



The Dynamics of Krayathip Rice Stirring Tradition of Pak Chong Subdistrict Community, Lom Sak District, Phetchabun Province

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Abstract

The objectives of this research were: 1) to study the Krayathip Rice Stirring Tradition as appeared in Buddhism; 2) to study the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province; 3) to analytically study the dynamics of the Krayathip Rice Stirring Tradition of the community. This study was carried out by means of qualitative research and fieldwork research to interview 30 key informants. The obtained data were interpreted by descriptive analysis. The research results were as follows: Krayathip Rice Stirring Tradition as appeared in Buddhism: the idea of making Krayathip Rice originated from selecting rice of two Kuṭambī brothers: Mahākāla and Culakāla, who cooked wheat for the monks with the Buddha as their president. Choosing cow's milk originated from the idea from Sujādā's story of making Madhupāyasa rice for the Bodhisattva by selecting milk from 8 dairy cows out of 1,000 cows. The dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province: the Krayathip Rice Stirring of community in Pak Chong sub-district was influenced by Buddhist teachings to build faith among the villagers. The people of the Pak Chong sub-district have chosen to take the end of the Buddhist Lent day to offer as a sacrifice and welcome the Lord Buddha who had left the Buddhist Lent in Tāvātimsā Heaven, considered as a sacrifice or food that is noble and has great merit. The analysis of the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province: the villagers have brought sticky rice instead of wheat and fresh milk or canned condensed milk from Bear Brand or Jasmine Brand instead of cow's milk. Social dynamics and traditions have resulted in learning traditions that are unique in the area. Cultural dynamics have resulted in an exchange of ideas, and readiness to work with other communities. Environmental dynamics have resulted in an adjustment of processes or methods in consistence with the popularity of society. Lifestyle dynamics lead to the participation of people in the community as well as bringing the principles of Buddhism to be integrated into the rituals such as the Brahmācārī ordination.

Keywords: Dynamics, Krayathip Rice Stirring Tradition, Tradition of Community

1) Introduction

Buddhism has influenced the lives of Buddhists from the past to the present. The doctrines have encouraged Buddhists to practice until they can live happily together in society and affect the birth of good culture and traditions such as Isan traditions are Heet Sip Song Khlong Sip Si. There is also one tradition that Buddhists have adhered to Krayathip Rice Stirring Tradition. It concerns Buddhism. There is a belief in Suchada offering Madhupayas rice to the Bodhisattva. When the Lord Buddha had eaten and practiced asceticism, he attained enlightenment, becoming the Lord Buddha that Buddhists have adhered to and inherited until the present. Culture is what human beings

change, improve or create to flourish in the way of human life as a whole that human beings have learned from the previous generations to continue until it is a tradition. There is unity, trust, order, tradition, etc. [Office of the National Culture Commission, 1995: 54] [1]. Culture is the foundation of traditions, where traditions refer to the behavior that most people have inherited as a model [Prachuab Lamphuchay, 1999:181] [2]. Thailand has various cultures and traditions that have been handed down since ancient times such as Buddhist religious ceremonies, this is a ritual that is indistinguishably related to Brahmanism. Leaders in various local ceremonies in various regions are the ones that the community respects when organizing such ceremonies [Department of Religious Affairs, Ministry of Culture, 1999:1] [3]. Krayathip Rice Stirring Tradition is a royal ceremony performed in the 10th month, which has been in existence since the Sukhothai and Ayutthaya periods as the capital and has undergone a major revival during the reign of King Rama I and came to refrain from reigning in the reign of King Rama II and Rama III, then was revived again in the reign of King Rama IV onwards [Somdej Phra Buddhacarya Buddhasaramahathere, 1957] [4]. Krayathip Rice Stirring or Mathupayas rice is made from rice milk as an important ingredient, there is not much to see because there are many steps in the ritual. Much of the area that still exists is a strong community dedicated to preserving ancient traditions and has the highest common belief that if anyone participates in the ritual or eats, it will be very profitable [Ong Bunjoon, 2012:50-55] [5].

Krayathip Rice Stirring tradition is related to Buddhism with the belief in the past life of Anya Kondanna Bhikkhu. The story goes that Julakala had a brother named Mahakala. In the season of Khao Tang Thong (second stage of flowering of the rice plant), Julakala viewed that rice milk should be used as food for the Lord Buddha. But his brother disagreed. He, therefore, asked to divide the rice field and use the grain in his own field to make rice Yaku offering up to Lord Buddha 9 times and prayed for him to be born in Buddhism and attain enlightenment before others, and by this virtue, Julakala was born as Kondanna Branhin in the reign of Buddha and was born to see the light of Dhamma before others [Kh. [Thai] 1/8/92-93] [6]. There was also the story of Suchada's offering of Madhupayas rice seeing the Bodhisattva, she offered Madhupayas rice with great reverence. The Bodhisattva ate the Madhupaya rice and later attained enlightenment. [A. [Thai] 1/258/407-409] [7].

From the aforementioned story, the belief in Krayathip Rice Stirring, Pak Chong Subdistrict Community, Lom Sak District, Phetchabun Province. It is popular to do during the end of the Buddhist Lent Day along with Kathin merit every year. Initially, only 3 pots were made, and there were not many people to help. Ingredients and cooking equipment were not convenient. Subsequently, it gained attention and had faith in doing more. Many people came to help and more facilities. Therefore, it evolved from 3 pots to 18 large pots. When the stirring was complete, the Krayathip Rice would be offered as an offering. There were about 500 Buddhists who came to make merit every year and distributed it to the villagers to eat for auspiciousness, called good health.

From this issue, the researchers are interested in studying the history and importance of the Krayathip Rice stirring tradition in Buddhism and analyzing the dynamics of Krayathip Rice stirring tradition of Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province adhering to practice for a long time how to motivate and believe in this matter throughout the process and how to do that, what are the step.

2) Research Objectives

- 2.1) To study the Krayathip Rice Stirring Tradition as appeared in Buddhism
- 2.2) To study the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province
- 2.3) To analytically study the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province

3) Research Questions

- 3.1) How is the Krayathip Rice Stirring Tradition as appeared in Buddhism?
- 3.2) How is the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province?
- 3.3) How to analyze the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province?

4) Research Benefits

- 4.1) To know the Krayathip Rice Stirring Tradition as appeared in Buddhism.

4.2) To know the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province.

4.3) Able to analyze the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province

5) Research Method

The title of “The dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province”. The researchers used a qualitative research methodology by means of documentary study, filed study, in-depth interviews, and observations to obtain results of the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province. The researchers, therefore, defined the research method as follows.

5.1) Documentary study and collecting data in a document by studying primary sources, namely Thai Tripitaka Scripture, Mahachulalongkornrajavidyalaya University edition 1996, and study secondary sources from books, textbooks, relevant research reports and documentation of the relationship that demonstrates the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province.

5.2) In-depth Interview, the target group in the area, aiming at local sages who have knowledge about the Krayathip Rice Stirring tradition in the community as well as the general public.

5.3) Participant Observation, focus group with keys informants regarding the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province.

6) Results, Discussion, and Suggestion

The title of “The dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province”, there were three objects consisting of 1) To study the Krayathip Rice Stirring Tradition as appeared in Buddhism 2) To study the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province 3) To analytically study the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province. It is qualitative research, field research. Its aim focuses on the dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province by using the interview method, the dynamics of Krayathip Rice Stirring frying of the Pak Chong Subdistrict community, Lom Sak District with 25 bhikkhus/persons by content analysis, which can be summarized as follows:

7) Results

The result of “The dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province”.

7.1) The Krayathip Rice Stirring Tradition as appeared in Buddhism: The making of Krayathip Rice Stirring has been believed by Buddhism, that is, the selection of rice to be assembled was given the idea of two Kutmabi brothers, Mahakala and Julakala sowed wheat in the field. Later, one day, Julakala went to tear up a stalk of green wheat and tasted it, and it looked delicious. He wished to offer wheat to the monks headed by the Buddha. In selecting cow’s milk, the idea was derived from the story of Suchada who made Madhupayas rice to offer to the Bodhisattva. It discussed how to select milk from 1,000 cows and consumed licorice chain regularly until there were 8 dairy cows left. After that, she would bring the last eight cows to milk. The milk had an excellent sweet taste that no other cow’s milk could compare with and then successfully cooled into Madhupayas rice.

Therefore, it can be seen that the method of selecting rice to be offered as an offering in Buddhism is starting from rice milk, pounded unripe rice, newly harvested rice, and a rope made from rice straw for biding sheaves of rice stalks. Sheaf rice, Khao nai Lom, granary rice. It can be clearly seen that the rice sorting process and method that appear in the Buddhist scriptures came from beliefs in the time of the Lord Buddha, Suchada cooked Madhupayas rice for the first meal before the Bodhisattva attained enlightenment.

7.2) The dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province: It was influenced by Buddhist teachings to build faith among the villagers. The Pak Chong Subdistrict community has chosen to take after the end of Buddhist Lent Day to offer as a sacrifice and accept the Lord Buddha who has left the temple in the second heaven where Indra dwells. It

was a noble vegetarian food with great virtue. Before the festival day, there was a recruitment of young women ordained as virgins, and invited monks from various temples to attend the ceremony. The ingredients of Krayathip rice were selected from the best ingredients such as coconut milk, corn milk, rice milk, pumpkin, taro, potato, honey, and sugarcane juice which would have different ratios according to the formula. Villagers participated in Buddhist activities by donating raw materials. It showed the sacrifice of helping the work to be completed with volunteer spirit. In the past, the villagers jointly made it within the village temple only. But nowadays, there were other communities joining the ceremony as well, greatly expanding the results to other communities.

7.3) Analytically study the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province: Rice dynamics, which nowadays villagers have brought glutinous rice instead of wheat and have fresh milk or canned condensed milk, for example, bear milk, Mali milk which was substituted for cow's milk. Social dynamics and traditions, the society was learning about the nearby traditions or surrounding communities. It was learning to strengthen improvements that were unique in the area. Cultural dynamics, there was an exchange of ideas and working with other communities. It was an extension of the local tradition. Environmental dynamics, there was an adjustment of the process or method to make it consistent with the popularity of society. Lifestyle dynamics, it was the inheritance of traditions that have been carried on from generation to generation. In addition, this was the introduction of Buddhist principles to be integrated into the rituals such as virgin ordination, there was unity, sacrifice, volunteering, and spirit together causing changes in the relationship of people within the community and outside the community. Because everyone who came to participate brought the raw materials for the Krayathip rice seasoning and help each other stir until it was done. It promoted unity among the group. Lifestyle dynamics, resulted in villagers having activities together causing good relations among the group, and sacrifice in making merit to support religious activities and dare to express both physically and verbally, resulting in the villagers within the community becoming more intimate. It promoted activities and integrated religious principles such as paying respects to monks, receiving precepts, making merit, giving alms, and listening to sermons as well as other ethics.

8) Discussions

The title of "The dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province". It can be discussed as follows;

8.1) Two Kutmabi brothers, Mahakala and Julakala sowed wheat in the field. Later, one day, Julakala went to tear up a stalk of green wheat and tasted it, and it looked delicious. He wished to offer wheat to the monks headed by the Buddha. So he went to see his brother. But his brother didn't allow him to fear that the rice would be damaged. He pleased several times. His brother gave him part of the field. Julakala was very happy to tear up the wheat (second stage of flowering of the rice plant), cooked with ghee, honey, and crystalline sugar, giving alms to the monks with the Lord Buddha as the head. He wished for enlightenment in the best of the Dhamma before all the disciples. The Buddha said that "Be so" and he blessed him. The method of selecting cow's milk would raise the story of Suchada which made Madhupayas rice to offer to the Bodhisattva in details as follows; She kept 1,000 dairy cows in the licorice forest and regularly fed the cows licorice to make the milk sweet and fragrant. She gave 8 milk cows drinking the milk of the 16 daily cows. After that, she would bring all 8 dairy cows to milk. When it was done, pour the stabilized milk into a new container, set it on the stove, and bring the cow's milk to simmer until it thickens into sweetened condensed milk. It made very tasty, called "Khiraparivattra". On the day that she cooked Madhupayas rice, the people poured honey into the vessel that was being cooked and thus it became Madhupayas.

8.2) The dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province: it occurred from the Buddhist's faith in Buddhism. Based on the reason that Suchada offered Madhupayas rice to the great Buddha before his enlightenment. It was considered a noble food with great merit as vegetarian food. Nowadays, the monks of the villagers have continued the tradition. It was popular to do after the end of the Buddhist Lent Day along with Kathin merit to forge the hearts of the people in the community to create more love and unity until it became a local tradition. There was a meeting to set the date of the event and appoint a committee to perform duties for each department such as the ceremony department, public relations department, location department, raw material acquisition department with coconuts, etc. Villagers would bring raw materials used to cook Krayathip rice to donate together at the temple, for example, coconut, taro beans, potatoes, popped rice, pounded unripe rice, sugar, fresh milk, butter, sweetened condensed milk, rice milk, etc. That could be found naturally as a vegetarian food, helping to promote the matter of giving alms and observing the precepts. The ritual began with the ordination of a virgin woman. Put the Krayathip rice into the pot, and ring the gong, drum, and bell while stirring it to observe in the 5 precepts. Shoes were not allowed inside. Forbid women

who were period and pregnant. After stirring, put it in a bag for the monks to celebrate or chant. In the morning, perform making merit ceremony, offer food to the monks, listen to Dhamma, receive blessings from the monks, and receive Krayathip rice. It would be done after the end of the Buddhist Lent Day, from the 1st day of the 11th lunar month to the 15th day of the 12th lunar month. On the morning of the end of the Buddhist Lent Day, they offered alms to make merit in Decorohana. The monks preached the Dhamma and offered congratulations as the ceremony ends. The villagers received Krayathip rice distribution.

8.3) Analytically study the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province: Originally, the villagers did not see the importance of doing so, it was done only at the temples in their villages. Later, it developed and expanded widely from village temples to many village temples at the sub-district level and to the district level, still having more faith. There were activities together to do as a large group which had a group of monks, a group of old people, a group of housewives, a group of young people, community leaders including village headmen, village headmen, and sub-district administrative organizations, and the villagers had the opportunity to meet and discuss and exchange ideas with each other, to create the power of harmony had created interactions between homes, temples, schools and government agencies. Krayathip rice is a distinctive local identity. It is a cultural preservation in the form of a tradition of stirring Krayathip not to be lost. It also makes the villagers in the community within the framework of good cultural traditions. According to beliefs and faith in religious rituals, it is the preservation of the old culture and the creation of new cultures occur as appropriate. Analyzing environmental dynamics occurs from the religious influence of one's beliefs to be used to bring benefits to the same group. Human beings are social animals and need to live together. Everyone is different from each other's environment. There are some good and some bad changes from one person to another spreading out. The committee or community leaders have a policy to preserve the environment by allowing the community to collect recyclable waste, traders come to buy it twice a month. It can generate additional income for the family as well. If there is a violation of improper disposal of waste that must be punished. Analyzing lifestyle dynamics, causing changes in the relationship of people within the community and outside the community. Because everyone who comes to participate brought the raw materials for the Krayathip rice seasoning and helped each other stir until it was done. It promoted unity among the group. Analyzing the dynamics of the way of life of the tradition, resulted in the villagers having activities together, creating a good relationship among the group, sacrificing in making merit to support religious activities, and daring to express both physically and verbally, getting to know other community people who attended the event as well as a result, the community is more intimate. The integration of Dhamma principles in stirring Krayathip rice. It is an integration of activities that promote unity and sacrifice within the community. It is the introduction of the principle of virtue that is used to make the Krayathip rice stirring tradition, a success as well as developing for the better. It promotes religious principles such as paying respect to Buddha's image, receiving precepts, making merit, giving alms, and listening to sermons as well as other ethics to occur in the community which is consistent with the study of [Phramaha Weerayut Kusalacitto [Kamsokchuak], 2022: 140] [8] study "The dynamics of devorohana alms giving arrangement of Phuthawas-Phusing temple, Kalasin Province". It was found that the 16th giving alms devorohana started with hundreds of participants. There are currently hundreds of thousands of people participating. The 7-day event period is a great way to promote Buddhist activities.

9) Conclusion

Krayathip Rice Stirring Tradition gets the idea of selecting rice from two Kutmabi brothers, Mahakala and Julakala cooked delicious wheat for the monks with the Lord Buddha as its head. Selecting cow's milk gets the idea from the story of Suchada making Madhupayas rice to offer to the Bodhisattva. Milk is selected from 1,000 dairy cows, leaving 8 dairy cows. Meanwhile, villagers select sticky rice, coconut milk, condensed milk, honey, pumpkin, taro, cassava, condensed milk, etc. as ingredients. It is determined after the end of Buddhist Lent Day in order to offer as an offering to the Lord Buddha who leaves the rainy season in the second heaven where Indra dwells. It is regarded as an offering or food that is noble and has great merit. It's vegetarian food. Analyzing the dynamics of Krayathip rice stirring tradition, villagers have brought sticky rice instead of wheat and fresh milk or canned condensed milk from bear milk, Mali milk instead of cow's milk. Analyzing social dynamics and traditions, learning the tradition to be unique in the area. Analyzing cultural dynamics, ideas are exchanged and imitated, ready to work with other communities. Analyzing environmental dynamics, there is an adjustment of the process or method to make it consistent with the popularity of society. Analyzing lifestyle dynamics, causing the participation of people in the community as well as bringing the principles of Buddhism to be integrated into the rituals such as the ordination of virgin alms giving, etc.

10) New Explicit Knowledge

The title of “The Dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province“ generates knowledge from the following research.

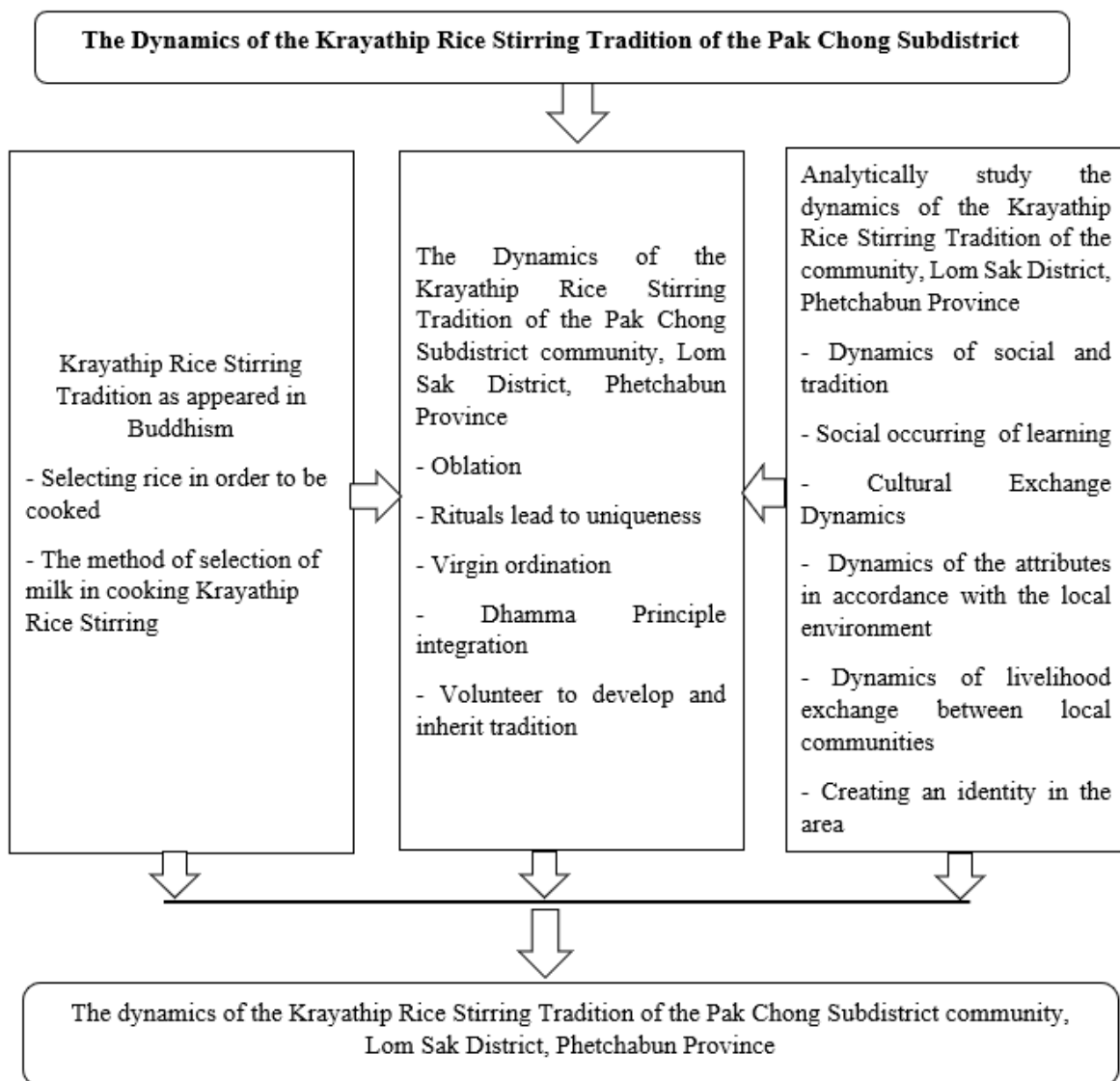


Figure 1 New Explicit Knowledge

Analytically study the dynamics of the Krayathip Rice Stirring Tradition of the community, Lom Sak District, Phetchabun Province, there is an update changing or integrating villagers in the making, which has brought sticky rice instead of wheat and fresh milk or canned condensed milk, bear milk, Mali milk instead of cow's milk. Social Dynamics and traditions have resulted in learning which traditions are unique in the area. Cultural dynamics exchange ideas, ready to work with other communities. Environmental dynamics have adjusted processes or methods to make them consistent with the popularity of society. Lifestyle dynamics lead to the participation of people in the community along with bringing the principles of Buddhism to be integrated into the rituals such as worshipping the triple gems, receiving precepts, offering alms, listening to sermons, and virgins ordination.

11) Suggestions

The title of “The Dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province can be divided into 4 issues as follows:

11.1) Policy Suggestions

1) The Dynamics of the Krayathip Rice Stirring Tradition of the Pak Chong Subdistrict community, Lom Sak District should have more public-private cooperation than is currently possible.

2) Should be organized as a learning project for Buddhists.

3) Present to Buddhist organizations and government organizations to drive the Krayathip Stirring tradition of the Pak Chong Subdistrict community to be more tangible.

11.2) Academic Suggestions

1) To bring information in further academic dissemination.

2) To be a reference for research related to Buddhist traditions.

11.3) Suggestions for Utilization

1) To be used as educational information for Buddhists who want to visit the Krayathip Rice Stirring tradition of the Pak Chong Subdistrict community as an example for organizing events in their area.

2) To allow the organizing committee to bring research data to improve the next event.

11.4) Suggestions for applying research results

1) The Sangha has integrated this research into the area of Lom Sak District.

2) The government agencies have integrated the concepts of the Krayathip Rice Stirring tradition of the Pak Chong Subdistrict community, Lom Sak District, Phetchabun Province.

3) The Sangha has brought information from this research to educate Buddhists in their area of administration

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