



Guide to Parliament
“Sappaya Saphasathan”
for Student, School, University and Public



1. The Royal Monument of King Prajadhipok Rama VII

The Royal Monument of King Prajadhipok Rama VII is regarded as a high sacred represent of the monarch who practised the Jaka Dharma (donation) by granting his own royal power to establish a new democratic regime of government with the King as Head of State.

The Royal Monument of King Prajadhipok Rama VII is over four times of his actual size, that worn by Borum Khatiya Rachaphusaphorn (royal coronation garments), decorated by the royal gown, wore the Chada Mahakathin (Theatrical Crown) which attached a feather of Karawek bird, and seats on the Phuttankanchana Singhas Throne Hall and his hands are placed over the lap on both sides.

History

After Khana Ratsadorn (the Revolutionary party or People's Party: a group of army, navy members, and civilian) revolutionized Siam (Thailand historically known as Siam) on 24 June 1932 which transformed an absolute monarchy into a democratic regime in the reign of King Prajadhipok Rama VII, and promulgated "the Temporary Charter for Administration of Siam Act, B.E. 2475" on 27 June B.E. 2475 (1932) that was the first interim Constitution of Thailand.

Later on 10 December 1932, His Majesty the King granted "The Constitution of the Kingdom of Siam B.E. 1932 as the first permanent constitution of Thailand and therefore the constitution day is on 10 December. Since the change of governance regime of Thailand has promulgated total 20 constitutions, with the current edition being "the Constitution of the Kingdom of Thailand, B.E. 2560 (2017)."



List of Constitutions of the Kingdom of Thailand are total 20 constitutions

1. Temporary Charter for Administration of Siam Act, B.E. 2475 (1932)
2. Constitution of the Kingdom of Siam, B.E. 2475 (1932)
3. Constitution of the Kingdom of Thailand, B.E. 2489 (1946)
4. Constitution of the Kingdom of Thailand (interim), B.E. 2490 (1947)
5. Constitution of the Kingdom of Thailand, B.E. 2492 (1949)
6. Constitution of the Kingdom of Thailand, B.E. 2475 (1932), as amended, B.E. 2495 (1953)
7. Constitution of the Kingdom of Thailand, B.E. 2502 (1959)
8. Constitution of the Kingdom of Thailand, B.E. 2511 (1968)
9. Constitution of the Kingdom of Thailand, B.E. 2515 (1972)
10. Constitution of the Kingdom of Thailand, B.E. 2517 (1974)
11. Constitution of the Kingdom of Thailand, B.E. 2519 (1976)
12. Constitution of the Kingdom of Thailand, B.E. 2520 (1977)
13. Constitution of the Kingdom of Thailand, B.E. 2521 (1978)
14. State Administration Act, B.E. 2534 (1991)
15. Constitution of the Kingdom of Thailand, B.E. 2534 (1991)
16. Constitution of the Kingdom of Thailand, B.E. 2540 (1997)
17. Constitution of the Kingdom of Thailand (interim), B.E. 2549 (2006)
18. Constitution of the Kingdom of Thailand, B.E. 2550 (2007)
19. Constitution of the Kingdom of Thailand (interim), B.E. 2557 (2014)
20. Constitution of the Kingdom of Thailand, B.E. 2560 (2017)

Therefore, “The Constitution Day” is a day which held to commemorate the permanent constitution. The first constitution of Thailand that His Majesty King Rama VII granted the constitution to the Thai people on 10 December 1932. That date is an importance in Thai history and politics.



2. Glass Pavilion (Sala Kaew)

Located on the sides of the King Rama VII monument, these are the large and symmetrically located on both sides of the monument, in terms of overall architectural elements.

Origin of Sala Kaew

The study of city planning in Sukhothai period (the first kingdom of Siam) found that in the middle of Sukhothai area in front of Wat Mahathat (temple) that is now called "**Noen Prasat**". During the archaeologists had excavated around this ancient Thai architecture basement, it was found that there were wares and food fragments, which concluded that it was the Great League Pavilion of the city, which was the place where Sukhothai residents used it in a large gathering to make merit in the Sukhothai city, so it's called "Maha Sannibat Sala."

The two large pavilions of the Sappaya Saphasathan are prepared in the same function as the Great League Sukhothai City Hall. It is a pavilion used for large meetings in significant royal ceremonies in front of the parliament. Especially on the Constitution Day event which organizes a ceremony to pay homage to King Rama VII as well as being the Great Hall for making merits of the Parliament in various significant events and to conform to the formation of the Sappaya Saphasathan. According to the Seven Jewels or the 7 Glasses from

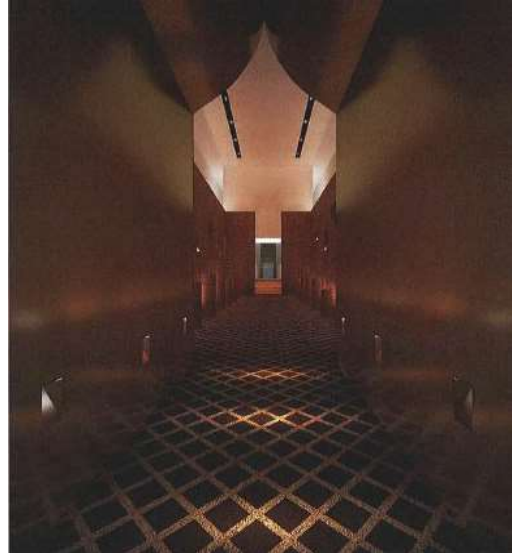
the Traiphum, such as Khun Phon Kaew (warlord), Khun Klang Kaew (wealthy person), Ma Kaew (horse), Chang Kaew (elephant) etc. Hence, they would be brought to become the name of the Great League Pavilion of this new parliament as "**Sala Kaew**".

Sala Kaew is designed to be a modern architecture. It is covered by a glass roof which is modern technology both production and installation, its roots from the ancient thai pavilion with a golden teak pavilion. The pillars are made of teak logs, the roof structure is a beautiful ancient thai structure. With the tacit knowledge of transferring weight from a large roof into the poles that have been the thai technicians for a hundred years. This wisdom of the ancient thai engineers is called "**Mah Tang Mai**". Sala Kaew is therefore a modern architecture that show culturally outstanding and national wisdom.



3. Reception Hall

Reception Hall, 1st Floor (Central Zone), Parliament Building, used to welcome delegates who come to visit, study, listen to a briefing on parliament's work, as well as people who come in contact with the parliament.



4. Parliament Museum

Parliament Museum opens for services at MB1 floor and 1st floor of parliament building (Central Zone) on monday - friday from 8:30 a.m. - 16:30 p.m. and can contact at <https://parliamentmuseum.go.th/>

Parliament Museum was established and began to exhibit for the first time in 1974 at the parliament building, U-Thong Nai Road, was one of the divisions of the Documentation and Research Services Center, the Secretariat of the Parliament. Its duty to store and maintain documents or materials in the history of the political regime of parliamentary democracy for the benefit of studying an evolution of thai politics and governance. It is currently under the responsibility of the Museum and Archives Division, Bureau of Academic Services, the Secretariat of House of Representatives.

Parliament Museum

It consists of 5 exhibit sections and the multi-media room for group visitors, including the souvenir shop section of the Parliament Museum, the details are as follows;

1. Democratic Classroom showing the elementary principles and the significance of democracy, sovereignty: the supreme power in governing the country, rights, liberties, duties and participation of the people, the model countries of democratic governance, and activities to raise awareness and create a spirit of democracy.

2. Parliament and Legislative Procedure exhibiting background, composition, authority and the importance of parliament, roles and duties of parliamentarians as people's representatives, parliamentary system, the legislative procedure, state opening ceremony of the parliamentary sitting, the house chambers used for the sittings and the items used for the sittings from the past to present, including important politicians and politics in daily life.

3. Constitution: the supreme law to govern the country showcasing the development of the constitution, the constitution in Thai handwritten on traditional folding book, celebration of constitution and historical knowledge of Thai constitution.

4. Political History exhibiting the foundation of democratic governance, the beginning of Thai democracy and important political events.

5. Thai parliament on the international stage displaying items, gifts, souvenirs presented by international parliaments.



5. Multimedia Room

The Multimedia Room is used for welcoming and acknowledging a group of people who have paid a courtesy call on the Speaker, Deputy Speakers of the House of Representatives, Chairpersons of the committee, parliamentarians, and executives of the secretariat of the house of representatives and the group of people who visit the parliament including study visit, listen to the briefing knowledge of parliament, and watch the video, of "**Thai Parliament**", which provides content about the history, duties and powers of thai parliament, an origin of the "Sappaya Saphasathan", as architecture of pride that expresses the Kingdom of Thailand with Thai identity, including listening to lecture on architecture and important places both inside and outside the parliament. In order to know the design concepts, definitions, meanings, and objectives of various architectures, which consisting of

5.1 The Golden Spire of Parliament

5.2 The State Ceremonial Hall

5.3 Buddha Image in the Posture of Opening the World

5.4 Parliament Museum

5.5 Anon the Great Fish

5.6 Waterfront along the Chao Phraya River

5.7 Plants of the Indian subcontinent (Bodhi tree, Banyan tree, Milkey tree, and

Indian Oak tree)

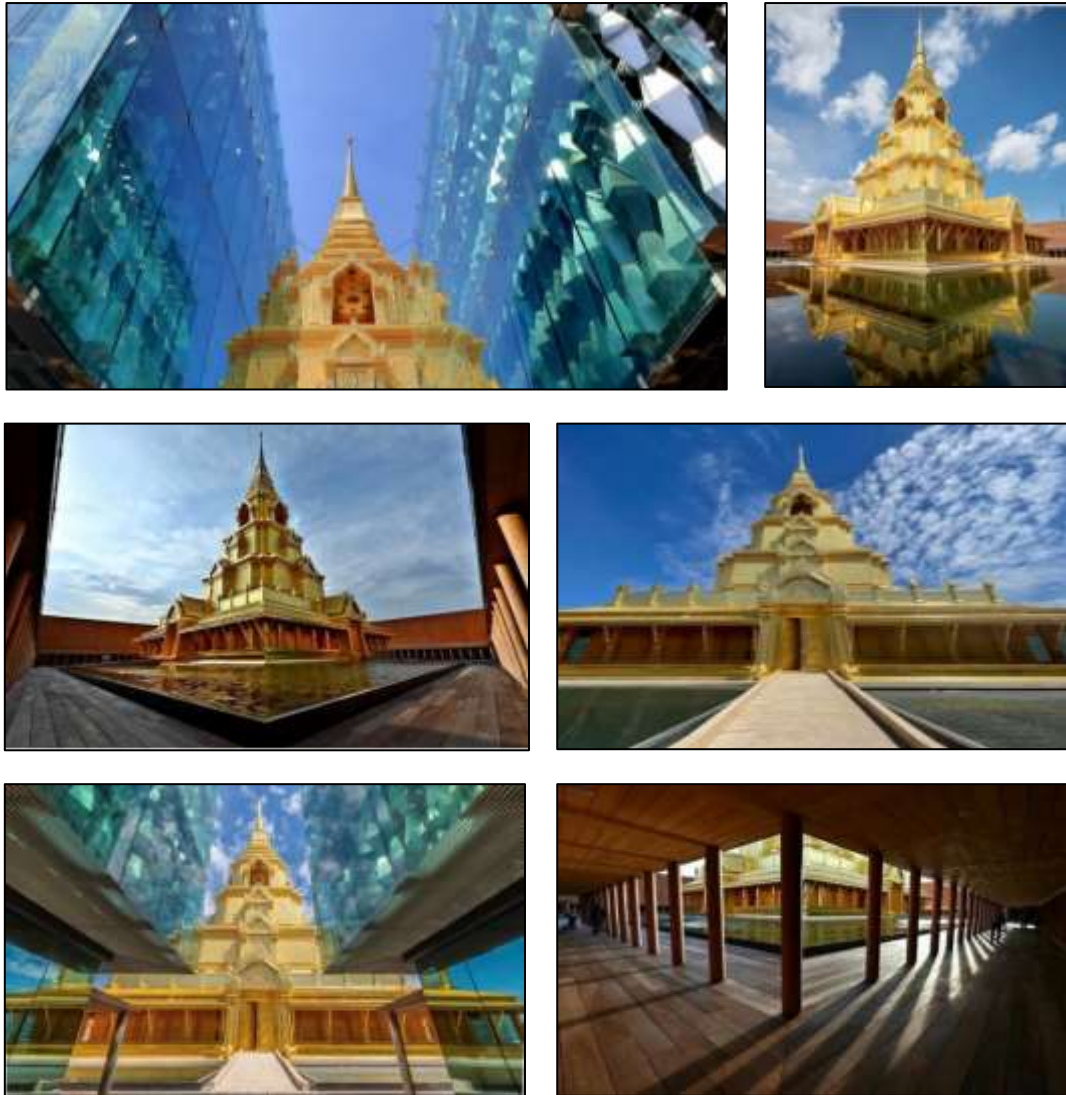
5.8 Olive Grove

Important places around the Parliamentary Building

5.9 Thai Arboretum or Living Museum

5.10 Sappaya Ubon (lotus)

5.11 The design concept of the Central Hall and the Emerald Pond



5.1 The Golden Spire of Parliament

(The Golden Spire of Pagoda Shaped Tower located on top of the building where will be placed for Phra Siam Devadhiraj (the guardian deity) and located above the State Ceremonial Hall)

The Spire is the part of the golden chedi at the top in the middle of the Sappaya Saphasathan Building. This spire is like a mountain of Phra Sumeru which is the center of the universe and is the sanctuary of the highest deity with a height of 79.73 meters. If including the base, it is 134.56 meters high with all the elements and parts of the building using over 600 tons of brass. In forming of the spire model is **designed by Assoc.Prof. Dr. Pinyo Suwankiri and Ajarn. Phao Suwansaksri** as National Artist of Thai Architecture. The design was inspired based on religious beliefs. The “Triphum Principle” reflects the virtues, making it a place **“Whoever does good, get good. Who can do evil, get evil.”**

The pattern used in design of the spire. It is a form of buddhist art architecture with an emphasis on detail. The refinement in the style of the ancient royal artisans which mixed and match various thai patterns, such as Lai Luk Fuk Kham Pu pattern, Lai Pra Chum Yam Khan

Chaeng pattern, and Phum Khao Bin pattern etc. or the design of the top structure is a pattern of Chulamani Chedi with Yomum (intented) or a recessed twelve corners style, around the fourth tier of the spire is designed as a **Sum-Cha-Ra-Nam** arch that can be seen in all four directions, meaning of the Sum-Ja-Ra-Num facade is the arch at the end of the Viharn (budhist chapel) or at the end of the temple is often enshrined on a Buddha image. By inside the spire is the state ceremonial hall for opening the ceremony of the first parliamentary session.



5.2 The State Ceremonial Hall

The space inside the spire is a hall used for significant ceremonies of the country. Especially, when there is a state ceremonial opening of the parliament session. His Majesty the King will preside over of the state opening ceremony. Inside the state ceremonial hall is divided into two important areas:

5.2.1 The interior space throne hall (Thong Phra Rong) is used as the residence of the king. When His Majesty proceeds to open the state ceremony of the parliamentary session.

5.2.2 The front throne hall (Royal Reception Hall) is the hall in front of the king's residence area. When His Majesty King opens the parliamentary session. This front hall will be for members of the parliament, the Council of Ministers, and the diplomatic corps who attend and grant an audience to the king during the state ceremony.

5.2.1 The interior space throne hall (Thong Phra Rong)

It is served as the residence of the king. When His Majesty proceeds in the opening state ceremony of the parliamentary session. He will preside above the Phuttan Kanchana Singhat throne in Noppadol Maha Sawettachat inside the Phra Visuttha that is between the outer halls in front of the Phra Visuttha. Inside the hall, there are walls on three sides, depicting the contents of the Tosachat Chadok (Mahanipata Jataka). Which conveys Dasavidha Rajadhamma (the Tenfold Virtues of the Ruler) and Tenth Dharma charisma that a person should follow in the footsteps of the Mahanipata Jataka as follows:





1. Prince Temiya, (the crippled mute prince) the 1st jataka (life), for the purpose of performing the Nekkhamma Paramitas (renunciation)
2. Prince Mahajanaka, (the lost prince) the 2nd jataka, for the purpose of Viriya Paramitas (the virtues of perseverance/vigour)
3. Prince Suvanna Sama, (the devoted prince) the 3rd jataka, to perform Metta Paramitas (mercy/benovolence)
4. Prince Nemiraja, (the noble king) the 4th jataka, to perform Adhithana Palamitas (the prestige prayer/absolute determination)
5. Prince Mahosadha, (the clever sage) the 5th jataka, Panaya Palamitas for cultivating wisdom and prestige/insight
6. Prince Bhuridatta, the 6th jataka, (the Naga prince) to perform Sila Palamitas (the precepts/morality)
7. Prince Canda Kumara, (the honorable prince) the 7th jataka, for the sacrifice of Khanti Palamitas (patient/endurance)
8. Lord Brahma Narada, (the great brahma) the 8th jataka, to perform Upekkha Palamitas (the equanimity)
9. Vidhura Pandita, (the eloquent sage) the 9th jataka, for the purpose of executing the truth (the reality)
10. Prince Vessantara, (the charitable prince) the 10th jataka, to perform the prestige of giving in charity (generosity)



Teak partition with golden pattern painting

The proportion of space within the state ceremony hall is brought to the scene of teak wood with golden paintings. It is a screen partition that separates the entrance hall and inside area of throne hall for the king's residence. The Phra Visut (curtain) constructed with dark natural teak panels, which painting a picture in golden pattern, divide the picture into 5 frames.

The central image is the largest, as a picture of the Lord Buddha conquering Mara, which is the buddha's enlightenment. Another four framed golden patterned paintings are smaller in size. It is divided into 2 images on the left. The right image is a representative image of unites of Thailand by using the symbols of the 4 regions, meaning the people of the whole country, each region uses symbols of sacred things such as the chedi (pagoda) of the Buddha's Relics and illustrations that are the highlight of each region.



Image of Buddha conquering Mara

The golden pattern that appears in the center and is the largest of the teak scenes with golden paintings in the state ceremonial hall, which is used as a partition to separate between

the entrance hall and the residence hall within the Phra Visut, which is the image of the Lord Buddha conquering Mara, which is the enlightenment of the Lord Buddha. In the picture using the symbol of the Bodhi leaf is the most auspicious thing and it is the end of the Thotsachat Chadok (the 10th jakata). In the picture, Mother Earth squeezed a bun, which is the cleansing the impurity from the land and is considered a witness of the Buddha's enlightenment.



Picture of Phra That Doi Suthep, the symbol of the North

The golden pattern painting that appears on the golden patterned teak scene inside the state ceremonial hall which is divided into the middle image, 1 picture and 2 pictures on the left, and 2 pictures on the right are representative pictures of Thailand as a whole nation. The 2 pictures on the left and 2 pictures on the right use the symbols of the 4 regions, meaning the people of the whole country. Each region uses symbols of the sacred or the highlight of that region.

In **the north** is a picture of Phra That Doi Suthep with architecture and the ancient Lanna arts and culture has a mountain landscape that divides the border from neighboring countries. In addition, temperature is quite cool and is the dwelling place of various hill tribes.

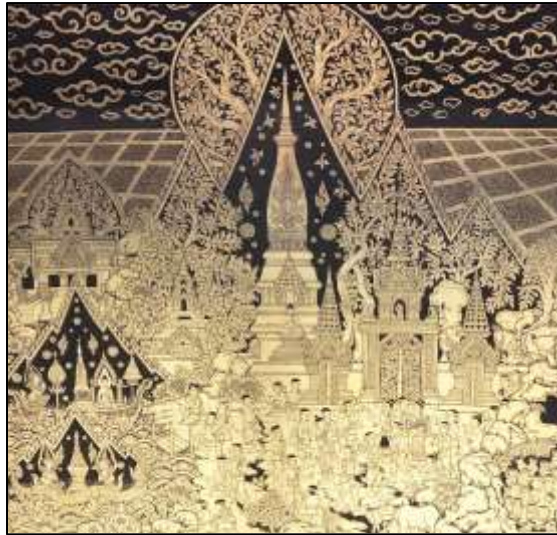


Image of Phra That Phanom, the symbol of the Northeastern region (Isan region)

Painting with golden patterns for the northeastern region that appearing on the teak wood scene, paintings with golden patterns inside the state ceremony hall is **Phra That Phanom** images, indicating the diversity of arts and cultures of **the Northeastern region** (Isan region). In the picture shows ancient Ban Chiang Pottery Art, Stone Castle, Field Landscape, Mekong River and Naga as well as having a tradition that shows religious beliefs and values.



Phra Pathom Chedi, a symbol of the central region

Phra Pathom Chedi, picture on a teak wood scene with a golden pattern painting inside the state ceremonial hall refers to the way of people life in **the central region**. There is the Chao Phraya River, and the Sappaya Saphasathan which is the current parliament building coherent with the Ananta Samakhom Throne Hall as well as reflects the art of the

kingdom of Sukhothai, Ayutthaya, Thonburi and Rattanakosin periods including Thai style houses. In the picture shows people wearing masks in order to record the outbreak of COVID-19 in the year 2021, which the outbreak spread affecting all over the world.



Phra That Nakhon Si Thammarat, a symbol of the southern region

The golden patterned painting which is a symbol of **the south** that appears on the teak scene with the golden pattern painting inside the ceremony hall is the image of **Phra That Nakhon Si Thammarat**. In the picture appears a sea landscape, a coastline together with high mountains in the middle, creating a beautiful coastal tourist destination that is beautiful as same as anywhere in the world. Together with foreign tourists, performances of Manora, Nang Talung (shadow play) and coconut trees. That indicates the topography and climate of the south of Thailand.

5.2.2 The Front Throne Hall (Royal Reception Hall)

It is the hall in front of the King's resident hall. When His Majesty proceeds for the opening of the Parliamentary Session. This hall will be served for members of the parliament, the council of ministers, and the diplomatic corps attending and granting an audience in this state ceremony. The front throne hall is designed to be four large pillars displaying large paintings of 10 pictures. It is a myth story of Lord Vishnu, incarnated in 10 avatars, he is one of the supreme deities in Hinduism and the deity of protecting people. While in the Thai belief, the monarch is like a divine king as Lord Vishnu incarnated to help people from the suffering and generates happiness for people. For all 10 images convey important meanings for a democratic governance with the King as Head of State.

Lord Vishnu avatar paintings in 10 avatars

The large paintings in the hall (Thong Phra Rong) in front are paintings of Lord Vishnu incarnation in 10 avatars, Vishnu is one of the highest deities. He is the lord of protection in Thai beliefs, the monarch is like a divine king as same as Vishnu incarnated to take care of all the people's living. For 10 images that convey important significances for governing in a democratic system with the King as Head of State, consisting of

- 1) Matsya Avatar
- 2) Kurma Avatar
- 3) Varaha Avatar
- 4) Narasimha Avatar
- 5) Vaman Avatar
- 6) Parashuram Avatar
- 7) Rama Avatar (divided into 2 parts; the King and the Battle part)
- 8) Balaram Avatar (Krishna)
- 9) Buddha Avatar (Buddha's incarnation which is not in the front hall)
- 10) Kalki Avatar

Painting Selection Ideas of Vishnu incarnated in 10 Avatar (poses) as a decoration in the state ceremonial hall, consisting of

1. According to the architect's concept, this spire area is like the Phra Sumeru Mountain, which is the center of the world or the universe. There is a lake Sitandon surrounded in all four directions, which is the dwelling place of the highest deity. For that reason, it is suitable to have a painting about Vishnu which is one of the supreme gods,

2. Vishnu is the god of protection,

3. In Thai belief, the Kingship is a divine deity, that is an incarnation of Vishnu and his emblem is Garuda.



1. Matsya Avatar

The 1st Matsya Avatar, Vishnu incarnated in the first avatar depicted as a half man and half fish to rescue a man named Manu from the great flood because Manu saved a small fish, named Matsya. In later, Manu raised Matsya to grow up into a giant fish and helped out into the ocean. Matsya rewarded him by having forewarned about a coming great flood and ordered him to build a boat to take their relatives, living creatures and grains in a boat that they prepared for the flood. Whereas, Masaya dragged the human boat to the highest of Himalayas. Thereafter, Manu had settled there and inherited the human race and plants.



2. Kurma Avatar

The 2nd Kurma Avatar, Vishnu Avatar depicted as a half human and half turtle, namely Turtle Kurma, to help angels and demons by holding up the universe in the churning of the milk ocean ritual. Kurma transformed into a young woman, named Mohini in order to thwart all demonic giants who wanting to share the immortal water from the ritual of stirring the ocean. Mohini did it successfully, that was why giants and devils weren't immortal and then being able to protect the world.



3. Varaha Avatar

The 3rd Varaha Avatar, Vishnu is a human being with the head of a wild boar according to the main legends, as follows:

1. To defeat Hiranyakasa, a beast who stole the earth plate by attaching it at his side. The giant Hiranyakasa is a giant with great power who had oppressed the deity of the world like the Lord Phu Devi and had oppressed many of the people. Lord Vishnu then incarnated as half human and half boar, and he dived under the deep water to rescue the Lord Phu Devi and killed the giant Hiranyakasa by a blow with a stick.

2. To end the power struggle between Lord Shiva and Lord Brahma.



4. Narasimha Avatar

The 4th Narasimha Avatar, the incarnation of Vishnu, who came down as a half human and half lion to kill the demon Hiranyakashipu, who was the elder brother of the giant Hiranyaksha whom killed by Varaha. However, Hiranyakasipu had been blessed by Lord Brahma; henceforward, he had a great power and could not be killed both during the day and at night; neither outside nor inside; neither gods, human, demons nor animal. This beast began

to hunt and killed those who worshiped Vishnu with resentment because of the incarnation as Varaha Avatar who had assassinated his brother. Vishnu eventually incarnated as Narasimha to fight this giant at dusk, which is a half day and half at night. At last, Narasimha was killed at the edge of the courtyard which is also half indoors and outdoors. Furthermore, there were many more halves of tactics making it the last one, Hiranyakashipu was finally killed by Narasimha because of the blessing of the Lord Brahma did not forbid a half-killing, that was why Vishnu was able to protect the world once more.



5. Vaman Avatar

The 5th Vaman Avatar, Vishnu Avatar is a dwarf brahmin named Vaman to defeat the demon namely Mahabali, the giant grandson of Hiranyakashipu who manipulated an immense power to control the universe and could be changed as he pleased. One day, Mahabali arranged an offering and sacrifice ritual by distributing many things. In this regard, Vaman was also given, then Mahabali offered that he could give him all the wealth and everything that Vaman asked. At that time, Vaman wanted for three paves of land only. Mahabali considered that his wish was small. So, he announced that it would be granted to Vaman. Suddenly, Vaman expanding his body to the size of the universe.

- With his first stride, he covered the earthly realm,
- The second, he covered the heavenly realm,
- The third stride for the netherworld and placed his foot on Mahabali's head that finally sank into hell.



6. Parashuram Avatar

The 6th Parashuram Avatar, Vishnu Avatar was a brahmin named Parashuram who handled a magic ax as a weapon to defeat Arjuna, the king who created the persecution, exterminated the people and destroyed religions, oppressed other monarchs' caste. At the first time, Parashuram as Vishnu Avatar that was not a half human and half animal. After killing King Arjuna, the son of him became very angry and went to avenge for his father. By slaying and destroying the houses of Hermit Jamadagni, who was the father of Parashuram to death that caused Parashuram was angry and promised to be hostile to all kings of the world. Then he along with bringing his trusty ax killed the prince of King Arjuna including all the royal families who were men except the queen and the royal families that were women. He did these 12 times and then strived for atonement. As an immortal, Parashuram could live up to the Mahabharata period and became a teacher of Karna, but he himself was the one who cursed Karna to forget all his knowledge. This curse was an important part of Arjuna's ability to kill Karna successfully.



7. Rama Avatar

The 7th Rama Avatar, incarnation of Vishnu as Rama, to defeat Ravana was the cause of waging a war where Miss Sita was kidnapped. Rama had to bring her back. It had been a war for more than 14 years. Thai people know this called, **Ramakien** (Honor of Ramayana) is a large epic adaptation from the Ramayana. It is one of the most famous of the 10 avatars.

There are 2 images of Rama incarnation on the left and right walls of the inside of the hall that divided into 2 poses, namely, the Reign Avatar and the Battle Avatar. Because Rama is a symbol of the supreme monarch. When the pictures flanked on both sides of the royal throne; thus, it is a very meaningful image. Thai people believe that the King is divined as Vishnu Avatar. Consequently, the name of the king has the word "Rama" since the reign of King U-Thong, King Ramathibodi I in Ayutthaya kingdom period. While in the Sukhothai kingdom period, there was a king named "Pho Khun Ram Khamhaeng Maharat (King Ramkhamhaeng the Great)" until the Chakri dynasty calls the name of each monarch reign, "King Somdech Phra Ramathibodi".



8. Balaram Avatar (Krishna)

The 8th Balaram Avatar (Krishna), Vishnu is Lord Krishna in the Mahabharata, he was a wise Chandravamcha king of Dwarka for justice and upholding the Dharma. He was staying side by side with the Pandavas throughout the battle. Although Krishna never held a weapon, but used various tricks to defeat the ungrateful Kaurava faction in this Mahabharata. Krishna showed his true form of body and preached the Bhagavad Gita, the philosophy of life-world-cosmology which is an important principle of Hinduism for Arjuna. To incite the heart to fight in the war, that teachings became the Bhagavad Gita scripture for future generations to learn.

9. Buddha Avatar

The 9th Lord Buddha Avatar, Vishnu Avatar as Phra Gautama or Lord Buddha because the brahmins were unable to defeat Buddhism. Finally, they accept the Buddha as an incarnation to preach differential doctrines and to make sinners or vulgar obey the Brahmin-Hindu religion. Accordingly, he had to adapt and started using a strategy of assimilating Buddhism by turning the Buddha into the incarnation of Vishnu and turning Buddhism into a part of Brahmins or Hinduism which causes the Buddhists resist and consider it as a determined statement to demolish Buddhism.



10. Kalki Avatar

The 10th Kalki Avatar, Vishnu incarnation is Kalki or a young man is atop a white horse as an incarnation of Lord Vishnu (Narayana) in the future, but it is predicted that at the end of the cataclysm era. When people do not know the Dharma, do not know the moral and immoral, which cause the whole world faces a trouble-era in every path. That young man Kalki riding a white horse would destroy everything that is unethical, defeat the adversity, and dispel all the suffering including bring Dharma back to humanity once again. There are some analyzes that these 10 avatars are symbolic evolution of life on earth. From fish to amphibians, turtles later a mammal until the last avatar became human (Parashurama, Rama, Krishna, and Buddha)



5.3 Buddha image in the posture of opening the world

Buddha image in the posture of opening the world enshrined at the Hall of Buddha at the entrance of the Senate building on Samsen Road. There is a Buddha image standing on a lotus flower, both hands hang down beside the body, opens his both palms go out in front. There are Indra and Brahma on the left and right sides, while Phra Moggallana and Phra Sariputra act to prostrate oneself to worship Buddha. The significance of Parliament is a place for the faithful person who open one's heart to talk the other.



5.4 The National Assembly Library of Thailand

The National Assembly Library is located on the 9th floor of the Parliament Building (Central Zone).

The National Assembly Library of Thailand was established in 1933 as a section of "librarians" under the "Librarian and Committee Division" to store, maintain and provide services to the Secretariat of the House 's documents. To support legislative's works for members of the parliament. In 1942, it was changed into "Library section " under the "Committee Division". The Secretariat of the House of Representatives had been restructured in several times. As a result, the library was renamed and affiliated, for example, in 1974 as " Nation Assembly Library of Thailand", having as "work unit" under "Documentation and Research Services Center" until 1994 as "Library section" under " the Nation Assembly Library of Thailand". Later in 1998, the status was enhanced to be an Information Development section under the National Assembly Library of Thailand. Until May 30, 2002, it has been uplifted into "Library Division" under the Bureau of Academic Services. It has a duty to manage, procure, collect and provide information resources of the National Assembly Library of Thailand. It originally opened on the 1st floor of the Parliament Building, the Secretariat of the House of Representatives, U-Thong Nai Road, Dusit, Bangkok and later temporarily opened for services at the Training Room, on 2nd floor, Secretariat of the House of Representatives, office at the Royal Thai Mint Building (Kasarb), Pradipat Road, Phayathai, Bangkok. At present, since October 18, 2021, the National Assembly Library of Thailand opens for services on the 9th floor, at central zone, Parliament Building, Secretariat of the House of Representatives, Samsen Road, Bangkok.



Eligible Persons for the use and borrowing of the National Assembly Library of Thailand

- Members of Parliament
- Parliamentary officials, employees, government officials of the Secretariat of the House of Representatives and the Secretariat of the Senate
- the Parliamentary Relevant Persons
- Public

Information resources that can not borrow

Reference books, the minutes, current journal, Government Gazette, and other information resources which specified, do not borrow.



Services of the National Assembly Library of Thailand

1. Borrowing and returning services of information resources
2. Providing advice on the use of legal databases
3. Service for searching information from online databases
4. Providing advice on the use of the library

5. Services to answer questions and help to search information. The service channels include telephone, E-mail and Live Chat, answering services and searching support such as suggest how to use the website etc.

6. Clipping News service to the committees

7. Providing of online public documents such as table of contents of selected books and selected journals.



Information resources provided by the National Assembly Library of Thailand

Publication types

- ❖ Minutes
- ❖ General academic books
- ❖ Law books
- ❖ Government Gazettes
- ❖ Opac (Online Public Access Catalog)
- ❖ Research reports/Theses
- ❖ Individual studies on academic (High Executives of Government Official Training Course)
- ❖ Reference books/Government publications
- ❖ Funeral Memorials/Eulogy
- ❖ Journals/Magazines
- ❖ Newspapers

Audiovisual Material Types

Audiovisual materials, CD-ROMs, Maps, etc.

Information Resources Service by the National Assembly Library of Thailand

1. The National Assembly Library of Thailand website (E-Library) is an information serviced by Bureau of Academic Services that have collected and published through the website (<https://www.parliament.go.th/library>) for the benefit in supporting the legislative procedure as follows:

1.1 Online Public Access Catalog (OPAC Search) with searching for information resources in the form of a bibliographic list such as general books, law books, reference books, government publications, Theses/Researchs, Journals/Magazines and audiovisual materials.

1.2 International online database service that can only be accessed within the parliamentary network such as Westlaw, Lexis Advance, Pro Quest and Kasikorn Research.

1.3 Supporting information for the sittings, consisting of documents for sittings (such as documents according to the agenda, documents for deliberation), to compile a data processing for each parliamentary sitting; minutes relating to parliamentary debates; specific information (such as the interesting laws for parliamentarians, constitution or laws passed by the parliament, agenda reports, the National Reform Council, Statement of the Cabinet's policies to the parliament, announcements and orders of The National Council for Peace and Order: NCPO)

1.4 Academic information and research (E-Book) consist of articles and academic works of parliamentary officials of the Bureau of Academic Services. (e.g. academic documents, academic focus, academic articles, hot issues, parliamentary researchs, summary of the books, summary, journal articles etc.)

2. The Legislative Institutional Repository of Thailand (LIRT) is an information service of the National Assembly Library of Thailand in the form of a digital library that collected, can search, download, open and read both online and offline. The users can manage their personal bookshelves and can receive the services via the internet at website <https://dl.parliament.go.th>, and also serve on applications that can be downloaded and installed on both iOS and Android systems, consisting of 4 main groups of resources as follows:

2.1 Documents regarding to the roles and duties of the parliament, such as the draft constitution, bills, interpellations, motions, agendas, meeting reports, minutes, supporting document for deliberation, committee reports and attached documents in other agendas.

2.2 The works of the parliament and parliamentary relevant persons, including a summary of the parliament's works, the works of the parliamentarians, the works of parliamentary relevant persons, parliamentary journals and pamphlets, and information subsidized by the parliament.

2.3 Information supporting the parliament's work, including general publications, publications for only relevant parliament, journals, newspapers, and news clipping.

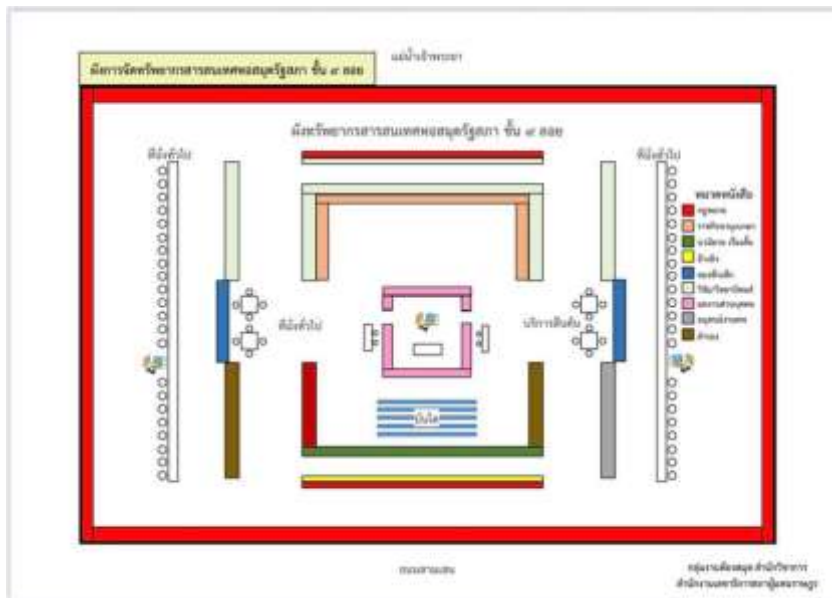
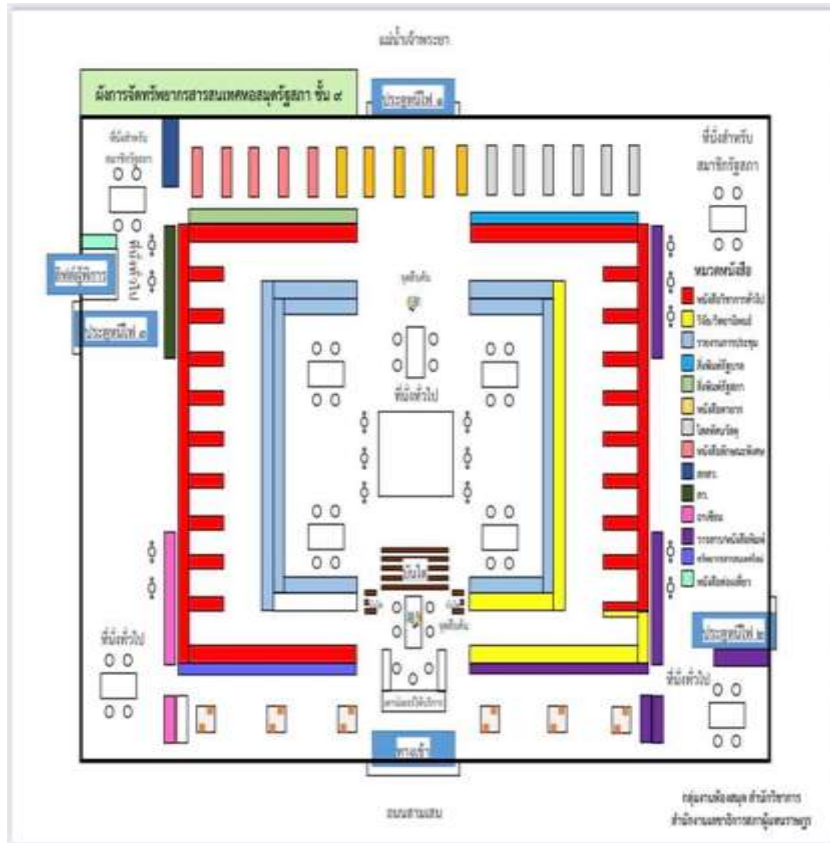
2.4 The laws promulgated in the Government Gazette such as the Constitution and the Temporary Charter for Administration of Siam Act, Acts, emergency decrees, royal decrees, announcements, regulations, orders, interpellations, and judgments.

3. LibraryonLINE is a service through a Chatbot access by adding friends on the LINE system. It is to bring information to the users through Mobile Messaging Application and SocialMedia, enabling users to receive the need information through their mobile phones, as if having an information service assistant with users at all times. The users can contact and receive services from the Library in real time, including searching for information manually and interacting with Chatbot that prepared for data processing on relevant and necessary information.

The information services consist of new information notification services, such as a new bill proposed in accordance with the parliamentary agenda, hot issue articles, academic focus documents, following-up documents for deliberation, following-up documents for deliberation of the Annual Appropriations Bill, B.E. 2563 (2000) and services for Legislative Institution Repository of Thailand, services for inquiries and facilitate to search information.

4. Services to answer questions and recommend information services. It is a chat service with a librarian, subscription recommended for use, information searching through Live Chat that provide services in the Legislative Institution Repository of Thailand. Including, services for answering questions via electronic mail and by phone, promoting of utilization and participation in the Legislative Institution Repository of Thailand (LIRT) through the Fan Page on Facebook at <https://www.facebook.com/radsapalib>

Library Information Resource Management Chart



Jod Mai Hed in english corresponds to the word "Archives" means archival documents, document storage facility and the institution or organization that owns the working documents. In the first time, it is also indicated to the document of governmental agencies or organizations. Later that meaning also includes documents kept and collected by private institutions or families.

Parliament operates the legislative procedure, it has documents that occur during the procedure of law drafting. The documents which were at the end of the use. It is still worthy of storage and preservation for the benefit of studying and researching as legal references, and a memorial history of national legislature for the benefit of preserving the archival documents. Parliament is necessary to have an internal body that responsible for administering the parliament archives. In order to maintain, evaluate the value, preserve and provide archival services. As a result, the first archive division was established under the Museum and Archives section under the National Assembly Library according to the Announcement of the Parliamentary Officials Commission titles: Determination of Duties and Responsibilities of Organizations under the Secretariat of the House of Representatives (No. 3), B.E. 2541 (1998)

Currently, parliamentary archives is under the Museum and Archives Division, Bureau of Academic Services, Secretariat of the House of Representatives since 2002. It is responsibility for managing the thai parliament archives, serves for defining the methodology of various document operations, evaluating the value of documents assigned, collecting, storing, preserving or maintaining documents which damaged. Including provides various forms of parliamentary archival documents to parliamentarians, parliamentary officials and public through the Official Information Division, Bureau of General Affairs Administration, Secretariat of the House of Representatives. By archival documents under the parliament archives are the documents produced in the process of the parliament's works which have had time since 25 years, such as meeting reports, minutes and supporting documents for consideration of various draft laws including photographs, places, person, videos or audiovisual materials depicting stories or important events related to parliament in the past. Where applicants can write a direct request for searching information services at the Museum and Archives Division or obtaining information services in the form of copies of documents or CDs and DVDs through the Official Information Division, Bureau of General Affairs Administration, Secretariat of the House of Representatives on official days and times. The parliamentary archives is very important to be evidence of the national legislative procedure which reflects the history milestone, important events and various activities of the parliament that shall be collected and preserved for legislative references. It also reflects the procedure and origins of various laws that have been deliberated in the parliament, as well as being a guideline for legislative studies in all relevant fields.



The National Assembly Library of Thailand

The office opens on Monday - Friday at 8.30 - 4.30 hrs., Tel. (+66) 0 2242 5900 ext. 5714-15.

For more information, please visit <http://www.library.parliament.go.th>



Archives

It opens on Monday - Friday from 8:30 - 4:30 hrs. Source <https://www.nat.go.th/>



5.5 Anon the great fish

The only sculpture ever made in Sappaya Saphasathan is **Anondha (Anon the Great Fish)**, as a symbol of Phra Sumen serves to hold up Sumeru Mountain as formed a picture from the former 2D Thai painting to a 3D Thai sculpture in accordance with the Traiphum ideology. It will be located to the parliament building that formed from Mount Phra Sumen in line with the Thai culture.

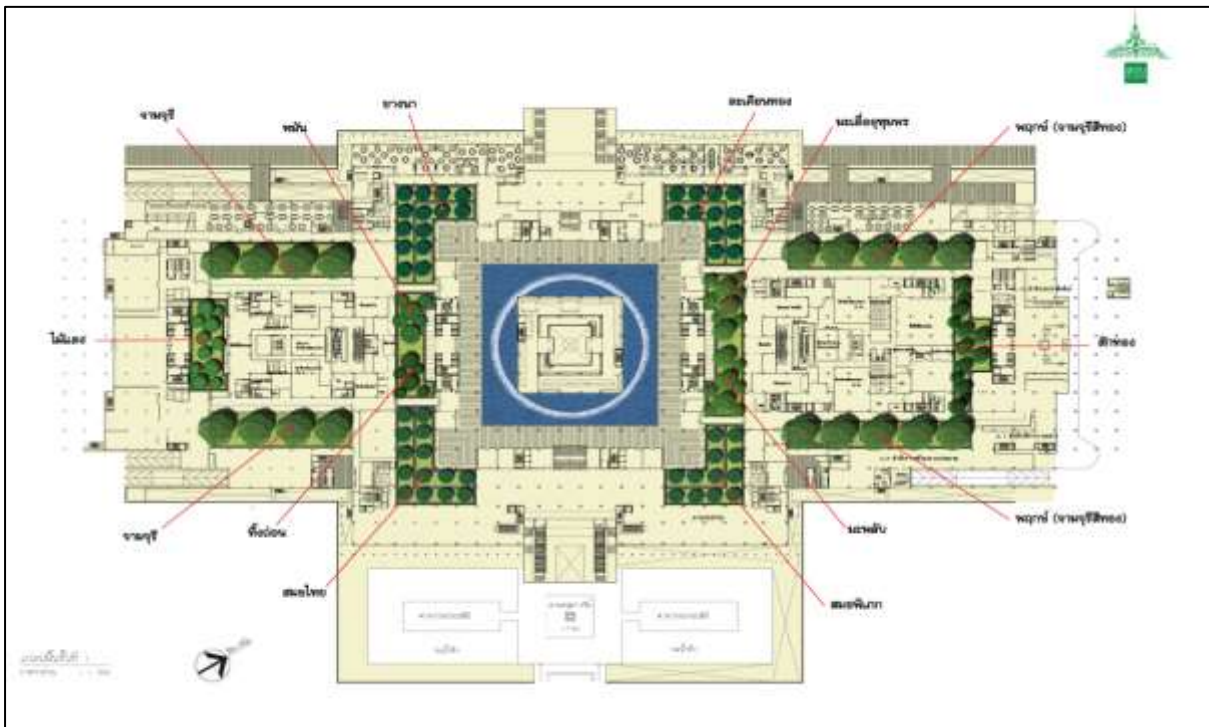
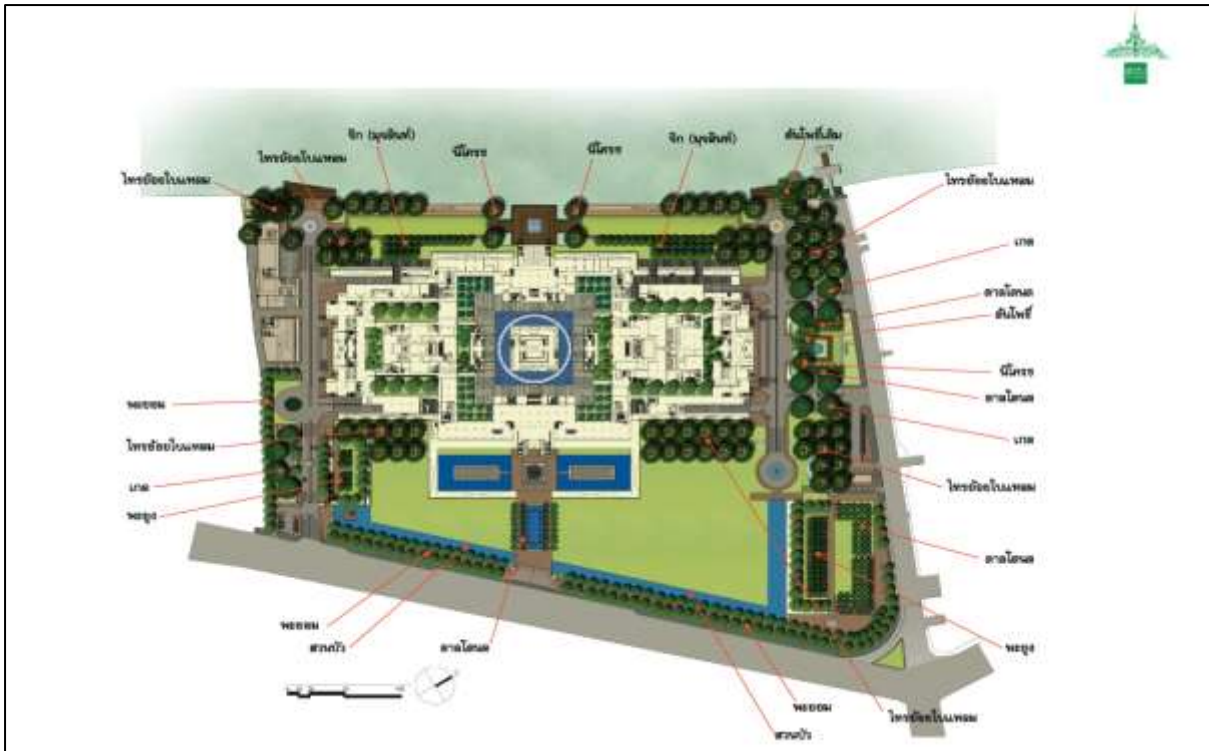
The beauty of Anon the great fish will be changed according to the level of the Chao Phraya River regarding to each day and season. The materials used for constructing Anon the great fish and the ground floor in the form of Thai wave pattern around the area. It is a mixture of different colored soils from the south with cement and chemical formulas to make the qualification change from clay to rock. It makes a ground terrace in a modern innovation, without dust, and solid strong.

The designer intended that the landscape of Sappaya Saphasathan in the west represents the south with clay and the origin of Anon the great fish mural.



5.6 The waterfront of the Chao Phraya River

Waterfront garden of parliament, it serves to connect Sappaya Saphasathan to the Chao Phraya River. It is straightforward to preserve the spirit of Thai architecture. It is provided a shady garden. In addition, there are stairs leading up to the river. This intends to allow people to use it in normal times and on the occasion of important traditional events such as Loy Krathong festival, etc. This garden can also be linked to the Parliament Museum and the top structure of the building laying a giant staircase that people can go up and use it without entering the building.



5.7 Plants of the Indian subcontinent (Bodhi tree, Banyan tree, Indian Oak tree and Milky tree)

The waterfront garden of the Sappaya Sphasathan, it is a refreshing waterfront garden area. There is a nature that encourages work to be successful and plants in the garden by the river also give the shade to person feel cool and pleasant. They are an auspicious tree which important related to the history of the Buddha, the trees are 4 types:



5.7.1 Bodhi Tree is a tree where the Lord Buddha sat on the banks of the Neranjara River, Uruvela Senanikom Subdistrict, Khwaen Magadha Kingdom (ancient India), on the full moon day of the 6th month before the 45th Buddhist era. He attained enlightenment, Anuttara Samama Sambodhinyana under the shade of the Sri Maha Bodhi tree.



5.7.2 Banyan tree or Bahuputta Nigrodha, it is the place where the Lord Buddha to ordain to Pippali for 7 days and attained to Arahatsip called "Phra Maha Savok Mahakasyapa"



5.7.3 Indian Oak Tree or *Barringtonia acutangula*, the Lord Buddha sat and enjoyed the serenity of *Vimutti Sukha* (happiness of deliverance) under the Indian Oak tree for 7 days with *Phaya Mucalinda Nakarat* (King of Naga) laying his hair 7 times around, spreading hood over to protect him from the wind and rain, consequently called this tree is *Mucalinda tree*.



5.7.4 Milky tree or *Rajayatana tree*, back to the Buddhist era, in the seventh weeks after the Buddha's enlightenment, the Buddha sat under the shade of the *Rajayatana tree* for 7 days, which was the last week of *Vimutti Sukha* (happiness of deliverance). At that time, two merchandisers presented meal *Sattu Phong* (dried rice that has been pounded) and *Sattu Korn* (dried rice mixed with honey and molded into cubes) to the Buddha. After that, They presented themselves as the first lay worshiper to two spiritual anchors of Buddhism, namely the Buddha and the Dharma.



5.8 Olive Grove

At the top structure of the Sappaya Saphasathan, there will be trees planted around. Those trees are the **Olive Tree** is a symbol of the origin of the city's name "**Bangkok**". The Nam Olive Tree is a medium-sized perennial plant and very branching which found along the waterfront, along the sea coast, mangrove forests, and swamp forests. The trees have 3-12 meters high, with bark, trunk relatively smooth, brown, branches have obvious leaf scar, oblong leaves, rounded tips with narrow slender bases, spike on the petiole and back are smooth. The flowers are inflorescences in the axils of the leaves. Similarly, fruits are elongated, light green color and smooth skin.



5.9 Thai Arboretum consists of various Thai plants such as Cordia Sebestena, Teak, Iron Wood, Cluster Fig Tree, Dipterocarpus Alatus, Thai Myrobalan Wood, Beleric Myrobalan, White Siris, Persimmon, Chamchuri tree (Rain Tree), Albizia Lebbeck (Chamchuri Thai or Rain Tree), Thingan and Thai lotus.



Cordia Sebestena



Teak



Iron Wood



Cluster Fig Tree



Dipterocarpus Alatus



Thai Myrobalan Wood



Beleric Myrobalan



White Siris



Persimmon



Chamchuri tree court (Rain Tree)



Albizia lebbeck court (Chamchuri Thai or Rain Tree)



5.10 Sappaya Ubon (lotus) is the world's first sub-genus hybrid lotus produced during the year 2012. It is a hybrid between the Australian giant lotus and Bua Phan lotus that has a beautiful and exotic appearance that has never been seen in the world, causing this series of hybrid lotuses to be awarded in many international lotus contests such as Tuen Ta lotus and Sri Sol lotus etc.

As for Sappaya Ubon, it was not submitted to the contest and was never released to the public. The reason why this lotus tree was not contested because during the planning of the construction of the parliament building. The design planning commission had an idea of planting various types of ornamental lotus that is a Thai lotus variety and that has been bred in Thailand for display to the visitants. Besides, Thai people in general to know the thai lotus species and wish to have ornamental lotus species that have a beautiful appearance of this parliament. Then, it shall be namely Sappaya Ubon in order to become a permanent lotus in Sappaya Saphasathan.

The distinctive feature of Bua Sappaya Ubon is a large cover with large flowers. The stem is about 50 cm., above the water and the flowers are sphere-shaped. When first blooming, the petals are white and bluish. The stamens are reddish-purple. The flowers begin to bloom at about 9:00 a.m. onwards and close at 5:00 p.m. When the flowers bloom on the 2nd day, the color of the petals changes with an increasing pink color with each blooming day. When the lotus flower blooms for 5 days, the lotus will change its color to purple. (The lotus flower normally blooms for about 3 days and does not change color.)

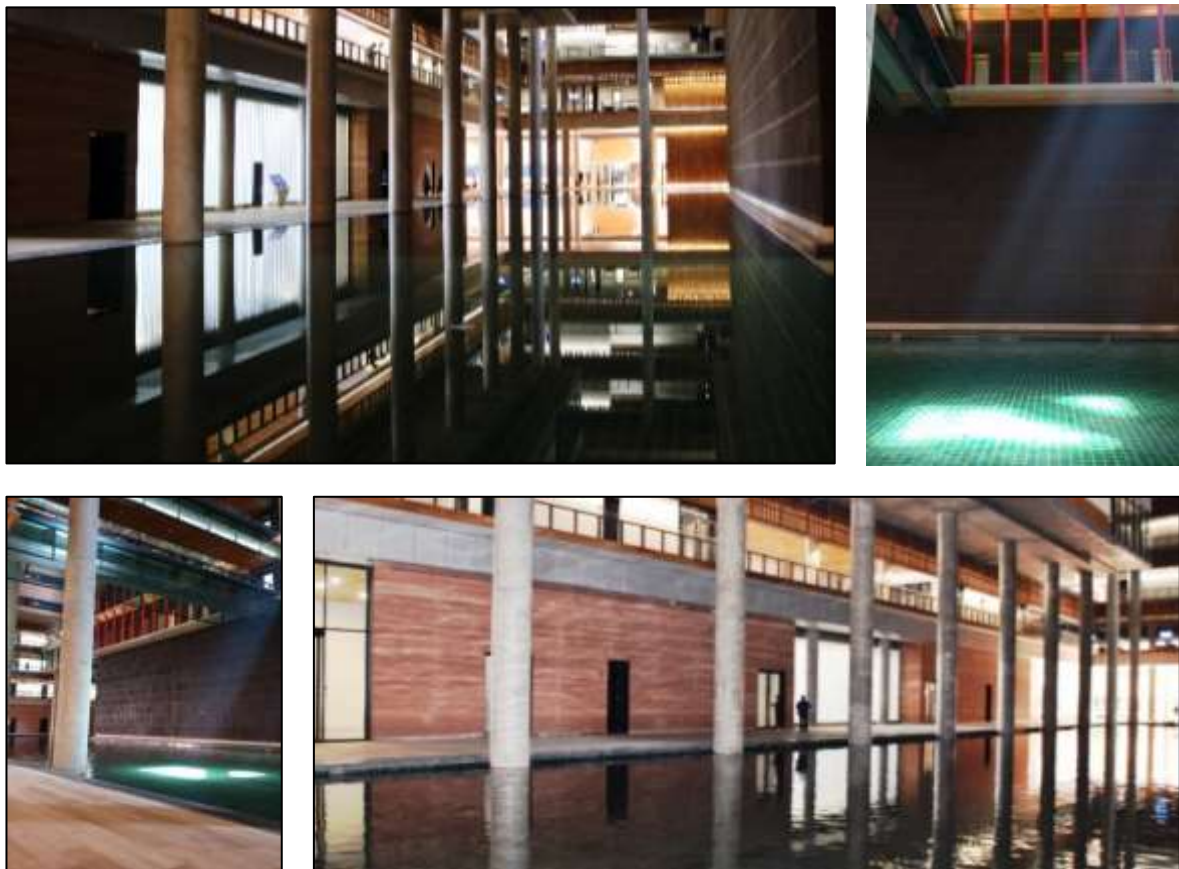
5.11 The design concept of the central hall and the emerald pond

The main hall of the building has a 10-storey hall (Atrium) starting on the 1st floor surrounding the building of the innermost layer that acts as a center and representatives of the nation. The hall is lined with wooden floors in a ring around the reflection pond (Emerald Pond) that surrounds the central building. All of this enclosed in another tree courtyard that interconnected on the 1st floor and across the 11 floors. There are vents that allow air to pass through in all directions and on all floors. All these elements can function together. The architectural elements consist of:



5.11.1 The 10-storey central building which inside the hall (Atrium) contains a parliament museum, chairperson of the standing committee's offices, the National Assembly Library of Thailand and the Parliamentary Archives. This central building is the center of the entire building's composition with the state ceremonial hall located on the top floor. This main working space is an important part including the offices of the chairperson of the committee which are designed to represent a symbol of transparency of their duties. By designing the floor, walls, and ceiling to be all white as surface of this building. This consists of black ebony teak walls covered the room in white by the materials (teak), patterns and sizes of the wood that composed with intention to express the locality (village style), especially bringing materials with local scale to assemble into a large-scale work. It is an emphasis on small elements which working together. When observing in detail, it can be seen the proportions of the villagers that come to combine. These wall are encased in numerous teak pillars which are painted vermilion (Thai red) to represent the importance of thai cultural elements both the material (teak) and the vermilion red color. The component want the pillars are arranged in order and contrast between black and red to feel powerful as a whole and a feeling of calm at the same time.

Another significant element is the light that shines through the skylight hits the walls, pillars, pond and the air. This section deliberately let the light come in less. To achieve a calm and dim atmosphere which is an important feature in the aesthetics of eastern architecture. During the day, there will be a period of time when the light shines directly into the beam and this small glare gives building occupants a chance to experience the beauty of the interaction of architectural elements, form and light work in the dimness of the interior spaces. It brings peace and sanctity. While people might look through the space inside the chairpersons of the standing committee's the all white offices which intends to demonstrate the performance of honesty and transparency.



5.11.2 Emerald Pond and the surrounding circumstance in the 1st floor hall will have a dark green pond surrounding the building (Museum part) which is a black ebony wood wall. It makes this pillar building looks like an island in the middle of the water similar to the form of Hor Trai (library of the Buddhist temple) in thai traditions. People would simply understand that this pond acts as a reflection of picture and the shadow of this most important element, that feel peace, tranquility and stability from the still water surface that is smooth as a sheet of glass. At the same time, it serves as a forbidden territory for the area of the enclosed wooden terrace as another layer of ring. If you look closely, you can see that there is no light in this pool including the black wall on the other side. Except the area behind

the red pillars that surround from the 2nd floor up because the designer wants to have only one key element and want the skylight to work an important duty (because the light works in the dark). An important appearance of the architectural element of this hall will depend on the light that shines from above that can change all the time. In terms of utility, this emerald pond has an important function. Because of this architecture is designed to be an excellent energy-saving building which relies on the cooling technique by nature.

In the hallway and corridor (Passive Design), the building will be perforated with air vents on every floor and in all directions so that the wind blows heat away from the building. When the hot air rises up (Atrium 10 floors) with Stage Ventilation concept and is blown away from aside of the building that openings channel and the cool air flows back to replace. It is designed from the bottom that the air is flown in from the garden surrounding on the first floor and this pond is designed to be cooler than the outside, when the heat accumulates, the air will lift cool air from below will spread the coolness up to the surrounding walkways that are opening spaces. Consequently, the air in this hall is always comfortable, even though the outside is very hot in summer. The concept of Tropical Design is just the local wisdom of the architecture in our region. That means we do not need to rely unnecessarily on the cooling from the air conditioning system regarding to create a feeling of closed warmth.

This part will be a gray area (semi-external area) connected to the garden (tree courtyard) surrounded. The walkway that around from the second floor has a glass balcony for modern, but the eye protection panel on the ceiling work above is designed with woodwork and flowing patterns, which are architectural elements like a village in order to be friendly familiar with the people who come. Particularly, to reduce the different tone with the size of the building which is large in proportion of the building to let the lighting around this corridor, including try to emphasize keep as close to the edge of the corridor as possible for preventing the darkness in the middle according to the above concept.



6. The House of Representatives Chamber

An idea for the design of this chamber, it likes a sun that generates a life and all things in this world. The sun has mercy to shine as a power for all humanity to live as a giver all along as the solemn mission of the Parliament for the well-being of people and the nation.

The symbol of “**Khwan**” (‘Spirit’ or center of heart, crown hair or a hair whorl) is used as an important element of this chamber. It can be shown in various meanings, including the direction of the powerful sun or it may mean good luck and wisdom for auspiciousness of success for the mission of members of the House of Representatives.

The creativity of walls and ceilings that form a circular space. It looks like sitting under a vastness of boundless sky. In order to enhance imagination and relaxation during the sittings that require energy, wisdom, hard work and long period of time.

The seats in the House of Representatives chamber

The seating for members of the House of Representatives chamber are total of 850 seats, where arranged as follows: during **the sitting of the House of Representatives** arranged the seats according to political parties. The coalition parties sit on the right hand side of the chair while the opposition parties sit on the left hand side of the chair.

In case of the joint sitting of the two Houses, the senators shall sit on the right hand side of the chair, beside by the ruling party members of the House of Representatives and the opposition parties respectively.

- the seat in the middle of the throne is the seat for the chair of the sitting.
- the seat on the right of the chair is the seat for the first deputy-speaker of the house of representatives and the seat on the left of the chair is the seat for the second deputy-speaker.
- the seat in the upper row to the first right of the chair is the seat for the Prime Minister
- the seats next to the Prime Minister in both rows are the seat of the Council of Ministers.
- the 2 rows of seats on the left-hand side of the chair. They are the seat of the committee's members who shall have clarify the matters to the sitting.
- The seat next to the throne descends to the left of the chair. It is the seat of the secretary-general of the house of representatives. The right-hand side is the seat of the deputy secretary-general who will act as the secretary of the sitting.

In the event of a sitting of the House of Representatives, the person who presides over the sitting is the Speaker of the House of Representatives.

In the event of a joint sitting of Parliament. The person who presides over the sitting is the President of the Parliament, which the Constitution of the Kingdom of Thailand B.E. 2560 (2017) has designated the Speaker of the House of Representatives to be the President of the Parliament and the President of the Senate is the Vice-President of Parliament.

Thereby, the person who acts as Chair of the joint sitting is the Speaker of the House of Representatives and the President of the Senate who serves as the Vice-President of the Parliament.

The senate seating arrangements in the Senate Chambers will sit in the thai alphabetical order.

- Mezzanine on the right and left of the chair of the sitting. These are the area where the photographers and media at the parliament come to take pictures and report news of the sittings.
- The mezzanine in the middle is a seat for the public who are allowed to listen and observe the sitting which arranged for 350 seats

The parliamentary sittings have two sessions in one year as follows:

1. Annual Ordinary Session No. 1
2. Annual Ordinary Session No. 2

For a schedule of the ordinary session of the parliament term is 120 days.

date and time of the parliamentary sitting

- Member of the House of Representatives will have a sitting every Wednesday and Thursday from 9:30 a.m. onwards.

- The Senate will have a sitting every Monday and Tuesday from 10:00 a.m. onwards.





7. Democracy Square

When talk about, “**Democracy Square**”, it is considered an open space for political assembles, exchanging of political views on the promotion of democracy, organizing activities that cultivate democracy, freedom of expression, free participation in political activities. Expressing opinions are considered an important activity in the democratic regime. However, to join the assemble must be under the framework of law including good morals of society.

Landscape architecture in the area of Democracy Square. There are many interesting elements, such as the **oratory platform**, which is inspired by “**Thaen Bandhukamphol altar**” which is the seat of Lord Indra.



There is also a “**podium**” that resembles “**Phi Ta Khon**” as a symbol of the Isan region (Northeast Region). It is a play dancing of the Northeastern region that inherited for a long time. Since the days of ancestors, there was still a belief that who played or was dressed as “**Phi Ta Khon Yai**” was like throwing away a misery and bad things had gone out of life. It can compare as a democracy square which is an area for people to express themselves politically in promoting the creative democracy as if alleviating any trouble and get the problem solved, together with get happiness back.

As for “**Dong Tan**”, the area around “Democracy Square” has its origins from the sugar palm planting culture and the city planning of the Sukhothai period. In terms of governing, when King Ramkhamhaeng the Great ascended to the throne from the inscription. It had known that there was an auspicious planting of sugar palm trees in the Sukhothai period. By Sukhothai people knew the sugar palm from the planting by the king which showed the special of the palm tree when King Ramkhamhaeng ascended the throne. The evidence that appears in the inscription of King Ramkhamhaeng (Sukhothai stone inscription No. 1), he initiated the Thai Alphabet and created the Phra Mahathat Muaeng Sri Satchanalai (understanding that is the chedi at Chang Lom Temple nowadays). He also commanded to build a stone pedestal named Phra Thaen Manangkhasilabat and built 2 pavilions named Sala Phra Mas and Buddha Sala. They are enshrined in the middle of “Dong Tan” to serve as a royal residence and administrating official affairs and to command the officials and people on weekdays. On the Buddhist holy day of the Ubosot, would be let the monks sit and chant the Phra Patimokkha.





8. People Square

Location outside the Parliament Building deems as a meaningful landscape architecture and many other important places. The design adopted the concept of “**square**” as one of the important elements of architecture. The square will serve as an assembly of people, if it was a religious building, such as temples and open space would play an important role in the assembly of people. The square is so important in the design of the empty space architecturally, both internally and externally, as well as the parliament is a legislative institution which is responsible for promoting the role of people to participate and express themselves in politics. Parliament therefore attaches great importance to the people with a people square or democracy square for participating in politics.

In normal situation, the people square has shops, restaurants, and restrooms to serve all groups of people who come in the parliament. In case of a democratic rally, this has a space for assembly, speeches, and provides an amphitheater for sits under the Dong Tan (palm grove). In history of the Siamese people, it used to be a place for the people to ring the bell and appealed to King Ramkhamhaeng in the Sukhothai period.

For that reason, the people square in Dong Tan of the Sappaya Sapphasathan. It is a symbol of the people's political area that significantly link the past, present and future together.



9. Golden Metal Flower Sculpture

Golden Metal Flower Sculpture or Free Standing Sculpture is a metal sculpture. It is made of steel from industry in the country as a symbol of Thai society today which has been developed by the products of industry as an important part of building our society. It also represents the change of Thai society from agriculture to industry.

“**Golden Metal Flower Sculpture**” symbolizes the growth of the governance which is expected to achieve an ultimate goal. It’s expressing the final perfect petal and elevating, while the other petals are shorter and not as perfect regarding impediments to the development of the governance in the past.

In previously, “**Golden Metal Flower Sculpture**” was located in front of the Parliament Building at U-Thong Nai Road. When the new parliamentary building was completed, thenceforth it was moved to be placed in the middle of the roundabout at the entrance of the parliament building. It was created and designed by Assoc. Prof. Saengarun Ratakasikon.

อ้างอิง

กลุ่มงานสารนิเทศ สำนักประชาสัมพันธ์. **คู่มือนำชมรัฐสภา พ.ศ. ๒๕๕๗**. พิมพ์ครั้งที่ ๑. กรุงเทพฯ :
สำนักการพิมพ์ สำนักงานเลขาธิการสภาผู้แทนราษฎร, ๒๕๕๗.

กลุ่มงานสารนิเทศ สำนักประชาสัมพันธ์. **คู่มือนำชมรัฐสภา พ.ศ. ๒๕๕๘**. พิมพ์ครั้งที่ ๑. กรุงเทพฯ :
สำนักการพิมพ์ สำนักงานเลขาธิการสภาผู้แทนราษฎร, ๒๕๕๘.

ข้อบังคับการประชุมสภาผู้แทนราษฎร พุทธศักราช ๒๕๖๒.

รัฐธรรมนูญแห่งราชอาณาจักรไทย พุทธศักราช ๒๕๖๐.

สถานีวิทยุกระจายเสียงและวิทยุโทรทัศน์รัฐสภา.(๑ กรกฎาคม ๒๕๕๘). **ออกแบบเครื่องยอดสภาใหม่**

เน้นสถาปัตยกรรมไทย.ค้นจาก

https://www.youtube.com/watch?v=pCk4tDsnwaw&ab_channel=TPchannel

สถาบันบัวราชมงคลตะวันออก **สัปปายะอุบล**. ค้นจาก <https://cdn.fbsbx.com/v/t๕๙.๒๗๐๘-๒๑/๒๙๐๕๐๗๐๑๑>

สถาบันพระปกเกล้า. **สัปปายะสภาสถาน**. สืบค้นเมื่อวันที่ ๑๙ พฤศจิกายน ๒๕๖๒
จาก <https://www.wiki.kpi.ac.th/index.php?title>

สำนักงานเลขาธิการสภาผู้แทนราษฎร. **คณะกรรมการสื่อสารทางการเมือง**. สืบค้นเมื่อวันที่ ๑๙ พฤศจิกายน
๒๕๖๒ จาก [https://www.parliament.go.th/ewtadmin/ewt/parliament_parcy/
main.php?filename=creative_know](https://www.parliament.go.th/ewtadmin/ewt/parliament_parcy/main.php?filename=creative_know)

สำนักงานเลขาธิการสภาผู้แทนราษฎร. **รัฐสภาแห่งใหม่**. สำนักการพิมพ์ สำนักงานเลขาธิการ
สภาผู้แทนราษฎร, พิมพ์ครั้งที่ ๑. กรุงเทพฯ : ๒๕๕๓.

เอกสารแนวความคิดการออกแบบ **โถงกลางและสัปปายะสภาสถาน** โดยคณะผู้ออกแบบกิจการ
ร่วมค้าสงบ ๑๐๕๑

เอกสารแนวความคิดการออกแบบ **ประติมากรรมปลาอานนท์ สัปปายะสภาสถาน** โดยคณะผู้ออกแบบ
กิจการร่วมค้าสงบ ๑๐๕๑

เอกสารประกอบการบรรยาย อาคารรัฐสภา (สงบ ๑๐๕๑ ผู้ออกแบบหลัก)

จากเว็บไซต์ <https://sites.google.com/site/phraewipha5508/8-tnmi-phuthth-prawati>

S.Boonmeerit Engineering Co.,Ltd. (๓ พฤศจิกายน ๒๕๖๒). **งานส่วนเครื่องยอดอาคาร โครงการ**

ก่อสร้างอาคารรัฐสภาแห่งใหม่พร้อมอาคารประกอบ. ค้นจาก

<https://www.facebook.com/boonmeerit/>