

# **FOLLOWING THE FOOTSTEPS TO SEARCH FOR THE WAT RAKANG AMULET OF LUANG POO TOE PROMMARANGSI**

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## **Abstract**

This research is the qualitative research. The objectives are to find the reason for creating the Phra Somdej amulet of Luang Poo Toe Prommarangsi and to find the places where the Phra Somdej amulet of Luang Poo Toe Prommarangsi has been kept after creation, conducted with the qualitative research method. Findings were that the main reason to create the Phra Somdej amulet of Luang Poo Toe Prommarangsi was to extend the life of Buddhism to 500 years as predicted. Luang Poo Toe divided two methods to extend the life of Buddhism, the short and the long methods. The first method was to create the Somdej Amulet (Lord of Amulet) on auspicious occasions according to traditions the royal merits to the King at that period so that the King would present to His Noble persons, high ranking Officers, and general people. The second method to extend the long life of Buddhism was to keep the Amulet he created in the cells at various monasteries as the heritage for Buddhists to worship and extend the life of Buddhism in the future.

**Keywords:** Ancient Traditions, Cells, Noble persons, Somdej Amulet

## **Introduction**

Culture has a meaning that encompasses the way of life. The ideas, beliefs, values, traditions, rituals, and wisdom that people and society have co-created, accumulated, cultivated, and inherited. Learn, improve, and change to

achieve mental and material prosperity peacefully and sustainably. An important thing that is present in all cultures is religion. It inspires human beings to create other cultures. Moreover, people's traditional beliefs depend on religion, which is reflected in the form of traditions of philanthropy. These things such as creating beautiful places, photos, art, and bronze statues, have been shown in religious landmarks. The railings of literature are still mostly about religion. Even tales are the same, concepts of conduct. Sin and merit are also attributed to religion (Somporn Sukkasem, 1999).

Culture is therefore the basis for humanitarianism in society. Thai society is a society based on highly unique arts and cultures. The artworks and cultures are thus beautifully reflected and uniquely unique. Thailand is a Buddhist country, with more than 90 percent of Thais now being Mamaka Buddhists (lay Buddhists). Buddhism has long been deeply rooted in Thai people's minds and ways of life. As a result, Thai people are artistically developed people and have expressed themselves in the field of art, known as "Buddhist Arts", or Religious Arts which is caused by the influence of Buddhist teachings through accumulated socialization, inherited the idea from the ancestors as appealingly seen the beauty all around. Examples include Buddhist art or Buddhist art that retains its beauty and has always been popular with Thai people from the past to the present. One of the Buddhist arts is a type of small sculpture called "molded pressed sculpture" or Phrapim in Thai. Thailand in the early Rattanakosin (Bangkok) period had an important person who inherited the art of creating the molded pressed sculpture or Phrapim prints that have been popular throughout the present day, namely Somdej Bhutthajan (Toe Promransri), abbot of Wat Rakangkositaram (Temple of Bell or Luang Poo Toe or commonly known as Somdej Toe,) the creator of the Amulet called Somdej Wat Rakang (highest rank of the monk-translator). The famous one. It is currently regarded as the Emperor of the Amulet (Amara Pongsapich, 1998).

(Chantanee, A, 2016). The young Thai who is a Buddhist believes that Somdej Amulet has Buddhist power in the field of prevention, healing, preventing diseases, solving occult diseases, helping to have invulnerability and safety, helping to trade richly, having a high level of benevolence. It helps to flourish. To make the owner famous, and yet have power without enemies. The Somdej Amulet is therefore the ultimate wish of all amulet philanthropists. But only the benefactors of great merit would be lucky enough to own the Somdej

Amulet. The reasons the Somdej Amulet (Lord Amulet of the temple of Bell-translator) has the most advanced Buddhist power because of several factors: 1) The creator, Somdej Phra Bhuddhajarn (Toe Prommarangsri) was a high-ranking monk with perfectly well behaved and perfect moral conducts, 2) The Somdej Amulet was created with the mind of a Bodhisattva who wished the leader to worship resulted in free from all sufferings, 3) The Amulet was created from a magical powder that had been passed down through highly advanced Buddha Gata, witchcraft, giving power, and giving benefits unfathomably to the owner who worshipped 4) The Amulet has been given a Buddhist coronation with the Mantra of 28 Buddhas, Chinapanchara mantra which is a sacred spell that came together, 5) The power of the Amulet depends on the conduct of the Amulet owner. If it is practiced within the framework of moral ethics, it will hugely positively affect those who own the Amulet. In addition, The Amulet has the beauty of Buddhist art, so it is regarded as the Emperor of the Amulet". The Somdej Amulet is therefore the ultimate wish of all amuletists, to such an extent that someone secretly stole and dug up the Amulet at the cell of Wat Bangkhunprom to smuggle out for possession and sale at expensive prices. Because it is a very sought-after amulet, and more importantly, the amulets of Luang Poo Toe, which were preserved in various temples, can be considered a tattooed amulet because it has undergone the process of awakening or practicing the sorcery of the correct talisman ceremony according to the ancient traditions of the Buddhism religion before it was preserved in the cells or dungeons. (Busarakam and Kanchanawat Meeting,2513).



Thais prefer hanging Somdej Amulet



Thai Buddhists have faith in Somdej Amulet



Somdej Amulet was nearly two hundred years old, framed with Gold, buried diamond

**Figure 1:** Buddhists have faith in the Somdej Amulet of Luang Poo Toe Prumrangsrı.

As shown in Figure 1 above, which shows the faith and popularity of Thais towards the Somdej (Lord) Amulet or in other words, Thai people hang the Somdej Amulet to commemorate the valuable teachings of Buddhism, to a

mental anchor not to commit sins, to bring good fortune to the owner, and to prevent dangers from the unseen. An Amulet is an auspicious object that is noble and unparalleled in comparison to the needs of Buddhist populations from all over the world. Thus, the researcher is interested in finding the Somdej Amulet of Luangpoo Toe Prommarangsri the aspect of after abbot created the amulet where he keeps those amulets, and the real reason for creating the amulet.

## Objectives

1. To find out the reasons for the creation of Luang Poo Toe's SOMDEJ amulet.
2. To find the places where the Amulet was stored.

## Literature Reviews

What is the Somdej Amulet? The Phra Somdej amulet is a fictitious amulet of the Buddha. It was built by his holiness (Toe) Brahmarangsi popularly known as Luang Poo Toe. It is a talisman with several types of shapes, such as rectangles, triangles, Semicircular or fingernail, round shapes, etc. Available in a variety of colors such as white, gray, brown, black, etc. **Pim Styles Shape** (Phon Nilpueng, 2007). Luang Poo Toe's amulet has several votive tablets or Pim, but the most popular are: The main Pim, Capital Pimm, Budding lotus head Pim, Pagoda Pim, Thansam Base Pim and Bodhi cover Pim. Each Pimm has its distinct Buddhist aesthetics. Details are as follows:

Somdej Amulet, the main Pim or tablet has fine textures, coarse flesh, old flesh, Tang-iew oil, or Sangkaya texture, and plastered meat-shaped Pim, which are fictitious figures of Buddha sitting in an inverted bell. The image looked tilted to the right; the tip of the head flicked tilted to the left. Some of them may have penetrated the upper façade, and the left amulet's ear was seen in a faint line downwards. The left shoulder looks raised higher than the right shoulder, and the tip of the foot is visible, slightly extended. The lowermost base is like a trapezoid square. The budding lotus head Pim is the least common of all Pims. It is a Buddha sitting in an inverted bell. The face rounded the fort. Unlike other prints, the Buddha is a lotus bud-like porch (which is the origin of the print name), in that the end of the Buddha does not reach the façade line. The body

appeared husky, and the line of slaughter cloth is visible. The pagoda Pim, the statue sits in an inverted bell. And from the top of the floor to the base, the bottom layer is always sorted. Pagoda-shaped line, the Buddha's torso looked thicker than any print. The Thansam base Pim is Pimm as Buddha sitting in an inverted bell, the ear is baiysri, there is a supporting line between the under the statue and the top base and under the top base and the middle base. The Bodhi cover Pim figure sitting in an inverted bell resembling a supporting line base print, above the head and shoulder blades covered with Bodhi leaves.



Rainy seasons Pim

Winter Pim

Summer Pim

The Main Pim pierced the facade with fame.

The Bodhi Cover Pim with fame.



Semicircular Pim

Main Pim

Triangle Pim

Budding lotus head Pim

Main Pim of Ears of BaiSri

**Figure 2:** Various Pims of Som dej Amulet. The pictures above show that Somdej amulet has a variety of Pims and each has a different name, reflecting a variety of Buddhist art aesthetics.

### Biography of the Creator of Phra Somdej Amulet

The Somdej Amulet is his holiness Somdej Bhutthajan (Toe Bharmrangsri) popularly referred to as "Somdej Toe" or "Luang Poo Toe", the abbot of Wat Rakang" is a Maha Nikaya Sect monk, an important monk who is very popular and respected in Thailand. He served as abbot of Rakang (Temple

of The Bells) during the reigns of the 4<sup>th</sup> and the 5<sup>th</sup> Kings. Luang Poo Toe Bharmrangsi, a venerable priest was revered by the common people, from the king to the common people, and besides his distinguished integrity. He is also knowledgeable in the field of witchcraft, and compassion, especially the auspicious object called "Phra Somdej", which he created for Buddha worshipping and has been placed in a Benjapakee amulet, the five groups of Amulet, or the pinnacle of one of Thailand's five auspicious amulets, and has a current trading price of millions of baht. As a result, Thai Buddhists revere him as one of Thailand's most immortal figures to this day. (Chalam Chotchuang and Manat Yokhan,1991).

### **History of the Creation of Phra Somdej Amulet**

The creation of the Somdej Amulet of Luang Poo Toe is divided into three eras: the first; was built during the reign of the third King from 2368-1825 to 2390-1847 (reigned 2367-1824-2394-1851) in the Middle Ages. It was built during the reign of the 4th King from 2399-1856-2411-1868 (reigned 2394-1851-2411-1868). It was built during the 5th reign of the fifth King from 2412-1869 to 2414-1871 (reigned 2411-1868-2453-1910). The characteristics of the Amulet will vary in resolution. According to the development of the skills of the molded craftsmen, of course, the late Somdej Amulet had a sharper, more beautiful Buddhist art than the early Amulets. (Pon Nilphung, 2007).

### **How to Create Phra Somdej Amulet**

There is a story that once Somdej Toe visited relatives in Kamphaeng Phet Province, which is a frontier city. To the south of Sukhothai, the city is already rich in Buddhist relics. It is yet another city where amulets that are beautifully decorated with the pure Buddhist art of the Thai people created. He was knowledgeable and cracked in the ancient alphabet. So, he can read the inscription stone on the creation of the amulet. The creation of an Amulet trough with white powdered meat, later known as Somdej meat, with the main meat being a clamshell mortar. It is blended with other auspicious objects and contains a magic powder formed by writing ancient alphabet recipes from the Buddhist Mantra Scriptures (Triyampawai,1964). It is also assumed that he also took the rice from the bottom of the bowl, and the sweet and savory food that he consumed. He would not eat the bite that is delicious but, spits it out and dry it

to grind it out to create the Amulet, as we know emphatically, the mixture of the element was gluten or Tang-iew oil, sugarcane juice, honey, bananas, and more. Importantly, the pulp is obtained by soaking straw paper in water overnight until the paper dissolved into the mucus and then filtered to blend the pulp. It is believed that this pulp itself is one of the things that makes the Somdej Amulet look heavy and soft, not dry and hard, especially plant-type ingredients such as rice, food, bananas, sugarcane, etc., which mixed the mass of substances in the creation of Amulet at a time. There are no fixed rules and standards (Chalaem Chotchuang and Manus Yorkhan, 1991).



Phra Somdej Amulet

Somdej Nang Phaya

Phra Soom Kor

Phra Suphan powder

Phra Rod

**Figure 3:** Benjapakee amulet set

## Research Methodology

The research was conducted by using a qualitative research method based on documents, actual field study, and in-depth interviews from a group of experts, with key informants, namely, a group of scholars and local folk wise men who specialized in Buddhism. Luang Poo Toe Bhrammarangsi and amulets, totaling 20 people.

Tools used to collect research data included documentary research sources such as related research articles related to beliefs, Buddhism, audio recordings of interviews, and additional notes, including the research question line used in in-depth interviews divided into 2 parts as follows: The reasons for the creation of Phra Somdej Amulet and where the Amulets he had created were kept. Data analysis. The researcher focused on the study to find out the reasons for the creation of the Somdej amulet, and after creation where did he take them somewhere to be stored. The researcher gathered data from documented sources and data obtained from in-depth interviews and used the data obtained to conduct a descriptive analysis to study the reasons for the creation of amulets

and where they were stored. The data obtained from the data analysis is written as a finding and a summary.

## Results

Objective Number One, the reason for the creation of a talisman called Somdej Amulet of Luang Poo Toe Bhrammaransi. Table 1) exhibition of the reasons that Somdej Luang Poo Toe Bhrammarangsi created the Amulet.

No	Item	Frequency	Percentage
1	To extend the age of the Buddha.	20	100
	<b>Total</b>	<b>20</b>	<b>100</b>

From the table above, it was found that the creation of the Somdej Amulet was found. It is intended to inherit the Buddhism age to 5,000 years, according to the prophecy, the key informants had the most 100 percent consensus. The creation of each amulet. There is the main point to inherit Buddhism to flourish. According to the prophecy, Buddhism would live up to five thousand years, and each Somdej Amulet would be created. Luang Poo Toe Bhrammaransi chose to create on important occasions, such as on the occasion of Buddhist traditions of philanthropy or because of rituals associated with the King's institutions, because at that time the King's institutions and religious institutions were significantly intertwined. He divided the Buddhist age inheritance approach into two approaches: 1) The immediate short-term succession of Buddhism means that once it is completed, he immediately distributed it. (Tabasel, 2017). The method is that he created a Somdej Amulet on important occasions by ancient Buddhist traditions, such as the tradition of philanthropy, dedicating a charitable portion to the dead father and mother to be happy in heaven or creating a royal charity on the occasion of the ascension to the throne of the King such as in the case of the ascension to the throne of King Rama V and then consecrating it as a charity to the ruler of the land in those days to distribute to the nobles and to distribute them immediately to the general Buddhist public (the general public receives a minority), so that they can keep and think about the teachings of the religion at all times and to be the mental anchor of all Buddhists, 2) the long-term success of the Buddhist age. The way was that he created Phra Somdej Amulets to the fullest numbers he wanted no

more and no less than 84,000 at a time (according to the number of Dhamma principles). Because he was not a collector, he then packed them in temples, 84,000 Amulets per cell, 13 cells or dungeons altogether, and closed them completely to preserve them for the long term as a Buddhism heritage for Buddhists. The future generations would become Buddhists in everyday life. The amulet he created to inherit the long-term Buddhism age. He had consecrated and awakened and meditated the amulets himself before putting them in each dungeon. Thus, Somdej amulet is an auspicious object with high dignity and Buddhism virtues. (Kedted, B, 1992).

The second objective is to trace in the footsteps of Luang Poo toe's Somdej Amulet after the creation was completed at what temples they were kept. Studies have shown that: Table 2. Temples where Luang Poo Toe kept the Somdej Amulets, to inherit extending the age of Buddhism.

order	Temples name	frequency	percent
1	1. Wat Sa Tue, Ayutthaya Province, 2. Wat Mai Amataros, Bangkok, 3. Wat Chai Yo Varavihara Angtong Province, 4. Wat Klang Klong Khoi Ratchaburi Province, 5. Wat Lakorntam Bangkok, 6. Wat Kudhi Thong Ayutthaya Province, 7. Wat Rakangkositaram Bangkok, 8. Wat Intraviharn Bangkok, 9 Wat Mai Pakbang Ayutthaya Province, 10. Wat Kalayanamitr Bangkok, 11 Wat Chee pa khao Bangkok, 12 Wat Pratapnom Nakornpanom Province, 13 Wat Borvornvittharam Bangkok.	20	100
2	1. Wat Phodhi, 3. Wat Amphawa, 4. Wat Trakai	-	-
	<b>Total</b>	<b>20</b>	<b>100</b>

From the table above, it was found that the key informants agreed unanimously 100 percent that Luang Poo Toe Prommarangsi took the Somdej amulets to keep at the following temples: 1) Wat Sa Tue, Ayutthaya Province, 2) Wat Mai Amataros, Bangkok, 3) Wat Chai Yo Varavihāra. Ang Thong Province, 4) Wat Klang Klong Khoi. Ratchaburi Province, 5) Wat Lakorntam. Bangkok, 6) Wat Kudhi Thong. Ayutthaya Province, 7) Wat Rakangkositaram. Bangkok, 8) Wat Intraviharn. Bangkok, 9) Wat Mai Pakbang. Ayutthaya Province, 10) Wat Kalayanamitr. Bangkok, 11) Wat Chee pa khao. Bangkok, 12) Wat Pratapnom. Nakornpanom Province, 13) Wat Borvornvittharam or Wat Phra Kaew Wang Na. Bangkok. But Wat Pho in Ayutthaya, Wat Amphawa,

Bangkok, and Wat Trakrai, Ayutthaya Province, the key informants agreed that there was no evidence of packing or discovery of the Somdej amulet of Luang Poo Toe at all.

## Discussions

Wat (temple) Rakangkositaram is an old temple built in the Ayutthaya period, formerly named Wat Bang Wa Yai. Later in the reign of His Majesty King Rama IV granted the name change to "Wat Rakangkositaram". From the recording, during the reigns of the 4th and 5th Kings, Luang Poo Toe was appointed abbot at the Wat Rakang. Thus, the Wat Rakang (Temple of the Bells) was the centerpiece of the creation of the Somdej Amulet. It is not uncommon in subsequent times, the amulet that was kept in the temple was discovered at this monastery. Especially, in the year 2515 (1972), the 100th anniversary of Luang Poo Toe's death, several Amulets were discovered on the roof of the church of this monastery where the Amulet appearance was covered with a whole gold leaf (Pon Nilphung, 2007).

Kalayanamitr Temple was built in 2368 B.E. (1825 C.E.) and was consecrated as a Royal monastery. During the reign of King Rama III and later, evidence of the discovery of the Wat Rakang Amulet in the pagoda within the temple grounds during the year 2551 B.E. (1800). it was confirmed that this temple was a temple where the Wat Rakang Amulets were kept for the inheritance of Buddhism age. (Rattanakij, W. 2007).

Wat Klang Khlong Khoi, Photharam District, Ratchaburi Province, this temple was the temple where Luang Poo Toe lived for many years to avoid the appointment to the higher rank of Sangha Order. During 2375 B.E. (1832 C.E.), Luang Poo Toe built a large standing Buddha statue at the temple. According to the recordings, Luang Poo Toe Prommarangsi brought the Somdej Amulet and preserved it in this temple to inherit extending the Buddhism age. Later, between 2500 and 2516 B.E., a large number of amulets were discovered at this temple, but part of it fell into the hands of foreigners. (Chalam Chotchuang and Manat Yokhan, 1991), as shown In Figure 5, the Somdet Amulet was discovered at the Wat Klang Khlong Khoi in Ratchaburi Province.

Wat Klang Khlong Khoi,  
Ratchaburi ProvinceSomdej Amulet was  
found at Wat Klong  
Khoi.Somdej Amulet was  
found at Wat Klong  
Khoi.Somdej Amulet was  
found at Wat Klong  
Khoi.Somdej Amulet was  
found at Wat of  
Klong Khoi.

**Figure 5:** Phra Somdej Amulets were found at Klang Khlong Khoi Temple, Ratchaburi Province, in 2516 (1973)

Wat Lakorntam is a temple built around 2394 B.E. (1851) in Chang-law District. According to records, Luang Poo Toe constructed a sleeping pagoda at this temple and brought the Sodej Amulets to keep in the cell of this sleeping pagoda. During the years 2503-2504 B.E. (1960-1961) the temple was demolished the old temple to construct a new temple, which was the source of the discovery of the Somdej Amulet. Luang Pu Toe is also preserved at the temple. But at present, the pagoda has been completely demolished. Figure 6 shows a picture of the Wat Rakang Amulets that were discovered at Wat Lakorntam. (Triyampawai, 1964).



Wat Lakorntam

The cells at the sleeping  
pagoda, Wat Lakorntam.Somdej Amulet was  
found at Wat  
LakorntamSomdej Amulet was  
found at Wat  
LakorntamSomdej Amulet was  
found at Wat Lakorntam

**Figure 6:** Somdej Amulets were discovered at Wat Lakorntam

Wat Mai Pak Bang is a temple located in Phra Nakhon Si Ayutthaya Province, built during the year 2394 B.E by the people of that district and Luang Poo Toe brought the Amulets to be kept at this monastery. The news spread all over fast causing some people sneaked into the temple to dig and steal the Amulets *quite* frequently. Finally, in the year 2510 B.E. (1967 C.E.),

Phrakru Dharma Sophit, the abbot of the day, therefore, decided to open the cell to bring out the Amulets and distribute them to those who were believers to worship. (Pon Nilphung, 2007).

Wat Cheepakhao now known as Sri Sudaram temple is a Royal Monastery. It is located along the Bangkok Noi Canal on the west side of Bang Khun Non, Bangkok Noi, Bangkok. Presumably, it was built around the time of Ayutthaya. At this temple, there was originally a ceremony hall, and the Somdej Amulets were discovered on the ceiling of the pavilion. The Amulets found were old gold gilded and it was said to have been built on the same occasion as the Amulets found on the ceiling posed at Wat Rakang. Numbers found It's not exact, but it's an assertion that this temple is one of the temples Luang Poo Toe had brought Wat Rakang Amulets to be kept at this temple to inherit the age of Buddhism which is currently unseen. From 1863 to 1864, Luang Poo Toe created a large Buddha statue at Wat Chai Yo in Ang Thong Province, and he also brought a particularly beautiful Amulet to the temple. (Chidtakhop, K, 2006).

(Pon Nilphung, 2007) Wat Phra That Thathuphanom in Nakhon Phanom Province is another temple where there is clear evidence that during the year 2408 B.E (1865 C.E.), His Majesty King Rama 4 ordered Luang Poo Toe, during that time he had the name of "Phra Devakavee" to repair Phra That Thathuphanom that was very dilapidated and the royal commission was to complete the restoration within a year. After the restoration was finished, he brought 84,000 amulets to be kept in the cell at Wat Phrathatuphanom, and 7 days and 7 nights celebration ceremony was held. The 4th King also presided over the ceremony at this celebration ceremony.



Wat Phra That Phanom, Nakhon Phanom Province



Phra That Phanom



Somdej Amulet was discovered at Wat Phra That Thathuphanom.



Somdej Amulet was discovered at Wat Phra That Thathuphanom.

**Figure 7:** Phra Somdej Amulets were discovered at Wat Phra That Thathuphanom

Later, in the year 2410 B.E. (1867C.E), Luang Poo Toe built a large standing Buddha statue at Wat Intaravihara. From the records, it was found that the construction laborers found the Somdej Amulets inside the big standing Buddha statue. It was therefore confirmed that this temple is another temple that Luang Poo Toe had brought the Amulet to be kept at this temple. In the same year, he also created the great Mara victory Buddha statue at Wat Pitpian (now Wat Kudhi Thong), Pitapian Sub-District, Maharaj District, Phra Nakhon Si Ayutthaya Province to commemorate that he had studied at this temple and later on Somdej Toe Amulets were discovered at this temple during the restoration of the Great Buddha statue in the year 2440 B.E. (1897 C.E). It was confirmed that Luang Poo Toe also brought the Amulets to be kept in the cell of this temple. (Coedes, G, 1969). As shown in Figure 8 below.



Wat Phitpian (Wat Kudhi thong)

Luang Poo Toe, the big statue

The Somdej Amulets were found at Wat Kudhi Thong.

The Somdej Amulets were found at Wat Kudhi Thong.

The Somdej Amulets were found at Wat Kudhi Thong

**Figure 8:** Somdej Amulets were discovered at Wat Pitpian (present-day Kudhi Thong Temple)

(Chalam Chotchuang and Manat Yokhan, 1991) Wat Bowonsathansutthawas or Wat Phra Kaew Wang Na is a temple built in the Royal Palace or Borvornsathanmongkol Palace, also known as Wang Na, the "Front Palace". At this temple, where the Royal Sodej Amulet was discovered. It also revealed that the Royal Somdej Amulet had undergone the great Royal consecrating ceremony by Luang Poo Toe himself (The Great Royal consecrating ceremony) and the Somdej Amulet was created on the auspicious occasion of King Rama 5's accession to the throne in the year 2411 B.E. After creation was completed, the amulet was presented to Kromparajwangborvornvichaicharn the last young king-to-be in the reign of King Rama V to be distributed to High Royal members, noble persons, millionaire, magnate level merchants, Part of it was packed into the cell at the

replica Phra Thatuphanom pagoda on the grounds of Wat Bowon, and later the Somdej Amulet, the Royal creation from the cell of the Front Palace" was more sightings, as shown in Figure 9 below.



Wat Bowon or Wat Phra Kaew  
Wang Na

Somdej Amulet was  
found at Wat Borvorn.

Somdej Amulet was  
found at Wat Borvorn

Somdej Amulet was  
found at Wat Borvorn

**Figure 9:** Somdej Amulets were discovered at Wat Bowon, also known as Wat Phra Kaew Wang Na

Later, in the year 2412 B.E. (1869 C.E.) it was recorded that the clerk of the seal by the name Duang had asked Luang Poo Toe for molds to build 84,000 amulets to be packed into the cell at the main pagoda of Wat Bang Khunprom or presently known as Wat Maiamatasros but the consecrating ceremony of building and awakening was performed at Wat Intraviharn. On June 22, 2415, B.E. (1872 C.E), Luang Poo Toe passed away in the large courtyard of Intravihara Temple, aged 84. From the time of his birth, he went around monasteries and Buddhism circles all along. He was born at the pier of Wat Kai Jhun. It is now the Sa Tue Temple. Once he was able to sit up, his mother brought him to the temple to trade at Wat Chaiyo. Once he was able to run, he came to play running at the courtyard of Bang Khunprom Nok Temple (currently known as Wat Intravihara). When he was 12 years old, he ordained a novice at Banglamphu Bon Temple. It is now, Sangwetvitayaram temple. When he turned 20 years old, he was the Royal ordinand and ordained a monk, so you can see that Luang Poo Toe wherever he lived, he liked to build a big Buddha statue build it up, just like his name, and he brought the Amulets he created with his ranked name. that was "Somdej Luang Poo Toe" to be stored in various cells of various temples as mentioned in the beginning to inherit and extend the Buddhism age to 5,000 years according to the master. (Triyampayai 1964).

## Conclusions

Phra Somdej amulet was created by Luang Poo Toe Prommarangsi or the official name of His Holiness, Somdej Bhutthajarn Toe Prommarangsi. He created the Phra Somdej Amulets to extend inherit the longevity of Buddhism as predicted. He operated in two forms: a short or immediate succession of the Buddhist age, and a long-term succession, a short-term or immediate succession of Buddhism. The way was, he created the Somdej Amulets on important occasions in ancient traditions. Once it was completed, he would give them as a royal charity to the rulers of the country of the time to distribute them to the nobles. And the long-term success of Buddhism, the guideline was that he took the Somdej Amulets that had already been completed and undergone the awakening and consecrated ceremony to packed down and stored in the cells of various temples, a total of 13 temples mentioned above to inherit and extend the longevity of Buddhism age and to be a valuable Buddhist heirloom for future generations and those who have the charitable spirit in Buddhism for the sake of auspiciousness, for prosperity, for the sake of peace and happiness of the owners and as a mental anchor, according to Buddhist beliefs, which aimed to teach Buddhists to be good and not to commit sins, to remember the principles of Buddhism for daily livelihood.

Thus, Somdej Amulets that had been carried into the temples mentioned to inherit and extend the Age of Buddhism had undergone a process of mental sedition and awakening with consecrating ceremony by the correct rituals by ancient traditions are high in value. It was revered and respected by Thai Buddhists as the Emperor of the amulets of the Siamese people which all amulet collectors wanted to possess very much. After Luang Poo Toe Prommarangsi passed away in the year 2415 B.E. (1872 C.E.). There still was the amulet created all along in the reign of King Rama the 5<sup>th</sup> on many occasions from years 2416 to 2451 B.E and the creation of Somdej Amulet was stopped in the reign of King Rama the 6<sup>th</sup>. This could be said that the Somdej Amulets that were created after the year 2415 on words were the Amulets created without undergoing the consecrating ceremony by Luang Poo Toe Prommarangsi. For details and feature characteristics of Phra Somdej Amulets discovered in each temple, the researcher will write about the details in the next research paper to classify the uniqueness and identity of how there are similarities and differences in the next work.

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