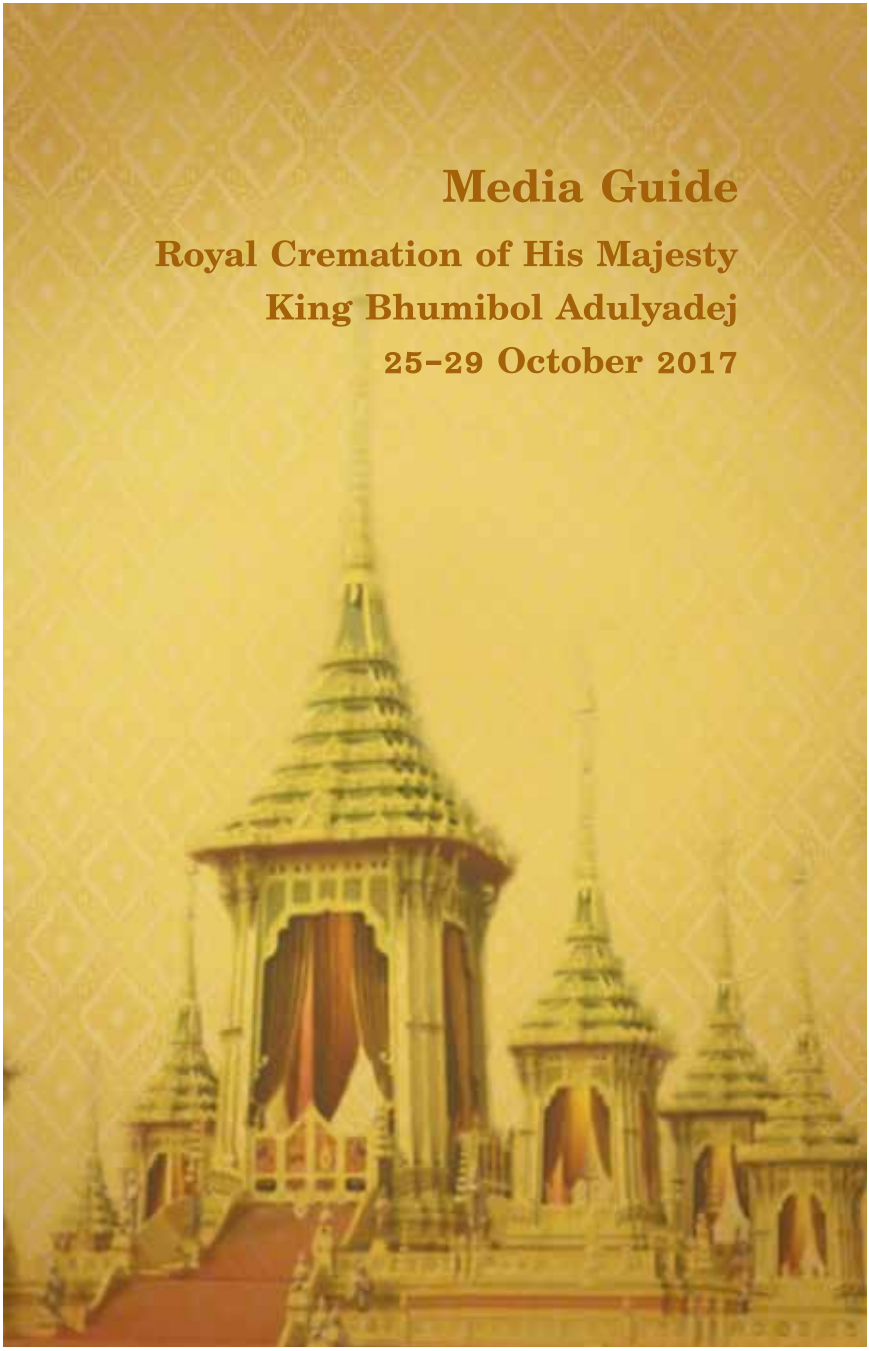
Media Guide

Royal Cremation of His Majesty King Bhumibol Adulyadej

25–29 October 2017



Foreword

His Majesty King Bhumibol Adulyadej passed away peacefully at 15.52 hr on 13 October 2016 at the age of 89, in the 70th year of his reign.

The passing of His Majesty King Bhumibol was one of the greatest losses in the lifetime of the Thai people, as well as a loss to the world community. His Majesty's numerous activities and development projects throughout his reign reflected his gracious benevolence, wide-ranging talents, and determination to reign with righteousness for the benefit and happiness of his people. He tirelessly devoted himself to improving the standard of living of the Thai people for sustainable development. His life-long dedication was recognized internationally and received worldwide acclaim.

The Committee on Public Relations for the Royal Cremation of His Majesty King Bhumibol Adulyadej has published this media guide to provide important basic information needed for media operations, such as His Majesty's life and work, ancient court traditions concerning royal cremation ceremonies, the schedule for the Royal Cremation Ceremony on 25-29 October 2017, the moving of the Royal Urn to the Royal Crematorium at Sanam Luang for the Royal Cremation, and the transfer of the

Royal Relics and Royal Ashes to the Grand Palace, all of which are carried out in accordance with age-old traditions, handed down from generation to generation as part of the national cultural heritage.

This media guide also gives details about site preparations for media operations, and various facilities and services provided within the Main Press Center and International Broadcast Center, on the historic occasion of paying a final tribute and farewell to His Majesty King Bhumibol Adulyadej.

The Committee on Public Relations for the Royal Cremation of His Majesty King Bhumibol Adulyadej

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“We shall reign with righteousness for the benefit and happiness of the Siamese people.”

The Oath of Accession pronounced by His Majesty King Bhumibol Adulyadej at the Royal Coronation Ceremony in the Grand Palace on 5 May 1950

Life and Work

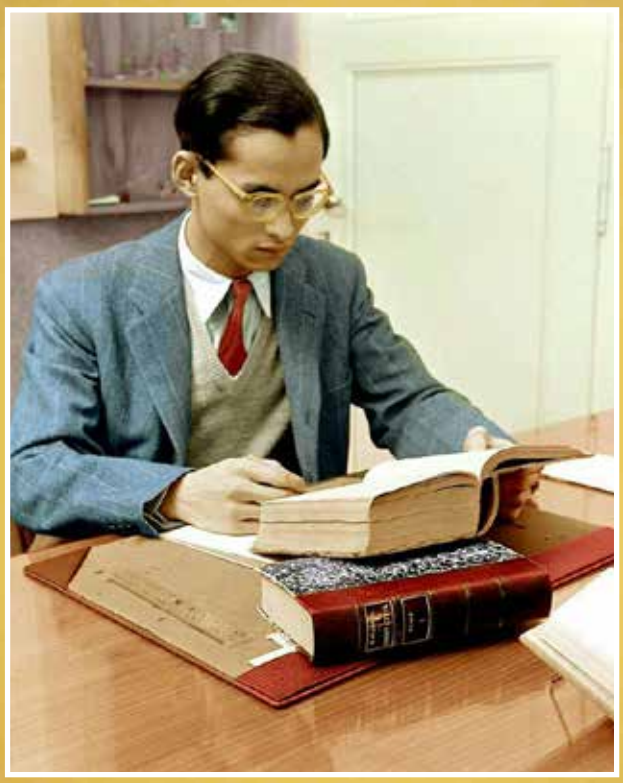
Life and Work

Early Life

His Majesty King Bhumibol Adulyadej was born at Mount Auburn Hospital in Cambridge, Massachusetts, United States of America, on Monday, 5 December 1927, as His Highness Prince Bhumibol Adulyadej. He was the third and youngest child of His Royal Highness Prince Mahidol of Songkla and his consort, Mom Sangwan Mahidol, who was later installed as Her Royal Highness Princess Srinagarindra Boromrajajonani. Prince Mahidol of Songkla was a son of King Chulalongkorn (Rama V) and Queen Sri Savarindira (Savang Vadhana). The name "Bhumibol Adulyadej" was given by King Prajadhipok (Rama VII), meaning "Strength of the Land: Incomparable Power."

His Majesty King Bhumibol Adulyadej's elder sister, Her Royal Highness Princess Galyani Vadhana Krom Luang Naradhiwas Rajanagarindra, was born on 6 May 1923 in London, England, and his elder brother, King Ananda Mahidol, was born on 20 September 1925 in Heidelberg, Germany.

When His Majesty King Bhumibol Adulyadej was born, his father was studying medicine in the United States. Prince Mahidol returned to Thailand with his family in 1928, after receiving the degree of Doctor of Medicine (M.D., cum laude) from Harvard Medical School. The family stayed at Srapatum Palace, while Prince Mahidol pursued his wish of personally helping the sick and the bereaved as a



resident doctor at McCormick Hospital in Chiang Mai. After only about one year in Thailand, he passed away of kidney disease on 24 September 1929 and was survived by his consort, who was 29 years old, and three young children. Prince Bhumibol Adulyadej was then less than two years of age.

Education

When he was five, Prince Bhumibol Adulyadej enrolled in Mater Dei School in Bangkok. In 1933, his mother took her family to Lausanne, Switzerland, where Prince Bhumibol Adulyadej studied French, German, and English at Miremont School. He later attended a secondary boarding school called Ecole Nouvelle de la Suisse Romande, Chailly-sur-Lausanne, as a day student, before moving to the Gymnase Classique Cantonal of Lausanne, from where he received his Bachelier ès Lettres diploma. He then chose to enter Lausanne University to study science. Prince Bhumibol Adulyadej had a relatively ordinary youth, displaying notable talents both in music and engineering, and obtaining fluency in three European languages: French, German, and English.

Accession to the Throne

Prince Ananda Mahidol ascended the throne as King Rama VIII in 1935 after King Prajadhipok abdicated, and his younger brother, Prince Bhumibol Adulyadej, was installed as the Royal Brother.

King Ananda Mahidol came back for a brief visit to Thailand in 1938, accompanied by the Royal Brother. They both returned to Switzerland, where they stayed until 1945. Unfortunately, during his second visit to Thailand, King Ananda Mahidol passed away on 9 June 1946. The government invited Prince Bhumibol Adulyadej, who was then 18 years old, to ascend the throne as the ninth monarch of the Royal House of Chakri. When His Majesty King Bhumibol Adulyadej returned to Switzerland in August 1946 to resume his studies at Lausanne University, he decided to change his subject from science to political science and law to equip him for the role of a reigning monarch.

Royal Engagement and Wedding

While His Majesty King Bhumibol Adulyadej was studying in Switzerland, he met Mom Rajawongse (M.R.) Sirikit Kitiyakara, daughter of His Serene Highness Prince Nakkhatra Mangala Kitiyakara (Prince Chandaburi Suranath), the Thai Ambassador to France, and Mom Luang Bua Kitiyakara. M.R. Sirikit was in Paris studying music and French. They were engaged in a private ceremony on 19 July 1949 in Lausanne. Later, a very special function took place at the Royal Thai Embassy in London, marking the 17th birthday of M.R. Sirikit on 12 August 1949, when the royal engagement was announced.

After His Majesty King Bhumibol Adulyadej and his fiancée returned to Thailand, His Majesty had the Royal Wedding Ceremony arranged at Srapatum Palace on 28 April 1950. The ceremony was presided over by Queen Sri Savarindira, the Royal Grandmother, in accordance with ancient court tradition. The marriage of His Majesty and M.R. Sirikit was registered in accordance with the law, followed by a dinner for close friends and relatives.

Royal Coronation

Four years after His Majesty actually assumed his kingship on 9 June 1946, he had the Royal Coronation Ceremony performed at Baisal Daksin Throne Hall in the Grand Palace on 5 May 1950. At the traditional coronation ceremony, he placed the gold crown on his own head, and then he uttered his first proclamation for his subjects: *"We shall reign with righteousness for the benefit and happiness of the Siamese people."* On his coronation day, His Majesty King Bhumibol Adulyadej elevated his consort to the highest rank and conferred on her the title "Her Majesty Queen Sirikit." After the Royal Coronation Ceremony, His Majesty went back to Switzerland for another period of study and came back to Thailand in 1951.

Royal Children

Their Majesties King Bhumibol Adulyadej and Queen Sirikit have four royal children:

1. Princess Ubol Ratana was born in Lausanne, Switzerland, on 5 April 1951. She graduated with a Bachelor of Science in Bio-chemistry from the Massachusetts Institute of Technology in the United States of America;

2. His Majesty King Maha Vajiralongkorn Bodindradebayavarangkun was born at Ambara Villa, Dusit Palace, on 28 July 1952. He graduated from the Royal Military College, Duntroon, Australia;

3. Her Royal Highness Princess Maha Chakri Sirindhorn was born at Ambara Villa, Dusit Palace, on 2 April 1955. She received her Bachelor of Arts degree from Chulalongkorn University, where she majored in History. Her Royal Highness obtained Master's degrees from Chulalongkorn University, majoring in Oriental Languages, and from Silpakorn University, majoring in Oriental Epigraphy. She also holds a doctorate in Development Education from Srinakharinwirot University;

4. Her Royal Highness Princess Chulabhorn was born at Ambara Villa, Dusit Palace, on 4 July 1957. She graduated with a Bachelor of Science in Organic Chemistry from Kasetsart University. Her Royal Highness also holds a doctorate in Organic Chemistry from Mahidol University.

Wide-Ranging Talents

As witnessed by both Thais and foreigners, His Majesty King Bhumibol Adulyadej was an extraordinary man with wide-ranging talents. His interests ranged from many artistic fields to sports and even to scientific invention and innovation, which reflected his innate ability to combine art with science.

Photography

His Majesty the King demonstrated exceptional talent as an artist since his childhood. He took up photography when he was only eight years old. He pursued this interest without interruption, training himself in the techniques and the art of photography to a high degree of mastery. Whenever he visited the people in different parts of the country, His Majesty always had his camera with him. He used his photographic skill as an important tool in studying data and following up on the progress of royally initiated projects. The sight of His Majesty King Bhumibol Adulyadej in the countryside, with a camera around his neck and holding a map, was familiar to all Thais.

Music

His Majesty King Bhumibol Adulyadej was able to play several musical instruments, particularly the saxophone, clarinet, trumpet, and guitar, and his preferred style of music was jazz. He was an internationally recognized jazz musician and pioneered modern jazz composition in Thailand. He also played with world-renowned jazz musicians, particularly Benny Goodman, Jack Teagarden, Lionel Hampton, and Stan Getz.

On 5 October 1964, the Government of Austria presented His Majesty King Bhumibol Adulyadej with Honorary Membership, No. 23, at the Institute of Music and Arts of the City of Vienna, in recognition of his outstanding musical achievements. He was the first Asian ever to receive this honour.

His Majesty began to compose songs when he turned 18 years old. He composed a total of 48 songs. His musical talent not only fascinated the Thai people, but also made a name for the country. Internationally, his compositions have been featured by world-class orchestras at concerts on various important occasions. His Majesty was always generous with his permission to have his music played for the enjoyment of Thai people on various occasions, such as fund-raising concerts. He was also the composer of music written for military marches and patriotic anthems, as well as for Thailand's most famous universities: Chulalongkorn, Thammasat, and Kasetsart.

Architecture

His Majesty King Bhumibol Adulyadej was aware of the importance of Thai architecture, but not many people know about his remarkable talent in this art form. He sometimes gave his ideas on the design and utilization of structures to architects working for him. There were several types of buildings that benefited from his royal advice. Among them were works in the Grand Palace, various public structures, and architecture related to Buddhist art.

Painting

A self-taught artist, His Majesty took up painting at the age of ten. From 1959 to 1967, he created more than 100 oil paintings, signed with his initials, B.A. His Majesty's paintings were in the realistic, expressionistic, and abstract schools. On the occasion of the Bangkok Bicentennial Celebrations in 1982, the Fine Arts Department was granted permission to exhibit 47 of his paintings in a month-long exhibition. It was the world's first solo painting exhibition by a monarch.

Literary Works

Regarding his literary works, His Majesty King Bhumibol Adulyadej translated *A Man Called Intrepid* by William Stevenson into *Nai In Phu Pit Thong Lang Phra*, published in 1993. He also translated *Tito* from the book of the same title by Phyllis Auty, published in 1994. Both are invaluable works in terms of education and historical information.

His Majesty in 1988 began to compose *The Story of Mahajanaka,* which was published in 1996 on the auspicious occasion of the 50th Anniversary Celebrations of His Majesty the King's Accession to the Throne. He opined that the story clearly demonstrated a worthwhile lesson and would be of great benefit for everyone – young or old, rich or poor. He wanted this story to become an object of constructive contemplation for all well-meaning people. Perseverance is an aspect of Dhamma that is emphasized in this book. The production of the book represented His Majesty's own perseverance. *The Story of Mahajanaka* is based on a Jataka in the Holy Tripitaka. Later, in 1999, a cartoon version of *The Story of Mahajanaka* was published on the occasion of His Majesty the King's sixth-cycle (72nd) birthday anniversary. In order to achieve a greater impact and make it even more beneficial to readers, His Majesty had some prominent Thai artists illustrate the book.

The Story of Mahajanaka has been hailed as the apex of his literary talent.

His final literary work was *The Story of Tongdaeng,* published in 2002. It is the biography of His Majesty's pet dog, which was described by His Majesty as "a common dog who was uncommon." His Majesty praised Tongdaeng for her gratitude to her mother. The book was written in both Thai and English.

Craft Skills

His Majesty King Bhumibol Adulyadej mastered mechanics from the time he was a child, when he made his own radio set during his younger days in Switzerland. He was interested in the use of various mechanical tools and developed a sense of detail and a love of construction. Whether winding his own electric motors or carving wooden gliders, His Majesty continued to try to achieve the best work that he could. He designed and built his first sailing vessel at Chitralada Villa in Bangkok in 1964; it was an international Enterprise Class boat. He set about work in his carpentry workshop at the back of Chitralada Villa; after finishing his royal duties each day, he would stroll over to his workshop to carry on with constructing

his boat. From 1966 to 1967, His Majesty built three Mod Class boats, which were officially registered in the international Moth Class in England.

Sculpture

His Majesty King Bhumibol Adulyadej explored techniques and found sculptural inspiration from art books, learning modeling, casting, and mould-making. He was also interested in casting Buddha images. In 1966, a number of Buddha images were made from a prototype created by His Majesty, and they were sent to be enshrined in various provinces across Thailand.

Sports

His Majesty King Bhumibol Adulyadej was recognized for his interest in sports, not only as a spectator, but primarily as an active participant. He was a skillful motorcar driver and had a surprisingly good knowledge of boxing. However, the sport he most enjoyed seemed to be sailing. He also designed and built his own sailing boats. In December 1967, His Majesty and his eldest daughter, Princess Ubol Ratana, joined the Fourth Southeast Asian Peninsular Games (SEAP Games), now the Southeast Asian Games (SEA Games). His Majesty won the gold medal for yachting, O.K. class. He shared the honour with Princess Ubol Ratana, who was his crew.

Inventions and Innovations

Perhaps not many people outside Thailand know that His Majesty King Bhumibol Adulyadej was the world's first monarch to apply for, and to be granted, a patent for his own invention. His Majesty registered nearly 40 patents and trademarks. He invented many devices by using appropriate technology to improve the people's lives. His work includes methods and innovative and technical inventions, which are recognized internationally and benefit not only his Thai subjects, but also other people around the world.

In the 1960s, His Majesty initiated artificial rainmaking research, and later royal rainmaking operations have greatly benefited farmers, alleviating water shortages, increasing agricultural production, and helping adjust environmental problems by easing water pollution in rivers and canals. He worked on a pictorial book, *Royal Rainmaking Textbook,* with his computer, teaching the steps of the rainmaking process. His Majesty's technique was registered with the World Meteorological Organization in 1982, and since then, Thai and foreign experts have continued to exchange views and experiences on rainmaking techniques and technology. The Royal Rainmaking Project was awarded the Gold Medal with Mention at the Brussels Eureka 2001, held in

Belgium in November 2001. The European Office issued a patent for "Weather Modification by Royal Rainmaking Technology" to His Majesty on 12 October 2006.

His Majesty invented an aerator, known as the Chaipattana Aerator, for use in wastewater treatment. Patents were granted for his aerator models by the Department of Intellectual Property, Ministry of Commerce. The aerator is the world's ninth mechanical aeration device to be patented, and His Majesty was the first monarch in world history to receive a patent. At the Brussels Eureka 2000, held in Brussels, Belgium, in November 2000, the Chaipattana Aerator received cup prizes, medals, and certificates as an outstanding invention. On this occasion, His Majesty was praised for his great perseverance and ingenuity, as well as excellent perception, and for the use of simple technology in his invention, which can be applied worldwide.

In January 2009, the World Intellectual Property Organization (WIPO) presented the first WIPO Global Leaders Award to His Majesty King Bhumibol Adulyadej, in recognition of his remarkable contribution to intellectual property, both as an inventor and as an active proponent of intellectual property as a tool of development.

In 1985, His Majesty initiated the production of biodiesel as a way of applying indigenous means to achieve

self-sufficiency in energy. He suggested the mixture of five percent palm oil with conventional diesel. His formula for biodiesel has worked well with all types of diesel-run motors, without the need to modify them, and it is also environmentally friendly. This formula was also patented in October 2002.

Royally Initiated Projects

His Majesty King Bhumibol Adulyadej, accompanied by Her Majesty Queen Sirikit, traveled to all corners of the country, especially rural remote areas, to learn about his people and their problems and then worked toward finding ways to help them. When he started to tackle problems in an area, he would seek information from documents and from local people and officials. Then he would proceed to see the site and its circumstances for himself in order to obtain information and to check local data. In so doing, more than 4,000 royally initiated projects were launched, covering many categories, such as agriculture, the environment, water resources, communication, occupational promotion, social welfare, public health, and others.

The royally initiated projects and other royal development projects have played a vital role in improving the lives of the Thai people. The projects are considered

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models of integrated and sustainable development. They are also well-recognized by the international community and can be adapted to practices in various developing countries. The central concept of his development work was to help people, so that they would be able to help themselves. His Majesty once said that it was better to give persons a rod and teach them how to fish than simply to give them fish. His principle of "Our Loss Is Our Gain" reflects his emphasis on activities that are worthwhile, rather than those that yield high financial returns on an investment.

His Majesty initiated the establishment of six royal development study centers, located in the four regions of the country. They are recognized as a "model of success," where farmers and other members of society could learn how to become self-reliant in a sustainable way. These centers include (1) Khao Hin Sorn Royal Development Study Center in Chachoengsao province, (2) Kung Krabaen Bay Royal Development Study Center in Chanthaburi province, (3) Pikun Thong Royal Development Study Center in Narathiwat province, (4) Puparn Royal Development Study Center in Sakon Nakhon province, (5) Huai Hong Krai Royal Development Study Center in Chiang Mai province, and (6) Huai Sai Royal Development Study Center in Phetchaburi province.

His Majesty King Bhumibol Adulyadej once said, *"Sufficiency Economy is like the foundation of life that sustains a country's stability. It is comparable to piles driven into the ground to support the house. A building's stability depends on its foundation. However, most people cannot see the piles, and even forget them."*

The middle way, or moderation, is an important pillar of the Philosophy of Sufficiency Economy.

In the royal speech given on the occasion of the Royal Birthday Anniversary on 4 December 1998, His Majesty King Bhumibol Adulyadej said, *"If one is moderate in one's desires, one will have less craving. If one has less craving, one will take less advantage of others. If all nations hold this concept –I don't mean sufficiency economy –this concept of moderation, without being extreme or insatiable in one's desires, the world will be a happier place..."*

Philosophy of Sufficiency Economy

His Majesty King Bhumibol Adulyadej advocated a form of sufficiency economy in 1974. It is a concept derived from extensive royal experience gained from visiting villages and seeing what worked and what did not work. Following the economic crisis in 1997, His Majesty reiterated and expanded on his "Philosophy of Sufficiency Economy" in his remarks made in December 1997 and 1998.

The philosophy points the way for a recovery that will lead to a more resilient and sustainable economy that is better able to meet emerging challenges such as globalization. It guides the goal of sustainable development, which is important to all countries and organizations and can be applied by everyone in their daily life. The Philosophy of Sufficiency Economy rests upon three important components: moderation, reasonableness, and self-immunity, and two other conditions – knowledge and morality – which are needed to make the principle of Sufficiency Economy work.

The United Nations Development Program (UNDP)'s first Human Development Lifetime Achievement Award was presented to His Majesty by the former United Nations Secretary-General, Mr. Kofi Annan, on 26 May 2006, on the occasion of the 60th Anniversary Celebrations of His Majesty the King's Accession to the Throne. In his citation,

Mr. Annan said, "As a visionary thinker, Your Majesty has played an invaluable role in shaping the global development dialogue. Your Majesty's 'Sufficiency Economy' philosophy – emphasizing moderation, responsible consumption, and resilience to external shocks – is of great relevance worldwide during these times of rapid globalization. It reinforces the United Nations' efforts to promote a people-centered and sustainable path of development."

The Philosophy of Sufficiency Economy is applicable at every level, from the individual through the family and community, to the management and development of the nation. It can be applied to the whole world, as the logic is built around simple concepts of mankind and the world, most notably the principle of harmonious coexistence between humans and nature. Thailand has been sharing its experience in the application of Sufficiency Economy through cooperation frameworks with various countries, such as Lesotho, Timor-Leste, Cambodia, Myanmar, Lao PDR, Indonesia, Afghanistan, Jordan, Senegal, and Mozambique.

The Thai government has adopted the Philosophy of Sufficiency Economy as one of its major development policies since 1997. It is also ready to continue to share its experiences with various countries and organizations in the application of this philosophy.

Pioneer in Many Areas of Development

Throughout his 70 years on the throne, His Majesty King Bhumibol Adulyadej devoted himself to the development of Thailand in many areas, particularly in agriculture and water resource management. He made every effort to help develop Thailand's agriculture, especially rice cultivation, as evident in many royally initiated projects.

His Majesty initiated rice research and development and devised the "New Theory" approach to advance agricultural practices, making the management of small agricultural areas become more efficient. Rice was one of the first agricultural crops studied at Chitralada Villa to find the best cultivation methods to recommend to farm communities. His Majesty requested that different strains of seed be gathered from all over Thailand for testing. He gave support to the Thai Rice Foundation and the International Rice Research Institute and also offered a fund to the Department of Rice each year for rice research.

His Majesty once said, *"I have always firmly believed that agriculture is a basis of life, because it is the source of food production and of raw materials needed for various industries. It is important to note that the main factor in the process of agricultural production is nature. Thus, it is essential for us to develop and preserve the bountifulness*

of nature, as a means to increase productivity, in order to promote the well-being of the world population."

Water resource management through His Majesty's initiatives ranged from small and medium-sized water resource management projects, including reservoirs, weirs, and check dams, to major water resource development projects. All of the projects were built to suit the geo-social conditions of each area, yielding the utmost benefits to the people, with the minimum impact on them and their environment. His Majesty had in-depth studies conducted to discover the most efficient distribution and optimization of benefits from existing water sources, while preventing natural disasters resulting from excessive water or a lack of water, such as flooding and drought.

Recognized as the world's "Development King," His Majesty King Bhumibol Adulyadej reached out to the poorest and the most vulnerable people in the country, listened to their problems, and empowered them to take their lives into their own hands. In a royal address, His Majesty said, *"It is highly important to encourage and help people in earning their living and supporting themselves with adequate means, because those who are gainfully employed and self-supporting are capable of contributing positively toward higher levels of development."*

Humanitarian Soil Scientist

In his audience with His Majesty King Bhumibol Adulyadej on 16 April 2012, the Chairman of the International Union of Soil Sciences, Dr. Stephen Northcliff, presented the Humanitarian Soil Scientist award to His Majesty, honouring him as the first recipient of the award in the world for his dedication to soil resource management. The United Nations General Assembly in 2013 designated 5 December, the birthday of His Majesty King Bhumibol Adulyadej, as World Soil Day.

Mr. Peter Thomson, President of the 71st Session of the United Nations General Assembly, on 28 October 2016 made a statement at the General Assembly Plenary Meeting to pay tribute to the memory of His Majesty King Bhumibol Adulyadej. In his statement, Mr. Thomson said, "King Bhumibol was also a committed environmentalist. He played a leading role in the promotion of soil science and conservation, and was a leader in sustainable land resource management. Under King Bhumibol's leadership, Thailand raised global awareness of the importance of soil as a resource for poverty reduction, climate change adaptation, sustainable development, and security. In 2013, the General Assembly recognized these efforts by designating 5 December - the same date as the King's birthday - as

World Soil Day, as well as 2015 on the International Year of Soils."

His Majesty's concepts in soil resource development and examples of his solutions to soil problems are evident in all six Royal Development Study Centers, established in all regions of Thailand. At these centers, he granted guidelines for research studies and experiments to solve various types of soil degradation problems. For example, he initiated the *klaeng din* (playing a trick on soil) project at the Pikun Thong Royal Development Study Center in Narathiwat, where he found a solution to soil acidity. The theory of *klaeng din* is an innovative project for the first-ever application of technology to lessen soil acidity in swamp areas in tropical regions. His Majesty extended his initiative on soil resource management to the development and conservation of soil for agriculture.

Having discovered that vetiver grass, with its long, penetrating roots, works well in preventing topsoil erosion, His Majesty used vetiver, referred to as "miracle grass," for soil and water conservation and environmental improvement. On 25 February 1993, the International Erosion Control Association presented the International Merit Award to His Majesty for assuming the exemplary role in the utilization of vetiver for soil and water

conservation. Moreover, the World Bank in the same year presented His Majesty with a specially commissioned bronze sculpture of a vetiver plant together with a certificate as the Award of Recognition "for technical and development accomplishment in the promotion of the vetiver technology international."

Longest-Serving Monarch in Modern History

His Majesty King Bhumibol Adulyadej earned great distinction as the world's longest-reigning monarch. Few monarchs in history have ever reached such longevity. Thailand celebrated the 70th anniversary of His Majesty's accession to the throne in 2016. Earlier, in 2006, the auspicious occasion of His Majesty King Bhumibol Adulyadej's 60thanniversary of his accession to the throne was celebrated on a grand scale. One of the highlights was the presence of reigning monarchs and royal representatives from 25 countries. They joined the celebrations on 12-13 June 2006 in Bangkok. Never before did so many of the world's royal families gather in the same place and at the same time.

Throughout his long and remarkable reign, His Majesty visited every province in the country, going by helicopter, jeep, train, boat, or on occasion, on foot to ascertain for himself local conditions. In the process, he became the most-traveled monarch in Thai history, as well as the best-informed about a wide range of rural problem and difficulties. He was probably the first monarch ever in Thailand to get as close to the people. Very often, his visits to villages were unexpectedly informal. Instead of sitting in a chair, he would sit on the floor with the

villagers and listen attentively to their problems and needs. His Majesty is also recognized as a model of the leader of righteousness, with his ability to reign in the hearts of the people.

International Accolades

His Majesty King Bhumibol Adulyadej's achievements and contributions won numerous international accolades, as evidenced by honorary degrees, awards, medals, decorations, and citations, made by various universities and organizations. As for the United Nations awards, His Majesty King Bhumibol Adulyadej won the Philae Medal, in recognition of his rural development and quality of life promotion, from the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1991. His Majesty received the UNEP Gold Medal of Distinction from the United Nations Environment Program in 1992. In the same year, he won the World Health Organization (WHO)'s Health-for-All Gold Medal.

In 1993, he was presented with the World Bank's Award of Recognition "for technical and development accomplishment in the promotion of the vetiver technology international." In 1994, the United Nations International Drug Control Program presented His Majesty with the Award of Appreciation, in recognition of His Majesty's outstanding contributions to drug control efforts in Thailand.

The Agricola Medal, in recognition of His Majesty's devotion to the well-being and happiness of all people in Thailand, particularly those who till the soil, tend the waters, and nurture the forests, was presented by the Food and Agriculture Organization (FAO) in 1995. The Award of Recognition of His Majesty's strong support for meteorology and operational hydrology was presented by the World Meteorological Organization in 1997.

Later, in 1999, FAO also presented the Telefood Medal, in recognition of His Majesty's dedication to Thailand's agricultural development, with the aim of raising the farmers' standard of living and establishing food security. In the year 2000, WHO presented the WHO Plaque, in recognition of His Majesty's unstinting and powerful moral leadership and example in public health. The United Nations Human Settlements Program in 2004 presented the UN-Habitat Scroll of Honor Award (special citation), in recognition of His Majesty's outstanding contribution to sustaining habitats and improving the quality of life of the people in cities and communities in the Kingdom of Thailand.

In 2006, UNDP's Human Development Lifetime Achievement Award was presented to His Majesty King Bhumibol Adulyadej in recognition of his extraordinary contribution to human development.

In 2007, His Majesty was presented with the first-ever Dr. Norman E. Borlaug World Food Prize Medallion by the World Food Prize Foundation, in recognition of his outstanding humanitarian service in alleviating starvation and poverty. He was the first Southeast Asian leader to receive this award.

The Royal Project in northern Thailand was awarded the Magsaysay Award for International Understanding in 1988, after it had become a center for foreign agriculturists and other experts to study a successful development model in Thailand. It was an initiative of His Majesty King Bhumibol Adulyadej and gained recognition worldwide for its success in eradicating opium poppies and improving the wellbeing of the people. The Royal Project also won the Colombo Plan Award in 2003, when it was identified as the world's most outstanding opium-replacement project.

King Bhumibol Adulyadej's Demise

His Majesty King Bhumibol Adulyadej passed away at 15.52 hr on Thursday, 13 October 2016, at Siriraj Hospital in Bangkok. The Bureau of the Royal Household announced that His Majesty had been staying in the hospital for medical treatment since 3 October 2014. The team of doctors provided treatment for His Majesty to the best of its ability. However, his condition deteriorated and His Majesty passed away peacefully at the age of 89. The demise of His Majesty was cited as one of the greatest losses in the lifetime of the Thai people.

All government offices lowered the national flag to half mast for 30 days, starting from 14 October 2016, and government officials have dressed in mourning for one year. The international community has also joined Thais in mourning the passing of His Majesty. Many royals and leaders from various countries visited Thailand to pay their personal respects to His Majesty, whose body has been lying in state in Dusit Maha Prasad Throne Hall in the Grand Palace compound.

The United Nations General Assembly (UN GA) held a special meeting to pay tribute to the memory of His Majesty King Bhumibol Adulyadej on 28 October 2016 in New York. At the meeting, President of the 71st Session of the UN GA Peter Thomson said, "King Bhumibol

was beloved as the 'People's King,' and through the thousands of development projects that he initiated over his lifetime, he oversaw a period of profound social, economic and development transformation across the country, significantly improving the livelihoods and wellbeing of the Thai people.

King Bhumibol was one of the most venerated global leaders of our time. His profound legacy to people and nation of Thailand, and the world at large, will always be remembered."

In his remarks at this meeting, United Nations Secretary-General Ban Ki-moon stated that throughout seven decades, His Majesty served as a stabilizing force in Thailand, notably during times of political turmoil and tensions. He said, "A visionary and a humanitarian, King Bhumibol was loved and revered by the people of Thailand and respected around the world."

At the same meeting, U.S. Permanent Representative to the United Nations Ambassador Samantha Powers said, "Nearly two decades ago, a journalist asked the King how he wanted to be remembered. He replied that he cared very little about how history remembered him. He said, *'If they want to write about me in a good way, they should write how I do things that are useful.'"*

She quoted His Majesty as saying that the members of a family are expected to help one another whenever there is a need for assistance: “The giving of aid is a merit in itself. The giver does not expect to hear others sing his praises every day; nor does he expect any return. The receiver is nevertheless grateful. He too, in his turn, will carry out his obligations.

“And His Majesty considered all the people of Thailand to be his family. How fortunate the Thai people were to have had His Majesty as a member of their family. And how fortunate we are to be able to learn from the way that this remarkable king chose to live his life,” she said.

Ancient Traditions for the Royal Cremation Ceremony

The Royal Crematorium for King Rama V in 1910

Ancient Traditions for the Royal Cremation Ceremony

In ancient Thai traditions, the monarch is highly revered as a divine king, a tradition influenced by Hinduism. The king is believed to be the reincarnation of a god. When he departs, concluding his mission on earth, he returns to his heavenly dwelling on Mount Sumeru, where all gods and goddesses live their eternal lives, as stated in the Buddhist text *Traiphummikatha*, or "The Story of the Three Planes of Existence." The oldest royal cremation ceremony in the Thai kingdom was mentioned in *Traiphummikatha*, which was composed by King Thammaracha I (King Lithai) of the Sukhothai period, around 1345, with a description of the royal cremation for a deceased king.

No records from the early Ayutthaya period have been found concerning a royal cremation ceremony. Chronicles of the middle Ayutthaya period, however, mentioned only the crematorium for a royal cremation ceremony, without describing the rites and rituals involved. In the late Ayutthaya period, an account of the Royal Cremation Ceremony for King Thaisa, also known as King Sanphet (1708-1732), describes only the cremation and the procession for the royal relics and ashes, and the Royal Cremation Ceremony for Princess Sudawadi Krom Luang Yothathep, the daughter of King Narai the Great.

In the Rattanakosin period, the scale of the royal cremation ceremony has been reduced, although traditional practices are retained. King Chulalongkorn (Rama V) commanded that the rites for his Royal Cremation be cut back and the Royal Crematorium scaled down, sufficient for people to take part in the ceremony, not to be as grand as in the past. His successor, King Vajiravudh (Rama VI), commanded further scaling down of the crematorium and the merit-making ceremony. The royal traditions have been upheld by the Thai people through the ages, with modifications to the royal ceremony and the construction of the royal crematorium in accordance with the changing conditions.

According to ancient court traditions, when a king, a queen, or a high-ranking royal who contributed significantly to the nation passes away, the reigning monarch would arrange for merit-making and cremation ceremonies befitting the deceased's honour and royal precedence. These ceremonies are meant to accord honour in the same manner as when the royals lived.

The royal remains are placed in a large golden urn, set on a golden base put up prominently in a throne hall in the Grand Palace. The base is elaborately decorated, and a multi-tiered white umbrella of state is placed over the royal urn in accordance with the royal precedence.

A Buddhist rite is held daily, and a special merit-making ceremony is held every 7, 15, 50, and 100 days.

Moreover, the sounding of the hours is regularly made as the signal to alert court officials on duty. The sounding, with oboes, conch shells, and drums, takes place at 06.00, 12.00, 18.00, 21.00, and 24.00 hr, every day throughout the mourning period, which may last 100 days, 2 months, 1 month, 15 days, or 7 days, according to the deceased's honour.

When the construction of the crematorium is completed, ready for the cremation, the royal remains are transferred from the Grand Palace to the royal crematorium at Sanam Luang ceremonial ground.

The royal cremation ceremony involves many steps of elaborate preparations, from the construction of the crematorium and related structures to the maintenance and decorating of the royal chariots and palanquins used in the procession to transport the royal urn and items of royal regalia, not to mention fresh decorations made for the crematorium, and the banana stalk carvings which must be finished only a few hours before the cremation takes place. Also, rehearsals for the procession are needed for each location and rite.

On the royal cremation day, festivities for the royal remains are held in the crematorium area. They include

cultural performances, such as the *khon* masked drama and puppet shows. The festivities are meant to mark the ending of an official mourning period, in addition to paying a final tribute and farewell to the deceased.

After the royal cremation, the royal relic and ash collection rite is held in accordance with Buddhist beliefs. The royal relics are then transferred in a procession of honour to the Grand Palace, to be enshrined in a golden reliquary urn, and put up in a major throne hall, with a royal merit-making ceremony held, while the royal ashes are enshrined in a royal temple.

Like many other ceremonies in Thailand, the royal cremation ceremony is a blend between Hindu, or Brahmin, and Buddhist practices.

Royal Cremation of His Majesty King Bhumibol Adulyadej

The Royal Cremation of His Majesty King Bhumibol Adulyadej is scheduled for 25-29 October 2017. Thursday, 26 October, will be the Royal Cremation Day, and it has been declared a public holiday by the Cabinet to allow the people to take part in paying a final tribute to His Majesty the late King. The process of the Royal Cremation will last five days.

On the first day, 25 October, a royal merit-making ceremony will be held at 17.30 hr at Dusit Maha Prasad Throne Hall in the Grand Palace, in preparation for moving the Royal Urn to the Royal Crematorium at Sanam Luang ceremonial ground.

On the second day, 26 October, the Royal Urn will be moved from Dusit Maha Prasad Throne Hall to the Royal Crematorium, starting at 07.00 hr. His Majesty King Maha Vajiralongkorn Bodindradebayavarangkun is scheduled to perform the symbolic royal cremation at 17.30 hr and the actual royal cremation at 22.00 hr at the Royal Crematorium.

Festivities to pay a final tribute and farewell to His Majesty King Bhumibol Adulyadej and to signal the ending of the official mourning period include public performances,

such as the *khon* masked drama, puppet shows, and orchestras. They start at 18.00 hr on the Royal Cremation Day and run through the night, until 06.00 hr on the following day.

The collection of the Royal Relics and Royal Ashes takes place at 08.00 hr on the third day, 27 October, at the Royal Crematorium. Then the Royal Reliquary Urn containing the Royal Relics is transferred to Dusit Maha Prasad Throne Hall in the Grand Palace, while the Royal Ashes in the cone-shaped container are transferred to Phra Sri Rattana Chedi in the Temple of the Emerald Buddha.

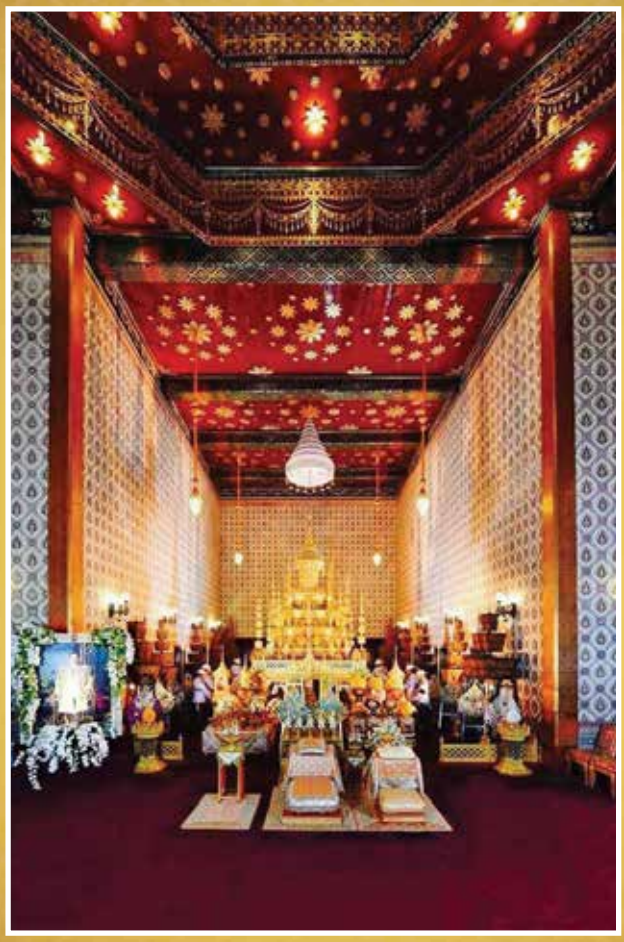
A royal merit-making ceremony for the Royal Relics is scheduled for the fourth day, 28 October, at 17.30 hr, at Dusit Maha Prasad Throne Hall.

On the fifth day, 29 October, at 10.30 hr, the Royal Relics are transferred from Dusit Maha Prasad Throne Hall to be enshrined in the Heavenly Abode in Chakri Maha Prasad Throne Hall within the Grand Palace. Later, on the same day, at 17.30 hr, the Royal Ashes are transferred to be enshrined at two temples, namely Wat Rajabopidh and Wat Bovoranives.

People in Thailand and other parts of the world can view the Royal Cremation Ceremony through extensive coverage on television and online, broadcast live in both Thai and English. They may also listen to a live radio broadcast, as well.

After the Royal Cremation Ceremony, an exhibition will be held for 30 days, from 1 to 30 November at Sanam Luang, where people will be able to view the Royal Crematorium and supplementary structures and learn more about arts and culture regarding this ancient ceremony. The Government has prepared the barcode system in Thai and English to accommodate the great number of people expected to attend this exhibition. After the exhibition, the Royal Crematorium and other components will be completely dismantled.

In remembrance of His Majesty King Bhumibol Adulyadej and in gratitude for his boundless and gracious kindness, commemorative banknotes, coins, stamps, pins, and books have been produced and issued in commemoration of the Royal Cremation Ceremony. His Majesty the late King has won a permanent place in the Thai people's hearts through his dedication to them throughout his long and remarkable life. He is indeed always enshrined in each and every Thai heart. The Royal Cremation Ceremony for His Majesty King Bhumibol Adulyadej will be one of the most touching and elaborate cremation ceremonies ever seen in Thailand.



Schedule for the Royal Cremation Ceremony
25-29 October 2017

Wednesday, 25 October 2017

Time	:	17.30 hr
	:	Royal merit-making ceremony in preparation for moving the Royal Urn to the Royal Crematorium at Sanam Luang ceremonial ground
Venue	:	Dusit Maha Prasad Throne Hall
Dress Code	:	Full dress, Order of the Crown of Thailand-mourning

Thursday, 26 October 2017

Time	:	07.00 hr
	:	The Royal Urn is moved from Dusit Maha Prasad Throne Hall to the Royal Crematorium.
Venue	:	Dusit Maha Prasad Throne Hall
	:	Elevated Royal Pavilion in front of Wat Phra Chetuphon
	:	Royal Crematorium
	:	Elevated Royal Pavilion at the Ceremonial Site
Dress Code	:	Full dress, Order of the Royal House of Chakri, or Order of the White Elephant-mourning

Time	:	17.30 hr
	:	Symbolic royal cremation
Venue	:	Royal Merit-Making Pavilion
	:	Royal Crematorium
Dress Code	:	Full dress, Order of the Royal House of Chakri-mourning
Time	:	22.00 hr
	:	Actual royal cremation
Venue	:	Royal Merit-Making Pavilion
	:	Royal Crematorium
Dress Code	:	Regular white-mourning

Friday, 27 October 2017

Time	:	08.00 hr
	:	1) Ceremony for collecting the Royal Relics and Royal Ashes
Venue	:	Royal Pyre in the Royal Crematorium
	:	Royal Merit-Making Pavilion
	:	2) The Royal Relics and Royal Ashes are transferred to the Temple of the Emerald Buddha and Dusit Maha Prasad Throne Hall.
Venue	:	Temple of the Emerald Buddha (Phra Sri Rattana Chedi)
	:	Dusit Maha Prasad Throne Hall
Dress Code	:	Full dress, Order of Chula Chom Klao-mourning

Saturday, 28 October 2017

Time	:	17.30 hr
	:	Royal merit-making ceremony for the Royal Relics
Venue	:	Dusit Maha Prasad Throne Hall
Dress Code	:	Full dress, Order of the Royal House of Chakri–mourning

Sunday, 29 October 2017

Time	:	10.30 hr
	:	Offering food to monks
	:	The Royal Relics are transferred from Dusit Maha Prasad Throne Hall to be enshrined in the Heavenly Abode in Chakri Maha Prasad Throne Hall.
Venue	:	Dusit Maha Prasad Throne Hall
	:	Chakri Maha Prasad Throne Hall
Dress Code	:	Full dress, Order of Chula Chom Klao
Time	:	17.30 hr
	:	The Royal Ashes are transferred to be enshrined at two temples, namely Wat Rajabopidh and Wat Bovoranives.
Venues	:	Wat Rajabopidh
	:	Wat Bovoranives
Dress Code	:	Full dress, Order of Chula Chom Klao

Composition of the Processions in the Royal Cremation Ceremony

Taking the royal remains to the Royal Crematorium, in accordance with ancient traditions, is of special importance. It is a way to accord great honour to the royal remains. The procession of honour, called Rew Khabuan, or Procession in Formation, is arranged on a grand scale. In the Royal Cremation Ceremony for the royal remains of His Majesty King Bhumibol Adulyadej, the procession of honour, covering three days, has been arranged into six processions, with the involvement of 5,613 personnel clad in colorful traditional uniforms.

1. The Royal Cremation Day

(Thursday, 26 October 2017, 07.00 hr)

Three processions are arranged :

- **First procession**, transferring the Royal Urn upon the Golden Palanquin with Three Poles (Phra Yannamas Sam Lam Khan) from Dusit Maha Prasad Throne Hall to the Great Victory Chariot (Phra Maha Phichai Rajarot) in front of Wat Phra Chetuphon (Wat Pho).

  The procession is formed in front of Dheva Bhirom Gate, the Grand Palace.

  Route: Maha Raja, Dai Wang, and Sanam Chai Roads, covering a length of 817 meters

  Duration: 30 minutes

  Troops: 965 in number

• **Second procession**, transferring the Royal Urn upon the Great Victory Chariot from in front of Wat Phra Chetuphon to the Royal Crematorium at Sanam Luang.

The procession is formed in front of Wat Phra Chetuphon.

Route: Wat Phra Chetuphon-Sanam Chai Road - Rajadamnoen Nai Road into the middle of Sanam Luang, covering a length of 890 meters

Duration: Two hours

Troops: 2,406 in number

• **Third procession**, transferring the Royal Urn upon the Royal Gun-carriage (Rajarot Puen Yai), circumambulating three rounds counter-clockwise around the Royal Crematorium, before taking the Royal Urn up into the Royal Crematorium.

The procession is formed at the entrance to the Royal Crematorium.

Route: Around the Royal Crematorium within the ceremonial site; each round covers a length of 260 meters

Duration: 30 minutes

Troops: 781 in number

2. Collection of the Royal Relics and the Royal Ashes to Be Transferred to the Grand Palace and the Temple of the Emerald Buddha

(Friday, 27 October 2017, 08.00 hr)

One procession is arranged:

- **Fourth procession**, transferring the Royal Relics upon the Royal Palanquin with Four Poles (Rajendrayan Busabok Palanquin) and Royal Ashes upon Rajendrayan Noi, from the Royal Crematorium to the Grand Palace and the Temple of the Emerald Buddha.

  The procession is formed at the Sanam Luang central road.

  Route: Sanam Luang - Rajadamnoen Nai Road - Na Phra Lan Road into Vises Jayasri Gate in the Grand Palace, covering a length of 1,074 meters

  Duration: 30 minutes

  Troops: 834 in number

3. Enshrining the Royal Relics in the Heavenly Abode, Chakri Maha Prasat Throne Hall

(Sunday, 29 October 2017, 10.30 hr)

One procession is arranged:

- **Fifth procession**, transferring the Royal Relics upon the Royal Palanquin with Four Poles on the route from Dusit Maha Prasad Throne Hall to Chakri Maha Prasad Throne Hall.

The procession is formed in front of Dusit Maha Prasad Throne Hall.

Route: Dusit Maha Prasad Throne Hall to Chakri Maha Prasad Throne Hall, covering a length of 63 meters

Duration: 10 minutes

Troops: 550 in number

4. Enshrining the Royal Ashes in Two Temples

(Sunday, 29 October 2017, 17.30 hr)

One procession is arranged:

- **Sixth procession**, transferring the Royal Ashes from Phra Sri Rattana Chedi in the Temple of the Emerald Buddha, on a royal car, to be enshrined at Wat Rajabopidh and Wat Bovoranives.

  The procession is formed at Phra Sri Rattana Chedi in the Temple of the Emerald Buddha.

  Route 1: The Temple of the Emerald Buddha - Vises Jayasri Gate - Na Phra Lan Road–Sanam Chai Road – Wat Rajabopidh

  Route 2: Wat Rajabopidh - Atsadang Road - Sanam Chai Road – Rajadamnoen Klang Road - Phra Meru Road – Wat Bovoranives

  Duration:

  Cavalry troops: 77 in number

Sandalwood Flowers

Sandalwood Flowers

Sandalwood flowers have been used in cremation ceremonies in Thailand since olden days, as it is believed that the fragrance of sandalwood will lead the souls of the deceased to heaven. In the Royal Cremation of His Majesty King Bhumibol Adulyadej, the traditional sandalwood flowers, to be used by His Majesty King Maha Vajiralongkorn Bodindradebayavarangkun and members of the Royal Family, have been made from fragrant sandalwood trees taken from the Kui Buri National Park in Prachuap Khiri Khan.

His Majesty King Maha Vajiralongkorn Bodindradebayavarangkun has ordered the organizing of a project for members of the public who wish to learn how to make cremation sandalwood flowers, which will then be offered during the Royal Cremation Ceremony for His Majesty King Bhumibol Adulyadej. There are seven types of sandalwood flowers for this ceremony, each type with a special meaning:

1. The daffodil, known in Thai as *dararat*, was His Majesty King Bhumibol Adulyadej's favorite flower. The late King often presented this flower to Her Majesty Queen Sirikit when they stayed in Switzerland. *Dararat* is popularly offered to a loved one, as it signifies honour, bravery, and hope. *Dara* means star and *rat* is a precious gem;

2. The rose represents true love, as well as the loyalty of the people toward His Majesty King Bhumibol Adulyadej;

3. The cotton rose, known in Thai as *dok phuttan*, represents stability and fertility. The Chinese regard it as an auspicious flower. The cotton rose may turn three colors on the same day, which is analogous to the cycle of life;

4. The white lily represents honesty and the loyalty of the people toward King Bhumibol Adulyadej;

5. The orchid is a symbol of stability, love, and grace, representing the benevolence of His Majesty the late King in performing his numerous royal activities;

6. *Chabathip* is a newly created flower representing demise and divinity. It is meant to pay a final tribute to His Majesty King Bhumibol Adulyadej, who has won a permanent place in the Thai people's hearts;

7. *Chabanu* represents the heartfelt condolences of the people from all walks of life. It is a symbol of all Thai hearts in paying their final tributes to the late King in the Royal Cremation Ceremony.

The Offering of Sandalwood Flowers by the People

In arranging designated sites for the offering of sandalwood flowers by the people for the Royal Cremation Ceremony, the Bangkok Metropolitan Administration serves as the core agency for Bangkok, the Ministry of Interior for the regional areas of the country, and the Ministry of Foreign Affairs for overseas.

The Government assigned relevant agencies to construct replicas of the Royal Crematorium at which the people may offer sandalwood flowers during the Royal Cremation Ceremony for His Majesty King Bhumibol Adulyadej.

A total of 85 replicas of the Royal Crematorium have been constructed nationwide. Out of this number, 76 are located in 76 provinces and nine in Bangkok and nearby provinces.

As for Bangkok and nearby provinces, the replicas are located at the Royal Plaza, Lan Khon Mueang in front of the Bangkok City Hall, the former Headquarters of the Government Lottery Office, Nagaraphirom Park, King Rama I Monument area, the Bangkok International Trade and Exhibition Center (BITEC), King Mongkut's Institute of Technology Ladkrabang, Buddhamonthon in Nakhon Pathom, and Thupatemi Royal Thai Air Force Sports Stadium in Pathum Thani.

In Bangkok, a number of floral niches will be set up in various temples, as well as other designated areas, where members of the public will be able to present sandalwood flowers as a final tribute to His Majesty King Bhumibol Adulyadej.

In the provinces, more than 800 designated sites have been arranged. They include temples, provincial town halls, district offices, schools, and other significant places.

In foreign countries, the Ministry of Foreign Affairs has asked the Royal Thai Embassies and Consulates and Thai temples overseas to arrange 96 designated sites for the offering of sandalwood flowers by the people.

The public can make sandalwood flower tributes at all designated sites, where large LED screens will be installed, enabling the people to view the live broadcast of the ceremony at Sanam Luang.

Public Performances at Sanam Luang for the Royal Cremation Ceremony

The organizing of festivities for the Royal Cremation Ceremony is an age-old tradition, performed since the Ayutthaya period. It is meant for the general public and signals the ending of the official mourning period at the same time. The public performances also manifest the greatness of the monarch.

Records show that public performances for the occasion have included the *khon* masked drama, puppetry, shadow plays, Chinese opera, Mon dances, *thep thong* dances, stunt shows, acrobatics, and others. In the Rattanakosin period, public performances took place for the first time during the Royal Cremation of Somdech Phra Pathom Borommahachanok, the father of King Rama I, in 1796. They were discontinued in the reign of King Rama VI for the Royal Cremation of King Rama V.

In preparing public performances for the Royal Cremation Ceremony for His Majesty King Bhumibol Adulyadej, the Fine Arts Department has followed the tradition set by the Royal Cremation Ceremony for Her Royal Highness Princess Srinagarindra, the mother of His Majesty King Bhumibol Adulyadej, in 1996, as well as the Royal Cremation Ceremony for Her Royal Highness Princess Galyani Vadhana Krom Luang Naradhiwas Rajanagarindra,

the sister of His Majesty King Bhumibol Adulyadej, in 2008, and the Royal Cremation Ceremony for Her Royal Highness Princess Bejaratana, the only daughter of King Vajiravudh (Rama VI) in 2012.

Festivities for the Royal Cremation of His Majesty King Bhumibol Adulyadej include various performances, which will start at 18.00 hr on the Royal Cremation Day, 26 October 2017, and run until 06.00 hr on the following day. They include the following performances.

1. The *khon* masked drama will be performed in front of Phra Thinang Songtham, or the Royal Merit-Making Pavilion, before the Royal Crematorium. *Khon* is a classical masked dance derived from Indian temple rituals and dances and draws its story line from the Ramakian, the Thai version of the Indian epic Ramayana. There will be 300 performers.

2. There will also be public performances on three open-air stages in the northern part of Sanam Luang.

Stage One features *nang yai* (great shadow play), and the *khon* masked drama on the Ramakian from Her Majesty Queen Sirikit's *khon* performers as well as the Fine Arts Department. There will be about 1,400 performers and other relevant personnel.

Stage Two presents *hun luang* and *hun krabok*, which are puppet shows. *Hun luang* features the Ramakian and *hun krabok* tales from *Phra Abhai Mani* (a romantic, epic adventure by Sunthon Phu). Other drama performances include the legend of Mahajanaka, Inao (a romance with a Javanese background), and the story of Manora. There will be a total of 422 performers.

Stage Three features orchestras playing music composed by His Majesty King Bhumibol Adulyadej and other songs, with performances, to pay a tribute to His Majesty the late King. There will also be a ballet performance inspired by the story of Manora. Singers, musicians, and performers will come from A.S. (Ambara Sathan) Friday Band and Sahai Pattana Band, as well as other bands from many agencies and institutes, namely the Fine Arts Department, the Government Public Relations Department, the Royal Thai Army, the Royal Thai Navy, the Royal Thai Air Force, the Royal Thai Police, Chulalongkorn University, the Princess Galyani Vadhana Institute of Music, Banditpattanasilp Institute, and Rajini School. There will be 942 musicians, singers, performers, and other relevant personnel.

Phra Merumas

Royal Crematorium and Supplementary Structures within the Sanam Luang Ceremonial Ground

Royal Crematorium (Phra Merumas)

Referred to as Phra Merumas (Golden Crematorium), the Royal Crematorium is where the Royal Urn is placed on the pyre (Phra Chittakathan) for the cremation. Traditionally, it was built as a temporary construction in the middle of the city for cremating a deceased king or queen, or high-ranking royal, and is recorded for the first time in the Ayutthaya period.

The Royal Crematorium is modeled after the imaginary Mount Sumeru, the center of the universe in Buddhist cosmology. In the ancient Thai kingdom, the concept of a divine king was firmly established and institutionalized, and it was influenced by Hinduism and deism. To represent this concept, the artists and architects used their imagination in the construction of the Royal Crematorium.

The Fine Arts Department was assigned to design to construct the Royal Crematorium for His Majesty King Bhumibol Adulyadej. The Royal Crematorium comprises nine spire-roofed pavilions *(busabok)* rising from the base, which is formed in three levels. The principal

pavilion is in the middle and is the centerpiece of the ceremony, with the pyre for the setting up of the Royal Urn to be cremated and fire screens. The Nine-tiered Great White Umbrella of State is placed at the top of the principal pavilion. There are stairs in the four directions. The western part of the Royal Crematorium faces the Royal Merit-Making Pavilion (Phra Thinang Song Tham).

The structure measures 50.49 meters from the base to the top. It is made of wood, with an inner steel structure. The "heavenly pond" is found in the four directions of the Royal Crematorium base and is also decorated with auspicious animals, namely elephants, horses, cows, and lions. Sculptures of mythical creatures that exist in the Himmaphan (Himavanta) Forest surround the base of Mount Sumeru.

There are also sculptures of Khun Tongdaeng and Khun Jo Cho, His Majesty King Bhumibol Adulyadej pet dogs, to be placed in the principal pavilion of the Royal Crematorium.

The first level is surrounded with the ceremonial fence, or enclosure (Rajawat). The figures of Thao Chatulokkaban, or the four guardians of the world, are found at the four corners.

The second level consists of the Dismantling Halls (Ho Plueang), where the Outer Royal Urn and the

Sandalwood Royal Urn will be kept, as well as other items used in the Royal Cremation Ceremony. There are also six sculptures of Garuda (a mythical figure that is half bird, half human).

The third level comprises the Monks' Pavilions (Sang) at the four corners of the Royal Crematorium, for monks who will chant Scriptures.

The magnificent Royal Crematorium is also decorated with eight standing celestial beings and 32 celestial beings in a kneeling position.

The landscape at the ceremonial site has been arranged to pay tribute to the work of His Majesty King Bhumibol Adulyadej, with a rice field, vetiver grass, Chaipattana Aerators, along with a model *kaem ling*, or water retention area, among others. Literally meaning "monkey cheek," *kaem ling* is a well-known flood-control project initiated by His Majesty King Bhumibol Adulyadej.

The ceremonial ground is also decorated with many plant species, with an emphasis on yellow flowers, such as marigolds. Yellow is the color representing Monday, the day on which His Majesty King Bhumibol Adulyadej was born.

Chak Bang Phloeng

The construction of the Royal Crematorium and supplementary structures for the Royal Cremation of His Majesty King Bhumibol Adulyadej covers two-thirds of the 30-acre Sanam Luang ground. In previous royal cremation ceremonies, it occupied only half of Sanam Luang.

Fire Screen (Chak Bang Phloeng)

The fire screens (fire guard), or Chak Bang Phloeng, refers to the screens put up in the Royal Crematorium; it is a folding screen connected at the poles of the crematorium on all four sides. When in use, the screen is extended to shield the funeral pyre.

The fire screen comprises screens in pairs, two on each side in the four directions. For each cremation, once craftsmen define the size to suit the Royal Crematorium, artists start designing. It has been a tradition that for a normal crematorium or remains of high-ranking officials, a vine pattern is used, while for the Royal Crematorium, a celestial scene is used as the pattern. Architects or craftsmen then design the patterns to decorate the top part of the screen, each resembling a heavenly abode.

The fire screen at the Royal Crematorium for His Majesty King Bhumibol Adulyadej consists of paintings featuring the god Vishnu and royally initiated projects.

Sang, or Samsang, Ho Plueang

Monks' Pavilions (Sang, or Samsang)

Sang, or Samsang, comprises four pavilions at the four corners of the Royal Crematorium base. They are meant for monks who chant scriptures at the ceremony from the time the royal remains are placed on the funeral pyre until His Majesty the King performs the Royal Cremation Ceremony. Four shifts of monks are employed for the task.

Dismantling Halls (Ho Plueang)

The four Dismantling Halls are used to keep the Outer Royal Urn (Phra Kot Thong Yai) and the Sandalwood Royal Urn (Phra Kot Chan) after the inner urn is placed on the funeral pyre (Phra Chittakathan), as well as for keeping various items used in the Royal Cremation Ceremony, such as wood charcoal, sandalwood flowers, and water bowls.

Phra Thinang Song Tham

Sala Luk Khun

Royal Merit-Making Pavilion (Phra Thinang Song Tham)

The Royal Merit-Making Pavilion is a hall located to the west of the Royal Crematorium. It is the site where His Majesty the King takes his seat to listen to prayers and where he performs merit-making ceremonies, with space for members of the Royal Family, the Privy Council, the Cabinet, military and civilian senior officials, members of parliament, the diplomatic corps, and representatives of various religions in Thailand, as well as high-ranking courtiers.

The Royal Merit-Making Pavilion is 44.5 meters wide, 155 meters long, and 22 meters high. The walls inside the Royal Merit-Making Pavilion consist of paintings depicting royally initiated projects in all regions of Thailand.

Government Officials' Pavilions (Sala Luk Khun)

The eleven pavilions, known as Sala Luk Khun, are built for officials in attendance. Out of this number, six are located within the ceremonial ground, while five are outside the ceremonial site.

Thap Kaset

Thim

Pavilions Describing the Boundary of the Ceremonial Site (Thap Kaset)

The eight pavilions, called Thap Kaset, are located at the four corners describing the boundary of the ceremonial site. They are built next to the ceremonial fence, for the use of government officials attending the prayers at the ceremony.

Pavilions for Monks, Royal Doctors, and Court Officials (Thim)

The pavilions, called Thim, are built next to the enclosure. They are meant for monks, royal physicians, court officials, and musical ensembles who play during the funeral ceremony.

Rajawat

Elevated Royal Pavilion at the Ceremonial Site (Phlap Phla Yok)

There are two elevated royal pavilions. One is located at Sanam Luang, and the other at Wat Phra Chetuphon. The elevated royal pavilion at the ceremonial site is for His Majesty the King and members of the Royal Family to use in receiving the royal Urn from the Royal Chariot into the ceremonial site.

Enclosure (Rajawat)

The ceremonial fence, or Rajawat, marks the area around the Royal Crematorium on all sides. It is decorated with *chatra* tiered umbrellas and flags.

Supplementary Structures outside the Sanam Luang Ceremonial Ground

Transfer Platform (Koei, or Koei La)

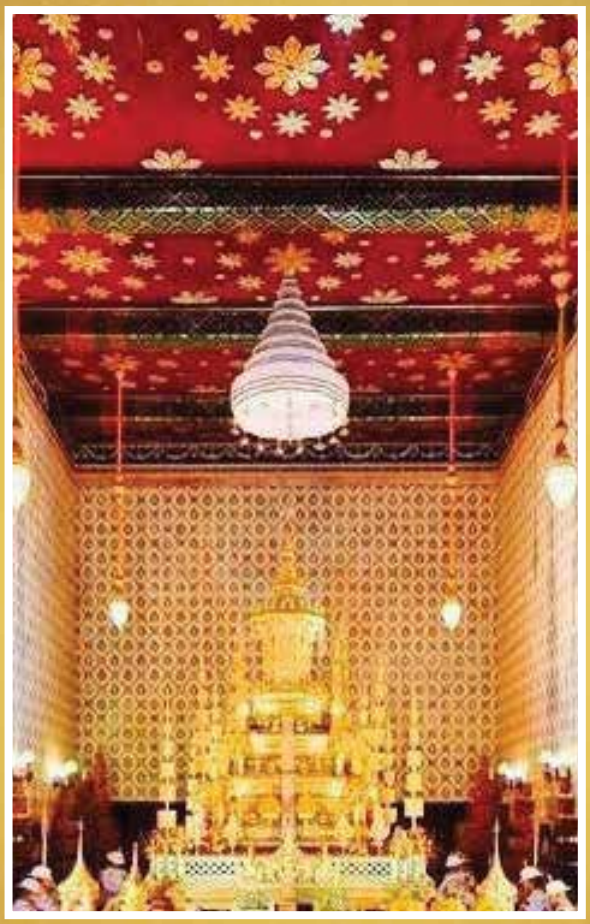
The Transfer Platform is set in front of the gate to the west of Dusit Maha Prasad Throne Hall, with stairs on three sides. The stairs on the east are for the moving of the Royal Urn from Dusit Maha Prasad Throne Hall onto the platform, while those on the north and the south are for court officials on duty. The stairs on the west are for the Golden Palanquin with Three Poles, used for the moving of the Royal Urn to be placed on the palanquin.

Elevated Royal Pavilion in front of Wat Phra Chetuphon (Phlap Phla Yok Na Wat Phra Chetuphon)

This Elevated Royal Pavilion, in front of Wat Phra Chetuphon, is reserved for His Majesty the King and members of the Royal Family, while the Royal Urn is moved from the Golden Palanquin on to the Great Victory Chariot.

The Royal Pavilion in front of Suddhaisavarya Prasad Hall (Phlap Phla Na Phra Thinang Suddhaisavarya Prasad)

This Royal Pavilion in front of Suddhaisavarya Prasad Hall is the place for female royals to view the procession and pay homage to the royal remains.



รูปภาพ Phlap Phla Na Phra Thinang Suddhaisavarya Prasad

Major Royal Regalia

The Tiered White Umbrella, or Sawetta Chat is part of the Royal Regalia. It is made from white cloth, with the upper tiers smaller than the lower ones. The number of tiers on the umbrella, placed over the royal urn and at the top of the royal crematorium, depends on precedence of the deceased royal.

Nine-Tiered Great White Umbrella of State (Nopphapadon Maha Sawetta Chat)

The Nine-tiered Great White Umbrella of State is reserved for the king who has performed a royal coronation ceremony in accordance with royal ancient traditions. It is made of white cloth in nine tiers, each decorated with three levels of golden bands, the last one with floral hangings. The umbrella of state is placed or hung on various occasions:

- Over the royal seat in a throne hall;
- The Nine-tiered Great White Umbrella of State was placed behind the Phattharadit Throne, when His Majesty King Bhumibol Adulyadej performed his Royal Coronation Ceremony;
- Hung over the royal bed in Phra Maha Monthian;
- Hung over the Royal Urn at the ceremony for the royal remains;
- Placed at the top of the Royal Crematorium;
- To be placed over the Golden Palanquin with Three Poles, in the procession to transfer the royal urn;

- To be placed over the inclined plane when the Royal Urn containing the royal remains is removed from the Great Victory Chariot and in transferring the Royal Urn to the Royal Crematorium;

- To be hung over the funeral pyre at the Royal Crematorium and during the collection of Royal Relics and Ashes.

Outer Royal Urn (Phra Kot Thong Yai)

Royal Urns

The making of the Royal Urns for deceased kings, queens, and members of the royal families is an intricate task, involving detailed work and numerous large and small pieces. There are different royal urns used for different ranks of royals.

Outer Royal Urn (Phra Kot Thong Yai) and Inner Royal Urn (Phra Long, or Phra Long Nai)

The Outer Royal Urn, or Phra Kot Thong Yai (Great Golden Urn), is assembled of carved wood and covered with embossed gold sheets and decorated with small mirrors. It is used for a deceased high-ranking royal. Its shape is octagonal and its cover is in the traditional crown-shaped style with floral-design ornaments and gems. The Inner Royal Urn, called Phra Long, or Phra Long Nai, is cast in iron and plated in gold. It is covered with the Outer Royal Urn.

Both the Outer Royal Urn and the Inner Royal Urn are collectively called the "Royal Urn." At Dusit Maha Prasad Throne Hall, the Royal Urn is placed upon the Suwan Benchadon Royal Catafalque, which is set on the west balcony of the throne hall. It is varied to befit the rank of the deceased royal. The Royal Urn for His Majesty King Bhumibol Adulyadej is under the Nine-tiered Great

Sandalwood Royal Urn (Phra Kot Chan)

White Umbrella of State, which is a major royal regalia item and is reserved for the king. It is surrounded with royal regalia, utensils, decorations and medals. In the Royal Cremation Ceremony, the Royal Urn will be transported to the Royal Crematorium, where the Outer Royal Urn will be removed. After the removal of the Outer Royal Urn, the Sandalwood Royal Urn will be used to cover the Inner Royal Urn.

Sandalwood Royal Urn (Phra Kot Chan)

The Sandalwood Royal Urn, or Phra Kot Chan, is an outer container for the Inner Royal Urn containing royal remains that will be cremated on Phra Chittakathan (funeral pyre). In olden days, Phra Kot Chan was burned along with the royal remains. Since the Royal Cremation of Queen Rambhai Barni of the Seventh Reign, the intricately carved Sandalwood Royal Urn has no longer been burned. Some sandalwood royal urns are now kept at the Bangkok National Museum for future generations to study. The Sandalwood Royal Urn is made of fragrant sandalwood, elaborately carved in accordance with the royal tradition. Patterns used in the creation of the Sandalwood Royal Urn are traditional artistic, geometric, and floral patterns, signifying the ranks and honours of the royal

Royal Reliquary Urn
(Phra Kot Phra Borommaatthi)

remains. Craftsmen create and enlarge the designs before carving the fragrant sandalwood, processed into thin chips that will decorate the prepared royal urn structure.

The Sandalwood Royal Urn for the Royal Cremation of His Majesty King Bhumibol Adulyadej is made from fragrant dead-standing sandalwood trees taken from the Kui Buri National Park in Prachuap Khiri Khan province. The Office of Traditional Arts assigned 150 personnel to handle the building of the Sandalwood Royal Urn. Members of the public and students with craftsmanship skills were also allowed to take part in creating this Royal Urn under the supervision of the Office of Traditional Arts.

Royal Reliquary Urn (Phra Kot Phra Borommaatthi)

The Royal Reliquary Urn, or Phra Kot Phra Borommaatthi, is a replica of the Outer Royal Urn on a very small scale suitable for keeping relics. It is made of gold, and some parts are decorated with diamonds and gems.

Royal Chariots in the Royal Cremation Ceremony

Royal Chariots and Palanquins in the Royal Cremation Ceremony

A royal chariot, or Rajarot, was the vehicle of the king who held divine status in the past. The chariot was designed as a symbol that was unique and god-like to demonstrate his position. Historical evidence shows that royal chariots have been used in royal cremation ceremonies from the Ayutthaya to Bangkok periods.

A royal palanquin is a wheel-less vehicle, designed to be carried by human bearers. It was used when a king traveled to a ceremony or on an informal occasion. The king also conferred a palanquin as a token to members of the royal family, noblemen, and high-ranking monks.

At present, royal chariots and palanquins relating to royal cremation ceremonies are kept in the Royal Chariot Building at the Bangkok National Museum.

Great Victory Chariot (Phra Maha Phichai Rajarot)

Great Victory Chariot (Phra Maha Phichai Rajarot)

The Great Victory Royal Chariot, or Phra Maha Phichai Rajarot, is made of carved wood, lacquered and gilded, and decorated with glass. It was built in 1795 in the reign of King Rama I for the royal cremation of Somdech Phra Pathom Borommahachanok, the father of King Rama I, in 1796. Since then, it has been used to carry the royal urns of kings, queens, and members of the royal family. There is a *busabok* (small pavilion) on this chariot.

The Great Victory Chariot is the most significant royal chariot in the Royal Cremation Ceremony. It is 11.2 meters high, 18 meters long, 4.84 meters wide, and weighs 13.7 tons, requiring as many as 222 persons to pull it.

The Great Victory Chariot has deteriorated with time, and has occasionally been repaired and maintained, such as in the reign of King Vajiravudh (Rama VI), when the royal chariot was not only renovated, but also strengthened with the addition of wheels to bear the weight of the chariot body, *busabok*, and the royal urn.

Vejayanta Royal Chariot (Vejayanta Rajarot)

Vejayanta Royal Chariot (Vejayanta Rajarot)

The Vejayanta Royal Chariot is 11.7 meters high, 17.5 meters long, 4.9 meters wide, and weighs 12.25 tons. It was built in the reign of King Rama I to carry the remains of high-ranking members of the royal family. Later, it was used instead of the Great Victory Chariot to carry the bodies of King Rama VI and King Rama VIII, as the Great Victory Chariot was not in good condition at that time. When the Vejayanta Royal Chariot was used instead of the Great Victory Chariot, it was given the name "Phra Maha Phichai Rajarot," to be able to follow ancient traditions. The Fine Arts Department restored the Vejayanta Royal Chariot to its former glory and it was used to carry the body of Queen Rambhai Barni, the Queen of the Seventh Reign, in the Royal Cremation Ceremony in 1985.

Small Royal Chariot (Rajarot Noi)

Small Royal Chariot (Rajarot Noi)

The Small Royal Chariot, or Rajarot Noi, is the same style as the Great Victory Chariot and the Vejayanta Royal Chariot, with a carved body, lacquered and gilded and decorated with mirrors. The jutting beams are carved as the Naga King. A *busabok* is placed on the royal chariot, as well, but of a lesser size. The Small Royal Chariot is for His Holiness the Supreme Patriarch to sit as he recites prayers in the procession. It will lead the Great Victory Chariot to the Royal Crematorium.

The Small Royal Chariot was first used in 1796. Three Small Chariots were built in the reign of King Rama I:

- The Small Royal Chariot for the titled monk who led the procession and read the Holy Doctrine (Abhidhamma);

- The Small Royal Chariot for King Rama I, who held a sacred thread connected to the Royal Urn containing the royal remains of his Royal Father for the Royal Cremation at the ceremonial ground at Sanam Luang in 1796;

- The Small Royal Chariot for Krom Phra Rajawang Bowon Maha Surasinghanat, King Rama I's younger brother, who tossed popped rice and flowers in the cremation ceremony for their father. It was later used by senior royals to disseminate alms for the people on the way to the royal crematorium.

In the reign of King Vajiravudh (Rama VI), several traditional practices were adjusted. For instance, only one Small Royal Chariot was used for His Holiness the Supreme Patriarch to sit as he recited prayers.

Royal Gun-Carriage (Rajarot Puen Yai/Rajarot Rang Puen)

Royal Gun-Carriage (Rajarot Puen Yai/Rajarot Rang Puen)

The Royal Gun-carriage, or Rajarot Puen Yai/ Rajarot Rang Puen, is used in the royal cremation of a king or a high-ranking royal who held a military position. It is an important royal chariot to be used to carry the Royal Urn on three counter-clockwise rounds of the Royal Crematorium. The use of this chariot was introduced in the reign of King Vajiravudh (Rama VI), to replace the traditional use of Phra Yannamas Sam Lam Khan (Palanquin with Three Poles). It was used for the last time in the Royal Cremation of King Ananda Mahidol (Rama VIII) in 1950.

In response to the wishes of King Vajiravudh, King Prajadhipok (Rama VII) ordered the use of the Rajarot Puen Yai to carry the Royal Urn for King Vajiravudh on three counter-clockwise rounds of the Royal Crematorium. Rajarot Puen Yai was used for the last time in the Royal Cremation of King Ananda Mahidol (Rama VIII) in 1950. Again, it will be used in the Royal Cremation Ceremony for His Majesty King Bhumibol Adulyadej.

Royal Palanquin with Four Poles (Rajendrayan)

Royal Palanquin with Four Poles (Rajendrayan)

The Royal Palanquin with Four Poles, or Rajendrayan (Palanquin with Busabok Throne), is made of carved and gilded wood, and carried on four poles by 56 strong men. The palanquin is 4.23 meters high, 5.48 meters long, and 1.03 meters wide. The royal palanquin is used by the monarch in a grand procession known as the four-line procession, such as when the king proceeds from the royal residence in the Grand Palace to pay homage to the Emerald Buddha in the Temple of the Emerald Buddha on the occasion of the Royal Coronation Ceremony. It is also used to transfer the royal reliquary urn containing the royal relics of the king, the queen, or members of the royal family from the Royal Crematorium at Sanam Luang into the Grand Palace.

Small Royal Palanquin with Four Poles (Rajendrayan Noi)

Small Royal Palanquin with Four Poles (Rajendrayan Noi)

The Small Royal Palanquin with Four Poles, or Rajendrayan Noi, is a new palanquin specifically built to carry the Royal Ashes of His Majesty King Bhumibol Adulyadej from the Royal Crematorium at Sanam Luang to be enshrined at two temples, namely Wat Rajabopidh and Wat Bovoranives, after the Royal Cremation Ceremony. Both Rajendrayan and Rajendrayan Noi are similar in style, differing primarily in size. Rajendrayan Noi is made of golden teak, with a square-shaped *busabok*, measuring 4.14 meters in height and one meter in width and 5.48 meters long. It is also decorated with a figure representing Thep Phanom, a celestial being with hands pressed together in prayer. This Royal Palanquin needs 56 people to carry it.

Palanquin with Three Poles (Phra Yannamas Sam Lam Khan)

Palanquin with Three Poles (Phra Yannamas Sam Lam Khan)

The Palanquin with Three Poles, or Phra Yannamas Sam Lam Khan (Triple Pole Royal Palanquin), was built in the reign of King Rama II for the Royal Cremation of King Rama I. It is a large palanquin made of carved wood, gilded, and decorated with mirrors. It has a four-tiered base with modified corners on the uppermost tier, with a border plate carved and decorated with mirrors, except in the front, the back, and the jutting niches. It is fixed to three carrying poles. On the base, a large octagonal plank is set, with four hooks ready to receive the royal urn. It is borne with three poles by two shifts of 60 strong men.

Phra Yannamas Sam Lam Khan is used to transfer the Royal Urn from Dusit Maha Prasad Throne Hall in the Grand Palace to the Great Victory Chariot. The Royal Urn is placed upon the Great Victory Chariot in front of the Elevated Royal Pavilion on the eastern side of Wat Phra Chetuphon (Wat Pho). Phra Yannamas Sam Lam Khan is 7.73 meters long and 1.78 meters high and weighs 700 kilograms.

Lotus Petal Palanquin (Phra Saliang Klip Bua)

Lotus Petal Palanquin (Phra Saliang Klip Bua)

The Lotus Petal Palanquin, or Phra Saliang Klip Bua, is used for the Supreme Patriarch, or a titled monk, to sit and read the Holy Doctrine, or Abhidhamma, while leading the procession of honour when the Royal Urn is transferred from Dusit Maha Prasad Throne Hall in the Grand Palace to the Great Victory Chariot in front of Wat Phra Chetuphon. It has two poles and is also used in leading the procession of honour to convey the Royal Urn on three counter-clockwise rounds of the Royal Crematorium. Sixteen persons are needed to carry it.

Waen Fa Minor Palanquin (Phra Saliang Waen Fa)

The Waen Fa Minor Palanquin, or Phra Saliang Waen Fa, is a small palanquin with two poles, requiring eight persons to carry it. The seat has a low, wooden, carved base, covered with gold leaf and decorated with glass. It is used to transfer the Royal Urn from Dusit Maha Prasad Throne Hall to the Transfer Platform before the urn is placed on the Golden Palanquin with Three Poles.

Naga Conveyor (Kroen Bandai Nak)

Naga Conveyor (Kroen Bandai Nak)

The Naga Conveyor (Kroen Bandai Nak), a special inclined plane whose railings are carved into naga heads, is used to bring the royal urn onto and out of the Great Victory Chariot (Phra Maha Phichai Rajarot) and the crematorium. It is beautifully carved from wood and gilded and decorated with small mirrors and equipped with iron pulleys. Kroen Bandai Nak looks remarkably similar to a modern-day lift. It was built in 1811 and was used for the first time in the Royal Cremation of King Rama I in 1812 to replace the scaffold, which had been used in the old days. Kroen Bandai Nak was designed by Prince Phithak Montri, a nephew of King Rama I.

Khrueang Sangkhet

Khrueang Sangkhet

Khrueang Sangkhet (merit-making items) comprises gifts or alms presented to the Buddhist monks officiating at funeral services. In the reign of King Vajiravudh (Rama VI) the traditional making of Khrueang Sangkhet was meant not only for religious purposes but also for public services. Among the Khrueang Sangkhet items are ecclesiastical fans, shoulder bags, and prostrating cloths, to be presented to monks; pulpits and Buddhist manuscript cabinets for temples; and various utensils for schools.

In the Royal Cremation Ceremony for His Majesty King Bhumibol Adulyadej, the Office of Traditional Arts, under the Fine Arts Department, was assigned to design Khrueang Sangkhet items, while the Bureau of the Royal Household was assigned to provide them. Khrueang Sangkhet to be presented by His Majesty the King to the monks at the Royal Cremation Ceremony include ecclesiastical fans, pulpits, Patimokkha manuscript boxes, and book cases decorated with illustrations from *The Story of Mahajanaka,* written by His Majesty King Bhumibol Adulyadej.

Dusit Maha Prasad Throne Hall

Sanam Luang and Significant Throne Halls and Temples

Sanam Luang

Located north of the Grand Palace, Sanam Luang, literally meaning the "Royal Ground," is a multi-purpose leisure park in the heart of Bangkok. It is the venue for many royal and state ceremonies. The royal crematoriums for kings, queens, and high-ranking royals have been constructed in this area since the reign of King Rama I. Also referred to as Thung Phra Meru (cremation ground), Sanam Luang has been used as the cremation ground for all kings of the Royal House of Chakri, except King Prajadhipok (Rama VII), who passed away in England. In the reign of King Mongkut (Rama IV), the name "Thung Phra Meru" was changed to "Sanam Luang," which was meant to make the location more auspicious.

Dusit Maha Prasad Throne Hall

Situated at the front of the throne hall group in the central court of the Grand Palace, Dusit Maha Prasad Throne Hall is recognized as a masterpiece of classical Thai architecture. The top of this prominent throne hall is worth noting, as it is elaborately designed and splendidly formed. This throne hall was constructed in 1789 by King Rama I to replace Inthrabhisek Maha Prasad Throne Hall, which burned to the ground when it was struck by a thunderbolt. It is also a custom to place the royal remains of kings, queens, and senior members of the royal family in Dusit Maha Prasad Throne Hall prior to their cremation.

Chakri Maha Prasad Throne Hall

The Chapel Royal (Temple of the Emerald Buddha)

Chakri Maha Prasad Throne Hall

Chakri Maja Prasad Throne Hall is a large throne hall that harmoniously blends Eastern and Western architectural styles. It was built by King Chulalongkorn (Rama V), between 1876 and 1882. His Majesty King Bhumibol Adulyadej used this throne hall to host dinners and receptions for foreign dignitaries and to perform various royal functions, such as receiving the credentials of foreign ambassadors to Thailand. The Heavenly Abode in this throne hall is where the Royal Relics of King Rama IV, King Rama V, King Rama VI, King Rama VII, and King Rama VIII are enshrined. The Royal Reliquary Urn containing the Royal Relics of His Majesty King Bhumibol Adulyadej is also to be enshrined in this hall of relics.

The Chapel Royal (Temple of the Emerald Buddha)

Commonly referred to as Wat Phra Kaeo, the Temple of the Emerald Buddha serves as the royal chapel and houses the Emerald Buddha, Thailand's most revered Buddha image. King Rama I had this temple built within the compound of the Grand Palace, when he founded Bangkok as the royal capital. The stupa in this temple known as Phra Sri Rattana Chedi was built by Rama IV in 1855 in the Sri Lankan style. It enshrines relics of the Buddha brought from Sri Lanka.

Wat Rajabopidh

Wat Bovoranives

Wat Rajabopidh

Wat Rajabopidh Sathitmahasimaram, known in short as Wat Rajabopidh, is a royal temple of the first grade. It was built in 1869 at the command of King Chulalongkorn (Rama V) to have mausoleums to enshrine the relics and ashes of royals. The temple features a blend of traditional Thai architecture and a Western-style interior, which is probably the only of its kind in Thailand. King Prajadhipok (Rama VII) restored this temple, instead of building a new one, as the temple commemorating his reign. Wat Rajabopidh is recognized as the temple of two reigns: the Fifth Reign and the Seventh Reign. Phra Buddha Ankhirot is the presiding Buddha image in this temple, and the Royal Ashes of King Prajadhipok and Queen Rambhai Barni of the Seventh Reign are enshrined under the base of this Buddha image.

Wat Bovoranives

Wat Bovoranives Vihara, known in short as Wat Bovoranives, or Wat Bovorn, is a royal temple of the first grade. Built in the Third Reign, it is an important center for the Dhammayutika Sect. Several former abbots here went on to become the Supreme Patriarch of Thailand. This temple was the residence of the kings of the Royal House of Chakri when they entered the monkhood. His Majesty King Bhimibol Adulyadej also stayed at Wat Bovoranives during his 15-day ordination in 1956. The Royal Ashes of King Rama VI are enshrined under the base of the Phra Buddha Chinnasi Buddha image in the ordination hall of Wat Bovoranives.

Traditional Uniforms in the Procession of Honour for the Royal Cremation Ceremony

1. Nam Rew
(Procession leader)

2. Thong Sam Chai
(Standard bearer)

3. Mahorathuek, Cha Pi, Cha Klong (Mahorathuek drummer, Master piper, Master drummer)

4. Klong Chana (Drummer) (Also worn by men pulling the Small Royal Chariot, the Great Victory Chariot, and Kroen Bandai Nak)

5. Trae Farang,
Trae Ngon, Sang (Bugler,
Siamese bugle player,
Conch shell blower)

6. Khrueang Sung,
Chat Thong Phae Luat,
Chat Hak Thong Khwang
(Bearer of royal regalia,
Bearer of umbrella of rank)

7. Carrier of royal palanquins and commander of royal chariots

8. Bearer of umbrellas and fans

9. In Choen Chamon
(Bearer of fly whisk)

10. Phrom Choen Chamon
(Bearer of fly whisk)

11. Phu Bok Krabuan
(Processional signaler)

12. Mahad Lek Luang
(Royal page)

13. In Choen Phum Ngoen (Bearer of the silver ornamental tree)

14. Phrom Choen Phum Thong (Bearer of the gold ornamental tree)

15. Tamruat Luang Khu Hae (Royal constable accompanying the royal remains)

16. Drum inspector, Mahorathuek drum inspector, Bugle inspector, Royal regalia supervisor, Royal chariot supervisor, Royal palanquin supervisor

20
ตัวอย่าง

20

50
ตัวอย่าง

50

100
ตัวอย่าง

100

500
ตัวอย่าง

500

1000
ตัวอย่าง

1000

Commemorative Banknotes, Coins, and Stamps on the Occasion of the Royal Cremation Ceremony

The Bank of Thailand, the Treasury Department, and Thailand Post Company have produced commemorative banknotes, coins, and stamps in remembrance of His Majesty King Bhumibol Adulyadej on the occasion of the Royal Cremation Ceremony, 26 October 2017, and in gratitude for his boundless and gracious kindness.

The commemorative banknotes comprise five types: 20 baht, 50 baht, 100 baht, 500 baht, and 1,000 baht. The colors, sizes, and the portrait on the front side of commemorative banknotes are identical to the 16th series banknotes. The main element on the reverse side of each denomination depicts the familiar portrait of His Majesty King Bhumibol Adulyadej, along with various images reflecting the stories over his lifetime, as follows:

- 20 baht: The early life of His Majesty King Bhumibol Adulyadej;
- 50 baht: His Majesty King Bhumibol Adulyadej's royal ceremonies and duties during the time of his accession to the throne;
- 100 baht: His Majesty King Bhumibol Adulyadej's kindness through royal duties in rural areas;
- 500 baht: His Majesty King Bhumibol Adulyadej's wisdom and talents reflected through royal projects;

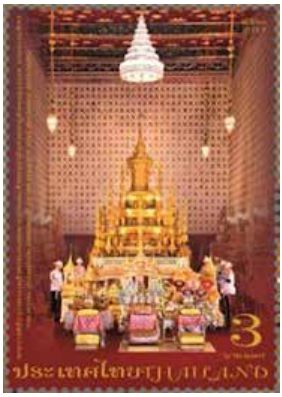
- 1000 baht: The late reign of His Majesty King Bhumibol Adulyadej, the beloved King of the Thai people.

The security features are identical to the 16th series banknotes, with a special feature located on the reverse side. The area around the portrait of His Majesty King Bhumibol Adulyadej will glow when it is viewed under ultraviolet light.

Regarding commemorative coins, there are four types: gold coins are priced at 50,000 baht, silver coins at 2,000 baht, smoked sandblast copper coins at 3,000 baht, and cupronickel coins at 100 baht each.

The front of each coin features a portrait of His Majesty King Bhumibol Adulyadej in full dress uniform wearing royal decorations. The inscription underneath says "His Majesty King Bhumibol Adulyadej." The back shows an image of the Royal Crematorium for the Royal Cremation of His Majesty King Bhumibol Adulyadej. His initials "Pho Po Ro" are found above the image. The inscription under the image says "Thursday, 26 October 2017."

As for commemorative stamps, three million sets have been produced. Each set consists of three sheets, with 13 stamps, and is priced at 99 baht. On the first sheet, there are nine stamps featuring portraits of His Majesty King Bhumibol Adulyadej.



The second sheet depicts three major components of the Royal Cremation Ceremony, namely the Royal Urn, Phra Yannamas Sam Lam Khan (Golden Palanquin with Three Poles), and Phra Maha Phichai Rajarot (Great Victory Chariot).

The third sheet illustrates the Royal Crematorium and the historic gathering of a huge crowd of people in a candle-lit ceremony to pay their respects to His Majesty King Bhumibol Adulyadej outside the Grand Palace on 22 October 2016. The background of this sheet features Dusit Maha Prasad Throne Hall, in which the Royal Urn for His Majesty King Bhumibol Adulyadej had been placed.

Main Press Center

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The Committee on Public Relations for the Royal Cremation of His Majesty King Bhumibol Adulyadej has established the Main Press Center (MPC) to facilitate the operations of both Thai and international media during their coverage of the Royal Cremation Ceremony. The MPC is located at the Main Auditorium, Thammasat University, Tha Phra Chan, near Sanam Luang ceremonial ground. This area is also the location of the International Broadcast Center (IBC). It can accommodate around 1,180 members of the media.

The Press Working Area at MPC is equipped with various facilities, such as high-speed Internet-linked computers, printers, plug-in points for laptops, and a press conference area. Tea, coffee, and snacks are offered free of charge.

MPC also provides the media guide, in Thai and English, and press releases as a source of information for media operations. It also relays television signals from IBC, so that members of the media at MPC can see the whole process of the Royal Cremation on television monitors. Information about the Royal Cremation Ceremony, in Thai and English, can be obtained at the website www.kingrama9.th.

Main Auditorium, Thammasat University, Tha Phra Chan

MPC Operating Hours

MPC will operate from 16 October 2017 onwards, between 08.30 and 17.30 hr. From 25 to 29 October 2017, its operations will be in accordance with the schedule for the Royal Cremation Ceremony.

Media Accreditation

MPC and the Bureau of the Royal Household have worked jointly in arranging 13 designated stands along the Royal Procession routes and at the area in front of the Royal Crematorium at Sanam Luang. Members of the media wishing to cover the Royal Cremation Ceremony are allowed to apply for media accreditation from 24 July to 30 September 2017.

Computer Operation at MPC

As a service provider, MPC is required to keep certain information regarding the use of the computer service, in compliance with Thailand's amended Computer Crime Act, which took effect on 24 May 2017.

Under this law, a service provider is obliged to retain computer traffic data for at least 90 days from the date on which the data is entered into the computer

system. If necessary, an authorized official may instruct the service provider to retain such computer traffic data for longer than 90 days but not exceeding two years.

In this regard, information concerning service users, such as names, identity card numbers, usernames, or pin codes (but not passwords), will also be kept for at least 90 days after the end of the service.

If MPC fails to comply with the Computer Crime Act, it will be subject to a fine of up to 500,000 baht. All members of the media using the Internet service or computer connection at MPC during the Royal Cremation period are requested, therefore, to abide by the law and other regulations set at MPC. They will be provided with a password from MPC staff.

MPC Working Area

MPC has divided its working area into five sections as follows:

- IBC;
- Working area for both local and international media;
- Press conference and information;
- Food and beverage services;
- Staff working area.

Media Advisory at MPC

• Only members of the media with ID badges specifically issued by PRD for the Royal Cremation Ceremony are allowed to use services at MPC. However, those without special badges who want to use the services at MPC are advised to show their PRD press cards to receive "Day Pass" badges from MPC staff;

• Taking photographs of the IBC working area is not allowed;

• Members of the media should wear proper attire;

• They are requested to wear the media ID badges at all times within MPC.

Media ID badges for the Royal Cremation Ceremony

Day Pass

Regulations for Photographers Operating at Camera Stands

1. All photographers have to show their ID badges specifically issued by PRD for the Royal Cremation Ceremony;

2. All photographers have to register at the designated stands, and all cameras have to be checked by the policemen of each stand; after that, they will receive armbands, which they have to wear on their right arm, with their special ID badges attached to it, all the time they are covering the event;

3. All photographers have to remain in their stands until the processions of the royal chariots and palanquins have finished or the ceremonies at each stand have finished;

4. When the procession of the members of the Royal Family passes each stand, all photographers are requested to pay respect and are not allowed to leave their stands;

5. Personal "handy cameras" or mobile phone cameras are not allowed;

6. Photos that will be distributed should not show disrespectful or inappropriate images.

Dress Code for the Media

Members of the media should dress in a polite manner. Those operating at the designated stands between 26 and 29 October 2017 are required to observe the following dress code:

- Men: A solid black suit (jacket and trousers in matching fabric), with a plain white long-sleeved shirt, a black necktie, a black mourning armband, a black belt, and black leather shoes. They should have short hair and should not have a beard or mustache, or wear earrings;

- Women: A solid black suit (jacket and skirt in matching fabric), with a plain white shirt, a black necktie, a below-the-knee skirt, a black mourning armband, and black leather, closed-toe shoes. Women with long hair are requested to wear it up. If they wear stockings, the color of their stockings should be in beige;

- Wearing caps, hats, and dark eyeglasses is prohibited;

- Jeans and sports shoes are not allowed;

- Unnatural hair coloring is not allowed.

Dress code for the media

Armbands

Two types of armbands have been arranged for members of the media:

- The white armband with black stripes on both the upper and lower parts and the logo of the Government Public Relations Department (PRD) is for the media operating at stand locations. The armband also shows the number of the designated stand for the media members;

- The white armband with black stripes on both the upper and lower parts, and the logo of the Television Pool of Thailand is for IBC staff.

Additional Regulations Set by Special Branch Police

Etiquette for Photographing

1. Members of the media must show respect to His Majesty the King and members of the Royal Family and salute them, before and after taking photographs of them;

2. They are required to dress in a polite manner, men wearing a suit and women a skirt and shoes covering toes and heels;

3. The cameras to be used in photographing must be checked by the police, with tags provided by the Special Branch Police;

4. Only registered photographers with armbands will be allowed to operate at the ceremonial site;

5. Members of the media must not behave in an inappropriate manner, whether in speaking or acting;

6. They should keep a distance of at least five meters from His Majesty the King and members of the Royal Family while taking photographs;

7. They should not crowd against one another when photographing, or stand to take photographs over other people's shoulders, or push their cameras forward to photograph across His Majesty the King and members of the Royal Family.

Guidelines for Photographing

1. Members of the media must not take photographs right in the faces of His Majesty the King and members of the Royal Family while they are seated;

2. It is prohibited to take photographs of His Majesty the King and members of the Royal Family while they are going up to a higher place, or coming down from it, such as ascending or descending stairs;

3. It is forbidden to take photographs of His Majesty the King and members of the Royal Family while they are eating food;

4. Members of the media must not get out of the arranged area for them, or run past in front of His Majesty the King and members of the Royal Family, or run around the area blocking the way to be passed by them;

5. They are allowed to photograph within the arranged area and spot only, for the sake of orderliness and to accord honor to His Majesty the King and members of the Royal Family;

6. The use of flash is allowed on all occasions, but the light should not exceed 1,500 watts and should be at least 10 meters from the location of His Majesty the King and members of the Royal Family;

7. Members of the media who do not act in compliance with these regulations, or refuse to follow officials' advice, will be forbidden to take photographs and their armbands will be confiscated.

Locations for Filming/Photographing

Stand	Location	Size of Stand	Number of Stands	Members of the Media
1	In front of the Naval Welfare Department, opposite Dheva Bhirom Gate (on the right)	3x6 meters	1	50
2	Opposite Chong Kut Gate	3x6 meters	1	50
3	On Dai Wang Road, opposite Anongkharak Gate (Wat Pho site)	3x6 meters	1	40
4	The corner in front of the Territorial Defense Department	-	1	TV Pool
5	In front of Saranrom Palace	3x6 meters	2 (50 persons each)	100
6	Privy Council Office, Saranrom Palace	3x6 meters	2 (50 persons each)	100
7	In front of the Ministry of Defense, opposite Sawatdisopha Gate	3x12 meters	1	100

Locations for Filming/Photographing

Stand	Location	Size of Stand	Number of Stands	Members of the Media
8	In front of the City Pillar Shrine	3x6 meters	2 (50 persons each)	100
9	In front of the Supreme Court	3x8 meters	1	80
10	The Supreme Court site, opposite the road through the middle of Sanam Luang	3x8 meters	1	80
11	Close to the entrance to the Royal Crematorium	3x12 meters	1	50
12	Close to the entrance to the Royal Crematorium	3x12 meters	1	50
13	The corner in front of the Fine Arts Department (opposite Vises Jayasri Gate)	3x6 meters	1	40

International Broadcast Center

The Committee on Public Relations for the Royal Cremation of His Majesty King Bhumibol Adulyadej has set up the International Broadcast Center (IBC) at the Main Auditorium, Thammasat University, Tha Phra Chan, to produce live broadcast signals from the Royal Cremation of His Majesty King Bhumibol Adulyadej to enable Thais and foreigners living in and outside the country to view this important event. The operations will be carried out jointly by personnel from the National Broadcasting Services of Thailand (NBT) and Television Pool of Thailand.

The Royal Cremation Ceremony will also be broadcast via satellite on Thai TV Global Network of Television Channel 5, with cooperation from all television channels. The event will be broadcast live on Radio Thailand, in accordance with the schedule of the Royal Cremation Ceremony. A service for providing recorded tapes of the live broadcasts on the ceremony will be offered to the foreign media, as well. IBC will operate from 16 to 30 October 2017.

“My place in this world
is in the midst
of my people,
all the people of Thailand.”

An excerpt from the diary
When I Departed from Siam for Switzerland,
written by
His Majesty King Bhumibol Adulyadej
in 1946