Trip along Khlong Bangkok Noi - Khlong Bang Yai**

A boat service is operated during 6.30 a.m.-11.00 p.m. The boats depart from Tha Chang every half an hour until 11.00 a.m. They leave the pier when there are enough passengers. The boat fare is 30 Baht per person. It takes 50 minutes to Bang Yai, a district in Nonthaburi.

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Nowadays, even though Bangkok has become a modern city, the Chao Phraya River as well as the canals is still charming for whoever wishes to seek the peaceful atmosphere amidst bustling Bangkok.

#### **Attractions along Khlong Bangkok Noi are as follows :**

**The Royal Barge National Museum** exhibits royal barges and their ornaments used for waterborne state ceremonies which have been held occasionally since the Sukhothai period. During the Ayutthaya period, a procession was held for the royal Kathin ceremony at the end of the rainy season in order to carry the kings to their royal monasteries to offer robes and other monastic paraphernalia to the monks. The museum is open everyday during 9.00 a.m. - 5.00 p.m., close on 31 st December - 1<sup>st</sup> January. : Admission fee is 30 Baht.

**Wat Suwannaram** is a big royal monastery constructed during the reign of King Rama I and was subsequently renovated during the reign of King Rama III. Inside the bot, there are murals depicting the jataka, deities and the Buddha image in Subduing Mara Posture. These works of art of the early Rattanakosin period (19<sup>th</sup> century) are considered as the best surviving mural painting in Bangkok.

**Wat Si Sudaram or Wat Chi Pakhao** was built during the Ayutthaya period and was renovated by King Rama I. The temple houses some interesting buildings including Tarn Nak Daeng (a pavilion). Sala Kan Parian (a sermon hall), and the residence of Sunthon Phu (the greatest poet of the Rattanakosin period). Moreover, visitors can enjoy feeding a number of freshwater fish here.

**Wat Chalo** is assumed to have been constructed during the Sukhothai period as some Buddha images in Sukhothai style were found in front of the bot.

**Wat Pho Bang O** is a monastery constructed during the reign of King Rama III. The top of the bot was made of wood; mural painting inside the bot was made during the existence of the Nonthaburi school of painting.

**Wat Bang Ol Chang** houses a 200-year-old Buddha sole, which was found by Phra Khru Nawa Kam Koson (the first abbot of this monastery) while traveling in Phitsanuloke province during 1986 A.D.



**Wat Kaeo Fa** is an ancient temple located in an open area next to Khlong Bangkok Noi. According to archaeologists, many buildings and art objects here were constructed in the Ayutthaya style; for example; the Ubosot, the Buddha image, the boundary stones, the boundary wall, the chedi behind the bot and the chedi with 12 cornered indented pillar. The monastery later was renovated during the Rattanakosin period.

**Wat Prasat** was built during the Late Ayutthaya period. The monastery is well-known for its well-preserved mural painting made by artisans of the Nonthaburi School, and the gable made of carved timber. Visitors who come along by boat have to walk about 2 kilometers through orchards from the pier.

**Wat Amphawan** was constructed during the Late Ayutthaya period. This temple houses Ho Trai (a hall for keeping scriptures) which is situated in the middle of a pond. The building was made of wood in magnificent Thai style.

### Tour guideline for trip along klong Bangkoknoi

Trip along Klong Bangkoknoi Program exclusively on Saturday and Sunday (30 persons)	
09.00 AM	Arrive Bangkoknoi Village have breakfast and snacks.
09.30 AM	Take a boat trip by express boat along with our tour guides throughout the trip.
09.40 AM	Arrive Bangkoknoi railway station - - begin with an exploration of "Thonburi Train Garage" and "Amarintraram Temple" to make merit to the Buddha image "Luang Poh Bosenoi" which was amazingly saved from allied bombing during the World War II.
10.00 AM	Leave Bangkoknoi railway station and proceed further by boat to Royal Barge National Museum.
10.10 AM	<p>Arrive The Royal Barge National Museum where exhibits royal barges and their ornaments used for waterborne state ceremonies which have been held occasionally since the Sukhothai period. Among them include Suphannahongsa Teak Mansion Royal Barge, Ananta Nakaratch Teak Mansion Royal Barge, Anek Chart Phuchong Teak Mansion Royal Barge, etc. During the Ayutthaya period a procession was held for the royal Kathin ceremony at the end of the rainy season in order to carry the kings to their royal monasteries to offer robes and other monastic paraphernalia to the monks.</p> <div data-bbox="624 1198 916 1435" data-label="Image"> </div> <div data-bbox="967 1198 1260 1435" data-label="Image"> </div>
10.30 AM	Leave Royal Barge National Museum and take a boat trip to "Bangkoknoi Suverior Center "
10.40 AM	<p>Arrive " Bangkoknoi Souvenir Center" and explore "Bamboo Community" to experience their specialized making method of polished stone bowl. The community is famous for its polished stone bowl and it is the last source of "Suwannaram Ratchaworawihan Temple".</p> <div data-bbox="601 1794 892 1986" data-label="Image"> </div> <div data-bbox="962 1794 1268 1986" data-label="Image"> </div>



11.15 AM	<p>Arrive at "Sri Sudaram Temple" or "Chee Pa Khao Temple" to pay respect to the largest Buddha image in Thailand "Somdej Praputthajarn Toh" and "Chao Mae Kuan Im". The temple was built during the Ayutthaya period and was renovated by King Rama I. The temple houses some interesting buildings including the residence of Soonthorn Phu (the greatest poet of the Rattanakosin period). Moreover, visitors can enjoy feeding a number of freshwater fish here and exploring the residence of Sunthon Phu.</p> <div style="display: flex; justify-content: space-around; align-items: center;">   </div>
11.45 AM	Leave Sri Sudaram Temple and take a boat trip return to Bangkoknoi Village Restaurant to have lunch.
12.00 AM	Arrive "Bangkoknoi Village Restaurant" , enjoy lunch together (buffet )and let's relax.
13.30 PM	Take a boat trip to Taling Chan Floating Market and enjoy captivating Thai life by the riverside along the way.
14.00 PM	Arrive at "Taling Chan Floating Market" - enjoy exploring and shopping.
15.30 PM	Leave Taling Chan Floating Market to "Chang Lek Temple".
16.00 PM	Arrive at "Chang Lek Temple" to feed fish and relax.
16.20 PM	Leave "Chang lek Temple",take a boat trip return to Bangkoknoi Village.
17.00 PM	Have snacks at Bangkoknoi Village, go home with memorable experience. Bon Voyage.

**Table 60:** Trip along Klong Bangkoknoi ( 1 Day Tour )



**Plate 11:** wats and community along klong Bangkoknoi

**Tour guideline for Bangkoknoi Village' The old route from Chao Phraya River '**

<b>SIGHT SEEING KLONG BANGKOKNOI ' The old route from Chao Phraya River '</b>	
08.30am.	Meeting at Royal City Hotel's pier.
08.45am.	Departing from Royal City Hotel to Bangkoknoi Canal.
09.45am.	Stop at Bangkoknoi Trail Station.
10.00 am	Departing from Trail Station.
10.15 am.	Arrive to the Royal Barge Museum.
10.30 am.	Departing from The Royal Barge Museum to Suwananram Temple.
10.45 am.	Arrive at Suwannaram Temple and enjoy feeding Fishes from canal.
11.00 am.	Destination to Bangkoknoi Village.
11.10 am.	<p>Arrive to Bangkoknoi Village.</p> <p>Bangkoknoi Village, Exploring the Thai Cultures</p> <p>Monday : Traditional of Thai Dancing, Boxing, and Waving of Thai Silk.</p> <p>Tuesday : Teaching ranking garland, Making flower from paper, and Thai cooking.</p> <p>Wednesday : Teaching, Thai cooking, Making old style Basket and other from natural reused</p> <p>and waving of Thai silk.</p> <p>Thursday : Traditional of Thai dancing , and Thai Cooking</p> <p>Friday : Thai boxing show, making flower from paper</p>
	 
12.15pm.	Enjoy lunch at Bangkoknoi Village Restaurant
13.00pm	Departing from Bangkoknoi Village to The Royal City hotel
14.00pm.	Arrive to Royal City Hotel.

**' Table 22: Sight Seeing Klong Bangkoknoi' The old route from Chao Praya River**

### Tour guideline for Baangkoknoi Village Thai cooking Class

<b>Bangkoknoi Village Thai Cooking Class</b> <b>Get started with Thai Cooking</b>	
10.30 am.	Meet at Bangkoknoi Village Restaurant
10.45 am	Prepare all ingredients and get start with Thai Cooking class.
	Menu For Monday. 1. TOM YUM KUNG / Sour and Spicy Prawn Soup 2. YUM NUA / Spicy Thai Beef Salad 3. KAW PAT POU SAI SUB-PA ROD / Crab Meat Fried Rice with Pineapple 4. MUN CHUAM / Potatoes Boiled in Syrup
	Menu For Tuesday. 1. TOM KHA KAI / Spicy Chicken Soup with Herbs and Coconut Milk 2. PAD PREW WAN MHOO / Sweet and Sour Pork 3. POR PAI TORD / Spring Rolls 4. SANG-KHA-YA-FAK-THONG / Thai Custard in Pumpkin
	Menu For Wednesday. 1. KANG KEAW WAN KAI / Chicken Green Curry 2. PLA KRA PONG KORD KROB / Deep Fat Fried Sea Perch 3. KRA THONG TONG / Crispy Flour Cracker with Minced Pork 4. BUA LOI PHUAK / Taro Balls in Coconut Cream
	Menu For Thursday. 1.ALL VARIOUS KIND OF NOODLES 2.SOUP NOODLES 3.STIR FRIED NOODLES 4.KROW KAK TORD 5.Deep Fried Banana Thai Style
	Menu For Friday. 1. LARB MHOO / Country Style Spicy Minced Pork Salad 2. KEANG JUET KAI SAI PK KARD KHOW / Clear Chicken Soup with White Cabbage 3. PLA KAO RAD PRIK / Fried Grouper with Chili Dressing 4. FHOI THONG / Thai Sweet Dessert made from eggs.

**Table 23:** Bangkoknoi Village Thai Cooking Class

## **Appendix B**

### **Ko Rattanakosin Walking Tour**

## Appendix B

### Ko Rattanakosin Walking Tour



**Figure 218:** Ko Ratanakosin walking map for tourist who want to visit the main attraction sites within the inner Ratanakosin Island.

When King Rama I decided to move the capital to Bangkok, he had a series of defensive canals dug to protect the eastern approach to the city, effectively turning the core of the royal city into an island, called *Ratanakosin*. All of the government functions were originally operated from buildings and compounds located on Ratanakosin Island.

Most tourists will visit the Grand Palace at the center of the island, and usually Wat Po as well. However, there's a lot more of interest than just these two sights. This walking tour is designed to take you through some of these other sights. You can combine this tour with a visit to Wat Po or the Grand Palace, but either one of those is a half-day trip in itself, so it might be a little too much to do in one go.

To start, take the Chaophraya Tourist Boat to the Thien Pier. If you'd rather not take the boat, you can take a taxi or public bus to Wat Po. In either case walk east (away from the river) to the large intersection. Cross the street to Saranrom Park.

The park was originally part of a palace. It was built by Rama IV in 1866. He planned to use it after he abdicated but he died before it was completed. Rama V gave the palace to his sons, including the crown prince, who stayed there before becoming king. The basic layout of the park today is as it was designed by Rama IV

Exit the park on the east side, and you'll be facing Lord Canal. Crossing the canal will bring you to Wat Ratchabophit. The temple's unique design has the large wiharn and ubosot linked by a circular courtyard. In most Thai temples, the ubosot sits on its own in a square courtyard. In the center of Wat Ratchabophit's courtyard, between the ubosot and the wiharn, is a large gilded chedi containing a seated Lopburi-style Buddha image.

After visiting the temple, if you re-cross the canal using the footbridge at the north end of the temple, you'll find on the opposite side a gilded statue of a pig. The story is that the footbridge was built by one of the wives of King Rama V. For many years the bridge had no name, but since the lady was born in the year of the pig, the bridge became known by that name. The statue was erected later in her honor.

Cross the street next to the Golden Pig, and take the next side street just a short distance further north. On the left side of the street is Wat Ratchapradit. This small crowded temple was started by Rama IV. The temple is finished mostly in small grey marble tiles laid out to form a sort of checkerboard pattern. One of the most interesting features are two prangs in the style of Angkor Thom in Cambodia.

Turn left upon leaving the temple and continue down to the end of the road. You'll once again be facing the outer wall of the Grand Palace across Sanamchai Road. Turn right to walk northward towards the Ministry of Defense. On your right is the original Saranarom Palace building, now the foreign ministry, while across the road on your left you'll see a large balcony in the wall of the Grand Palace.

In the early days of Bangkok, the Grand Palace was essentially a self-contained city. It had its own wells and gardens, and all the functions of state were housed within the walls. There was no reason for the king to leave the palace at all. Naturally, there was a need for the king to show himself from time to time, and that is the function this balcony served

Further up the street is the Ministry of Defense building. Arranged on the front lawn of the building is a collection of cannons from Thai history. Its curious to note, as more than one guidebook does, that most of the cannons are aimed at the Grand Palace.

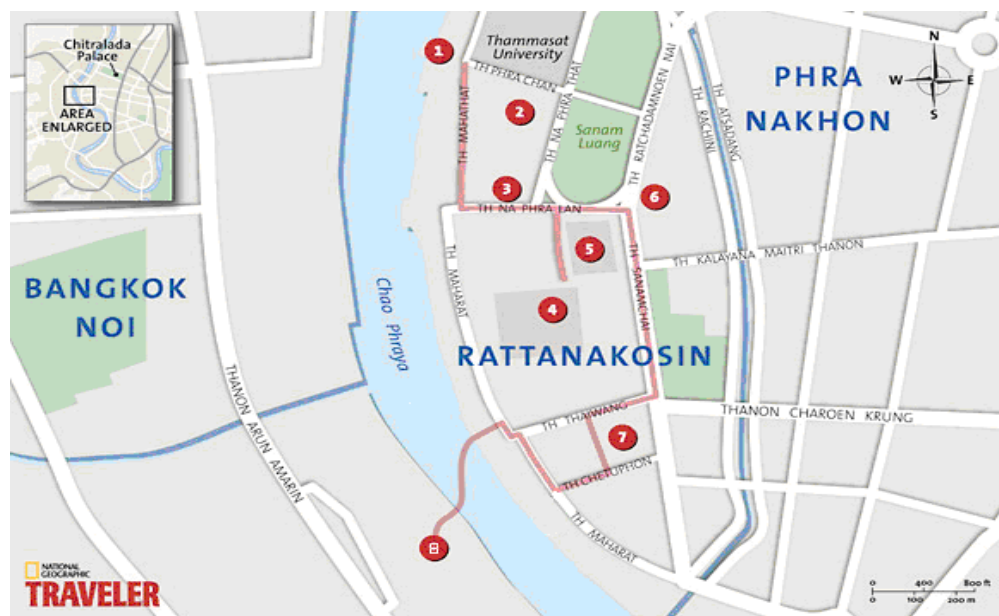
Next to the Ministry of Defense is Bangkok's City Pillar shrine. The pillar was driven into the ground on the auspicious time and date of 6:45 a.m. on the 21st of April in 1782, the official date of Bangkok's founding.

Across the street from the City Pillar is the large open space of Sanam Luang. These parade grounds are the site of many important ceremonies and celebrations. Between late February and April, the grounds are also the main place to see traditional Thai kite fights.

Cross Sanam Luang, at about the mid-point along the side, a shady street (Prachan Road) leads away from the park beside Wat Mahathat. On most days, the street is lined with amulet sellers offering special protection to those that need it. The street turns left to parallel the river and becomes Mahathat Road. The entrance to Wat Mahathat is a short way down this street.

Founded in the 18<sup>th</sup> century, the temple pre-dates the founding of Bangkok, but was considerably altered after one of its monks, the young Prince Mongkut, later became King Rama IV of Thailand.

After exiting the temple, continuing on down the road will bring you to Chang Pier, where you can catch the Chaophraya Tourist Boat.



**Figure 219:** Ko rattanakosin walking tour main attraction.



**Figure 220:** 1)Tha Phra Chan (“*tha*” means “pier”) at the western edge of Thammasat University to begin this walking tour.



**Figure 221:** 2)Wat Mahathat,



**Figure 222:** 3)Silpakorn University, which is open to visitors and holds regular exhibitions.



**Figure 223:** 4) The Grand Palace



**Figure 224:** 5) Wat Phra Kaew (Temple of the Emerald Buddha). The sacred Emerald Buddha (actually made of a type of jade) is housed in a fantastic complex that is the spiritual center of Thai Buddhism.



**Figure 225:** 6) City Pillar Shrine, erected by Rama 1 in 1782 to mark the founding of the new capital.



**Figure 226:** 7) Wat Pho. Bangkok's oldest and largest wat, it is most famous for housing the 50-yard-long (46-meter-long), 16-yard-high (15-meter-high) gold-colored Reclining Buddha, one of Bangkok's must-see sights.



**Figure 227: 8) Wat Arun (Temple of the Dawn)**

## **Appendix C**

### **Life of a temple boy**

## **Appendix C**

### **Life of a temple boy**

Lift for a temple boy in the countryside is very interesting. Early in the Morning before daybreak, he must prepare the black-bowl or alms bowl and a food carrier for the monks. Then, when the monks are ready for alms collecting in the village, he will have to carry food for the monks. Everyday he will follow the monks who go for alms-collecting 2-3 kilometers away from the temple. Many times he has to run for safety when he encounters fierce dogs.

Usually alms-collecting will be divided into several routes especially in a temple where there are a large number of monks and novices. On some, routes, only one boy is enough to assist monks while some routes may need two or more temple boys. This depends on the quantity of food offered by lay people. Usually most Buddhists prefer to make merit on Buddhist holidays (Wan Phra) or on auspicious occasion such as New Year Day. Thus, on these occasions food and other necessity items will be offered to monks and novices in large quantity.

Upon returning to the temple, the temple boys will prepare food for monks and novices immediately. As a religious rule, monks are not allowed to eat food unless it is presented by a lay man (or Praken in Thai), except water and the like. After the monks finished their meals, temple boys will keep some food for monks and novices for their second meal which must take place before midday, but some monks who are strict to the Buddhist precepts may choose to eat only one meal. Then temple boys will eat their left-over as it is considered to be a sin for lay people to eat before monks or novices. After midday, food is not followed except liquids such water, soft drink or pasteurized milk etc.

Since monks and novices wear similar robes and are possibly the same age, it sometimes becomes difficult to identify them from their appearance. However, there are many differences between the two, namely; while monks Preserver 227 precepts, novices preserve only 10 precepts. Novices are not eligible to perform certain important ceremonies e.g. ordination and while taking part in the important ceremonies monks have to wear Sanghati (or the outer robe to be hung on their shoulder).

A temple boy will undertake work similar to that of a housemaid, but he will not get paid by the monk. On the contrary, his duty is done in exchange for merit, free food and accommodation. To be frank, the life of a temple boy is not easy as it seems to be especially in the village temple as the nearby villagers are mostly poor farmers. Food is offered to monks and novices in a rather limited quantity. As a result, it is quite common for little food to be left for the temple boys.

People may ask why many boys (girls are not allowed) become temple boys or Dek Wat in Thai. This is because their parents are mostly poor farmers who find it better to send their sons to stay with monks in the temple where they can get free food and accommodation and by way of doing work for monks and novices they will also get merit in return. However, in some cases the boys are from a well-to-do family, but their parents want them to stay in a temple which usually has a school in its compound. At the same time, if they stay with the monks, they will become good boys as monks usually give them moral instructions and train them to be disciplined and be good Buddhists.

Many people who hold high positions in the public and private sectors are the former temple boys. This indicates that life in the temple is of worth as boys can grow up in ethical surroundings. They can absorb religious teaching which tells everybody to do good, to abstain from bad actions and to purify his own mind.

## **Appendix D**

### **Thai Buddhist Character Analysis**

## Appendix D

### Thai Buddhist Character Analysis

#### Thai Buddhist Character Analysis

Another aspect of the cultural complex of Thai religious belief is the existence of a belief in a kind of “soul stuff” in Thailand and other Southeast countries in the presence of Theravada Buddhism. If seen solely in terms of canonical Buddhism the belief in a “soul” appears contradictory. However, when viewed in the complex of Thai religiosity it becomes a part of a unique kind of syncretism that does not appear contradictory in the context of indigenous Buddhism.

Freudian notion of character – the id, ego, and superego – are not as universal as many Westerners may assume. While some Western Buddhists have tried to apply the term ego, and describe various practices in terms of Freudian psychology, we could argue that there is no ego at all, or that there is no getting rid of the ego; it is impermanent but here to stay. We do not want to get into these various arguments here, Rather we would but here to stay. We do not want to get into these various arguments. Here rather we would like to introduce you to some of the different parts of Thai character that have been influenced by Buddhist concepts.

There are a number of Thai character components. The two that have been referred to as the “soul” will be mentioned first and three other terms often used to describe a person’s character will follow. While these terms are listed in separate Categories here – that is, divide into aspects of the person treated as a soul and the descriptions of character – there remains a great deal of overlap. And, naturally, in various regions of the country these notions are used differently and remain in flux:

There are two components often associated with a soul:

**Khwan** – This term has been defined variously as soul stuff (Phillips 1965: 34) The essence of life (Ilge-Heinze 1982: 17), the soul element (Kirsch 1977: 255), and spirit essence or soul (Tambiah 1970: 57). This component is often associated with thirty-two different parts of the body and works as an aggregating force for them. This personal component can be lost in crucial situations-birth, life-threatens, or rites of passage. Khwan loss can be life threatening. In order to avert such a threat, the khwan can be ritualistically called back. Most often its most important role relates to maintaining the physical and psychological integrity of the person while he is alive.

After death the fate of the khwan is of little importance; at that point the fate of the winyan is most significant.

**Winyan** (Pali, vinnana; consciousness) – According to its Pali meaning this term refers to consciousness, the only aspect of the person that passes over to the next life and then, according to Buddhism, this element of being has no personal attributes attached to it. Anuman (1968: 204) calls winyan the “modern Thai word for soul,” having obtained it after “adopt[ing] Buddhism of the Southern [Theravadan] School” (also see Inge-Heinze 1977:337). Yet the belief in this element is different from Khwan and does not have the elaborate rapture attached to it that khwan does. Primarily the focus of interest in winyan relates to contacting the spirits (that is, winyan of the dead; it is the element of the human being that can “hang around” after one is deceased and either haunt people or, if contact is made, can be a source of valuable information. While khwan is of little concern after a person dies, contacting or righting the fate of a person’s winyan after death is of utmost concern. The powers are attributed to some miracle-working monks (phra aphinihan) and lay mediums often include their ability to contact the spirits of the dead. That is, a holy man can increase his holiness by many times if he is able to get in touch with the winyan of great holy teachers (achan) before him. A leader of one religious movement with an ecumenical bent claimed to have been in touch with the spirits of Jesus, Mohammed, Napoleon, Nehru, and Gandhi, in addition to many Thai holy men.

Essentially, there are three aspects or descriptions of character:

**Sandan** (Pali, Santana; continuity of subliminal consciousness) – This term is mentioned first because it can be related to both nature (genetics) and nurture (upbringing). According to its Pali roots, this concept tends to mean the ever-moving, ever-flowing panorama or continuity of successive mental states; in more common Thai usage it is held to be the intrinsic or inherent qualities of character, inborn traits, or innate character (even lineage, though rare). There is a Thai aphorism that says, sandon khut dai,- sandan khut mai dai ( a sandbar can be dug away, but innate characteristics cannot be dug out).

The term sandan has a very strong pejorative meaning; not only does it refer to innate habits or characteristics, but these are held to be very bad characteristics. Also, sandan can be acquired through the milieu of a person’s upbringing. In other words – to use an example often mentioned when referring to sandan – a woman can have a tendency towards prostitution because her mother worked as a prostitute, or she could be forced to live in a situation exposing her to the “world’s older profession” and that this in turn could give her the sandan associated with this kind of lifestyle.

Once again, the folk beliefs relating to the “nature” aspects of sandan are not in line with normative Buddhist thinking on the matter of personality change and self-

Improvement; if people cannot “dig out” their sandan, they will find it difficult to make progress along the Buddhist path. If there is a Thai notion similar to the Greek “flawed character,” this is it. When certain people behave out of line (or even “out of character,” often meaning outside the bounds of the required action in a given context), their sandan will often be deemed the cause. The implied difficulty of changing sandan will often be deemed the cause. The implied difficulty of changing sandan in this life (suggesting that births are required to change these traits) can be seen as further evidence that the common Thai outlook regarding salvation is that it is a “long haul” one that must be progressively carried out over the course of several lifetimes. Furthermore, this notion stands as a distinguishing characteristic of the common view of Theravada Buddhism that contrasts with certain aspects of Mahayana Buddhism, or the Northern School of Buddhism stressing “sudden enlightenment.”

**Nisai** (Pail, nissaya, that on which anything depends; often used in a material sense referring to the necessities of a monk, but nissayacariya can also be a teacher on whom one can depend) – this term has changed from the more specific Pail meaning to a broader definition meaning characteristics or habits. Nissai is used in a neutral way with the terms good (di) or bad (mai di) accompanying it for qualification. Nisai is used more often than the term bukkhalik or bukkhlikaphap to refer to character or personality. When a person’s qualifications are stated, they are often put in terms of his or her nisai. For most Thai, the proper presentation of nisai is as important as other accomplishments; or to put this another way, one’s accomplishments may be overlooked or overshadowed by bad nisai. In this sense, a link can be made with the original sense of the Pail term: in Thai society, the success of a person’s movement and interaction very much depends on the quality of that person’s nisai. This is in stark contrast to the leeway afforded (or perhaps even expectations held for) Western geniuses to be outrageous or eccentric and carouse outside of the normal realm of behavior, manner, or even sanity. A considerable portion of the biographies now included in Thai cremation volumes testify to the nisai of the deceased.

**Chai or Chit-chai** – This term refers to the heart or mind and is often used interchangeably. Most often a person’s nisai will be described in terms of the character of his chai, hence the large number of “chai” words used to describe people’s dispositions: good-natured (chai di), evil or literally ‘black-hearted’ (chai dam), generous (chai kwang), stingy (chai khap), and on. There is some belief that chai also refers to the essence of life, the breath (hai-chai). Anuman Rafadhon (1968:212) has pointed out that being frightened is often to say chat hai-chai kwam (the heart is (temporarily) lost and has “flipped over”). (While the description of chai-hai above is similar to the description of khwan loss, Chai-hai is far less serious than the loss of

the khwan; of a more common description of a feeling and is not ground for a ritual to rectify that person's condition.)

The term "soul" is perhaps mainly a Western notion. In the case of the Thai people, the terms associated with soul deal with enduring notions of self but with some significant differences from Western concepts. The khwan, as stated above, relates primarily to this life and is much less personal than the Western notion of soul; paying attention to its loss can be more immediate danger than the "loss of soul" often referred to in the West. If there is a notion of soul more akin to that of western notion, it is winyan. For it is winyan that carries the karmic fruits of a person's deeds; and so is winyan of more concern after a person has died and is awaiting rebirth. Therefore, while we may generally refer to these concepts as : "soul," neither matches nor encompasses the typical western perceptions.

Furthermore while a person's character or "face" is usually stated in terms of nisai first and then the other aspects of personality, it becomes clear that when considering the elements of Thai personality listed above khwan serves as the aggregating force. In other words no matter how good (nasil di or chai di) a person may be, if his khwan is lost or unsettled, the person is not balanced and is in a precarious state ( whether it is immediately apparent or not).

Sandan, nisai, and chit-chai are usually used to describe or judge the quality of the character of a person, whereas while one is alive, khwan stands as the integrating element of Thai personhood. While translated in various ways, the khwan is usually defined as a kind of soul or guardian spirit that is part of an extremely ephemeral essence (Tambiah 1970: 58). The khwan can become unsettled leave the body, and require "calling back" (Reak khwan).

There are a number of other situations in which a person can lose track of his khwan as well. If a person falls suddenly or is in an accident and experiences shock, this may be sufficient grounds khwan loss. If a person is frightened by someone, his khwan might be lost (hai) or escape ( ni ) , presumably because he did not have his wits about him is touched by a man before she is willing. The shock of her sensation and the sudden arising of other feelings can be so overwhelming that her khwan may seek flight .In these latter examples. Shock or confusion results in diffusion; and diffusion must be repaired.

The notion of the khwan, therefore, is a way of objectifying a feeling or sensation – usually of uneasiness - and caring for it or repairing it. Viewed this way,

the notion of khwan is not so much an objectification of a metaphysical notion, as Tambiah (1970:243) has put it, but rather the objectification of the subjective.

Furthermore, other aspects of Thai psychology can even be traced to Buddhist roots; for example, *arom* or mood (*pail*, *arammana*). The Thai word for mood can be traced to the Buddhist notion of mind-object. A person's mood is determined by clinging to a mind-object, or a mood is sustained by the nature of the tinder (*Chue*) of the fire of the mind. Redirecting the object of one's attention, refocusing one's mind is a means to a better state of mental health. When someone is depressed (or even contemplating suicide) the Thai people often say. "khit san" think of the short-term, do not go too far out.

We will be adding more on Thai psychology in the near future...

#### A Calendar of Buddhist Observations

Visakha Puja – Three events in Lord Buddha's life are believed to have occurred on the same day: birth, enlightenment, passing away. This is therefore, one of the most important events in the Buddhist calendar. This celebration falls on the full moon of the sixth of the lunar year (near the middle of May). This day's events might include special lectures and sermons and nowadays, special television show. Candle processions (*vian thian*) around the main hall at many temples are also a prominent part of this observation.

Magha Puja – On this day, it is believed that a large group of enlightened monks spontaneously gathered to pay respect and hear the words of Lord Buddha. This event comes on the full moon of the third lunar month (February).

Asalha (Asalaha in Thai) Bucha – This event celebrates the preaching of a sermon to followers of Lord Buddha after they had attained enlightenment. The title of this sermon was setting the Wheel of the Dhamma in Motion (*Dhammacakkappavattana Sutta*), and it is often referred to as the discourse on the middle Way, the avoiding of extremes. This event is also taken the establishment of the religion and the third gem, the Sangha. It falls on the full moon of the eighth lunar month (July).

Khao Phansa (Entering the "Rainy Season Retreat") – This is the beginning of so called Buddhist Lent, a time when all ordination must be associated with a particular temple and make a period of staying. According to Thai tradition, this is the opportunity for young people to be ordained for at least a three-month period. During this time of retreat, ordination seize the opportunity spend a bit more quality time studying, writing, or meditating. In general, it is a more intensive time of focus. This is also a time for the emergence of young, budding rice plants; and one of the functions of these practices is to protect the new sprout from any inadvertent

wandering feet. This event falls on the first day after full moon of the eighth lunar month (July).

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