

AYUTTHAYA PERIOD BE 19 TH TO 24 TH CENTURY

MAP



HISTORY

The Kingdom of Ayutthaya, founded by the adventurous U-Thong in 1893 BE, boasts a captivating origin intertwined with both Chinese merchant affluence and regal alliances. Seeking refuge from an impending epidemic, U-Thong relocated his court to the fertile floodplain of the Chao Phraya River. Choosing an island as the site for his new capital, he named it Ayutthaya, drawing inspiration from the Indian city of Ayodhya. Adopting the royal moniker of King Ramathibodi, U-Thong ushered in a new era for this burgeoning kingdom.

During Ramathibodi's reign (1893-1903 BE), his astute political acumen filled the power vacuum left by the fading Sukhothai and waning Angkor. Establishing Ayutthaya along the Chao Phraya River, he organized the administration into four pivotal powers under Grand Ministers, a system that endured for over four centuries. The kingdom's dominance expanded further when, approximately 80 years after its founding, Ayutthaya triumphed over the Khmer Empire, relocating its capital from Angkor to Pvek and Phenom Penh.

Entering a golden age in the 2230s after a tumultuous dynastic struggle, Ayutthaya experienced a peaceful period in the 23rd century BE, fostering the flourishing of art, literature, and learning. Despite being recognized as the preeminent power in Southeast Asia by the end of the 19th century, Ayutthaya struggled to assert military dominance over the region.



In 2112 BE, Burmese forces, aided by Thai rebels, captured Ayutthaya, leading to a period of subjugation. Thai independence was eventually restored by King Narasuan (2098-2148 BE), who successfully drove the Burmese out of the kingdom by 2143 BE. Narasuan's reign marked a turning point, as he not only liberated Lanna but also offered his navy to China for a battle with Japan, showcasing Ayutthaya's renewed strength in the region.

The kingdom faced further challenges in the 23rd century, with the power of Ayutthaya gradually diminishing. In the wake of the Burmese invasion and the subsequent destruction of Ayutthaya, Thailand plunged into chaos. However, an opportune Chinese invasion on Burma and the leadership of Thai military commander Phraya Taksin saved the Thais from further subjugation. Following the tragedy at Ayutthaya, the capital was relocated to Bangkok, signaling the dawn of a new chapter in Thai history.

AMULETS

The most revered and iconic amulets from the Ayutthaya Period trace their origins to the time of King Naraesuan, a ruler whose personal involvement in their creation added a profound religious significance. Often referred to as the "Black Prince," King Naraesuan, born Prince Naret in 2098 BE in Phitsanulok, was the son of King Mahathammarachathiraj and Queen Wisulkasat. Celebrated as one of Siam's greatest kings, he defended the kingdom against invasions, notably from the Burmese, while also unifying the realm, bringing lasting stability until his reign's end on April 25th, 2148.

Amulets crafted during the Ayutthaya Period were predominantly created during and before King Naraesuan's rule. Many of these sacred artifacts were discovered in the temples of Phitsanulok and Ayutthaya, where the royal family had a significant presence and constructed temples and palaces. Crafted with special holy clay and sacred materials from esteemed sources, these amulets reflected a sense of reverence and spirituality.

The amulet designs of this period often drew inspiration from earlier periods, such as Dvaravati and Sukhothai, paying homage to popular motifs of the time. Yet, the artisans also produced new prints featuring the King of Sukhothai and venerable hermits, an expression of deep respect and honor. Primarily distributed among soldiers, these amulets served to fortify them against the perils of war, alleviating fear and instilling courage. Recognizing the psychological toll of war on survivors, akin to modern-day PTSD, craftsmen also created amulets blessed with the power to bring peace of mind and well-being in civilian settings, facilitating the soldiers' smooth reintegration into society post-conflict.

AMULET FAMILIES

1/ Phra Khun Paen Family

Phra Khun Paen

Wat Baan Krang in Suphanburi and Wat Yai Chaimongkol in Ayutthaya house a collection of crucial and distinctive amulets from the Ayutthaya period. Dating back to the middle of the Ayutthaya era, these artifacts are believed to have been personally overseen by King Naraesuan. Many have been unearthed from the depths of the temples and shrines he constructed during his reign, adding an extra layer of historical significance.

Among these treasures, the Phra Khun Paen amulets stand out, with their diverse prints and sizes. Crafted from a blend of coarse sand, flowers, pollens, herbs, and baked in holy clay for enhanced durability, these amulets bear twin prints representing the heroic brothers Khun Pean and Khun Krai, aptly named "Plai Ku" or "Twin Plai" in reference to the heroes from the ancient literature of Suphanburi.



The name "Phra Khun Paen" originated from the discovery of these amulets, and the tale suggests that carrying and venerating them brings stability, protection, safety, and resilience against weaponry. Particularly intriguing are the enduring stories surrounding these relics, with one of the most notable highlighting their ability to exude an aura of attractiveness, specifically attracting feminine attention. This charm is reminiscent of the classic narrative of Khun Chang - Khun Paen found in the literature of Suphanburi from that period.

The allure of these amulets extends beyond their tangible qualities, intertwining with tales of heroism, cultural significance, and the mystique surrounding King Naraesuan's involvement in their creation. As guardians of history, Wat Baankrang and Wat Yai Chaimongkol preserve and showcase these invaluable artifacts, allowing contemporary observers to connect with the spiritual and cultural legacy of the Ayutthaya period.



Phra Phlai Diao Rishi face print, double arch Phra Phlai Diao, gooseberry leaf print



Phra Phlai Ngam



Phra Phim Plai Ngam," distinguished by its oval shape and pointed top, features a Buddha image seated on a low cutting board base, showcasing the Maravichai posture within a glass house. The facial outline is elongated, with a high relief on the back. The amulet's material exhibits a rough texture with scattered reddish-brown mineral grains and pebbles throughout the body, resembling Phra Khun Phaen in Buddhist characteristics but with shallower prints.

Named after the main character in the Khun Chang Khun Phaen literature, Phlai Ngam or Chamuen Waiyaworanat, he is the son of Khun Phaen and Mrs. Wanthong, known for his courage, capability, and charm as a military official of Ayutthaya. Despite similarities to Khun Phaen, Phra Plai Ngam Kong has shallower prints and fewer details.

Phra Phlai Ku

Considered to be a Khun Phean amulet, it is crafted from a blend of clay, various herbs, and flower pollen. The texture varies between fine and coarse, with the latter prevailing, featuring a mix of gravel and sand. Colors such as red, phikun, green, and black emerge based on the firing intensity.



The amulet bears essential elements: tamarind aloe vera, silver sand ore, gold sand ore, and distinctive "loose herbal marks." These marks, small grooves with uncertain morphologies—rectangular bars, triangles, and grooves of varying depth—are a unique and indispensable feature, defining the identity of Wat Ban Krang's amulets.

2/ Phra Tha Kradan Family

Phra Tha Kradan, Wat Nong E Chang It is a Buddha amulet in the style



of U Thong, Ayutthaya. Another renowned amulet crafted from red rust lead material, finds its origins at Wat Thewasangkharam, also known as Wat Nuea, situated in the district of Kanchanaburi. The temple gained prominence in 1963 when it underwent a significant transformation – holes were drilled into the chedi to enshrine sacred relics from the 25th century Buddhist monks. Remarkably, this process led to an overflow of ancient artifacts, with Phra Tha Kradan emerging prominently alongside numerous Buddha images dating back to the Ayutthaya period.



This collection of amulets boasts a diverse range, all meticulously crafted from lead and adorned with a distinctive red rust patina. Beyond the renowned Phra Tha Kradan, other notable prints include:

- 1. *Tha Kradan Elephant Ear variant, the intricately perforated leather Buddha***
- 2. *Phra U Thong Song Khrueng***
- 3. *Phra Khun Phaen, pentagonal print***
- 4. *Phra U Thong various prints***

Each of these amulets carries a rich history, having been venerated by devotees who universally acclaim their exceptional qualities. The common sentiment echoes a collective belief in the amulets' excellence and invincibility. As guardians of spiritual heritage, Wat Thewasangkharam stands as a testament to the enduring allure and revered power of these ancient artifacts, inviting both awe and devotion from those who seek their blessings.

SINGLE AMULETS

Phra Sum Pho

Chainat city, nestled on the right bank of the Chao Phraya River, holds a rich tapestry of history, with origins dating back to the late Ayutthaya or early Rattanakosin period. Initially called "Muang Praek" or "Muang San," it underwent a transformation, evolving into the vibrant city known today as "Chai Nat City." This change was catalyzed by the

emergence of a new community, drawing migrants and establishing itself as a significant urban center.



During the Ayutthaya period, Chainat evolved into a royal city with strategic importance, successfully repelling Burmese invasions multiple times, earning its moniker "Chai Nat City," signifying a place of famous victories. As part of the royal wishes of King Indraraja, three sons were designated to rule northern provinces. Notably, King Boromrachathirat II ascended the throne of Ayutthaya after the tragic conflict between his elder brothers, Chao Ai Phraya and Chao Yi Phraya.

Chainat's historical significance extends to the 1776 victory against Burmese forces. In the face of an impending invasion, King

Taksin the Great swiftly mobilized the royal army, successfully defending Chainat and pursuing the retreating enemy, marking an enduring victory celebrated on July 28 every year, the founding day of Chainat Province.



Amidst its historical grandeur, Chainat Province boasts intriguing landmarks. Wat Thammamun, with its mountainous backdrop, houses the miraculous Buddha image "Luang Pho Thammachak," believed to walk on water. Wat Phra Borommathat safeguards relics of Lord Buddha, and Wat Mahathat, an ancient Ayutthaya-era temple, reveals a towering prang and various antiquities. Wat Tai Yan, now an abandoned temple, echoes with remnants and is renowned for its cherished amulets like Phra Leela, Phra Hu Yan, and Phra Pidta.

Naga Prok



Naga Prok, a distinctive Buddha image seated in meditation, captivates with its unique feature—a serpent extending from the shoulders and resting upon the Buddha's head. Two variations exist: one with a meditating figure seated on the serpent's hair and another within a circle of Naga hairs enveloping the body up to the chest. This symbolic representation serves to protect against wind and rain, according to the prevailing legend.

Its origin is associated with the moment when after attaining enlightenment, Gautama Buddha moved between various locations to enjoy liberation. In the 6th week, beneath the Mucalinda tree to the southeast of the Sri Maha Bodhi tree, the Buddha faced relentless rain and cold winds for seven days. A Naga emerged from a nearby pond, encircling the Buddha seven

times to create a barrier shielding him. As the rain ceased, the Naga transformed into a human form and stood before the Buddha. The Buddha, appreciating the tranquility and virtues of one who comprehends the Dhamma, declared it the greatest happiness.



During the Buddha's seven-day liberation under the Achapalanigrodha tree, followed by a shift to the Mucalinda tree, continuous rain prompted the Naga king to create seven layers of hair around his body, forming a protective barrier. This act resembled offering a white robe to the Buddha, safeguarding him from elements and creatures. After the rain, the Naga, now in human form, made offerings to the Buddha. This event inspired the Buddha's exclamation, emphasizing the happiness derived from understanding and living the Dhamma.

The Naga Prok Buddha image, seated within the circle of Nagas, originated from the Buddha's blissful liberation among these mystical beings. The image symbolizes the Buddha sitting on the Naga as a dignified throne, embodying power and displaying

Brahmin's god-like qualities. Tradition holds that the Naga covers the Buddha's body to protect against rain and wind, revealing only the head, neck, and part of the chest.

Beliefs and Maxims: Naga Prok, associated with individuals born on Saturday, is venerated through the recitation of the Angulimalaparitara mantra ten times. This Buddha image is believed to amalgamate Buddhist and Hindu beliefs, possibly tracing its roots to Lord Vishnu or Lord Narayana, asleep on the Naga's seat amidst the ocean.

Phra Kru Wat Keng Chin

Wat Keng Chin, a temple with roots dating back to the late Ayutthaya or early Rattanakosin period, stands as a historical testament, though presently, it languishes in abandonment. Around the year 1972, the temple underwent a transformation, transitioning into the Rayong Provincial Hospital. This metamorphosis unearthed a treasure trove of Buddha amulets crafted from a lead alloy, hidden within the temple's confines.



Approximately 70 amulets were discovered, all hailing from the early Rattanakosin period. Each broken Buddha amulet, carefully nestled in its crypt, has been adorned with meticulous lacquering and gilding, showcasing the artistry of its time. These sacred artifacts,



fashioned from lead alloy, come in various sizes, with the reverse side bearing a smooth finish. Notably, the prevalence of Chinese monks at Wat Keng is reflected in the crafting of these amulets.

Despite its transformation into a provincial hospital, Wat Keng Chin retains a historical charm that extends beyond its architectural evolution. The current availability of these amulets for enthusiasts remains relatively accessible, with a reasonable rental price and a level of discoverability that belies the temple's abandoned state. In the quietude of Wat Keng Chin, these amulets whisper the stories of the past, waiting to be unearthed and appreciated by those seeking a connection to the rich cultural tapestry of the Rattanakosin era.

Phra Kring Khlong Takian

Phra Kring Khlong Takhian is a Buddha amulet crafted from a mixture of clay, burnt palm leaf powder, Roi Eight herbs, and sacred pollen. Originating from the Khlong Takhian region and the vicinity of Wat Pradu, this unique amulet features a Buddha image seated

atop a high base beneath a Bodhi tree. The Bodhi leaves provide shade, reminiscent of the iconic Phra Lamphun, with a tall flower adorning the top. The back is thick and bears yantra characters, and some amulets are crafted with Buddha images on both sides, each adorned with these sacred inscriptions.

The distinctive characteristic of Phra Kring Khlong Takhian amulets lies in the mandatory drilling and filling with bell beads. When shaken, these amulets produce a resonant and distinctive sound. Phra Kring Khlong Takhian is believed to be a Buddha amulet from the late Ayutthaya era, likely crafted by a revered guru or Vedic scholar of that time. Various prints are available, including a large front print with raised shoulders, prints on two sides, a small face print, and a closed eyes print. The amulets come in three colors: black, grey-green, and green-yellow. Notably, the handwriting in the characters on each Phra Kring Khlong Takhian is consistent, suggesting a common creator.



At the bottom of each Phra Kring Khlong Takhian, a pinched mark is present, along with a talisman. The amulet is revered for its exceptional Buddhist virtues, particularly in providing protection and invulnerability. The ivory fang, in particular, is regarded as an excellent symbol within this amulet's spiritual attributes. The meticulous craftsmanship, unique features, and potent protective qualities make Phra Kring Khlong Takhian a highly esteemed and sought-after artifact in the realm of Buddhist amulets.

Phra Khon Samo

Phra Khon Samo, originating from the late Ayutthaya period, is a Buddha amulet widely distributed in numerous temples across Phra Nakhon Si Ayutthaya Province. Its presence extends beyond provincial borders, with several instances found in other regions,



including Bangkok, notably concentrated in the "Wang Na" area. Typically fashioned as daily prints, these amulets undergo lacquering and gilding processes, using a combination of clay and metal in their construction. While larger-sized Buddha images prevail, smaller ones are relatively scarce. Among the coveted Phra Khon Samo amulets, those crafted from silver hold a special allure. These silver amulets often feature an imprint suspended from the feet of His Majesty, corresponding to the regular edition of "Wednesday."

The popularity of Phra Khon Samo can be attributed to its widespread availability, particularly in larger quantities, reinforcing the potent spiritual essence associated with this revered amulet. The collective Buddha power encapsulated within Phra Khon Samo is revered for its invincibility, emphasizing its significance among believers and collectors alike.

Phra Diao Dam + Deng

Phra Deo Dam and Deo Daeng, originating from the Ayutthaya period, have a compelling tale rooted in Tha Wung District, Lopburi Province.

Legend has it that a hunter, eager to capture a hawk, aimed his gun at the tree where the bird perched. Despite numerous attempts, the hawk remained unscathed. Puzzled, the hunter redirected his aim and fired in various directions, yet the hawk remained untouched. Intrigued, the hunter inspected the tree and discovered a Buddha image.



Recognizing the sacred presence, he named it "Black Hawk, Red Hawk" due to the two distinctive colors of the Buddha amulets, namely black and red. Over time, these amulets became known as "Deo Dam" and "Deo Daeng."

While another set of Deo Dam and Deo Daeng amulets were discovered at "Kru Phai Khat," their popularity couldn't rival that of the originals found in "Kru Tha Wung." These amulets come in various types, crafted from materials such as clay, silver, and red rust lead. There are rare instances of bronze variations, although they are scarce.



The Buddha's depiction typically shows him seated on a double lotus in a meditation pose. Renowned for their exceptional virtues, Phra Deo Dam and Deo Daeng are highly effective in warding off evil, adding to their revered status among believers.

TALISMANS

Phra Pidta Family

Phra Pidta amulet features a monk sitting in a full or half-lotus position with hands covering the eyes and face. Phra Pidta, means "closes" or "covers its eyes" in Thai, is also known as the "closed eyes Buddha."

Significance

Phra Pidta embodies the state of "Nirodha," representing the cessation of craving and desire, a pivotal concept in Buddhism's Four Noble Truths. Achieving Nirodha leads to the realization of Nibbana, or Nirvana, a state of profound peace and freedom from suffering. In Buddhism, Nirodha is the ultimate goal of spiritual practice, attained through relinquishing craving and desire. This liberation from suffering paves the way to Nibbana, characterized by inner tranquility and liberation. Phra Pidta amulets are believed to encapsulate this state of Nirodha, symbolizing enlightenment and the renunciation of desire.

The hands covering the eyes on Phra Pidta amulets symbolize the blocking out of external distractions during deep meditation, a practice that can lead to supernatural experiences known as Abhinna.



Depicted as a sitting or standing Buddha with closed eyes and covered mouth, the Phra Pidta amulet embodies the essence of meditation and inner peace. Its closed eyes signify the cessation of craving and desire, while its closed mouth emphasizes the importance of right speech. The name "Pidta," meaning "closed eyes" in Thai, underscores its symbolic significance. With its profound symbolism, the Phra Pidta amulet serves as a powerful talisman for

meditation, spiritual protection, and personal growth.

Legends

According to legend, Phra Pidta was an apprentice of Buddha and had amassed numerous blessings and virtues across his past lifetimes as a human.

In one such past life, he practiced Buddhism alongside other monks. During a night of flooding that nearly drowned the monks, Buddha dispatched Phra Pidta to halt the water flow and rescue them. This act earned him widespread respect and admiration from both heavenly beings and mortals.

In another past life, he displayed unwavering devotion by offering fresh flowers to Buddha and esteemed monks.

In yet another incarnation, he was born into a family that raised cattle. Witnessing a mendicant monk meditating under the scorching sun, he empathized with the monk's plight. To provide relief, he constructed a simple shelter for the monk to seek refuge from the harsh weather. His compassionate deeds led to his ascension to heaven. Phra Pidta possessed a striking appearance and virtuous karma, garnering adoration from many devotees who sometimes mistook him for Buddha. However, this admiration posed challenges to his spiritual practice. Rumors circulated about female worshippers showing special attention to him due to his looks, even sparking rumors of romantic affairs. To dispel these rumors, Phra Pidta employed his supernatural abilities to alter his appearance, assuming unattractive forms. Yet, his devotees remained steadfast in their devotion. Consequently, Phra Pidta chose to close his eyes for an extended period, disregarding worldly distractions and focusing solely on his spiritual pursuits. This act transformed his facial image into the familiar depiction we see today, with closed eyes symbolizing the suppression of sensory desires and the quest for liberation from human passions.

Powers

The Phra Pidta amulet is revered for its purported magical properties, encompassing protection from harm, heightened intuition, and the attraction of good fortune and prosperity. Believed to possess the ability to dispel negative energy and avert accidents or misfortunes, it holds a prominent place in Buddhist practice.

Known as the "closed eyes Buddha" or "Phra Pidta," its symbolic closure of the eyes signifies a defence against malevolent entities. By shielding against negative influences, it facilitates unexpected windfalls and fosters successful ventures in business.

Typology

There are several types of Phra Pidta in Thai, including those with four arms, six arms, or fully covered with mantras. Here are just one set of five of the most well-known types of Phra Pidta amulets – Phra Pidta Benjapakee (note that the choice of the 5 amulets is not set):

Phra Pidta Luang Pho Kaew

Wat Khao Walon, Chonburi Province

Regarded as a rare treasure among Phra Pidta enthusiasts, Luang Pho Kaew's legend traces back to ancient tales, continuing to capture imaginations to this day. Originally a native of Phetchaburi Province, his journey led him to seek solace at Wat Khao Walon, Chonburi Province, where his

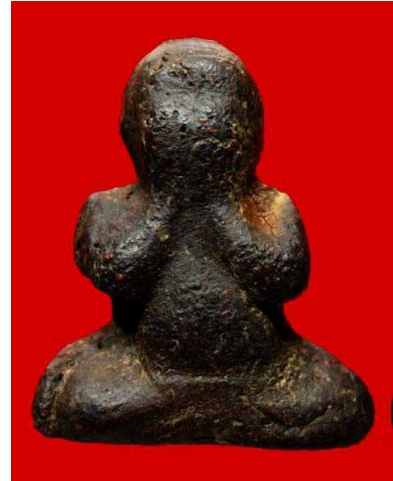


remarkable legacy remains deeply ingrained. Despite lacking prominent lineage, he earned reverence akin to revered scholars, particularly for his boundless compassion. Within the expanse of Luang Pho Kaew's benevolence, his Phra Pidta stands out as a pinnacle of grace, compassion, and serenity, unmatched by any other.

Phra Pidta Luang Pu Eiam

Wat Sapan Sung

Renowned for his mastery of magical arts, Luang Pu Eiam's prowess is attributed to his creation of potent talismans, with his Phra Pidta standing as a cornerstone of esoteric prowess. Revered as a master of mysticism, his legacy transcends time, with his disciples hailing from various walks of life, including nobility of yesteryears. Known for his unwavering dedication to compassion, Luang Pu Eiam seldom spoke ill of others, his words imbued with profound wisdom and gentle smiles, earning him the endearing nickname "Smiling Monk." His Phra Pidta epitomizes boundless compassion and revered wisdom, embodying a legacy of benevolence and profound spiritual insight.



Phra Pidta Luang Pu Kai

Wat Chong Len (Wat Bopitr Pimuk)

Crafted with meticulous care and revered as a rare gem among Phra Pidta collectors, Luang Pu Kai's legacy is steeped in tales of kindness and compassion. Embraced by both commoners and aristocrats of his time, his disciples sought solace under his tutelage, drawn to his profound teachings and boundless compassion. Renowned for his profound mastery of magical arts, Luang Pu Kai's Phra Pidta is celebrated for its potent blessings and mystical prowess. Crafted with utmost reverence, this sacred relic serves as a beacon of compassion and spiritual fortitude, embodying the timeless legacy of its esteemed creator.



Phra Pidta Luang Pho Thao

Wat Nong Bua

Regarded as a revered master and beacon of wisdom, Luang Pho Thao's legacy is celebrated for its profound compassion and boundless wisdom. Revered by disciples far and wide, his teachings continue to inspire countless



followers, drawn to his gentle demeanor and profound insights. Renowned for his profound mastery of magical arts, Luang Pho Thao's Phra Pidta stands as a testament to his spiritual prowess and unwavering compassion. Crafted with meticulous care, this sacred relic serves as a potent talisman, imbued with blessings of compassion, wisdom, and spiritual fortitude.

Phra Pidta Luang Pu Jin

Wat Tha Lad

Esteemed for its rarity and revered lineage, Luang Pu Jin's Phra Pidta is hailed as a pinnacle of mystical prowess and spiritual insight. Renowned for his profound mastery of magical arts, Luang Pu Jin's legacy continues to inspire awe and reverence among disciples and enthusiasts alike. Crafted with meticulous care and imbued with blessings of compassion and wisdom, his Phra Pidta serves as a potent talisman, offering protection and guidance to all who seek its divine grace.



Other well-known amulets (mentioning the Wat and monk are crucial in this classification)

Phra Pidta, Wat Thong LP Thap



Phra Pidta, Wat Nang, L.P. Lam



Phra Pidta, Huai Chorakhe Temple, L.P. Nak



Phra Pidta, Wat Moli, LP Chan



Characteristics of Phra Pidta Amulets

Phra Pidta amulets come in various forms and designs, each with its own unique characteristics and symbolism. Typically, these amulets feature a seated monk, known as Phra Pidta, with curved arms covering the eyes, adopting a full lotus leg position. Some variations may include a multi-level crown, with three levels being typical, and depict the monk seated atop a Rahu Demon consuming the sun or moon. Additionally, Phra Pidta amulets are often adorned with Naga serpents on both sides of the body and are commonly depicted completely naked, without clothes.

Beyond their physical attributes, Phra Pidta amulets vary in size, material, and craftsmanship, with some made from metal, clay, or powder mixed with sacred substances. Different Buddhist temples and monks may produce these amulets with unique designs and blessings, incorporating additional symbols or inscriptions believed to enhance their protective or beneficial qualities. Overall, the tradition of Phra Pidta amulets reflects the depth of Buddhist spirituality and cultural heritage, offering devotees a diverse array of talismans to choose from.

The closing of 9 orifices or 6-handed Phra Pidta

One distinctive feature of Phra Pidta sets it apart as an amulet that embodies the profound symbolism and spiritual essence of Buddhist art, making it unparalleled in its significance.



At its core, the act of closing one's eyes signifies the sealing of the "anus," symbolizing the closure of all avenues through which defilements may enter. In the human (or animal) body, there are nine such "orifices," comprising two eyes, two nostrils, two ears, one mouth, and two excretory passages.

By blocking these nine openings, ***Phra Pidta, Luang Por Klan, Wat Khao Or*** enacts a profound spiritual mystery, preventing external impurities from infiltrating the inner being. This symbolism reflects the meditative practice prescribed by the ancient masters

who crafted Phra Pidta, emphasizing the importance of inner purity and spiritual cultivation.

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