

Dynamic Routes of Auspicious Khao Lam: Boon Khao Bote Tradition of Buddhist Relatives Group of Phromlok Temple, Phrom Kiri District, Nakhon Si Thammarat Province

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Abstract--- *The research of Dynamic Routes of Auspicious Khao Lam: Boon Khao Bote Tradition of Buddhist Relatives Group of Phromlok Temple is Qualitative Research, which emphasizes field study in temple area and communities around Phromlok Temple. Its objective is to study the preparation process of the Boon Khao Bote Tradition of Buddhist Relatives Group of Phromlok Temple and study dynamic routes of the Boon Khao Bote Tradition of Buddhist Relatives Group of Phromlok Temple. Research results indicate that Boon Khao Bote Tradition of Buddhist Relatives Group of Phromlok Temple consisted of two main Buddhist Relatives Groups such as ceremonious group and Kho Lam producing group, and the implementation requires 2-3 days. There are dynamics both in the ceremony and Khao Lam production in compliance with social conditions, constituted from learning and systematic development based on faith and tenacity of the group's power.*

Keywords--- *Dynamic Routs, Khao Bote Tradition, Buddhist Relatives Group*

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Introduction

Dynamic routes are adjustments in compliance with social conditions, transportation, and rapid communications have become important parts of community changes. Therefore, living of the society is changed accordingly. However, a group of people still strictly adhere to Buddhist principles and are related to belief in temple tradition and Buddhist traditions and behave themselves in various festivals continuously. But forms of equipment and activity preparing system have been adjusted, monks and Buddhist groups still perform in compliance with tradition and learning and developing through Buddhist teaching as main guidelines in the adjustment of dynamic routes.

Boon Khao Bote Tradition is a local tradition of people in Phrom Kiri District (Phra Palad Bancha) regularly organized in the third month because most Phrom Kiri District areas in those days are farming areas and monks in big temples always travel to temples located in a remote area of communities. Monks have to travel on foot for several hours to reach destination temples and have lunch as Khao Lam (glutinous rice roasted in bamboo joints) as Khao Lam can be breakfast and lunch during traveling 1-2 days. Buddhist in Phromlok Community will make an appointment to associate at the temple before Makhabucha Day (full moon day of the third month) to make Khao Lam and offering to the monks before traveling in the next morning after the morning chant and walking from the chapel (Mr. Aroon Naktriphong). Khao Lam, which Buddhists have participated in making since Waning Gibbous of the third Month from 8.30 hrs. Until completion, which is approximately 21.30 hrs. Therefore, newly cooked Khao Lam will be offered to traveling monks as meals continuously until it has become Boon Khao Bote Tradition of Phromlok Community of Phrom Kiri District.

Buddhist Relatives Group of Phromlok Temple is the association of people in Phromlok Sub-district communities who are interested in Dhamma.

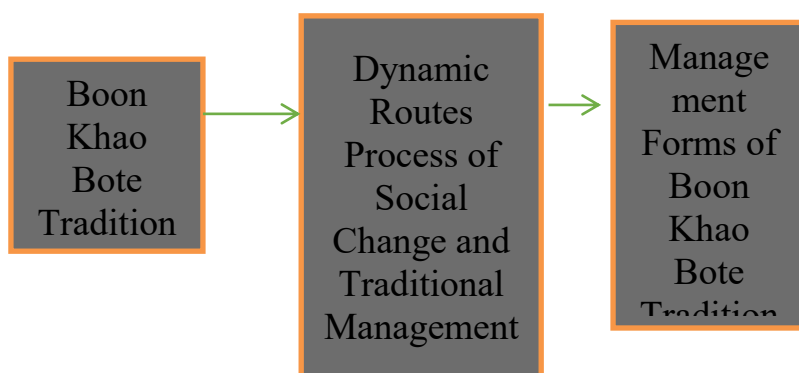
Participating in praying activity in every Buddhist Sabbath Day and Buddhist Holidays, Devout Dhamma Group has participated in the activity continuously since 2011. Apart from praying at the temple, this group participates as chief of all temple activities, both traditional activities and specific activities of the temple such as Walking and Jogging for Health every Saturday at 05.00 hrs., offering food to monks and praying at 6.30 hrs. And followed by Health Market Activity, which (organic non-chemical) vegetables, fruits, and processed food are merely community's products. Moreover, This Group will abide by the Sufficiency Economic in living strictly as these products can increase income and reduce expenses (Lertgrai, Kongkaeo, and Nillakan, 2017: Page 20-26). Therefore, the Buddhist Relatives Group plays a leading role in traditional activities and the Boon Khao Bote Activity of Phromlok Temple.

Studying dynamic routes of Boon Khao Bote Tradition, Buddhist Relatives Group of Phromlok Temple constitutes knowledge of adjustment and participated management in traditional activities, local identity and prototype of conservation and development of the local tradition.

Objectives of the Study:

1. To study the preparation process of Boon Khao Bote Tradition, Buddhist Relatives Group of Phromlok Temple.
2. To study dynamic routes of Boon Khao Bote Tradition, Buddhist Relatives Group of Phromlok Temple.

Conceptual Framework



Research Methodology

This research is Qualitative Research which emphasizes a field study in temple area and communities around Phromlok Temple related to the social process of people in communities in connection with Boon Khao Bote Tradition (Willie Tan, 2018 : P 35-36) regarding roles of the temple and Buddhist Relatives Group through Buddhist morality path in preparing Boon Khao Bote Tradition, collecting data and operational participation in activities in the temple area and communities by analysis, learning and conducting theoretical synthesis with the well-informed person, an expert in learning and development of management system, analysis, and synthesis of the social process occurred with the following process:

Studying related documents from the document, text, related research, articles in an academic journal to be used as guidelines of study planning, collecting data in the area through a questionnaire, observation method, in-depth interview and meeting of activity participants, discussion guideline, searching community research to understand the thinking and learning methods of people in the participated community (Symon and Cassell, 2012: P 281-282).

Field study regarding the process of succession and conservation of traditional activities, learning process and adjustment of temple role and people in communities, acceptance process of new concept and knowledge used in developing forms of activities, thinking effort, applied development of folk wisdom and modern management which is appropriate for the context of the social environment through both non-participative observation and participative observation in all direction periodically (Samakki & Lertgrai, 2014: page 58-66), informal conversation in the normal lifestyle of key informants and people in the community who are eyewitnesses of the phenomenon, Focus group interviews and Focus group discussions to obtain complete information in various dimensions. The researcher utilizes the main ideas and theory as the approach in research design.

Social context and roles of the temple and Buddhists of Phromlok Temple, Phromlok Sub-district, Phrom Kiri District, Nakhon Si Thammarat Province, data collection are conducted by observation of physical and social context, in-depth interview, focused group interview through Ex-post facto approach related to roles of the temple and community regarding Boon Khao Bote Tradition, utilization of supportive evidence in conversation such as photographs of preceded activities.

Preparation of the learning process by using Buddhist Principles to be adapted following the current lifestyle and preparation of Boon Khao Bote Activity. Conservation of local tradition based on solid faith is consistent with Buddhist relatives' groups and Buddhists' current conditions in Phromlok Temple.

In this stage, the researcher emphasizes mainly on workshop and learning by taking the obtained data to conduct theoretical analysis in term of participative action and assessment of activities obtained from roles of the temple through interview and analysis of performance results in learning processing, the conclusion of knowledge and dynamics of Boon Khao Bote Tradition and Auspicious Khao Lam by conducting Focus group interviews and Focus group discussions.

Data Inspection

The researcher has inspected data in terms of Triangulation by inspecting data from different sources at least three types of data sources, data investigation process, theory used as data collection guidelines, and data collecting method by Triangulation (Ann & Briggs 2012: P. 75-86). Data collection is conducted by comparing different data collecting methods, 360 Degree observation, individual interview, and group interview organizing Focus group Discussion and Focus Group Analysis to inspect data from different sources to obtain complete and actual data.

Selection of Key Informant

The researcher has searched Key Informant by using Theoretical Sampling from the functional structure, leader's roles, roles of Buddhist Group Committee and teamwork of Boon Khao Bote Tradition and social changing process, related persons, cultural academics who are related to temple's roles in driving changes of tradition and community way, member of Buddhist relatives who are learning persons in management, leader of organizing Buddhist activities.

Data Collecting Method

This research emphasizes in field data collection, observation, interview and conclusion of the workshop, development of forms and techniques in preparing Boon Khao Bote Tradition through observation and interview to collect empirical data both in term of participative and non-participative actions, conducting an in-depth interview with Key Informant and related persons to monks, Buddhist Relatives Group and people in the community who participate in activities, the conclusion of the group meeting, inspecting data in term of Triangulation and theoretical inspection.

Data Analysis

As this is qualitative data, the analysis will be made in various methods during conducting field research (Punch, 2014: P. 179-197), emphasizing the event occurred in each period and each stage with continuous and related effects. The theoretical term is used as an approach in the analysis of implementation results and taking results of the organized activity to conduct Action Learning Model until forms of dynamics are concluded as well as conducting Focus group Analysis by experts and cultural academics.

Research and Data Analysis Results

Process of preparing Boon Khao Bote Tradition, Buddhist Relatives Group of Phromlok Temple indicates that two groups of main Buddhist Relatives Group, such as ceremony group and Khao Lam producing group. Ceremony group will make an appointment and notifying schedule in advance. Public relations is made via Line Group and word of mouth to members of Buddhist Relatives and target group for preparation 1-day prior ceremonial day to prepare Si Sook Bamboo and Wan Bamboo, ripe coconuts, glutinous rice, beans, sugar, Salacca Leafs (used to make Khao Lam Cork), Rat Leafs is put in Khao Lam Chuck cylinder following the defined proportion. Preparation will be made at the temple from 8.30 hrs. by Khao Lam producing group.

Table 1: Implementation of Boon Khao Bote Ceremony of Phromlok Temple

Date, Time	Activity	Responsible Person	Location
Waxing Gibbous, 3rd Month, 8.30-21.00 Hrs. 08.40 Hrs. 09.00 Hrs.	Preparing equipment for making Khao Lam; Bamboo, glutinous rice, beans, sugar, fresh coconut, Salacca leaves, sago, Rat Leafs. Each year Khao Lam are cooked approximately 1,300 pieces	Khao Lam Producing Group	Temple court
	Cooking Auspicious Khao Lam Grated coconut, squeeze coconut milk Mixing glutinous rice, beans, and coconut Put Rat Leaf in the cylinder, followed by Glutinous rice (Khao Lam Chuck) Put glutinous into the cylinder, peel fresh coconut And put its meat in glutinous rice	Khao Lam Producing Group	Kitchen
	Burn, roast, steam Khao Lam	Khao Lam Producing Group	Temple Court
	Full Moon Day, 3rd month Offering breakfast to monks Chant to celebrate Auspicious Khao Lam Ceremony is finished	Ceremony Group	Canteen

Table 1 indicates the Schedule and Activities of Boon Khao Bote Tradition.

Buddhist Relatives Group and people in Phromlok Sub-district who abide by Buddhism will continuously participate in Boon Khao Bote Activity until it has become a tradition and uses Phromlok Temple as the center preparing the most auspicious activity. It is deemed as a Buddhist Activity of the temple and community regularly (Culture Impression), which constitutes peace of mind and faith in tradition (Boyd and Ellison, 2007: P 13). Buddhist Relatives Group is a group of persons who have been working with Phromlok Temple continuously since 2013, the participation in the temple's activities, most of its members will participate in thinking, doing, coordinating, evaluation and receiving benefits concurrently—learning thinking method and system administration and management continuously particularly for Boon Khao Bote Activity which is the tradition of a specific locality.

Dynamic Routes of Boon Khao Bote, Buddhist Relatives Group of Phromlok Temple

Dynamic Routes of Boon Khao Bote Ceremony, the ceremony starts from offering newly cooked Khao Lam to monks after monks have already had breakfast and prepare walking long distances for many hours. Khao Lam is

offered as meals during travel, and monks will bless and pray to celebrate the remained Khao Lam to become Auspicious Khao Lam and distributing to participants as Auspicious Khao Lam.

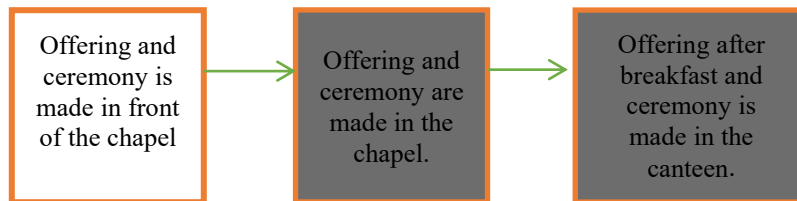


Chart: Dynamic Routes of Boon Khao Bote Ceremony

At an early age, the ceremony is made in front of the chapel, beginning with offering Khao Lam in front of the chapel to monks who will walk long distances as meals during travel. It is deemed as extreme merit and auspicious for life. Monks will bless and pray to celebrate Khao Lam to be Auspicious Khao Lam in front of the chapel. Later, Khao Lam will be offered to monks in the chapel during morning chant and praying Auspicious Khao Lam in the chapel. At present, Khao Lam will be offered during monks are having breakfast and then praying Auspicious Khao Lam.

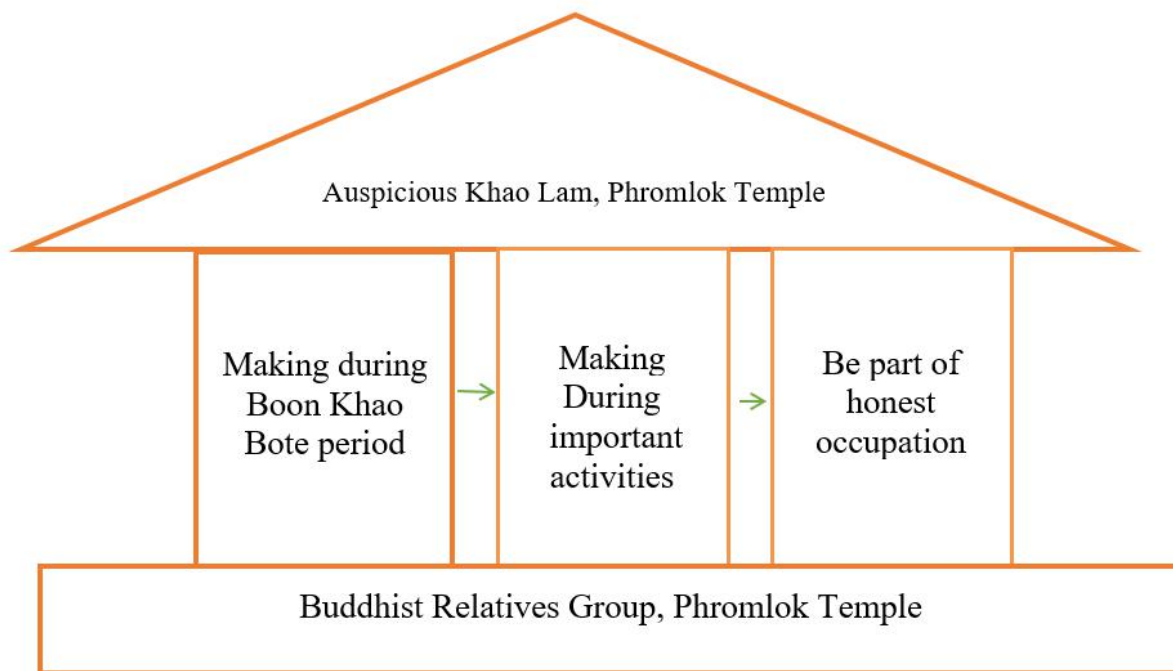
Dynamic forms of Auspicious Khao Lam, Auspicious Khao Lam is normally contained in Si Sook Bamboo, later Si Sook Bamboo is scant and rare. Therefore, both Si Sook Bamboo and Wan Bamboo are used to make Khao Lam in general by containing glutinous rice into the bamboo cylinder and then cooking by leaning the Khao Lam cylinder against the iron rail in line. There is the fire in the middle to heat both sides of Khao Lam cylinder. **Burned Khao Lam** is made by setting fire in the higher flame, which is called burning. Burning is cooked quickly, but glutinous rice will be unevenly cooked, and coconut milk in glutinous will be boiled, which constituted unevenly sweet and creamy. **Roasted Khao Lam**, which is cooked by charcoal merely with medium heat. It takes much time in cooking than burning. Roasting makes glutinous rice gradually and evenly cooked, and hot charcoal is normally used in roasting. Later, Khao Lam Prao (Khao Lam with fresh coconut meat) **Steamed and Baked Khao Lam** by containing glutinous rice into fresh coconut and cooking by steaming and baking (Janya Phakakrong).

There are three types of Auspicious Khao Lam, such as **Khao Lam Lao** or general Khao Lam, as the outer surface of Khao Lam bamboo cylinder is scraped until it is white and thin, which is easy to peel. **Khao Lam Chuck**, as Rat Leaf (it is used to wrap food in those days), is put into a bamboo cylinder before containing glutinous rice, and its stalk is poked through the cork of the Khao Lam cylinder. It is cooked by roasting, and its outer surface of the bamboo cylinder is not scraped either. You merely pull a stalk of Rat Leaf; glutinous rice will be removed from the bamboo cylinder easily, which is more convenient than the former peeling bamboo cylinder. The third type is **Khao Lam Prao** (Khao Lam contained in fresh coconut), cooked by steaming and baking.



The picture indicates three types of Khao Lam Dynamics.

Dynamic Routes of Auspicious Khao Lam evolves from traditional food into an honest occupation as the social context at an early age in which transportation is inconvenient. Monks have to walk and stay overnight; Khao Lam will be meals during traveling. Later transportation is convenient and quick, meals during traveling are not necessary any further; therefore, making Khao Lam is emphasized on carrying on the tradition. The period of Boon Khao Bote Tradition is the full moon day of the third month to make merit for an auspicious life; later, there are many Buddhists who participated in Buddhist ceremonies at the temple; Auspicious Khao Lam is required by people as meals and souvenirs. Therefore, Auspicious Khao Lam is made during important occasions and activities increasingly until Khao Lam has become the identity of the temple and community as there are purchase orders from government organizations and meeting organizers as snacks during the training or meeting and there is some purchase of tourists and people in communities as souvenirs for Buddhist Relatives Group which it has become part of an honest occupation.



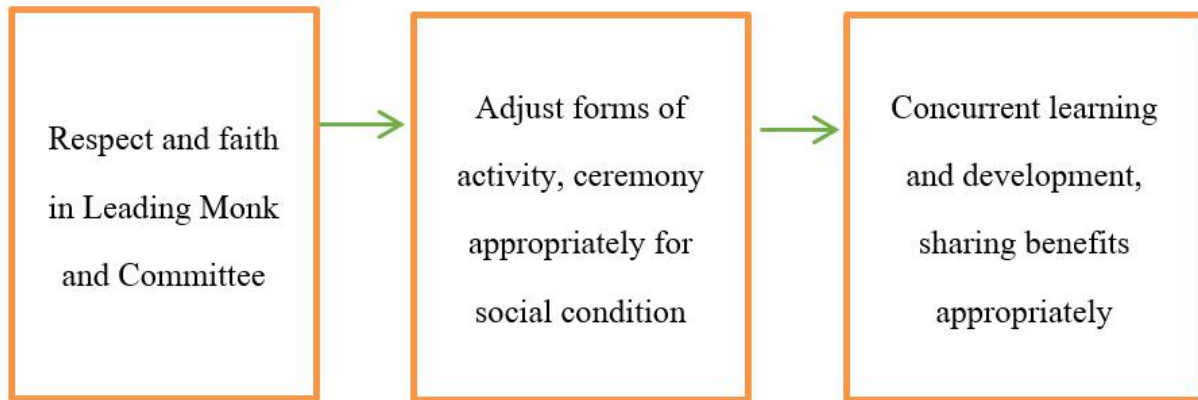
The picture indicates Dynamic Routes of Auspicious Khao Lam, Buddhist Relatives Group, Phromlok Temple

Buddhist Relatives Group has tenacity due to their Dhamma mindfulness and merit power in participation in activities that constituted members' good physical and mental health in participation in activities with a faithful mind. There is still an opportunity to create the temple and group's income, and the earned income will be shared fairly by Group Committee as well as being important activities to attract more people in communities, tourists, merit makers, believers in Buddhism to participate in the temple's activities and Buddhist tradition.

Conclusion and Discussion

The process of organizing conventional tradition is affected by social conditions; therefore, the dynamics of organizing tradition are important parts for the organizer team and key persons to learn and develop appropriately. Monks and Leader of Buddhist Relatives Group have learned problems that constituted developing idea and learning management of traditional activities from older generations, experienced persons, learning connected relations between factors, and new knowledge, leading to dynamic development being consistent to social condition.

Belief, respect, and faith in Buddhism and Leaders (Phra Palad Bancha and teamwork), the temple has become a mental center. Power of belief and faith is another important factor constituted initiatives (Sudawan Meeboa, 2018: Page 73-88) to adapt traditional forms of development, supporting mental development, creating ethics and morality and stability of community cultures (Punya Lertgrai, Maitri Chandra and Wichian Thaicharoen, 2018: Page 104-166). The unity of association constitutes confidence and trust among government organizations and external organizations supporting Auspicious Khao Lam and traditional activities increasingly.



The picture indicates the Dynamic Development Process of Boon Khao Bote Tradition.

Dynamic Routes of Auspicious Khao Lam: Boon Khao Bote is the result of utilizing learning process, faithful management, local wisdom, learning problems, and studying development approach continuously which assist in adaptation consistently to social condition, creating additional occupation, creating learning potential (Interiya, 2018: Page 1-7) through continuous analysis, learning, trying, trail development.

Suggestions

1. Buddhist organization, government, and private organizations should support local activities, enhance learning and development in terms of the policy, publish form of development appropriately for social condition, and support budget and learning towards other well-prepared temples and communities continuously.
2. Community organizations and external organizations should take a group of persons and communities that participate in local traditional activities and learn the usage of local tradition and Buddhist morality to develop as a prototype applied to further create social ethics.

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