

## Language Culture of Brahmanism-Hinduism and Buddhism Related to Thai Kings in Bangkok Period<sup>1</sup>

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### Abstract

*This paper is based on the research work aimed to explore the language culture of Brahmanism-Hinduism and Buddhism related to Thai kings in Bangkok period. The objectives of this study were dealt mainly 1) to explore the relations between Buddhism and Brahmanism-Hinduism, which are integrated in Thai society; 2) to explore the reflection of cultural Buddhism and Brahmanism-Hinduism through a thorough usage of PL-SKT words relevant to Indian religions in Thai; and 3) to explore the impact of cultural Buddhism and Brahmanism-Hinduism towards Thailand's kings in Bangkok period. It was found that with reference to Brahmanism-Hinduism and Buddhism spread out to Thailand extensively, both of them influenced to Thai culture and integrated each other harmoniously. Particularly, the language culture that Thai people used generally in terms of PL-SKT about the kings such as Ramadhibodi and Phrabuddha Yodfa Chulaloke (King Rama I) etc., has obviously reflected via both religions. The term 'Ramadhibodi' and the alias 'King Rama I' implied entirely about the impact of cultural Brahmanism-Hinduism and then Buddhism, on the power of Rama, who reincarnated from Narayana God appeared in Ramayana epic. Thai people prefer to use such the language culture related to Thai kings via PL-SKT words not only to express the reigns and status of kings, but also reflect obviously their specific ruling patterns. Kings in Bangkok period, like Bodhisatva, implied the powerful ruling system of divine (Devaraja) tended obviously to righteous kings (Dharma raja), who refuged to the Triple Gems together. Evidently followed Buddhism, kings must consist of the political morality such as Tenfold Virtues of the King (Dasavidha Rajadharmma) etc., and protect populations in order to bring them the happy life. Also, there seems to have usage of the language culture impacted to all kings based on background of Buddhism via naming 'the Royal Buddha' (Phra Buddhachao Luang) etc., to honor the Kings, who passed away undoubtedly.*

### 1. Introduction

The system of belief and religion, truly speaking, is regarded as the significant culture that help human to fulfill their own spiritual desires and get the spiritual relaxation as well as the stability in life. The religious system, as observed generally, is different explicitly from other systems in terms of culture that related to belief and rites beyond the supernatural power. In this point, beliefs on spirits and the angels including black magic are put obviously into the system of belief and religion in each society as well. By doing so, it can undoubtedly be said that all groups of society in the world including Thailand must have the religion as the one part of culture system in society.

Integration of religions, as observed exactly, is seen as a general phenomenon that the main religions in the world have adjusted to do and such the integration has been processed by coherence of the two matters namely; original beliefs on spirits and angles including back magic, because the aim of religion mostly focuses on the happy life in the next world, while the beliefs on spirits and angles can serve answering towards the phenomenon in this very world that human faced off. For all groups of society including Thailand that the main religions in the world have spreading out to society, it is necessary to have the integration of both the belief systems and such the phenomenon can also be found in Thailand undoubtedly. In respect of the integration of religions in Thai society, although Thailand consist of the population followed Buddhism in the high percent.

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However, it is found that there seems to be the beliefs, rites of Brahmanism and beliefs on rites related with the spirits and angels in the system of belief and religions in Thai society obviously.

## **2. Overview of Historical Brahmanism-Hinduism and Buddhism in Thailand**

Thailand, truly speaking, has 95 percent of population followed Buddhism obviously. Particularly, Thai people always are grateful to India, which is the motherland of Buddhism and regards as the old world museum of religions and culture. Through this view, Thai and Indian people become similar in some terms of culture. Thus, Hindu people, in the religious dimension, have a good attitude to Buddhist Thai people because of both the Brahmanism-Hinduism and Buddhism were born in the same land; India and then they have adopted Indian culture from their own country in order to integrate with Thai culture. (Sukhothai Thammathirat University, 2011: 525)

### **2.1 Brahmanism-Hinduism and Buddhism Reached Thailand**

In regard to Brahmanism-Hinduism reached Thailand, there are the presumptions concerned that Brahmanism-Hinduism entered into Thailand in the Pre-Sukhothai period and there are three entrance ways to Thailand as follows; (Sukhothai Thammathirat University, 2011: 507)

**First Entrance Way:** Brahmanism-Hinduism may enter via Khmer, where the border was united, because before Thai people got freedom in Sukhothai period, Brahmans in Khmer was powerful very much. By this assumption, there were groups of Brahmans travelled to Chao Phraya River and there were Thai people, who followed Brahmanism and played the large role as the Brahman Master to teach and perform a ceremony. To support this detailed information, there were the archeological evidences, which showed about the stone castles and Prakrit inscriptions available in several places.

**Second Entrance Way:** Brahmanism-Hinduism may enter by the boats of Indian merchants, who reached the Southern parts of Thailand such as Malay Peninsula, Nakhon Si Thammarat etc., in order to make a trade affair and the Brahmans have entered to settle down in Nakhon Si Thammarat and Phatthalung. Then, they are descended from the former times until the present time.

**Third Entrance Way:** Brahmanism-Hinduism may enter through the thorough Tak, Mae Hong Son or Suphanburi province, because these provinces, as observed generally, have the border united with that of Myanmar and Bangladesh. Essentially, the eminent caused in order to make Brahmans emigrated from India may be about the influences of Buddhism and Jainism that was attacking explicitly the caste of India in that time. With such the occurred phenomenon, it caused Brahmans emigrated from India together with merchants, who were going to have a trade affair around Suvarnabhumi and Java islands. Therefore, it can be remarked that Brahmanism-Hinduism may enter to Suvarnabhumi together with Hindu merchants and then reached Thailand via Khmer and Malay Peninsula.

The important particularity of Brahmanism-Hinduism is that of theism, which plays important role in everyday life and religious observance has strictly been done according to the doctrines given in the Veda. In respect of following religions, Hindu people may choose the god that they believed in. By doing so, it caused the different sects in the world. Having reached Thailand, Brahmans then were grouped in the form of Organization; especially there were Hindu shrines for doing the religious rites. Such the religious rites were the important ones in everyday life of Brahmans-Hindu people and monthly worshiping times to gods. Moreover, Brahman rites also played important roles as the state ceremony, which related to Thai kings directly. Hindu people in Thai society regarded Buddhist Thai people as their relatives and they themselves accepted Buddhism and its ceremony harmoniously as well.

Regarding Buddhism entered to Thailand, it is found that in the reign of King Ashoka, the Great, about B.E.300 the two Buddhist monks; Sona and Uttara, were regarded as the Buddhist missionary, who brought and settled down Buddhism at Nakhon Pathom province, Thailand and Thai people have accepted Phra Pathom Chedi in such the province as the concerned ancient remains at the present time. In Myanmar, Myanmar people have accepted Shwedogon Pagoda as the concerned ancient remains as well. For Khmer, Buddhism entered to the land and assimilated with Brahmanism-Hinduism because Khmer, as observed historically, was ruled by Brahman for a long time. (Chamnung Thongprasert: 257-274). About the first sect of Buddhism that entered into Khmer in that time, it is assumed the Mahayana sect and such the Mahayana Buddhism seems to have the explicit tending into Brahmanism-Hinduism and coexist with Brahmanism-Hinduism consistently.

Historically, Thailand was influenced by Khmer for a long time before Sukhothai period. So, there was the clue evidence to assure that Thai people, who lived around the Basin of Chao Phraya River from the northern part until the central part in that time, followed Mahayana Buddhism.

In Sukhothai period, then, there was about the communicative connectivity between Thailand and Sri Lanka via envoy and Buddhist missionary and doing so was continued for a long time. It caused Hinayana Buddhism derived from Sri Lanka and became flourished very much in Sukhothai period. On the contrary, Mahayana Buddhism failed to flourish slowly. However, Brahmanism-Hinduism in that time still had followers to believe continuously. Next to Sukhothai period, it was the Ayudhya that was influenced extensively by the main Brahmanism-Hinduism and Buddhism in several dimensions such as tradition, poem and literatures etc. Such the phenomenon, as observed generally, still had continuing and appeared obviously from Thonburi period until Bangkok period at the present time.

## **2.2 Influence of Brahmanism-Hinduism and Buddhism in Thai Society**

Entered to Thailand, Brahmanism-Hinduism played a very important role in different dimensions and especially they taught, trained and suggested about the religious doctrines. From the former time till the present time, it can be observed that Brahmans mostly travelled together with merchants for being a teacher and religious trainer. Having travelled to each city, they taught the kings and people according to the religious doctrines. Not only that, they also played a large role in order to perform the several religious ceremonies for encouraging to the poor man and, at the same time, they supported and gave hopefulness to the workers for good progress of life as well. These Brahmans became the spiritual center of population and caused the united phenomenon in the nation, because these Brahmans conducted the god worshipping ceremony in order to bless the city for flourishing and protecting population from all the dangers. These gods revered Brahmans and when Brahmans performed a sacrificial ceremony, god must respond to it. If gods do not respond, they will be cursed undoubtedly.

So, Brahmans constructed different religious shrines for worshipping gods and such the religious shrines in Ayudhya period, as observed generally, were constructed in many places, but it may be burned already in invasion of Myanmar. However, in Bangkok period, still there are the Hindu shrines; Brahman Temple, remaining at the present time. There are namely; Ishvara Temple, Ganesh Temple and Narayana Temple and the kings gave to construct the giant swing in the same year and it is regarded as the tradition succeeded from Ayudhya period. (Sukhothai Thammathirat University: 511-513)

For the influence of Brahmanism-Hinduism towards Thai society from the former time till the present time, it is found obviously that Brahmans entered to the royal court for giving the suggestions about custom, tradition and morality. Especially, they played the important roles as the ceremony performer in the royal court (Royal Ceremony). Such the royal ceremony was brought widely to spread out the royal court until it became the general ceremony and was known well among Thai society. Buddhism, like Brahmanism-Hinduism, honored Buddhist monk as the key person in order to teach, train and practice people to become a good man with morality and loving-kindness and support to bear happiness to Thai society. So, it can be observed that both of religions from India have the important roles towards Thai society, especially the role for integrating each other between Buddhism and Brahmanism-Hinduism nowadays. By integration of such the two religions, it can be seen clearly in form of Buddhist villager. It means that Buddhism that is seen in the present Thai society is regarded as the eminent particularity of the integrated beliefs and ceremony related with Brahman's principle. The examples of the integration between religions can be found in the ceremonies such as household spirit ceremony, royal ceremony etc.

## **3. Religious Culture Related to Thai Kings through PL-SKT Words**

Thai kings received the following things; culture, custom, tradition and morality from the principles of Brahmanism-Hinduism and Buddhism and adopted the same as one part in order to rule the nation. In this point, it can be said absolutely that Thai kings used religions mentioned earlier as the important tool to produce legitimacy to them. In order to illustrate about the Indian religious culture that related with Thai kings, one of the best ways is the observatory study on usage of PL-SKT loanwords, which related to Thai kings in several dimensions.

### 3.1 Religious Culture Related to Political Morality

In respect of good governance in the view of Thai kings, there seems to be similar between Buddhism and Brahmanism-Hinduism and such the good governance must aim at creating Thai society for having the social rules and live together with the peaceful happiness. According to the principles of political morality as Thai kings used for ruling the nation from former time till the present time such as;

Dasavidharajadharma (Tenfold Virtues of the King): Teachings about the Tenfold Virtues of the King existed before the time of Lord Buddha. The teachings were promoted by the Lord Buddha who taught the virtues for monarchs to his principles. The Tenfold Virtues of the King are: 1) Dana-charity 2) Sila-morality 3) Paricaga-altruism 4) Ajava-honesty 5) Maddava-gentleness 6) Tapa-self controlling 7) Akkodha-non-anger 8) Avihimsa-non-violence 9) Khanti-orbearance and 10) Avirodhana-uprightness.

Cakkavattidharma (Duties of the Universal King) : the 12 duties of a great ruler are: 1) Antojanasming balakayasming-Protecting inner people in the royal entourage, and the royal household 2) Khattiyesu-Promoting relations with other states 3) Anuyantesu-Providing for relatives in cases of illnesses and death 4) Brahmanagahapatikesu-Supporting householders and city people 5) Negamjanapadesu-Giving a help to people in regional and rural areas 6) Samanabrahmanesu-Supporting the ordained and the pious subjects 7) Migapakheesu-Protecting wild animals, beasts, and birds 8) Adhammkarapatikkhepo-Letting no wrongdoing prevail and promoting honesty 9) Adhananang dhananuppadanang-Providing for the poor to keep them from mischief 10) Samanabrahmane upasankmitva panhapucchanang-Keeping close to the learned and the ordained to seek wisdom 11) Adhammaragassa pahanang-Keeping self-restraint and never going to places unbecoming for a king and 12) Visamalobhassa pahanang-Refraining from greed and not taking possession of what is not given. (Danai: 110-112)

Rajasanggahavatthu (The Fourfold Royal Acts of Doing Favors): the Fourfold Royal Acts of Doing Favors is the doctrine in Buddhism in order to teach the kings as follows; 1) Sassametha-shrewdness in agricultural promotion 2) Purisametha-shrewdness in the promotion and encouragement of government officials 3) Sammapasa-a bond to bind men's hearts'; act of doing a favor consisting in vocational promotion as in commercial investment and 4) Vajapeya-affability in address; kindly and convincing speech.

Furthermore, the kings still rule the population in the state through the thorough escaping from the four Agatidharma (Fourfold Wrong Course of Prejudice) as follows; 1) Candagati-prejudice caused by love or desire; partiality 2) Dosagati-prejudice caused by hatred or enmity 3) Mohagati-prejudice caused by delusion or stupidity and 4) Bhayagati-prejudice caused by fear.

According to the light as mentioned in the above, they are examples of the terms of the doctrinal principles as depicted and derived from both Brahmanism-Hinduism and Buddhism. Absolutely, Thai kings from the former time till the present time applied them for governing the state. Eventually, all the kings can bear the happiness and success to their own population peacefully.

### 3.2 Religious Culture Related to Royal Ceremony

Regarding the religious culture related to royal ceremony or state ceremony in Thailand, it can be remarked undoubtedly Thailand from the former time till the present time used the Brahman-Hindu and Buddhist ceremony in order to console and encourage the spirit of population. By doing so, all the kings are regarded the divine kings. About the royal ceremony, there are the important royal ceremonies as follows;

Phra Ratchaphithi Charot Phra Nangkhan Raek Na Khwan (Royal Ploughing Ceremony): it literally means the royal ploughing ceremony marking the auspicious beginning of the rice growing season. This Raek Na Khwan ceremony is of Hindu origin. Thailand also observes another Buddhist ceremony called Phuetcha Mongkhon, which literally means prosperity for plantation. The royal ceremony is called Phra Ratcha Phithi Phuetcha Mongkhon. King Mongkut combined both the Buddhist and Hindu ceremonies into a single royal ceremony called Phra Ratcha Phithi Phuetcha Mongkhon Charot Phra Nangkhan Raek Na Khwan. The Buddhist part is conducted in the Grand Palace firstly and then is followed by the Hindu part held at Sanam Luang, Bangkok.

Phra Ratchaphithi Triyampavai-Tripavai (Triyampavai-Tripavai Royal Ceremony): Tripavai royal ceremony was related to royal ploughing ceremony because it was, truly speaking, the praying ceremony that hold to request blessing from gods and invited them to give human a fertility of plantation and a stability society during the season of seedtime, but Triyampavai ceremony was done after harvest. It is regarded as the recalling day about the favour of gods, who gave a fertility of plantation and a stability of society.

Phra Ratchaphithi Borom Rajapisek (Royal Coronation): it is the royal ceremony that creates the king to rule the state and then announced to republic obviously. In this, Brahmans will perform such the ceremony by praying and giving the respectful invitation to gods for making a formal coronation as the divine king with the Tenfold Virtues of the King.

Phra Ratchaphithi Thu Nam Pipat Sattaya (Royal Ceremony of the Oaths of Allegiance): such the royal ceremony has been one of the most significant royal ceremonies since the ancient time. It has been conducted for civil servants for being honesty in protection of nation. Civil servants in this very ceremony must drink the holy water in front of kings and sacred items. Other Ceremonies Conducted in Royal Shrines: there are many ceremonies such as; 1) Ritual of Navaratri is that dedicated to the worship of the Hindu deity Durga 2) Ritual for celebrating the reincarnation of Lord Rama 3) Ritual of Songkran 4) Ritual of Vesak Day 5) Ritual for Worshipping Lord Naga and Hanuman; and 6) Ritual for celebrating the reincarnation of Lord Krishna etc. (Sukhothai Thammathirat University, 2011: 518-519)

### **3.3 Religious Culture Related to Royal Words**

Rajasab (Royal Word) means the word that people used specifically with the kings and other members of the royal family. The word used is about the several belongings or others concerned for the kings and other members of the royal family. Mostly, the royal word is borrowed or derived from PL-SKT words, which are known well as the languages of Buddhism and Brahmanism-Hinduism undoubtedly. Such the royal word for the kings and other members of the royal family have been started to use by royal servants, who desired to make a special and different phenomenon of communicative words with their own kings. By doing so, it showed obviously about the allegiance to the kings, who are respectable and suitable to get the praising and honoring. The style of royal word is formatted in order to respond the objectives of the kings directly. The royal word that is formatted to use have been changed and developed consciously so that it can be served in using suitably. Especially, it can be suitable for the ancient custom including the different ranks of people in Thai society.

Historically, Thai society has used evidently the royal words since before B.E.1887. In Sukhothai period, there were evidences about usage of royal words in the stone inscription, Buddha statue base, law, royal Act and ancient custom of royal court. However, it can be observed that there seems to be the enacting of royal law and announced to use for the first time in Ayudhya period. In particularly, in the reign of Somdej Phra Borom Trailokkanat in B.E. 2011, there were more specifications of words to use not only for the kings, but also for other members of the royal family. (Jariya Somprasong: 2557) Later, in Bangkok period, royal words have wider meanings than the previous times covering the 5 ranks of person namely; king, members of the royal family, monk, nobleman and gentleman. These very royal words have a specific particularity that must learn more and understand to use among Thai society. The examples of royal words are used via PL-SKT words at the present time such as Phra Boromrajobai (Royal Policy) Phra Boromrajovad (Royal guidance/tutelage) Phramaha Karunathikhun (Royal grace) etc.

## **4. Names of Thai Kings Reflected Relation to Indian Religious Culture**

In Bangkok period, it is an obvious example in order to explain about relationship between kings and both of Indian religious culture. Such the relationship has the specific particularity of dependences on each other between kings and religious institute and the said dependences showed explicitly that kingdom is more powerful than religious territory.

Governance in this period is in the same line with moral values of Buddhism and Brahmanism-Hinduism, which have managed the social relationship. Moreover, Thai kings mobilized Buddhism for their own legitimacy. Not only that, they also used religions as the important tool in order to develop educational system and modernized the governance in the way of Western countries. Always, all kings still do the following royal activities; 1) Taking care and supporting religions, monks and Brahmans 2) Making the image of kings, who support and hold fast to Buddhism and 3) Purifying the doctrines of Buddhism. Here, formal names of kings in Bangkok period will be brought to analyze and illustrate their status, which harmonized to culture of Brahmanism-Hinduism and Buddhism.

### **4.1 Royal Names of Thai Kings**

Phrabat Somdej Phrabuddha Yodfa Chulaloke (King Rama I, the Great): From the old royal name is “Phrabat Somdej Phraboromrajathirathirathamathibodi.”

Later, Phrabat Somdej Phranangkla Chao Yu Hua (King Rama III) gave the new royal name as “Phrabat Somdej Phrabuddha Yodfa Chulaloke” and then Thai population, who realized in the unlimited obligations towards Thailand, gave him alias that “Phrabat Somdej Phrabuddha Yodfa Chulaloke, the Great. By such the royal name “Phrabat Somdej Phrabuddha Yodfa Chulaloke” concerned, it means the king, who was the royal Buddha, the most supreme one in the sky and earth. So, in his reign, the king’s status is in the highest level, as the Devaraja (divine king). According to the principles of belief in Brahmanism-Hinduism, he, as a divine god, was reincarnated one of Lord Rama from Narayana God. Not only that, he was like the Lord Buddha according to the principles of belief in Buddhism and nobody can compare in this world. Such the particularity conformed to the different obligations that he did since the end period of Ayudhya, Thonburi and the beginning time of House of Chakri. Especially, he was serious in order to restore and establish Buddhism in the Kingdom stably.

Phrabat Somdej Phrabuddha Loetla Nabhalai (King Rama II): About the short royal name “King Buddha Loetla Nabhali” concerned, it means the king, who was the royal Buddha in both of the land and sky. In his reign, the king’s status, as compared with king Rama I and others in House of Chakri, was regarded as the divine god and degree of status seemed to be in the highest level with the superior power in order to rule and control all populations obviously. By his superior ability on literatures and intelligence to develop relationship with Portugal and England for the first time, Thailand became good at the development faster. So, his status was very lofty and imposing for both Thai and foreigners.

Phrabat Somdej Phranangkla Chao Yu Hua (King Rama III): About the short royal name “King Nangkla” concerned, it means the king, who sat on the heads of population. In his reign, the king’s status, as compared with king Rama I and others, was regarded as the divine god and degree of status seemed to trend a little bit from the highest sky to the powerful king, who sat on the heads of people to control obviously. By his big efforts, Thailand became good at the development in many dimensions such as relationship with foreign countries, receiving a new knowledge from Western countries and taking care of Buddhism. So, his status still was in the high level as Deveraja (divine king) in order to bring the nation to meet the safety, stability including happiness.

Phrabat Somdej Phrachomkla Chao Yu Hua (King Rama IV): About the short royal name “King Mongkut or King Chomkla” concerned, it means the king, who was the supreme leader of Thai people. In his reign, the king’s status, as compared with king Rama I, was regarded as the divine god as well. However, the degree of status, as observed generally, seemed to trend a little bit from the highest sky to supreme leader of Thai people. However, he still occupied the absolute power to lead Thailand into development in many dimensions. He, as Devaraja (divine king), was very skillful in Pali and Tripitaka in Buddhism. Not only that, he also was regarded as the historical king in order to get Western people to serve under the crown as the interpreter, built up the temples and very clever in calculation so that he is also given the new alias as “the .Father of Thai Science”.

Phrabat Somdej Phrachunlachom Kla Chao Yu Hua (King Rama V, the Great): About the short royal name “King Chulalongkorn” concerned, it means the king, who had the head decorations (as the king). In his reign, the king’s status, as compared with king Rama I in the House of Chakri, also was regarded as the divine god, but the degree of status, as observed generally, seemed to trend clearly from the highest sky to the king of people on the land, who succeeded from father, King Rama IV. He preferred to work in order to give a helping hand to his own population. In this, it can be seen that he liked very much to have the private travel and then his status was very close to Thai population. He was known extensively to the Siamese of his time as Phra Phuttha Chao Luang (The Royal Buddha). He is considered as one of the greatest kings of Siam and he earned the epithet Phra Piya Maharat (The Great Beloved King) as well.

Phrabat Somdej Phramongkutkla Chao Yu Hua (King Rama VI): About the short royal name “King Vajiravudh” concerned, it means the king with Vajira weapon (Indra). In his reign, the king’s status, as compared with others kings in House of Chakri, was also regarded as the divine god. However, the degree of status seemed to be the king with a crown as the symbol of the leader king in order to create and promote Siamese nationalism by his big efforts. His reign was characterized by Siam’s movement further towards democracy and minimal participation in World War I. Finally, he could bring the nation to cross over the different kinds of crisis by his own intelligence and he was also known well by alias as “Phramaha Thiraratchao” (Intelligent King).

Phrabat Somdej Phrapokkla Chao Yu Hua (King Rama VII): About the short royal name “King Prajadhipok” concerned, it means the king, who was the great protector among people. In his reign, the king’s status, as compared with king Rama I and others in House of Chakri, was regarded as the divine god.

However, the degree of status, as observed generally, seemed to trend obviously from the highest king to the king on the land, who just played a royal role in order to look after and protect Thai population from dangers, because his reign was a turbulent time for Siam due to huge political and social changes during the Revolution of 1932. He tried the best until Thailand could be able to pass the crisis eventually.

Phrabat Somdej Phraparamendramaha Ananda Mahidol (King Rama VIII): About the short royal name “King Ananda Mahidol ” concerned, it means the king, who consisted of the joy of land. In his reign, the king’s status, as compared with king Rama I, was regarded as the divine god undoubtedly, but the degree of status seemed to trend from the king on sky to land obviously and he was close to population in order to help people to get the happy life. Even if he was recognized as the king in the short time, but he, as a young king, was good at duty for developing a nation.

Phrabat Somdej Phraparamindramaha Bhumipol Adulyadej (King Rama IX): About the short royal name “King Bhumipol Adulyadej” concerned, it means the king, who has “strength of the land, incomparable power.” In his reign, the king’s status, as compared with King Rama I and other previous kings, still is regarded as the divine god, but the degree of status, as observed generally, seemed to trend from the King on the sky to land obviously, very close to population and good at working in order to give helping to his own population. Thai population knows him as the Devaraja (divine king) tended mostly to Dharmaraja (righteous king), who is the most down to earth person. His royal duties in order to be the strength of the land can explicitly been seen through the thorough his royal projects bestowed to Thai population.

#### **4.2 Names of Thai Kings Related to Reincarnation of God**

It is said that Thailand received the structural belief regarding the kings as divine gods from Khmer and Khmer also succeeded such the structural belief from Brahmanism-Hinduism. In Brahmanism-Hinduism, it is believed that kings are the reincarnated ones of the God in the earth in order to rule and look after population in the nation. In accordance with the God as mentioned, it is the great three Trimurati Gods; Brahma, Shiva, Narayana. Especially, Narayana God has Rama as the reincarnated one and according to the belief of Hindu people, Narayana God will reincarnate on earth as Lord Rama in the body of kings for giving a helping hand to population.

In case of Lord Rama as mentioned in the above, Rama in Ramayana epic is called Ramavatara and such the principles of belief were spread out around the area of Suvarnabhumi including Thailand from the former time until nowadays. In this point, it can be seen that King U-Thong in Ayudhya period inscribed his own name to the golden stone inscription “Somdet Phraramadhibodi I ” gave the new name of Capital “Krungtep Tavaravadi Siayudhya” and let Phra Rameshuan, the eldest prince, to rule Lavo (Lopburi). The earlier said information conformed to the story of Lord Rama in Ramayana epic. (Sukhothai Thammathirat University, 2011: 432-433)

Also, in Bangkok period, names of Thai kings are derived from Lord Rama. It can obviously be seen another name of king ‘Buddhayodfa Chulaloke’ in dimension of Hindu belief after he succeeded to the throne “Somdej Phraramadhibodi I” which means Lord Rama, the Great. So, the later kings have another names in dimension of Hindu belief too and other kings in Bangkok period have been named, like King Buddhayodfa Chulaloke namely; Somdej Phraramadhibodi I-IX ever since then. Until nowadays, there are, as observed generally, people who brought such the words of names to call briefly in order to tell each reign of kings that Phra Ram I, Phra Ram II etc.

Therefore, the original source of the name Rama is derived from the word Rama of Brahmanism-Hinduism, which is abbreviated from another name of each king “Somdej Phraramadhibodi.” By considering the holistic view, it has obviously related to Lord Rama, which is the reincarnated one of Narayana God in legend of Narayana of India. In the light as mentioned in the above, it conformed to the King Vajiravudh’s royal annulment to celebrate a new name dated on 11 November 2495. It is found that King Rama VI gave precedence to the name “Ramathibodi” very much as follows; “In this House of Chakri, since the Phrabat Somdej Phrabuddha Yodfa Chulaloke (King Rama I, the Great) accessed to the throne as the first king until the present time, there is not any change of name. Moreover, King Rama II and King Rama III have got the names Somdej Phraramathibodi consciously and change of custom in order to put another word leading the name in reign of king Rama IV. So, the cerebation of a new name as Somdej Phraramathibodi should be done for all the reigns of Kings.”

### 4.3 Names of Thai Kings Related to Religious Background

Actually, the word “Phra Buddhachao Luang” (the Royal Buddha), which is used among Thai society did not mean only for the king Rama V. This very word is used for calling the kings, who passed away in the previous reigns. For examples; king Rama II, who talk about the king Rama I, will call king Rama I “Phra Buddhachao Luang.” Likewise, after king Rama V passed away then the later kings and members of the royal family will call king Rama V “Phra Buddhachao Luang” as well. Later, Thai society often understands and determined that such the word means only for the king Rama V. Moreover, as turned back to the historical royal annals, it is found that the royal annals often called the crown prince as “Nor Buddhangkoon” (Buddha’s Successor) or “Somdej Nor Buddhangkoon.” In the dimension of Buddhist literature, interpretation of this word will imply Bodhisattva. So, in the royal annals, the word “Nor Buddhangkoon” means not only the king, but also the Buddha’s successor by promoting and uplifting the kings to the comparable status of the Lord Buddha.

Generally, the kings in Bangkok period are both of Devaraja (divine king) and Dharmaraja (righteous king). At the beginning, kings maintain and put themselves in the classification of divine gods according to the principles of belief in Brahmanism-Hinduism. Particularly, the ancient customs and traditions concerning the kings reflect the kings as divine gods such as royal palace, performance of several ceremonies and usage of royal words etc. Then, the kings become the Dharmaraja according to the principles of belief in Buddhism. It means the kings, who are Dharmaraja, will rule the nation by practicing the political morality such as; Dasavidhrajadharm (Tenfold Virtues of the Kings) and Chakkravattidharma (Duties of the Universal Kings) etc. However, the kings, by ancient customs of king, will maintain and put themselves as divine gods in Hindu belief, but in the practical way, they are the Dharmaraja and their status seems to have the decreased degree more and very close to the population. However, they still have the absolute power as the ‘Lord of life’ and ‘Lord of land’ always. The royal command cannot be denied at all. If someone denied, the punishment will be given certainly.

As specified in the above, it can be remarked undoubtedly that the words used for calling the crown prince “Somdej or Buddhangkoon,” and king Rama V “Phra Buddhachao Luang” show implicitly that Thai kings are like the Lord Buddha. Moreover, Thai kings are compared in the dimension of Bodhisattva in order to give a helping hand to the population in the nation. For the virtues of kings concerned, they always maintain themselves in the concerned virtues such as Dasavidhrajadharm (Tenfold Virtues of the Kings) and Chakkravattidharma (Duties of the Universal Kings) etc., even if they are full of power.

### 5. Conclusion

To conclude, it can briefly be said that the influences of Brahmanism-Hinduism and Buddhism that spread out to Suvannabhumi, caused the language culture of Indian religions; PL-SKT, entered to Thailand and then both of them play the large role as the loanwords in Thai language. Such the particularity has brought us to understand clearly the holistic view regarding the roles of Brahmanism-Hinduism and Buddhism in the structural dimension that related to the kings in Bangkok period through the political morality, royal ceremony and usage of royal words.

Furthermore, it can reflect clearly the image of kings that Narayana god, by influence of Brahmanism-Hinduism, reincarnated in the earth as Lord Rama in the body of kings. So, the kings are regarded as the divine gods in Thai society from the former time till the present time. At the same time, the kings are compared as the Bodhisattva and then the Lord Buddha in Thai society, by belief of Buddhism, in order to fulfill virtues, protect and look after Thai populations. At the beginning, the kings in Bangkok period, as observed generally, are regarded as the divine gods in classification of Devaraja and their status is very lofty and incomparable. Later, the kings’ status seems to trend extensively to be the divine kings in the classification of Dharmaraja and the latter kings, as the important strength, were close to the population by working in order to make such the population happy continuously. However, each king still has the absolute power in the political system. Such the specific appearance seems to have the obvious reflection of the status of Thai kings with their royal names since the first king (King Buddha Yodfa Chulaloke) until the present king (King Bhumiphol) clearly.



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