

~~August~~
~~July~~
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Travels in Central Thailand:

For the past three weeks plus, we have been away from Mae Sariang. We left on August 1 and spent August 2-3 in Chiang Mai. On the fourteenth, I drove my entourage (which included, besides Jane, NAK, and myself, Meo, Phan, Čit's mother-in-law, and Čit's daughter Nŏ:i) to Nakhŏ:n Sawan, stopping at Lamphun (to visit Wát Hariphunchai), Pa Sang and Lampang on the way. Jane and I didn't care much for Nakhŏ:n Sawan (where we had stayed once before) as it seems a rough market and river town. We arrived in Bangkok on August 5.

On the seventh, we had dinner with Khunying Pui Jayanama (Chairnam), the wife of the late Nai Direk Jayanama who was in his life Foreign Minister and Ambassador to Japan (during the war), England, and Germany. Sulak arranged the dinner because Jane is in the process of editing Direk's war memoirs in English. The dinner party included Khunying Pui, her youngest son, Voraputhi (Po:), his wife, Sulak and his wife, Ninchawi:, and Jane and myself. Voraputhi is the only of Direk's sons to enter the Foreign Service (he is educated at Oxford and Fletcher School of Diplomacy). We were very impressed with Khunying Pui's traditional ways, but found her house a strange admixture of the aesthetic traditional (for example, a fine collection of bencaron (เบญจรงค์) ware and the vulgar Thai modern (eg. laminated natural-slice-of-tree table with metal legs). Most of the conversation before dinner concerned the technical problems of the editing. The Jayanama's took us for dinner to the "Golden Dragon" on Sukhumoit which we had never been to before (partially because it looks like a typical tourist haunt). However, we learned that this restaurant is liked by the king who orders meals from it and thus many of those close to court or who follow court leads, frequent the

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restaurant. Sulak also says that it prepares Chinese food for Thai taste. At dinner, Khunying Pui reminisced about her experiences as an Ambassador's wife (the Japanese were outwardly friendly during the war; she never learned more than a few words of Burmese; etc.) and talked a little about travelling with her father in the days of river travel to Chiang Mai. (Sulak says that Khunying's father, a minor member of royalty, had been governor in some Northern Thai provinces.)

On the eighth of August, we went with Saṅa to a wát in Phrapradaeṅ which belongs to the Mɔ:n tradition. I learned that 8-9 wáts in Phrapradaeṅ are Mɔ:n wáts. The particular wát we went to had been built by Saṅa's late uncle whose statue stands in front of the bò:t (which we all kráp-ed to as we past). Another 'uncle' is still a monk in the wát. We arrived as the monk's were preparing for the morning meal. I recorded the chant following the meal - a chant in Mɔ:n (at least partially). This took place in the khúti. Then one young Phrá Máhă: came to the Wihă:n where a small group of a dozen or so (mainly older women) were waiting to take the precepts. The monk first gave the "8", the congregation being led by a layman. Then four women took the "8", led by a different layman (who himself did not take the "8"). After this was over, the monk withdrew, back to the khúti and the four who had taken the 8 precepts chanted in Mɔ:n for the better part of an hour. All this I recorded. While at the wát, I was shown a ba:ila:n written in Mɔ:n and was surprised to discover how close the script is to Yuan script. It contrasts greatly with the old Mɔ:n script which we saw in reconstructed Mɔ:n inscriptions at Nakhɔ:n Pathǒm.

The eighth of August was also the "half-year New Year" of the Chinese (sà:t ci:n, the Thai call it). We saw many store owners making offerings (to the ancestors ?) in front of their stores. Sulak had invited us to have

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a special Chinese 'khanǒ:m' breakfast, but we couldn't because we went to Phrapradaeṅ. We did go, however, on the following morning and had several types of cakes.

On the fifteenth, we left to go to Hualtin with Sulak, Ninchawi, Chǐm, Saṅa, Phan - I, Jane and NAK. Sulak had arranged for us to use the house of Mǎ:m čāo ying Congcīt Thànǒ:m Dītsaku:n, the 82 year old daughter of Prince Damrong. We stopped at Princess Congcīt's house in Bangkok on our way out of town. This was the first time I had ever met a person whose royal status required that we krǎp to the floor on entering and leaving and we use râ:tchásà:p (we didn't know the latter and so felt rather tongue-tied). (With Khunying Pui, we had followed Sulak and Ninchawi in making a crouching wâi, but didn't prostrate ourselves.) Princess Congcīt is certainly a very alert and active woman for her age (she is also a very small woman).

At Hua Hin, we found her place in a compound (called "Dis Plan") in which a number of the other children of Prince Damrong have summer houses.

On Sunday the eighteenth, we drove down to Pra and from there down the beach to a spot where a celebration of the 100th anniversary of King Monghut's expedition to observe the eclipse of the sun was held. It was at this spot that he both demonstrated his knowledge of western science and contracted malaria which was to take his life several weeks later.

On the nineteenth, we returned to Bangkok and on the twenty-first we left for the north. We arrived in Phátsànúlô:k that evening where we met up with Jeremy Kemp. The following day, Jane and I toured the ruins at Sǐ:sàtchána:lai and Sùkkǒ:thai. On the twenty-third we journeyed on to Chiang Mai, having first visited the wát containing the famous Phrá' chinnárâ:t.

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Today we returned to Mae Sariang where we found that it has rained nearly every day we have been away (the rain at Mae Sariang is much greater than any other part of Thailand we have yet seen).

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Talk with CKA:

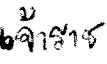
I visited the CKA last night and found that he had just returned from 2-3 days at one of the mines (I think Na:i Thian's mine. Mõ: Ampho:n has sold both of her mines to outside interests (outside of Mae Sariang)). It took three hours by boat going to the mine and seven hours returning.

I went again this afternoon and we spent about three hours talking mainly about the manuscripts. I had had xeroxed in Bangkok, but on other topics as well.

Buddha Image and Cave Find:

In my notes of July 13, 1968, I recorded information about three Buddha images that the CKA thought might have come from the same cave as the manuscripts. However, the 'owner' has since claimed the images and maintains that the images came from a village on the Burmese side. The CKA let him take the images.

Local History:

I mentioned about my reading of the reports of Richardson and Hallett to Mae Sariang in the last century and raised some questions about Mae Sariang history based on what Hallett especially had said. Hallett had reported that the name of the ruler of Mae Sariang (the Phô:m̄yaŋ) at the time he visited here was "Chow Rat Sampan". The CKA says that people do speak of the Čâorâ:t (^v ) as the ruler at the same time, but he has never heard the name "Sampan". The CKA says that this čâorâ:t had written a wenta:n to be used at funerary rites which was based on a work from Fang. This he presented to Khru:ba: Ka:wílá' and the work is still used today.

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Hallett mentioned visiting two places about one mile southeast of the present town of Mae Sariang. The CKA says that there are two sites, both called wiang mai and both located on the banks of the Yuam south of the confluence with the Mae Sariang. In the first, remains of an old che:di:, and other artifacts have been found. Among these are 5-6 glass 'beads' (?). In the other site nothing has been found, but there are mounds which appear to trace the shape of an old wihã:n.

Name of the Buddha:

One of the names of the Buddha is Sidhartha which in Siamese is spelled สีตธาร์ต (sitthã:t) and in Yuan (sithã:t).

Khru:Ba:Khã:o

The CKA says that one cannot use the books of the Khru:ba:Khã:o (Khru:ba:phĩ:) because they are so inaccurate and full of false interpretations. He thinks that many of the works of the Khru:ba:khã:o are actually written by his followers. He says that there are some Northern Thai followers of the Khru:ba:khã:o in Mae Sariang.

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'Witchcraft' in Mae Sariang:

Today the CKA told me of an incident of 'witchcraft'. Khun Pramô:t, the health officer, brought to the CKA a piece of wooden 'parchment' (something like bai la:n) on which had been written some Katha: in Yuan script. The message had been tied with red and black string. The CKA showed me the 'evidence' which was about 2" square. He said that he had found it underneath his house. He recognized it as the work of a 'magician' who had been employed by a woman who was in love with Pramô:t to break up Pramô:t's marriage. The CKA said that originally the 'sheet' had been twice as large. After the Katha: had been written (and other things done ?), the sheet was torn in half, thus symbolizing the breaking up of the couple. The CKA says that Pramô:t believes that the charm might have some efficacy and thus came to consult the CKA. The latter told me that Pramô:t doesn't have to worry because he has written a counter charm on the message. He says that this particular type of 'magic' is called ^{1 2} phà:câ:n (phà:câ:n or phà:cã:n). Phà: means 'to divide' while câ:n, which I couldn't find in Mê:t's dictionary, may mean 'exceedingly, very' (McFarland, p. 244).

The CKA says that the generic term for 'casting spells' of this sort is tû: (tũ: ?) ([~] 0). One who is suffering the effects of a spell has thù:k tû:, and one who is skilled in countering the effects of a spell is able to ke:tû:. The CKA described as possible tû:, the attracting of one of the opposite sex, the injuring (usually in form of illness) of another person (usually done in response to some real or believed harm), and the causing of dissection in marriage. In short tû: is usually used as a tool in love or in injuring one's enemies.

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The CKA says, in response to my question, that practitioners are most often ex-monks, or at least people who have studied in the wáts, who are 'rip' (dí:p) - that is, people who have studied Yuan script and are familiar with the relevant texts. However, he also says that the Karen and Lawa are particularly skilled in tû: [but with different sources of power and different rituals, obviously]. He told me the story of a policeman who had swindled a Karen in something to do with a buffalo. Shortly, thereafter he became ill and when his illness (fever, swollen stomach, etc.) would not respond to medication, he diagnosed witchcraft. He sought out the Karen, gave him \$ 500 and begged his forgiveness. The next day his symptoms had disappeared. (This just recently happened.)

The CKA described two forms of tû: attack. One employs as the basic ingredient buffalo hide which is reduced to an insect (m̄s:ŋ pha:) which flies into a person. Another employs water which seeps up into a person from his feet.

A most usual symptom is swollen stomach. In another story, he said that when he was a boy he went hunting with a friend in M̄ê:la:N̄ó:i. His friend shot a cow belonging to a Karen, thinking it was a deer. The next day, after returning to Mae Sariang, his stomach became so distended that he literally could not move. He called in a practitioner who diagnosed tû: and performed some counter-magic. The next day the swelling had disappeared.

Monks are not immune from the attack of tû: practitioners. The late CKA believed, at the time of his final illness, that he was subject to tû: and called in a counter-magician. He believed that hill people were the source of this tû:. Unfortunately, either the counter-magic was ineffective or the diagnosis incorrect, for the CKA died shortly after his attempts to counter the tû: (Earlier, a Burmese astrologer had diagnosed ill effects on

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the abbot's chatā: and had led him through a variety of rituals including a mock cremation - the present CKA was one who participated in the death chants - of a piece of wood wrapped in some robes belonging to the abbot.) Monks are, apparently, immune from love magic.

As the CKA's efforts on Pramô:t's behalf suggest, monks can be practitioner of counter-magic and even tû: itself.

September 4, 1968

P'wo Karen and Thai:

Tonight we had dinner with Ed Hudspith and his wife (OMF missionaries working amongst the P'wo Karen). In the course of the evening we got talking about Karen "demon worship" (Hudspith, incidentally, believes in the reality of spirits). He told me a story of an incident which has happened recently in B. Tôn Phrá:o where a few P'wo Karen live. He says that not long ago a P'wo woman was in with a baby and the Thai midwife was sent for. The midwife couldn't come. A little later the midwife died and although the P'wo baby had been born all right, relatives of the deceased Thai accused the mother of the woman who had given birth to the baby of sorcery. Some relative of the deceased midwife then shot and killed this P'wo woman.

Ed also says that there is one important P'wo spirit for whom the P'wo (in Hô:t area anyway) employ Thai mediums to talk to. They claim that this spirit, although definitely P'wo, won't speak through P'wo mediums.

Ed says that the late abbot of a wát in B: Húi Sa:i near Hô:t (where the Hudspith's once lived) was a P'wo.

In B. Tôn Phrá:o, the few P'wo who are living there are feeling pressures from Thai who take over their untitled, but cleared land. They feel powerless to withstand these Thai pressures.

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Ta:n Ts:n Sàlà:k at Wát Ommára:wâ:t

It is the season for sàlà:k kaphàt ceremonies and today we participated in one at Wát Ommára:wâ:t. A few days before we received a mimeographed announcement of the ceremonies. In fact, this announcement in Thai, was written by the CKA from whom the abbot of Wát Ommára:wâ:t had to request permission to hold the ceremony. Translated, the announcement goes as follows:

Schedule [of Events at] the Ta:n Ts:n Sàlà:k Thambun

Wát Ommára:wâ:t

8 September, 2511

* * *

The faithful of Wát Ommára:wâ:t have arranged a ta:n ts:n sàlà:k thambun at Wát Ommára:wâ:t according to the following schedule:

8 September 2511 (second day of the waning of the moon in the
12th lunar month southern reckoning)

10:30 a.m. Presentation of food to 20 monks.

11:30 a.m. Beginning of presentation ceremony, the deliverance
of one sermon, presentation of offerings, and chant
of formal gratitude by clergy.

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All faithful are invited to join in the celebrations on the day and
hours mentioned.

[Signed]

Ommára:wâ:t Temple Committee

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The ceremony consisted of the following parts:

- 1) presentation of food to clergy
- 2) The CKA took his place on the preaching chair and an Aca:n sat in front of him. The rest of the monks were seated on the raised area - dividing the 'Burmese' from 'Thai' monks.
- 3) The Aca:n led the congregation in wâi phrá' and okkasa followed by CKA chanting something.
- 4) Aca:n led congregation in khǒ:sín; CKA gave the precepts.
- 5) Aca:n, using a samùt khò:i, 'chanted' formal offering of sàlà:k gifts. 15-20 minutes.
- 6) khǒ:thê:t and CKA gave extemporaneous sermon on meaning of ceremony - chant an hours' worth. During this, several laymen took a uakáa around to have each monk draw a sàlà:k (cáp sàlà:k) number which matched those which had been attached to each separate offering. The attaching of numbers had been done as people came to the wát and brought their offerings. Every monk chose two.
- 7) Explanation by CKA of what would follow.
- 8) Monks chanting me:tta: - divided according to tradition.
- 9) Trúa:t ná:m and hâi phon (njâ:t ná:m and hý:phon).
- 10) Final chant, required by Aca:n - ?
- 11) Individual njâ:t ná:m and hý:phon by monks for the donors of their particular offerings. [510]

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[510] Offerings:

Consisted primarily of ná:mtôn (earthen-ware jugs) in which had been stuck a 'money-tree' and perhaps a few other offerings and buckets (or baskets, tubs, etc.) filled with dried foodstuffs, fruit, toilet articles, money trees, etc. A couple, at least, consisted of baskets containing plants (coconut, betel, etc.).

Some people did not bring this type of offering, but just made donations of money which were noted by a layman (this is what we did).

Offerings of the ná:m tôn or containers of goods usually had attached to them papers on which were written the person or persons who was or were making the offering and the name of a deceased person for whom the merit-made was to be dedicated.

Some offerings were given directly to Wát Ommára:wâ:t and were not included as part of the collection divided among the invited monks. For these, the abbot of Wát Ommára:wâ:t gave to each donor the 'blessing' and njâ:tná:m which permitted the merit to be 'sent' to the designated spirit.

After the whole ceremony was over, I observed one offering being given to the second monk of Wát Ommára:wâ:t just outside the gate of the wát. The monk was also giving the hǎ:phon and njâ:t ná:m. The CKA explained:
- The deceased for whom the merit was meant had died some unnatural death and his soul (the CKA used the word winya:n), the people believe, cannot enter the wát. I asked if such a person became a phǎ:, and the CKA answered that the people so believe. [517]

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[54] Functions and Meaning of Ceremony:

The main purpose of this ceremony, from a religious standpoint, is to provide yet another context whereby the faithful can make merit to be 'dedicated' (อุทิศ) or 'sent' (ส่ง) to the dead. Most deceased so honored are parents (or grandparents in the case of children who are named as donors along with their parents). Thus, the ceremony provides a mechanism for reinforcing 'filial piety', albeit in Thai form.

Another function of the ceremony, and of any major ceremony, is the raising of money which goes into the wát budget. People were talking about how this year's total was less than last year's 2000 baht. Each participating monk also receives goods and money to add to his wát's stores.

Finally, a third function is entertainment (and for young people, an opportunity for courting). The making of food and decorating of the wát brought people together. All day yesterday, the loud speaker was used to broadcast (from the CKA's tape collection) local music and sermons. The khlo:nyá:o band has been out and last night the Burmese orchestra played (and people sang and danced) until about 2:00 a.m.

Culture Change:

This is the second year that Wát Ommára:wâ:t has had this particular ceremony which is Northern Thai in character and it is the only 'Burmese' wát to have it. The CKA noted that there were 'Burmese' and 'Thai', as well as 'Yuan' elements in the ceremony. It is possible that this ceremony at Wát Ommára:wâ:t represents a slow change of that wát from a 'Burmese' to a 'Yuan' wát. Certainly, most of the congregation of wát Ommára:wâ:t are Northern Thai speakers.

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[511] [I intended to record this whole ceremony, but forgot to turn the mike on until near the end of the sermon. Everything after that was recorded.]

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8 Sept. 1968

วัดจอมรวราช

วันที่ 8 กันยายน พ.ศ. 2511

~~สมเด็จพระสังฆราชเจ้า กรมหลวงชินวราลงกรณ~~

ถวายคณะที่ราชวัดจอมรวราช จะโก๋ทำบุญตามแผนของภค ณ วัดจอมรวราช ตามกำหนด

การดังนี้

วันที่ 8 กันยายน พ.ศ. 2511 ทรงกัมธเน 2 คำ เก็บธน 10 ไร่

เวลา 10.30 น. ถวายภัตตาหารเพื่อแก่พระสงฆ์จำนวน 20 รูป

เวลา 11.30 น. เริ่มทำพิธีถวาย มีการแสดงพระธรรมเทศนา 1 ถ้อย

ถวายไทยทาน พระสงฆ์อนุโมทนาเป็นเสร็จพิธี

จึงขอเรียนเชิญที่วิชาสาขานไปรวมทำบุญอนุโมทนา ตามวันและเวลาดังกล่าว.

คณะกรรมการวัดจอมรวราช.

คำไหว้ราชวงศ์มังราย

สาธุ สาธุ สาธุ เจตัง มาโลกาทังประเสริฐ พระเจ้าบังเกิดในโลกโล กิณะโม อหังสามที ไม่สาหสิ
 ข้าไคไหวแล้ว กุงค อุงค จักไหวราชบุตรพระเจ้าตะโก้ง หงขาว ไหว้มนะนาทางหุง จักไหวพระบาทเจ้าจอมธรรม
 ข้าไหวแล้วขอห้อมมีบุญ ราชูเจ้าละปูนก็โคกรบยา จักไหวโบสถโลกวิหาร พระบาทตะการ ขีหยาเมืองไค ข้าไหว
 แล้วขอห้อมจบกอง ไหว้ราชูจอมคอง จอมยงคองเก็ง จักไหวเจ้าสุเทพ ขงเซคมณีธรร ไหว้ราชูละครแสนทีลำปาง
 เสกจักว่าหม้อ จอแล ในเมืองแก้ว แจแหง จอมแจง ขิงแกง คมยาแยง ค่ายกุกที่จักไหวพระบาทเจ้าแหลมดี
 ขวยบู ปุคัย พระกับ ไบบิน ข้าแค้นไวมักหลวงหลาย สันกับกายจึงเสียง เคียงวันที สวดสดี ยิงพระบาทเจ้า
 คอนนอย พระยอกสร้อยอยู่เมืองพะเยาว พระละนะ พระนารายณ์ พระเพลิง พระพลาย พระเปก พระธรรมาน
 กันออกส่งสารมาแล้ว ไหว้พระเอกแก้วจุฬามณี ไหว้ไม้สะหลิมทาโคค พระเจ้าเก้านานเก้าพันโกษู อริยศสงไข
 พระเจ้าอริยะเมคครัย คนจักลงโคคโลกไปหน้า ขออย่าไคคาคโคกา เคียงแต่คักหลิมเคอะ.

Obtained from the mother of Khun Lao, my assistant in Mae Sariang.

HISTORY OF THE THÂ: KHÂ:M RELIC

[This history was handwritten by a resident monk, name unknown, of Wat Thâ: Khâ:m at the request of the district abbot of M^â: Sa[̀]riang. No date of the composition, but it was probably about 1964-1967.]

1. [The relic] was obtained on a Saturday in 1939. [The history doesn't specify, but the relic was found in what is known as the Ngao cave between B. S^òpha[̀]:n and B. Thâ: Khâ:m.]
2. It was founded by /4 women/ who had entered /the cave/ in search of fertilizer /bird droppings/ to use on their vegetables: 1. Mrs. D^ê: (D^ẽ:), 2. Mrs. Wandⁱ:, 3. Mrs. Sao[̀], and 4. Mrs. Beng. Mrs. Sao[̀] discovered /a pot/ and Mrs. D^ê: H^â:oph^ét (H^ã:oph^ét) was the one who removed the lid of the pot and found three Buddha images of pure silver and gold, one silver spoon, 2 gold spoons, 1 silver votive image, 2 gold (knives?), and one silver 'urn' (urn). The four shook the 'urn' which rattled (the 'urn' had the characteristics of a jeweled reliquary on a pedestal) and opened it to look. There was an oval-shaped object about the size of a jujube seed, ~~that~~ /that is/, about one cm. in diameter.
3. When the /4 women/ returned to the village, the /relic/ was taken and kept at the house of Mrs. D^ê:.
4. It happened that in the night /the relic/ began to glow marvelously. Thus, it was 'invited' to go to the wat where there was a wise monk as abbot. A celebration was held until the full moon of the 9th month. It was then decided at a convocation that an annual celebration should be held on the day of the full moon in the 9th month (7th month, Siamese reckoning).

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[512] Kĭn Kŭai Sàlà:k at Wát Cò:m Cê:ŋ

Today, a sister ceremony to the ta:n ts:n ceremony, that which is called locally kĭn kŭai sàlà:k (กินกล้วย สลาก), was held at Wát Cò:m Cê:ŋ. The ceremony differed in several particulars from that held at Wát Ommára:wâ:t and that held at the same wát a year ago (see notes for September 26, 1967).

The Offerings:

There were three main types of offerings:

- 1) kŭai - An additional type of offering consisting of a variety of traditional foodstuffs, etc., placed inside a bamboo-strip basket which is lined with newspaper. Afterwards, I had an opportunity to examine the contents of three of these:

Item	Contained in Basket		
	(a)	(b)	(c)
khâ:o nĭao wrapped in banana leaf	x	x	x
stick of sugar cane	x	x	x
<u>khâ:o sǎ:n</u>	x	x	x
<u>khâ:o plŭa:k</u>	x	x	x
[513] banana	x	x	x
salt	x	x	x
peanuts	x	x	x
<u>mĭaŋ</u>	x	x	x
pomelo	x	0	x
<u>mákò:k</u> (hog plum)	x	x	x
lime	x	x	x

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1) kūai (cont'd)

All of these offerings were provided by individual donors.

2) kūai sǎŋ

Open buckets, baskets, basins filled with - mainly purchased foodstuffs and dry goods, but also usually containing some of the basic offerings (tobacco, candles, incense, etc.). Usually, to these offerings were attached slips of paper indicating for whom the merit made was to be dedicated. Individual offerings.

3) tōn - i.e. 'trees' -

Large elaborate structures made by some group with only a minimum of types of usable offerings - money, notebooks, pencils, matches, candles, etc. These are made by such groups as the young peoples association of a particular wát or school children from particular schools. These offerings have attached to them (or written on them) the name of the donor group ("ronqrian co:m cê:n", "wát kittiwong", etc.).

A few people had also brought tôn nɛ:n (ná:m tôn), with their associated offerings, the type of offering that was so conspicuous at Wát Ommá:ra:wá:t. A few others, like Saŋa and myself, brought only envelopes of money.

For most of the kūai, kūai sǎŋ, and tôn nɛ:n the donors had prepared a piece of paper known as sěn which indicated the recipient (usually deceased) for whom the merit made was to be dedicated. These sěn were taken and placed in the center of the wihǎ:n. Some were written in Northern Thai, while most were written in Central Thai. These sěn would later be

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(514) distributed amongst monks and novices. [SW] A few donors, however, presented their offerings directly to the abbot, other monks, or novices of Wát Cɔ:m Cê:ŋ (insofar as I observed these offerings, I noted that they were usually of the kūai sǎŋ variety). Most were presented inside the kùthi before the ceremony began. At least one was presented outside the wát precincts, unquestionably because the deceased recipient had died an unnatural death. Some offerings of both main types had been placed before the altar in the wihǎ:n. These were obviously for the wát rather than for distribution amongst monks and novices.

The large group offerings (tõn) were strictly for Wát Cɔ:m Cê:ŋ.

Participants:

Unlike Wát Ommára:wâ:t, every monk and novice in Mae Sariang district had been invited to participate in this ceremony. Most came from wáts which were within walking distance of Wát Cɔ:m Cê:ŋ. Something over 40 monks, and more than 80 novices represented 19 different wáts at the ceremony. The wáts included both Shan/Burmese and Yuan wáts (Wát Mê:Hǎ:n).

In addition to the monks, one layman (a young man) acted as sort of master of ceremonies with the P.A. system and leading the congregation in the wái phrá. An a:ca:n did the rest of the lay leading and the ws:n ta:n.

The lay people who attended the ceremony came from all parts of the town and its environs and included a large proportion of young people.

The monks, novices, lay leaders, and some of the lay congregation (usually older people) were inside the wihǎ:n. The rest of the lay people were spread throughout the wát grounds, and particularly in the sǎ:la:.

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Ceremony:

Prior to the beginning of the actual ceremony, the following events took place (sometimes simultaneously).

- 1) Decorating of wát and wát grounds by members of the wát congregation and clergy.
- 2) Preparation of offerings by donors.
- 3) Procession of offerings to the wát. Actual processions accompanied the tôn offerings.
- 4) Offerings made to clergy of Wát Co:m Cê:η by those who were not including their offerings in the general grouping.
- 5) Entertainment via P.A. system.

From about 10:30 on, the participating monks and novices began to arrive, but most didn't come until after taking the mid-day meal at their home wáts. As one layman explained to me, Wát Co:m Cê:η does not have sufficient income to pay for the food necessary to feed such a large number of clergy. Consequently, only those monks from quite distant wáts were fed at Wát Co:m Cê:η.

By about 12:30 - 1:00, the clergy had arrived and gathered in the wát and the ceremony began:

- 1) wái phrá led by young master of ceremonies.
- 2) a:ca:n khǒ:sǐn; CKA hái sǐn; congregation, ráp sǐn.
- 3) a:ca:n wɛ:n ta:n
- 4) a:ca:n requests sermon; novice reads (or gives) Yuan sermon from an enclosed thammá mâ:t.

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During part. number 3, a number of laymen are counting the sên and placing them in even bundles. During part 4, several monks divide them into piles for the clergy.

5) a:ca:n gives short chant.

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6) Monks sùat.

7) CKA explains the distribution of sên. Said that there were 2262 sên. These were divided among 46 monks and 82 novices representing 19 wáts as follows:

Monks	24 sên each
Novices	13 sên each
Wát Co:m Cê:n	92 sên (being the remainder)

8) Monks chant the 'blessing'.

9) Sên are matched with sàlâ:k to distribute gifts. This ending was pure bedlam with people surrounding the monks to request their slips and then milling around the wihă:n attempting to match sên and gift. Apparently, most of the kũai offerings never reach the monks for the monks give their slips to people, usually children, who keep the kũai they find with the exception of the "top" which is given to the monks. This practice leads to some monks (such as the one from Wát Ommára:wâ:t) literally being swamped by children wanting his slips. A monk usually keeps some of these gifts, but others are given away. The kũai sǎn offerings on the other hand are always kept by a monk and usually result in the monk or novice giving the donor a hâi phon. [517]

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[517] "Tribals" at Ceremony:

I saw a few Lúa' whom I knew and who live in areas surrounding Wát Co:m Cê:ŋ and there were probably many more present. I also saw several Karen men, including one P'wo who often comes to beg at our house. I that at least some were looking for free hand outs. [517]

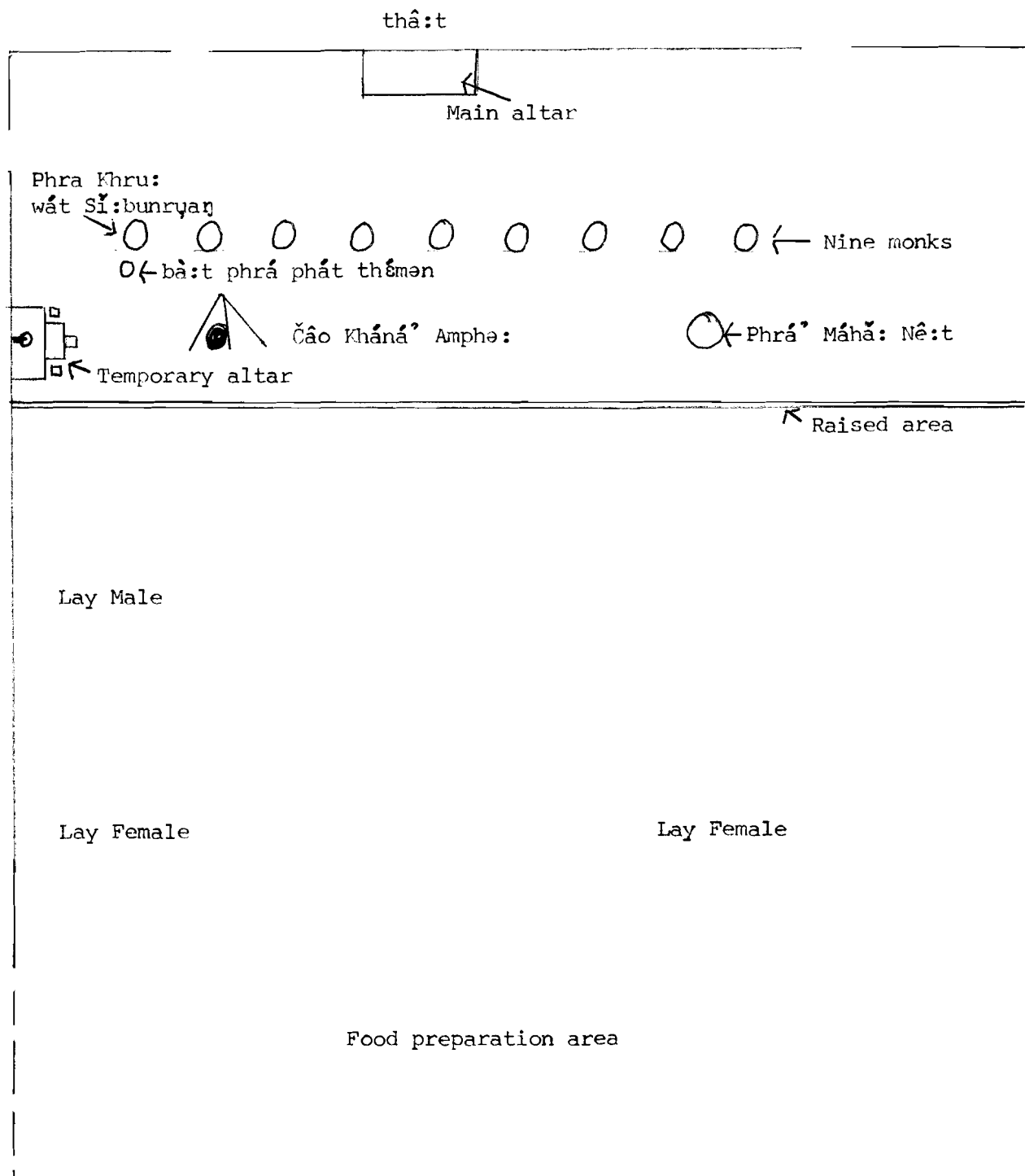
[518] Sù:p catã: for Čáo Khãná' Amphø:

Monday is the CKA's 36th birthday and he will be honored at the end of his third cycle with a sù:p catã: ceremony at Wát Kittiwong. [518]

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Sù:p cată: for Ćao Khăná' Amphe:

This morning at about 9:30 Jane and I went to Wăt Kittiwong to attend the ceremony of sù:p cată: held in honor of the CKA's 36th birthday. The arrangements were as follows:



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To the ceremony had been invited nine monks, none from Wát Kittiwong. In fact, no monks or novices from Wát Kittiwong were present, except Nê:t and the CKA himself. There was a small group of lay people present - maybe 30 - which included relatives (Both the CKA's parents were present), members of the young people's association who had prepared food, photographers, and a few others - mainly older lay people.

Among the monks, the Phrá' Khru: from Wát Sĭ:bunryaᅇ was the first.

The 'apparatus' of the ceremony was much the same as that described above for the sÿ:p cată: for Phrá' Mahă: Kê:o. I didn't attempt this time to get any detailed descriptions of the items.

I have recorded the whole ceremony. Two unique things; (1) the chanting of a chant four times by each monk - thus resulting in 36 repetitions of the chant equal to the CKA's 36 years; (2) the giving of a sermon by the Sĭ:bunryaᅇ phrá' khru: from one of the old baila:n so that, the CKA said, he can live as long as the sermon has lived.

The lay people present were also served food after the monks had eaten.

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Salà:k Ceremonies:

I asked the CKA about the salà:k ceremonies which I have observed in the last week. He confirmed that there were two types of ceremony:

- 1) ta:n tɛ:n (ທ່ານ ທ່ານ). [Ta:n is the equivalent of the Thai tha:n (ทาน) and means 'presentation of alms'; tɛ:n is the equivalent of the Thai thɛ:n, and means 'on the behalf of' - in this case, a deceased relative].
- 2) kɨn kǔai salà:k or ta:n kǔai salà:k (កែវក្បាលសាល/ក្បាលសាល).
[Also known elsewhere in north as kɨn or ta:n kǔ:i salà:k (កែវ/ក្បាលសាល) and kɨn or ta:n khǎo salà:k (កែវ/ក្បាលសាល)].

The ceremonies are united in the practices of càp salà:k (drawing lots') and in the dedication of merit for the dead, but they differ in many other particulars.

In ta:n tɛ:n, monks (and/or novices) are invited as individuals and there is usually only a small number of them. The offerings are usually tônɲə:n ('money trees' stuck in a water jug) or kǔai sǎŋ, the containers of dried foodstuffs, etc. The participating clergy is given one only of these offerings (I think always kǔai sǎŋ). The names of the donors are placed in a bà:t and each monk, novice and the a:ca:n draws one. The monks give individual blessings for those who wish them, which is usual. The rest of the offerings are kept by the wát, thus meaning that the wát having ta:n tɛ:n receives more income than wáts having kɨn kǔai salà:k.

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In kĩn kũai salà:k, the usual offerings are the kũai nỏ:i or salà:k cỏ:k (คํบหอน น ลาก รักษ) (Thai Chỏ:k, รักษา, 'luck'). In Sanguan, Práphe:ni: lẻ' wátthána:tham Myan Nủa, p. 139, he states that the following are usually found in kũai nỏ:i in Chiang Mai: milled rice, peppers, onions, garlic, kapi, pla:rỏ: or kha:otỏm sweet, both salted and toasted hỏ:mỏk,

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betel, mỉan, cigarettes, matches and tallow candles. The yỏ:t of this offering, Sanguan states, usually consists of coins attached to a stick. These offerings rarely, if ever, have slips attached to them telling the name of the donor and the person for whom the merit is dedicated. In this they differ from both the kũai sỏn and the tỏnỏ:n. Rather, in the former case, the information is written on the sẻn. In this ceremony, wỏts rather than individual clergy are invited and all monks and novices in the wỏts are expected to attend. If one is ill or cannot attend for any reason, he will nonetheless receive his share of sẻn and offerings. All sẻn are distributed, two parts for monks and one part for a novice. Remaining that cannot be divided are for wỏt, but generally speaking all offerings are distributed and little is left for the sponsoring wỏt.

In both ceremonies, some people make offerings directly to the abbot of the wỏt. According to the CKA, these people are either too lazy to take part in the distribution of the offerings or else they want to see their offerings go to the sponsoring wỏt.

Also, in the second type of ceremony, some people place their offerings in the various khỏn which are designated for specific things. Most wỏts have five such khỏn: khỏn phỏphỏt (ขัน พุทธบูชา), khỏn phỏrá tham (ขัน ทานสงฆ), khỏn thẻ:t (ขัน ทานห), khỏn phon (ขัน พน), and khỏn a:ca:n (ขัน อาราม). Some also have khỏn thỏ:t (ขัน ตม).

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[512] Some people also present their offerings (usually kūai sǎn) to monks (usually abbot of sponsoring wát) outside wát. This is done when the merit being made is dedicated to a person who ta:i hǒ:ŋ (တၢ်လၢၤ) or is phǐ:hǒ:ŋ (လၢၤ) - that is a person who died in some accident or suddenly and thus had not yet fully realized his Karma (သၢ်လၢၤ ဂၢၢ်သၢ်). The 'souls' (သၢ်လၢၤ) of such people cannot enter a wát and thus the trua:t ná:m must be done outside the wát so the tortured soul can receive the resulting merit.

The wə:n ta:n is the same at both ceremonies.

The origin of the ceremony has in one version at least, something to do with Na:nyaksani: (နာၤနီၤဆၢၤ) and 'first fruits'. Thai and Yuan traditions are different and CKA has promised to write out the anísǒng salà:k. [512]

September 19, 1968

(522) Ta:n ts:n Ceremony at Wát Chaiyálâ:p:

Today we received an invitation to attend a ta:n ts:n ceremony at Wát Chaiyálâ:p. The invitation, as translated, reads as follows:

Schedule of Events for the Merit-Making

Ceremony of Sàlà:kkàphàt (Ta:n Ts:n)

at Wát Chaiyálâ:p

* * *

The Wát Committee of Wát Chaiyálâ:p has scheduled a sàlà:kkàphàt (ta:n ts:n) at Wát Chaiyálâ:p on the 23rd of September, 2511, the second day of the waning of the moon in the first month (northern reckoning) as follows:

10:30 a.m. Presentation of food to 85 members of the Sangha.

11:30 a.m. Presentation of a sermon, offering of alms, formal gratitude chanted by clergy.

All the faithful are thus invited to join in this merit-making of gratitude according to the time and day mentioned.

[Signed] Chaiyálâ:p Wát Committee

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(523) The CKA says, incidentally, that such invitations are not usually issued for kĭn kŭai sàlà:k and that people just learn of the ceremony and go.

We won't be going to this ceremony as we are planning to go to Chiangmai on Sunday (and I on to Bangkok on Monday for two days). (523)

September 20, 1968

Pilgrimage Sites Recognized by Northern Thai:

Sometime ago I learned that the northern Thai recognize 12 wáts or reliquaries in the Southeast Asian area which are important pilgrimage sites. He didn't know the full list, but I learned that my assistant La:ɔ's mother might know them. She has given me the following partial list.

Each shrine is associated with a year of the animal cycle and a person is supposed to go on a pilgrimage to the shrine associated with the year in which he is born. Thus, in the following list, the shrines are identified by the year of the cycle.

Year of Cycle *	Shrine	Location **
1. chûat (쥐) 'mouse' or 'rat'	?	
2. châlú: (牛) 'ox'	Phráthá:t Lampa:ŋ (พระธาตุลำปาง)	Lampa:ŋ
3. khǎ:n (虎) 'tiger'	cò:lɛ: (จอแล)	In Chiang Mai pr. on road to Mē:tè:ŋ - Mē: Rim [CKA says in Phrê:]
4. thò' (兔) 'hare'	cè:hê:ŋ (ทุ่งหญ้า)	? [Nâ:n]
5. Mào:ŋ (龍) 'Dragon'	Phráthá:t phrásǐŋ (พระธาตุพระสิงห์)	Chiang Mai
6. Masəŋ (蛇) 'snake'	Phrácǎothalátpanya: sapphánu: phráphatthá cǎo (พระเจ้าตลิ่งน้ำวน้ำฟ้าพระ พระพุทธรเจ้า)	(Sawǎn - i.e., 'Heaven') [in Thai - tràtsànis]

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Year of Cycle *	Shrine	Location **
7. Mamiā (ม้า) 'horse'	ta'kô:ŋ (ม้าไถ)	? [Shwe Dagon in Rangoon, Burma.
8. Mame: (ม้า) 'ram'	Do:i Suthê:p (อยุ่)	Chiang Mai
9. wî:k (ม้า) 'Monkey'	Phráthâ:t phánǒm (พระเจ้าสุทนต์)	Nakhô:n Phanom (N.E. Thailand)
10. La:ka: (ไก่) 'chicken' or 'cock'	(พระเจ้าสุทนต์) Phrá thâ:t Hàríp̄hu:n chai	Lamphu:n
11. Co: (หมา) 'dog'	Phrá kè:t kē:ocula:mani: (พระบาทแก้วฟ้ามน)	(sawǎn-i.e. 'Heaven')
12. Ku:n (ช้าง) 'pig' [elephant]	Do:itun อยุ่	Chiangsǎ:n

* The informant has given the Thai (Siamese) names which are not the same as the Yuan. ** Additional notes by CKA.

According to the CKA, the Shwe Dagon in Rangoon should also be on the list, although he doesn't know in association with which year. One of the Mē: Ngē' manuscripts is a history of the Shwe Dagon Dagoda in Yuan. There is also another manuscript containing the formula for wâi thâ:t at Do:i Suthê:p and Hàríp̄ha:nchai.

วัดชัยลาภ

.....

คณบดีคณะศรัทธาวัดชัยลาภ จะได้นำบุญสดจากภักดิ์ (ตามแผน) ๓ ที่วัดชัยลาภ
ในวันที่ 23 กันยายน ๒๕๑๑ ตรงกับวันขึ้น ๒ ค่ำ เดือนเกียงเพนื่อ ตามกำหนดการดังนี้
เวลา ๑๐.๓๐ น. ถวายภัตตาหารเพลแด่พระภิกษุสงฆ์สามเษรจำนวน ๑๕ รูป
เวลา ๑๑.๓๐ น. แด่คงพระบรมมหาราชวัง ๑ ถัดที่ แล้วถวายเครื่องไทยทาน -
พระสงฆ์อนุโมทนา เป็นเสร็จพิธี.

จึงขอเรียนแจ้งศรัทธาสาธุชนไปร่วมทำบุญอนุโมทนา ตามวันเวลาดังกล่าวด้วย.

คณะศรัทธาวัดชัยลาภ.

September 27, 1968

Trip Away:

On Sunday the twenty-third, Jane, NAK, Phan and I drove to Chiang Mai. On Monday I went alone to Bangkok where I gave seminars on Monday, Tuesday and Wednesday to the Embassy, ARDA, and USOM regarding my work in the North. I returned to Chiang Mai on Thursday morning and we all returned to Mae Sariang on Friday afternoon.

September 28, 1968

Ceremony held by Monks for Ill Person;

In talking with the CKA today, he mentioned a ceremony called in Yuan sà:t kŭam (สูตกร้าว) (According to Nai Mē:t's dictionary, kŭam means 'to haunt'). This ceremony is held for a person who has been seriously ill for a long time and doesn't show signs of getting better.

Four monks are invited - also bring with them one alms bowl and one piece of monk's cloth (square in shape). The chanting takes place with the four monks standing and the afflicted sitting. The cloth is rested on the head of the ill person and each monk holds a corner while chanting. No khō:sĭn, rāpsĭn, etc., just chanting of a sutra. Once the chanting is finished, the monks are invited in the house and given alms.

Messianic/Millenarian Elements in Buddhism:

The CKA today showed me a fly sheet (mimeographed) which had been given to him by someone in town. The title of the sheet was "Buddhist Prophecy" (พระพุทธรูปทำนายทาย); its contents purport to be the translation into Thai of an inscription found in India and concern events of a catastrophic nature which are to happen in the period of 2500 years or so after Buddha's death. Only those who follow the dictates of this message will be spared.

This particular sheet was written in Thai, but the CKA says that he has seen others of a similar nature which have been written in Northern Thai. He could throw no light on the origin of this particular sheet.

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Biographical Information on the CKA:

The CKA's full name is Phrá' Khru: Anusá:n sà:tsànákiat (Tham Akkhápunyo:) [พระครูอนุสวณฺ์ศานนโกวิท (ธรรม อุดคชปุณฺ์โณ)]. He was born in Mae Sariang on September 16, 1932. He was first a novice and has been a monk since the age of 20. His father was originally from Lamphun and came here as a policeman and married a Mae Sariang girl. He has, I believe, two brothers (one a policeman and one in the army) and one sister. He studied some in a wát (not a main wát) in Chiang Mai, but never in Bangkok.

He previously held the rank/title/name of Phrá' Khru: Sāṅkhārāk Tham Akkhápunyo: (พระครูสังฆรักษ์ธรรมอุดคชปุณฺ์โณ) and was raised to his present status in September 1966. He became abbot of Wát Kittiwong in 1957 and CKA in 1963.

Mae Sariang

September 28, 1968

Millenarian Prophecy

The following is a flysheet that was circulated in Mae Sariang in September 1968. The source is unknown; it was given to me by the Cao Khana Amphoe. For other information see notebook entry for this date.

Translation

Buddhist Prophecy

The following was copied in 1941 from an inscription in the area of the Great Vihāra, in the Deer Park of India. It was translated by a group of Thai envoys who had gone to invite the relics of the Buddha and the Great Bodhi tree.

Sāthu The Lord Buddha has compassion for worldly creatures who since birth have known great hardships. ...

ดอกจอกคิลาจากรีกเขตนทวาทิร ในสวนมฤคทายวัน แห่งประเทศอินเดีเย โดยคณะ
ทูตไทยที่ไปอยู่เชิดพระบรมสารีริกขลุและพระศรีมหาโพธิ์ เมื่อ 2484 ตามคำแปลคังต่อไปนี้.-

สาธุ อรหันตสัมมาสัมพุทธเจ้าทรงพระเมตตาแก่อัศวโลก ซึ่งเกิดมาล้วนแต่ลำบาก
ยิ่งนัก ในคราวที่พระองค์ไกลถึงพระชนมายุย่างเข้าพระปรินิพพานตามกาลเวลา จึงตรัสแก่
พระอานนท์ผู้ศิษย์อันสนิทพากเพียรพยายามว่า กูรอานนท์ อัศวโลกทั้งหลายที่เกิดมาล้วนแต่
ลำบากทุกชาติทุกศาสนา ตามธรรมชาติที่หมุนเวียนของโลก โลกหมุนไปไกลความแตกทำลาย
จนถึงสมัยที่อาตมานิพพานไปแล้วไท้ 5,000 ปี เป็นที่สุด

เมื่อโลกไปไกลถึงจำนวนที่อาตมาทำนายไว้ (2,500 ปี) มนุษย์และสัตว์จะได้รับ
ภัยพิบัติสารพัดทิศเสียครั้งหนึ่ง ในระยะ 30 ปี สิ่งทีศาสนิกชนไม่เคยพบเคยเห็น ยัถษหิณทีถูก
สาปให้หลับก็กลับตื่นขึ้นมาอาดะว่าคยัณัก เมื่อไกลถึงศาสนาของอาตมาทีทวีภยัใหญ่ขึ้นทุกทีพา
ราศรี และมนุษย์นอกศาสนาก็จะรบราฆ่าฟันกันถึง เลือคนองแผนดินและแม่น้ำ แม้อในอากาศก็มี
อำนาจจรัยจากฟ้าทุกทิศทุกที ไฟจะลุกกลามเผาผลาญมนุษย์ไมชาคระยะ ต่างฝ่ายต่างพัวลาย
กันอย่างย่อยยับเหมือนยักนักระหายเลือด แผนดิน แม่น้ำ จะเหือคเป็นไฟ แล้วคายกันไปฝ่าย
สะครั้งจิงจะเลิกดา ต่างฝ่ายต่างหมคกำลังคยักันตามวิสัยของยักนัรายนอกศาสนา ซึ่งกำเนิด
มาจากสัตว์ป่าอุมัหิต ส่วนศาสนชนผู้ชวนชวายในทางบุญ เคินตามวัจนะของอาตมา ก็สามารก
จะระงับร้อน ไมร้อนแรง บานโคทีเคารพสลักระพระศรีมหาโพธิ์และกาสาวพัศร ก็จะได้รับ
วิบัติเบาบางลง แต่จะหนีธรรมชาติไมพ้น เริ่มแต่ศาสนาอาตมาล่วงมาไค้ 2484 ปีเป็นคันไป
ไฟจะลุกกลามมาทางทิศตะวันออก ไทไม้วัควาราม สมณชีพร่าหมคจะอคหยากยากเชือ คณบาน
จะเข้าป่า สัตว์ป่าจะเข้ากรุง เมืองหลวงจะร้อนเป็นไฟ ถูกไฟจะตกจากฟ้าเป็นเพลิงเผาผลาญ
เหือล็กกล้าจะหยานจากน้ำ มหาสมุทรจะชอกช้ำ สงครามจะทั่วทิศ ศีกจะคิคเมือง ทหารจะเป็น
เจ้า ชาวจะชวคแกลน ทัวแควนจะอคหยาก พลุหมากจะหมคเมือง ปราชญัเป็รื่องจะลันศุนย์
ราชตระกูล อัวมาคัย ราชฐรทุกคณพากันถืออำนาจเป็นธรรม ไมเคารพสลักรัธรรม โลกปรวน
แปร นิยมเชือถอยค้ำของคณโกง คณกลาวค้ำเทจ คณประจบบสอพลอยอมไค้รับการเชือถือใน
ท่ามกลางสังคณสันนิบาต ผู้คิมึคิลประพคิตรงประพคิตชอบไมมีเสียง (อธรรมพคจ้อแคัธรรม
เป็นไม) จะเกิดจลาจลวุ่นวาย ถูกจะพลค้จากแม่ แม่จะพลค้จากลูก โลกจะเป็นน้ำ ฝิชไมคจะ
เข้าเมือง พระเลือเมืองพระทรงเมืองจะเข้าไพร เทวคจะเรีบกแมลงชีเหือล็กโกฏหนึ่ง
คิเลือแสนหนึ่งมาปลอยใช้เป็นไฟผลาญ เมื่อศาสนาของอาตมาล่วงไค้ 2507 (ปีมะโรง)
เคยเป็ลียนจากสภาพเดิมเป็นคลาน ลวงไค้ 2508 (ปีมะเส็ง) คลึงจะพัง แผนดินถึนอธรรม
จะถลมเป็นทะเล ลวงไค้ 2512 (ปีระกา) เมืองมนุษย์จะมีค 7 วัน 7 คิน โลกคิงลงสู่
ความทายนะ

บุคคลใดเจริญด้วยเมตตา กรุณา ไม่เบียดเบียน ชัมเหง อิจฉา พยาบาท และ
ประทุษร้ายซึ่งกันและกัน ประพคิตคณอยู่ในศีลธรรม และปีคถือกาถาอาตมา จะพ้นคยัภัยพิบัติ
ไท้เจริญถาวรคังนี้.-

ไททองบนถาวรานาอยู่เป็นนิจ ไทจกอกกรใสกระคายหรือผ่าชาวปิคไว้หน้าบ้าน
หัวนอน หรือพันเคียรไว้ สารพัดภัยพินาศ สันติประสิทธิ คุกรอานนท์ อาคมาสงสาร
สัตว์โลกเป็นพื้นที่มีอายุชัยได้ไกลยุคถึงยุคสลาย

เมื่อศาสนาของอาคมาล่วงได้ 2513 ปี (ปัจจุ) พระจันทร์จะเริ่มแว้งแสงฉายส่อง
โลก ครั้นล่วงได้ 2515 ปี (ปัจจุ) นับพระระยะ 30 ปี พวกอธรรม คือคนที่ไม่ตั้งอยู่ในศีล
ในสัจย์ ไรซึ่งศีลธรรมนั้นจะหมดไปด้วยภัยพิบัติ เครื่องเบียดเบียนชีวิตในสมัยวิทยาศาสตร์จะ
หมดสิ้นไปเพราะมิอาจหาวิธีจะดับสูญไปจากโลก อธรรมแพ้ในที่สุค ครุฑจะบินกลับถิ่นสถาวร คน
ที่ตรงจะเข้ากรงบ่ารุงธรรม ธรรมจะชนะ พระจะอยู่คู่บ้านคูเมืองต่อไป การงานของมนุษย์
จะสำเร็จด้วยวิทยาศาสตร์ซึ่งไม่ต้อง เบียดเบียนพแรงผู้ใด ทุกคนจะสมมบูรณ์ด้วยศีลธรรม และชีวิต
ผาสุก พระมหากษัตริย์ธรรมมิกราชผู้เป็นพระโพธิสัตว์องค์หนึ่งจะเกิด ภายในอุปถัมภ์ของพระ
มหาเถระโพธิสัตว์ทั้งสององค์นั้น จะจัดการบำรุงศาสนาของอาคมาในระยะนี้เป็น "ยุคชาว
ศรีวิไล" พระมหาเถระโพธิสัตว์จะเกิดในสมัยของอาคมาล่วงแล้ว 2458 ปี เมื่อล่วงได้
2476 ปี พระมหากษัตริย์ธรรมมิกราชจะมาเกิด ทั้งสองพระองค์นั้นสถิตอยู่ ณ เมืองทิศตะวันตก
ออกของมณฑลประเทศ ระหว่างปัจจุกับปัจจุ เมื่อศักราช 2513 กับ 2514 ผู้มีบุญทั้งสอง
พระองค์นั้นจะเสด็จเข้ามาบำรุงศาสนาให้เที่ยงแท้ สมณชีพราหมณ์จะตามเสด็จมา 84,000
รูป คุกรอานนท์ อาคมาสงสารสัตว์ เวลานั้นพลโลกยังเหลืออยู่น้อยเต็มที่ คำทำนายของ
อาคมานี้ยังให้สัตว์ตั้งอยู่ในความไม่ประมาท ผู้ใคร่แล้วเชื่อหรือไม่เชื่อ ไม่บอกเล่ากันต่อ ๆ
ไป นับว่าเป็นกรรมแห่งสัตว์ต่างสิ้นสุดกันตามกาลเวลา ผู้ใดปรารถนาจะได้เห็นหรือทันผู้มีบุญ
ให้รักษาศีลห้าประการหนึ่ง ย่าเกรงบิคา มารดา รู้จักบุญคุณทานผู้มีพระคุณหนึ่ง ให้เจริญภาวนา
ในพรหมไตรสภาพหนึ่ง กาดว่าดังนี้.-

"พุทธิทุกขัง อนุจจิง อนัตตา นะโมสัพพะราชา ชาติโย ประระมิตา
อิติสัพพัญญู นะมาคะตา อิติโพธิ มะนุปัตตะโต อิติปิโส เตมะโม"

"รู้แล้วอย่าประมาท ไททองบนถาวรานาวิชาศีล"

กาดาสวณนัต มีลาจ มีความสุข ปลอกภัย ทุกประการ กันอันตรายใดทั้งหมด
"นิจจิง กาลัง ปิยัง โทนติ นิปัตไทยยัง มหาเตชย มหาตะปัง
พะเล เนเน เตเช ชะยาตุ ชะยะ มังคะลัง"

93 When the world approaches the number which I ~~know~~ [the Buddha] knew
~~prophesied~~ prophesied [~~2500 years~~] (2500 years) ~~both~~ both men
and animals will suffer [i.e. receive 50] all kinds of disasters; one half
[there will be]
(?) will be lost. In the period of ~~the~~ 30 years things will ~~become~~
~~be~~ adherent (adhesion) have never met or seen...

Q 3 cont. Original scanned version of typed notes until 250 page [31954] (Year of the

Dragon), it will have changed from its original character and become exhausted. ~~The rivers and banks shall~~ [In] 2508 [1965] (Year of the Snake), the shores and banks will collapse and the evil lands will be flooded and become seas. [In] 2512 [1967] (Year of the Cock) the world of man will be dark seven days and seven nights and the earth will fall to disaster.

Q 4 Men who are compassionate (120007) and merciful (17167), who are not ^{omnivorous} ~~omnivorous~~ (i.e. who ~~do not~~ not oppress - 1000 1000) ~~are~~, abusive, envious, ^{or} vengeful, ~~and~~ who do not inflict injury upon one another, who ~~do not~~ ~~act~~ act according to the dharma and who follow my words will ~~escape~~ escape ~~at~~ these disasters, ~~and~~ [let put me in the] say the (a me o-bah ya)

the following: -

" Hida jirādan mungatō anga silā galusā sāsasadi
hō da dhi ho ga ha ganē "

name unknown -

นอกจากศิลาจารึกเขมรหาวิหาร ในสวนมฤคทายวัน แห่งประเทศอินเดีย โดยคณะ
ทูตไทยที่ไปอยู่เขตพระบรมสารีริกธาตุและพระศรีมหาโพธิ์ เมื่อ 2484 ตามคำแปลดังต่อไปนี้.-

สาธุ อรหันตสัมมาสัมพุทธเจ้าทรงพระเมตตาแก่สัตว์โลก ซึ่งเกิดมาล้วนแต่ลำบาก
ยิ่งนัก ในคราวที่พระองค์ใกล้ถึงพระชนมายุย่างเข้าพระปรินิพพานตามกาลเวลา จึงตรัสแก่
พระอานนท์ผู้ศิษย์อันสนิทพากเพียรพยายามว่า กูรอรานนท์ สัตว์โลกทั้งหลายที่เกิดมาล้วนแต่
ลำบากทุกชาติทุกศาสนา ตามธรรมชาติที่หมุนเวียนของโลก โลกหมุนไปใกล้ความแตกทำลาย
จนถึงสมัยที่อาตมานิพพานไปแล้วได้ 5,000 ปี เป็นที่สุด

เมื่อโลกไปใกล้ถึงจำนวนที่อาตมาทำนายไว้ (2,500 ปี) มนุษย์และสัตว์จะได้รับ
ภัยพิบัติสารพัดทิศเสียครั้งหนึ่ง ในระยะ 30 ปี สิ่งทีศาสนิกชนไม่เคยพบเคยเห็น ยักษ์หินที่ถูก
สาปให้หลับก็กลับตื่นขึ้นมาอาละวาดยิ่งนัก เมื่อใกล้ถึงศาสนาของอาตมาที่ทวีภัยใหญ่ขึ้นทุกทีฟ้า
ราตรี และมนุษย์นอกศาสนาก็จะรบราฆ่าฟันกันถึง เลือดนองแผ่นดินและแม่น้ำ แม้อากาศก็มี
อำนาจภัยจากฟ้าทุกทิศานุทิศ ไฟจะลุกไหม้เผาผลาญมนุษย์ไม่ขาดระยะ ต่างฝ่ายต่างทำลาย
กันอย่างย่อยยับเหมือนยักษ์กระหายเลือด แผ่นดิน แม่น้ำ จะเดือดเป็นไฟ แล้วตายกันไปฝ่าย
ละครั้งจึงจะเลิกได้ ต่างฝ่ายต่างหมกดำดังควายกันตามวิถีของยักษ์ร้ายนอกศาสนา ซึ่งกำเนิด
มาจากสัตว์ป่าอัมหิต ส่วนศาสนชนผู้ชายชวายนางในทางบุญ เกิดตามวิญชะของอาตมา ก็สามารถ
จะรุ่งโรจน์ ไม่รุนแรง บ้านใดที่เคารพสักการะพระศรีมหาโพธิ์และกาสาวพัทธ ก็จะได้รับ
วิบัติเบาบางลง แต่จะหนีธรรมชาติไม่พ้น เริ่มแต่ศาสนาอาตมาล่วงมาได้ 2484 ปีเป็นต้นไป
ไฟจะลุกไหม้มาทางทิศตะวันออก ไหม้วักวาอาราม สมณชีพราหมณ์จะออกหยากยากเข็ญ คนบ้าน
จะเขาป่า สัตว์ป่าจะเข้กรุง เมืองหลวงจะร้อนเป็นไฟ ลูกไฟจะตกจากฟ้าเป็นเพลิงเผาผลาญ
เหล็กกล้าจะพยานจากน้ำ มหาสมุทรจะชอกช้ำ สงครามจะทั่วทิศ ศักจะคิดเมือง ทหารจะเป็น
เจ้า ชาวจะชอกแค้น ทิวแถวจะออกหยาก พลุหมากจะหมกเมือง ปรารถนุเบรื่องจะสิ้นศูนย์
ราชตระกูล อัวมาตย์ ราษฎรทุกคนพากันถืออำนาจเป็นธรรม ไม่เคารพสักการะธรรม โลกปรวน
แปร นิยมเชื่อถ้อยคำของคนโกง คนกล่าวคำเท็จ คนประจบสอพลอยอมไ้รับการเชื่อถือใน
ท่ามกลางสังคมสันนิบาต ผู้ที่มีศีลประพฤติตรงประพฤติชอบไม่มีเสียง (อธรรมพุกจอกแตรธรรม
เป็นใบ) จะเกิดจลาจลวุ่นวาย ลูกจะพลัดจากแม่ แม่จะพลัดจากลูก โลกจะเป็นน้ำ ผีโขมกจะ
เขาเมือง พระเสื้อเมืองพระทรงเมืองจะเข้าไพร เทวดาจะเรียกแมลงซีเหล็กโกฏิหนึ่ง
ผีเสื้อแสนหนึ่งมาปลอญใช้เป็นไฟเผาผลาญ เมื่อศาสนาของอาตมาล่วงได้ 2507 (ปีมะโรง)
เคยเปลี่ยนจากสภาพเดิมเป็นกลาน ล่วงได้ 2508 (ปีมะเส็ง) คลังจะพัง แผ่นดินดินอธรรม
จะถล่มเป็นทะเล ล่วงได้ 2512 (ปีระกา) เมืองมนุษย์จะมีก 7 วัน 7 คืน โลกถึงลงสู่
ความหายนะ

บุคคลใดเจริญด้วยเมตตา กรุณา ไม่เบียดเบียน ชุมเหง อิจฉา พยายาม และ
ประทุษร้ายซึ่งกันและกัน ประพฤติตนอยู่ในศีลธรรม และยึดถือกาตาอาตมา จะพ้นภัยพิบัติ
ให้เจริญก้าวหน้าดังนี้.-

ให้ทองบนภาวนาอยู่เป็นนิจ ให้จกอักขรใส่กระต่ายหรือผ้าขาวปิดไว้หน้าบ้าน
หัวนอน หรือพันเคียวไว้ สารพัดภัยพิบัติ สันติประสิทธิ คุ้มครองอานนท์ อาคมมาสงสาร
สัตว์โลกเป็นพื้นที่มีอายุช้ายได้ไกลยุคถึงยุคสลาย

เมื่อศาสนาของอาคมมาล่วงได้ 2513 ปี (ปีจอ) พระจันทร์จะเริ่มเร่งแสงฉายส่อง
โลก ครั้นล่วงได้ 2515 ปี (ปีชวด) นับพันระยะ 30 ปี พวกอธรรม คือคนที่ไม่ตั้งอยู่ในศีล
ในสัจย์ ไรซึ่งศีลธรรมนั้นจะหมดไปด้วยภัยพิบัติ เครื่องเบียดเบียนพิริววิทในสมัยวิทยาศาสตร์จะ
หมดสิ้นไปเพราะมีจิตวิจิตรจะดับสูญไปจากโลก อธรรมแท้ในที่สุด ครุฑจะบินกลับถิ่นสถาพร คน
ที่ตรงจะเขากบ่ารุงธรรม ธรรมจะชนะ พระจะอยู่กษัตริย์เมืองต่อไป การงานของมนุษย์
จะสำเร็จด้วยอริยศาสตร์ซึ่งไม่ต้อง เบียดเบียนข่มขู่ใคร ทุกคนจะสมบูรณ์ด้วยศีลธรรม และชีวิต
ผาสุก พระมหากษัตริย์ธรรมิกราชผู้เป็นพระโพธิสัตว์องค์หนึ่งจะเกิด ภายในอุปถัมภ์ของพระ
มหาเถระโพธิสัตว์ทั้งสององค์นั้น จะจัดการบำรุงศาสนาของอาคมมาในระยะนี้เป็น "ยุคชาว
ศรีวิไล" พระมหาเถระโพธิสัตว์จะเกิดในสมัยของอาคมมาล่วงแล้ว 2458 ปี เมื่อล่วงได้
2476 ปี พระมหากษัตริย์ธรรมิกราชจะมาเกิด ทั้งสองพระองค์นั้นสถิตอยู่ ณ เมืองทิศตะวันออก
ของมณฑลประเทศ ระหว่างปีจอกับปีกุน เมื่อศักราช 2513 กับ 2514 ผู้มีบุญทั้งสอง
พระองค์นั้นจะเสด็จเข้ามาบำรุงศาสนาให้เที่ยงแท้ สมณชีพราหมณ์จะตามเสด็จมา 84,000
รูป คุ้มครองอานนท์ อาคมมาสงสารสัตว์ เวลานั้นพลโลกยังเหลืออยู่น้อยเต็มที คำทำนายของ
อาคมมาผู้ยังให้สัตว์ตั้งอยู่ในความไม่ประมาท ผู้ใคร่แล้ว เชื่อหรือไม่เชื่อ ไม่มอกเลากันต่อ ๆ
ไป นับว่าเป็นกรรมแห่งสัตว์ต่างสิ้นสุดกันตามกาลเวลา ผู้ใดปราถนาจะให้เห็นหรือทันผู้มีบุญ
ให้รักษาศีลหาประการหนึ่ง ย้ำเกรงบิดามารดา รู้จักบุญคุณท่านผู้มีพระคุณหนึ่ง ให้เจริญภาวนา
ในพรหมไตรสภาพหนึ่ง กาดาวาดังนี้.-

"พุทฺธิทุกขัง อนุจจัง อนัตถา นะโมลัทธิพระราชา ชะคีโย ประระมิตา
อิตฺติลัทธิพญานาคะตา อิตฺติโพธิ มะนุปัตตะโต อิตฺติปิโส เตมะโม"

"รู้แล้วอย่าประมาท ให้ทองบนภาวนารักษาศีล"

กาดาสวคณต์ มีดวง มีความสุข ปลอดภัย ทุกประการ กันอันตรายได้ทั้งหมด

"นิจจัง กาลัง ปิยัง โทนคติ นิปัตโตยยัง มหาเทศัย มหาตะปัง
พะเล เนเน เตเช ชะยากุ ชะยะ มังคะลัง"

Mae Sariang

September 28, 1968

The following is a flysheet that was circulated in Mae Sariang in September 1968. The source is unknown; it was given to me by the Cao Khana Amphoe. For other information see notebook entry for this date.

Translation

Buddhist Prophecy

The following was copied in 1941 from an inscription in the area of the Great Vihāra, in the Deer Park of India. It was translated by a group of Thai envoys who had gone to invite the relics of the Buddha and the Great Bodhi tree.

Sāthu The Lord Buddha has compassion for worldly creatures who since birth have known great hardships. ...

93 When the world approaches the number which I ~~have~~ [the Buddha] have
prophesied [~~2500 years~~] (2500 years) ~~both~~ both men
and animals will suffer [i.e. receive sin] all kinds of disasters; one half
[then will be] will be lost. In the period of ~~the~~ 30 years things will ~~become~~
~~be~~ adherent (obstruction) have never met as seen...

¶ 3 cont. ... When my religion has existed until 2507 [1964] (Year of the Dragon), it will have changed from its original character and become exhausted. ~~The rivers and banks shall~~ [In] 2508 [1965] (Year of the Snake), the rivers and banks will collapse and the evil lands will be flooded and become seas. [In] 2512 [1967] (Year of the Cow) the world of man will be dark seven days and seven nights and the earth will fall to disaster.

¶ 4 Men who are compassionate (120007) and merciful (17167), who are not ^{oppressive} ~~oppressive~~ (i.e. who ~~do not~~ not oppress - 1000 1000) ~~are~~, abusive, envious, ^{or} vengeful, ~~and~~ who do not inflict injury upon one another, who ~~do not~~ ~~act~~ act according to the dharma and who follow my words will ~~escape~~ escape these disasters. ~~Let~~ [Let not men in this] pray # (on me - take up) the following: -

" Hida jīrādan mungatō anga sītā galusā sāsādi
hō da dhi ho ga hu ganē "

September 29, 1968

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Ta:n Ts:n at Wát Kittiwong:

Today Wát Kittiwong held a ta:n ts:n ceremony (last year the wát held a kín kúai sàlà:k ceremony). I arrived at the wát at a little after 10:00. The ceremony was to be held in the kùthí because, the CKA said, "women cannot enter the bò:t". However, the bò:t was set up to receive the invited clergy and they took their noon meal there.

Personnel:

As is the custom in ta:n ts:n ceremonies, individual clergy were invited, not all the clergy of each wát as is the case in kín kúai sàlà:k. Forty-two monks had been invited, plus novices from wát Kittiwong and the Karen novices from the che:di: at B. Pà:Mà:k (called in Northern Thai, pha thâ:t pà:mà:k).

A large group of Karen from B. Pà: Mâ:k and B. Mâ: Hã:n came to make joint offerings. They did not stay, however, for the ceremony but presented their offerings, and received the 'blessing' and left.

Group offerings were also made by a number of "Wat Young People's Associations" (ក្រុមយុវជនវត្ត). I identified the following - B. Húai Wô:k, B. Ná:m Dî:p, B. Co:m Cê:η.

The rest of the lay congregation was made up of individuals from Mae Sariang.

The Young Peoples' Association of Wát Kittiwong was in charge of preparing the meal for the clergy.

An a:ca:n (the regular a:ca:n of Wát Kittiwong) performed the actions incumbent on the role of lay leader.

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Offerings:

The offerings consisted predominantly of kūai sǎŋ, with a few tônŋə:n and at least one kūai nō:i. The group offerings were somewhat truncated versions of the tôn presented at kĭn Kūai sǎlâ:k ceremonies. At least as many of the kūai sǎŋ were given directly to resident clergy in Wát Kittiwong as were set aside to be included with the sǎlâ:k offerings. I heard one person estimate that some 120 kūai sǎŋ had been brought, about half of which were presented directly to the wát. All of the group offerings were given directly to the wát.

Those offerings which were set aside as sǎlâ:k, were given a number and a corresponding number was written on a piece of paper and placed in a bâ:t. Later each of the attending clergy would draw a number and thus receive the designated offering. The remaining ones would become offerings to the wát.

Most of the individual offerings had slips of paper attached designating the donor and the deceased for whom the merit was meant. However, not all were this way. I noted one slip which read simply:

"The faithful, Mrs. Bun pǎn, and her children

Offer [these goods] as alms."

[* ด้จธ นบฏนุ่ป้ น บบฏ นบฏ
นบฏ นบฏ]

All of the large group offerings had slips attached reading, in effect, "this [name of group] offers [these goods] as alms."

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Activities:

- 1) Prior to the beginning of the actual ceremony, those who didn't wish to include their offerings in the sàlâ:k group made their presentations to members of the Kittiwong clergy and received their blessings.
- 2) The clergy partook of their noon meal.
- 3) The ceremony proper
 - a) request and receipt of precepts
 - b) wə:n ta:n (offering) by a:ca:n
 - c) sermon (during which monks drew their numbers)
 - d) sùat mon and hâi phon.

I recorded the ceremony in full.

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