

Conservation of the Buddhist Merit Castle Ears of Rice in the Community of Muang District Kalasin Province

[1] PhraPrapad Atipunyo, [2] Phramaha Daosayam Vajirapañño,
[3] Phramaha Mit Thitapanyo. *

Faculty of Education, Mahachulalongkornrajavidyalaya University, Thailand

[1] Prapardyanprasart @gmail.com, [2] starsiam45@gmail.com,

*Corresponding Author e-mail: mit.wan@mcu.ac.th

Abstract- The objectives of this research were 1) to study the merit castle ears of rice in the community. 2) to study the Buddhist merit castle ears of rice in the community of Muang district Kalasin Province. 3) to study the conservation of the Buddhist merit castle ears of rice in the community of Muang District Kalasin Province. The results of this research found that the merit castle ears of rice in the community: Making the community's castle ears of rice. It is a tradition that developed from Boon Khun Lan. There is a Boon Sukwan Kao (Rice blessing) of Mueang District Kalasin Province. It is a significant and one-of-a-kind tradition. It is exceptional at preserving cultural heritage. It is a merit that is derived from faith. Using Dhamma to foster community Isan Culture Preservation Inheriting Phra Mae Phosop's legend. Buddhist merit castle ears of rice in the community of Muang district Kalasin Province: The use of the Dittadhamikatta (Benefits) principle in the practice of Muang District Kalasin Province, when working together in communities can be described as an enthusiastic person seeking to maintain the community's property and avoid being damaged. Know how to protect the community's assets by conducting frequent checks to prevent loss. People in the community have a relationship with each other, whether they are coworkers or not. Or with others who come to the event to contact it and participate in the activities together to maintain it sufficiently. Conservation of the Buddhist merit castle ears of rice in the community of Muang District Kalasin Province: This is the Buddhist merit castle ears of rice tradition's creative inheritance to be passed down to future generations in the community of Muang District Kalasin Province. As a result, a merit-making ceremony for Buddhist castle ears of rice is held every year between the 9th to 12th of February. It's a wonderful, unique tradition only found locally. It fosters a good attitude of gratitude and perseverance in working toward the project's success while attempting to protect the community's property from damage. know how to protect the community's intellectual property. This is done on a regular basis to ensure that the tradition is not lost.

Keywords- Conservation, Buddhist merit castle ears of rice , Tradition, Buddhist

I. INTRODUCTION

The Isan community's Heet Sip Song Klong Sipi Si Festival tradition. It is a naturally diverse place, featuring plains and mountains as natural attractions. There are several ethnic groups represented in cultural and cultural sites, including Kuy, Khmer, Bruthai Song Dam, Phu Thai, and Phuan Lao. having natural and cultural capital, as well as social and cultural capital. As

a result, each group has its own way of life, experiences, and environmental basics. Culture and society as a result, each group is different. The Isan people adhere to society's and traditions' ways of living, which is the foundation for self-sufficiency. Nature's holy mysteries should be respected. The resulted in the belief in ghosts based on mixed culture in a way of life known as "Heet Sip Song Klong Sip Si", which is the traditional tradition of the Isan people for many generations to present.

The importance of the Buddhist merit castle ears of rice tradition in the community of Muang district Kalasin Province has a long history. The greatness of the tradition of the Buddhist merit castle ears of rice of Muang District Kalasin Province. The ritual is an important part that can persuade people to join the ritual to accept the values and behaviors that they want to occur in themselves, reinforcing beliefs in the moral framework. People's ethical behavior there is no need to justify using people's faith to build their beliefs and desirable values and behaviors. [1] (Phra Dhammapitaka, P. A. Payutto, 1997; Page 7). In today's world, society is changing rapidly, causing a cultural influx across borders all the time. Some of the cultural heritage of the country is therefore lost and destroyed, especially arts and culture at the community level, which is the foundation and important cultural element that keeps the country alive. Collaboration from agencies that support knowledge management services is required. The international cultural heritage is the educational, scientific, and cultural organization of Thailand. The United Nations and its sponsoring organization are the Department of Cultural Promotion [2] (Preeda Phlusin, 2011; Page 3).

The socio-cultural setting is a significant resource in influencing human behavior as a source of many traits, which is why society is changing culturally, including the economy in the community changing of Muang District Kalasin Province, in accordance with the production growth trend of communal peasant society in the era of maximum farming. The transformation is still focused on domestic consumption and some sales. The rest of the farming is still done once a year by the farmers. Rice is the faith to be a living plant that is protected by the gods, according to beliefs. Mae Phosop is the name of the god who blessed the rice, which raises humans and sharing some rice to the temple at the center. Attention to senior leaders is needed to construct the castle ears of rice that is decorated by beautiful lights and sounds, resulting in a large tourism industry in the town. The entry of capitalism, which concentrates on subsistence production rather than production for sale and tourists, is a key factor in allowing peasant communities to adapt their production methods while still adhering to traditional cultural beliefs. As an important variable in such a state is disguised based on the accumulation of money, it entered the process of relying on Buddhist principles to organize and regulate the work of life [3] (Suriya Samutgupti and others,1991). Dittadhamikatta (benefits), which are manifested to be attentive in pursuing money and saving it. Building Friendship and living a simple life without being extravagant in economic, social, or cultural terms are the foundations for this evolution to the present. This is the foundation for all subsequent evolutions. The importance of rituals cannot be overstated. People's conviction in the moral framework is strengthened when they can persuade others to embrace the values and behaviors, they want to see in themselves. There's no need to justify it, though. Rather, it builds people's beliefs, values, and desired actions based on their faith. Such a reminder to be mindful is such a practice. They

were aware of their place in culture as well as their own systems of thought, beliefs, values, and filial devotion. Farmers/villagers in the community frequently treat one another like kin, which is in compliance with Buddhist precepts and strongly tied to religious beliefs and rituals. The most important thing is to help others. Then, with the merit that has accrued, apply it to the benefit of others. This type of action is taken. The word is extremely useful in quelling Preta (The hungry ghost) and ensuring that they will not cause human sorrow [4] (PhramaUtitt Sirivun,1993). Furthermore, we can identify a way to broaden the benefits of worshipping a deceased relative by considering the benefits to society. That is, this action is thought to be beneficial to society. Create a peaceful togetherness in society and maintain a stable and solid society to accomplish this. Societal harmony must confront each other to establish common ground. Driving towards a stand-alone in the right direction Buddhism and local arts and culture. Buddhism and local arts the construction of castle ears of rice in the blessing of rice tradition began in 1994, when it came time for the castle ears of rice for the merit-making ceremony, most of the villagers had not finished threshing the rice, so they knotted it. The plan was to bring such bundles of rice to the site to be built by separating the seeds from the straw and offering them to the shrine. It starts off as a rice grain castle and grows into a vast and gorgeous structure [5] Nuchree Duangjeekham,2020).

The researcher saw the importance of the merit castle ears of rice (Boon Koon Lan) tradition in Kalasin Province. long history the greatness of the merit castle ears of rice (Boon Khun Lan) tradition in Kalasin Province and the causes of problems encountered in organizing the Boon Khun Lan Festival each year Therefore, the researcher is interested in studying the body of knowledge about the merit castle ears of rice (Boon Khun Lan) tradition in Kalasin Province. For the proper conservation of the merit castle ears of rice festival, continue to disseminate the merit castle ears of rice festival (Boon Khun Lan).

II. RESEARCH OBJECTIVES

- 1) to study the merit castle ears of rice in the community.
- 2) to study the Buddhist merit castle ears of rice in the community of Muang district Kalasin Province.
- 3) to study the conservation of the Buddhist merit castle ears of rice in the community of Muang District Kalasin Province.

III. RESEARCH METHOD

In this research, the researcher used qualitative research methodology by using both documentary study and interview. The researcher has defined the methods as follows.

1. Documented Studies Study and collect information from documents and evidence related to the Thai Tripitaka. Mahachulalongkornrajavidyalaya University edition 1996, book, research report, document showing the relationship showing the concept of cultivating the Buddhist merit castle ears of rice in accordance with community economics of Muang District Kalasin Province.

2. Information from an in-depth interview Target groups in the community of Mueang District Kalasin Province.

IV. RESEARCH RESULTS

1) The merit castle ears of rice in the community: developed from the merit of the Khun Lan tradition. It is a tradition of the Blessing for Rice that is unique in the locality. The merit castle ears of rice were born from the faith. Bringing Dhamma to build solidarity, preserving Isan culture, inheriting the legend of Phra Mae Phosop. The Boon Prathai Rice Paddy Tradition of the Kalasin people It is a blend of the old traditional beliefs and Buddhist beliefs. Making merit is popularly performed on the 3rd lunar month, with the belief that today is a good day with abundance suitable for making merit. Kalasin people's annual merit-making rituals are diligent in which the farmers will bring one sack of newly harvested paddy to the ceremony, with the rice preservation committee welcomed by the farmers with a kind hospitality sibling. After that, the rice was piled high in the sermon hall. Any farmer who has enough money can donate it as well as they have. In the evening, the monks are invited for chanting. Arrange a place to worship the Triple Gems, wrap the Sai Sin around the base of the Buddha image and link it to the vessel to make holy water. Link to the monks for holding while chanting and stretching around a pile of rice or a pile of paddy. They will decorate the rice with flowers, incense, candles, bananas, sugar cane, betel nuts, betel nuts, sweets, boiled rice, and glutinous rice. Placing boiled eggs in a container, such as a basket or a small tray, in addition, the principle of Dhamma Dittadhamikatta has been brought into faith, which has resulted in greater diligence and diligence in maintaining safety in such activities. Welcome those who come to the event with good friends and be careful to use things sparingly for the community to continue to harmonize.

2) The Buddhist merit castle ears of rice in the community of Muang district Kalasin Province:

1. Uññhānasampadā in terms of the research's concession (diligence), it was discovered that those who attended the event put the Dittadhamikatta (Benefits) principle into reality when working together in the community of Mueang District Kalasin Province. Working with group is a great feature of the community, and it promotes a positive attitude about patience and diligence in working for the job's success to be able to apply knowledge to their work in their communities with efficiency and effectiveness.

2. Arakkhasampadā In terms of the protection of good treatment, the research revealed that those who attended the event put the Dittadhamikatta (Benefits) principle into practice when working together in the Muang District Province Kalasin explains they attempt to keep the community's property in good repair to avoid harm. Learn how to safeguard communal assets by doing frequent checks to prevent loss.

3. Kalyāṅamittatā From the research, it was found that people attending the event used the principle of Dittadhamikatta (Benefits) in their practice when working together in the community Mueang District Kalasin Province, said that the people in the community have human relations with everyone, whether they are colleagues or not. or the person who contacted the event.

4. Samajāvitā From the research, it was found that the people who attended the event used the principle of Dhitthumikattha (Benefits) to practice when working together in the community, Mueang District Kalasin Province, and participating in activities together to maintain self-sufficiency and incorporate the Sufficiency economy philosophy into life.

3) The conservation of the Buddhist merit castle ears of rice in the community of Muang District Kalasin Province: It is the construction of a weave or inheritance through the application of local knowledge. The Buddhist merit castle ears of rice are a community effort that is kept and used for the community's benefit. Food crops are mostly preserved by the application of local knowledge. In order to convey and preserve the Buddhist merit castle ears of rice tradition, the community has collaborated with neighboring communities. By following the Buddha's dharma precepts, such as usage () in earning a living, as a guideline for conservation. It is a community that has preserved traditions and culture (Arakkhasampadā) and is diligent in preserving the goodness for future generations to study. To preserve and carry-on traditions, residents in the hamlet and adjacent communities (Kalyāṅamittatā) work together. Moreover, the community is a career builder for the community. Make a community model in life (Samajāvitā) until it becomes apparent to the current society.

V. DISCUSSIONS

1) The merit castle ears of rice in the community:

From the research was found that the people who attended the program put the Dittadhamikatta (Benefits) principle into reality when working together in the Mueang District of Kalasin Province. He can be described as excited since working together as a team is a beneficial component of the community that fosters patience and devotion in ensuring the event's success. The participants who attended the event had to act when working together to try to defend the community property from harm in order to be able to apply knowledge to their work in local communities with efficiency and effectiveness. Learn how to safeguard communal assets by doing frequent checks to prevent loss. Everyone, including brothers and sisters, retains self-sufficiency in spending, which is in line with the findings of the study. "An analytical analysis of the concept of sufficiency economy from a Buddhist perspective," [6] PhramahaSiriwat Ariyamethi (Chanta) who has researched an analytical study of the concept of sufficiency economy from Buddhist perspective the idea that is in line with Buddhist principles. Everyone should strive for self-sufficiency and a basic lifestyle rather than an extravagant one.

2) The Buddhist merit castle ears of rice in the community of Muang district Kalasin Province:

1. Uññhānasampadā (Diligence) From the research, it was found that the people who attended the event were using the principle of Dittadhamikatta (Benefits) to practice when working together in the community, Mueang District, Kalasin Province. He can be said to be enthusiastic because working together as a team is a positive aspect of the community and creates a positive attitude about patience and diligence in working for the success of the event. To be able to apply knowledge to work in their communities with efficiency and effectiveness, and in accordance with the research results of [7] (Puangthong Yotha Yai, 2002) the

participation of the people in the management of local development plans Sub-district administration in Chiang Mai Province in all 4 areas, namely Uññhānasampadā reach with diligence Arakkhasampadā gives understanding with healing, Kalyāṅamittatā, good friendliness, good living, proper living. Overall, all aspects are at a good level.

2. Arakkhasampadā From the research, it was found that the people who attended the event used the principle of Dittadhamikatta (Benefits) to practice when working together in the community, Muang District, Province. Kalasin said that he tried to maintain the property of the community to prevent damage. Know how to protect community assets with regular checks to prevent loss. which is consistent with the research results of [8] (PhramahaBoonlert Chuay Thani,2003) conducted research on "Changes in Rice Culture of Farmers in Suphan Buri Province, Ta Than Sub-district, Song Phi Nong District, Suphan Buri Province." The results showed that the Buddhist principles and economic management of Bang Chao Chang Community, Pho District, Thong Ang Province According to the principle, the overall benefits in each aspect are very good.

3. Kalyāṅamittatā From the research, it was found that the people attending the event used the principle of Dittadhamikatta (Benefits) in their practice when working together in the community, Mueang District, Kalasin Province. He has said that the people in the community have human relations with everyone, whether they are colleagues or not. or with the person who came to contact the job, which is part of the performance and in accordance with the research results of [9] Boonlert Banleng, 2009), who conducted research on the changing rice culture of farmers in Chai Na Sub-district, Sena District, Phra Nakhon Si Ayutthaya Province. The results showed that Dittummit benefits are a principle in Buddhism. These are the four benefits of the present. Some are called the heart of a rich man, u aka sa, may be called for short. Dittadhamikatta (Benefits) (because atta means useful already) Therefore, there is no need to have the benefit of having to overlap two words), or it may be called in full as Dittamikkattasangvattanika Dhamma 4, referring to the Dhamma that is for the benefit of the present, the fundamentals of the fundamentals.

4. Samajāvitā From the research, it was found that the people who attended the event had the benefit of using the principle of Dittadhamikatta (Benefits) to practice when working together in the community of Muang District, Kalasin Province. Those who participated in the activities together were able to maintain themselves sufficiently and incorporate the Sufficiency Economy Philosophy into life. This corresponds to the research results. [10] (Saranya Jitphat,2002) who has researched the rice production culture and change in the Sam Khok district area. Pathum Thani Province found that Buddhism and the sufficiency economy were significantly related. The economic concept that appeared in the sufficiency economy was consistent with the dharma principle in Buddhism. Everyone had to make do with what they had: simple living, not extravagance.

3) The conservation of the Buddhist merit castle ears of rice in the community of Muang District Kalasin Province:

Uññhānasampadā (Diligence) From the research, it was found that the people who attended the event were using the principle of Dittamikkattha (Benefits) to practice when working together

in the community of Mueang District Kalasin Province, said to be enthusiastic because working together as a group is a positive aspect of the community and creates a positive attitude about patience and diligence in working for the success of the event. To be able to apply knowledge to work in their communities with efficiency and effectiveness, they try to maintain the property of the community free from damage. Know how to protect the property of the community by having regular checks to avoid loss. Have a good friend who has a human relationship with everyone, whether it is a colleague or the person who came to contact the job, which is part of the performance that the participants who participated in the activities together were able to maintain themselves sufficiently and adopt the principles of economic philosophy. In accordance with the research results, [11] Phrakamonluck Kantaveiro (Sriwirat, 2009), Buddhist rice-related rituals in Na Hua Bo Subdistrict Phanna Nikhom District Sakon Nakhon Province, 2009). who has researched on rice that appears in Buddhism to study the Buddhist rituals related to rice in Na Hua Bo Sub-district. Phanna Nikhom District, Sakon Nakhon Province found that Buddhism and Sufficiency Economy are closely related. The economic concept that appears in Sufficiency Economy is consistent with Buddhist principles. Everyone must live with sufficiency and live a simple life, not an extravagant one.

VI. BODY OF KNOWLEDGE

1. Preservation: Understand how to keep assets in good working order by conducting regular inspections to avoid them from being lost. To avoid damage to the equipment, understand how to properly care for it. Understand how to manage the wealth you've amassed in good faith. It is the individual who maximizes the benefits of the things that already exist. Know how to take care of your own home, inspect items on a regular basis, and store your belongings safely.
2. Prevention understands how to protect and care for continuing operations in a secure manner. Make a note of your equipment to avoid losing it. To avoid harm to the appliance, seek advice from someone who knows how to care for it.
3. Developing relationships, taking an interest, and having strong human relations with everyone involved in giving guidance on how to do things the right way is all important. Coexistence as a community, acting on equality rather than equality, and caring for one another as brothers and sisters.
4. It brings benefits in four areas: Uññhānasampadā (Diligence) , Arakkhasampadā (Perseverance), Kalyāṅamittatā (The association with good people), Samajāvitā (balanced livelihood).

VII. Recommendations

1. Policy recommendations:

Policy recommendations for application of culture and tradition of making merit at the castle of rice in building unity of communities of Muang District Kalasin Province.

- (1) Creating faith in the community in the agency's leaders through trust leads to acceptance.
- (2) Seeking a method for involving members of the community

(3) encouraging people in the community to participate in making merit at the castle ears of rice.

(4) There is a public relations campaign for other communities to come and make merit at the castle ears of rice.

2. Academic recommendations

(1) This is a qualitative study on the cultural application of merit-making on the castle ears of rice in creating community unity of Mueang District Kalasin Province.

(2) There should be a study on the attitude and potential of merit-making on the castle ears of rice in order to create unity among communities of Mueang District Kalasin Province.

(3) should investigate the problems, impediments, and causes that prevent the objectives of applying culture, traditions, and merit-making traditions to the castle ears of rice in creating community unity of Mueang District Kalasin Province from being realized.

(4) should study the theory of unity creation, analyze it, and apply it to achieve sustainable objectives.

3. Implementation recommendations

(1) Participants in the Buddhist merit castle ears of rice event gained personal benefits and knowledge.

(2) common interests' obtaining good and auspicious rice seeds for further expansion.

REFERENCES

- [1] Phra Dhammapitaka (P.A. Payutto), *One Life Can Make Infinite Goodness*, (Bangkok: The Buddhadhamma Foundation, 1997).
- [2] Preeda Phlusin, *Community Participation in Knowledge Management in Art and Culture*, (Bangkok, 17 August 2014), p. 8
- [3] Suriya Samutkhup, **Boonphawet of Isan people : Analysis and interpretation in anthropology**, (Khon Kaen : Isan Anthropology Laboratory Department of Sociology and Anthropology Faculty of Humanities and Social Sciences Khon Kaen University, 1991), p.35-36.
- [4] Phrama Utit Sirivun, *The Preta in Buddhist Canonical Texts*, Master. Arts (Pali and Sanskrit), Chulalongkorn University Bangkok. (Thailand). Graduate School, 1993.
- [5] Nuchree Duangjeekham, **Culture**, (Bangkok: Buddhadhamma Foundation), December 26, 2020, page 7
- [6] PhramahaSiriwat Ariyamedhi (Jantah), **A thesis submitted in partial fulfillment of the requirement for degree of master of Arts, 2003, Buddhist Studies**, (Graduate School).
- [7] Puangthong Yotha Yai, **People's Participation in Local Development Plan: A Case Study of Sub-District Administrative Organization in Chiang Mai Province,2002**, (Chiang Mai : Chiang Mai University),
- [8] Phra Maha Boonlert Chuay Thani, **Changing rice culture of farmers in Suphanburi Province : a case study in Bang Ta Then Subdistrict Song Phi Nong District Suphanburi Province**, (National Institute of Development Administration, 2003).
- [9] Boonlert Banleng, **Changing rice culture of farmers in Chai Na Sub-district, Sena District, Phra Nakhon Si Ayutthaya Province**, (Phra Nakhon Si Ayutthaya : Nakhon Si Ayutthaya Rajabhat University 2009).
- [10] Saranya Jitphat, **Rice : production culture and change = Rice : the culture of production and cultural change**, (Bangkok: Faculty of Sociology and Anthropology Thammasat University, 2002).
- [11] Phrakamonluck Kantaveiro (Sriwirat), *Buddhist rice-related rituals in Na Hua Bo Subdistrict Phanna Nikhom District Sakon Nakhon Province*, (Bangkok: Mahachulalongkornrajavidyalaya University, 2009).