

Thesis title : The analytical Study of the Influence of
the Belief in Phee Pob Associated with
Buddhist Rituals : A Case Study of
Donyanang Village, Kalasin Province

Researcher : Police Sub-Lieutenant Kodchakorn Potila

Degree : Master of Arts (Buddhist Studies)

Thesis Supervisory Committee
: Phramaha Suthit Abhakaro (Oboun), Pali VII, B.A., M.Sc.
(Community Development), Ph.D. (Buddhist Studies)
: Dr. Kritsana Raksachom, Abhidhamma Study, Pali IX, B.A.
(English), B.A. (Thai Language), M.A. (Buddhist Studies),
Ph.D. (Buddhist Studies)

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ABSTRACT

The objectives of this study are threefold. First, to study the concept and the belief in the ghosts appearing in the Buddhist Scriptures. Second, to study the belief in the ghosts in the contemporary view. Third, to analytical study the influence of the belief in Phee Pob toward the Buddhist religious ceremonies in Donyanang Village, Kalasin Province.

Form the study of the Buddhist Scriptures, it is found that in Buddhism, there is no refusal of the ghost, for example, when there was three dangers in Bai Sali City, one of them was from the ghosts. At that time, the Buddha ordered Ven. Ananda to learn Ratana Suttā and to chant Paritta, then all ghosts fled away. The Buddha, thereafter, allowed the monks to chant briefly the Patimokkha, when there were ๑๐ dangers occurring to the monk, with one of the dangers was the disturbance created by the ghosts. The Buddha taught the people to make merits to the ghosts as appearing in Ratana Suttā, Mettayya Suttā, Pabbajitta-Abhinnaha Suttā, Dhammapada, Trai Phū mi are namely (๑) Kāma-bhava: the Sense-Sphere (๒) Rūpa-bhava: the Form-Sphere; Fine-material Sphere (๓) Arūpa-bhava: the Formless Sphere; Immaterial Sphere and other Suttā.

In Buddhism, The Buddha Taught the people to belief in Saddā: faith; belief; confidence, namely : (๑) Kamma-saddhā: belief in kamma; confidence in inccor dance with the law of action (๒) Vipāka-saddhā: belief in the consequences of actions (๓) Kamassakata - saddhā: belief in the individual ownership of action

(๔) Tathāgatabodhi-saddhā : confidence in the Enlightenment of the Buddha.

The North-Eastern people applied the existing incidents to the belief in the Ghosts as the Heed-Sip-Song Custom which means the merit-making for ๑๖ months for those who wish to be rich and to be born in the heaven and attain Nibbāna in the future.

Regarding the belief in the ghost in the contemporary age in Thai Societies, the results of the study found that there are of various kinds, for example, the belief in ancestors, Rukkha Devata, phae Pob, Preta, Nang-Nak-Phra-Khanong and other ghosts. The mentioned ghosts are both good and bad. In addition to the said statement, The Thai people still show their respects to the ghosts. This fact causes the people not to do bad things and to control the people indirectly.

The performing of the Heed-Sip-Song by the people in Donyanang Village, Kalasin Province is the ceremony of performing the merits such as Songkran Day work which is the work for paying respect to the ancestors by making merits and dedicating them to the ancestors. In addition to the mentioned merits, there is still a merit work called “Puñña Samha” at the hall in a village. In this ceremony, the invited monks will perform the ceremony of exorcize evil spirits all the bad thing to go out of the village.

The people’s beliefs in Phae-Pob and other ghosts are in the following ceremonies:-

๑. The ceremony of having a house-warming in which the house owner must invite the monks to perform the ceremony in the same way as the constructing of the Uposatha Hall, by inviting the monks to come to stay in the house for chanting the mantras in the morning and in the evening to create the Blessing to the owner of the house. This way is regarded as the way of driving away the ghosts from the house.

๒. The ceremony of driving away the bad things. This ceremony is the one to cause the sick one to be free from sickness. It is the way of driving away the ghosts such as Phae-Pob and other ghosts.

๓. The ceremony morale ceremony is the ceremony recall the morale to be at the body when one is sick for a long time. The relatives belief that the Phae-Pob and other Phaes arrested the moral.

The belief in Phae-Pob to the ceremony of Sieng Khong in the North-Eastern Region and in Donyanang Village, Kalasin Province is the search for the lost or the stolen and for the person who is Phae-Pob. There are three methods of Sieng Khong Ceremony, namely:-

၁. Sieng Khong Khacam (Ancestor Ghosts)

၂. Sieng Khong Devada

၃. Sieng Khong Vijja-Agama

In the performance of the ceremony to protect Donyanang Village, Phra Gru Pasuta Dhamma-Sundra performed the ceremony of being possessed and the ceremony of consecration of Dosakantha Wood, and the holding person to drive for hold Phee-Pob.

The belief in Phee-Pob and other ghosts is in relation with the Buddhist ceremonies which are:-

၁. The ceremony of making Bhan-yakkha Suttā Chanting

၂. The ceremony of making Buddha-Mantra-Water

၃. The Paritta Chanting

The ceremony of the Brahmins scriptures are of ၃ kinds, especially in the sixth scripture, there is the order to the ghost to hurt the enemy. The seventh one is the chanting of things to drive away the ghosts and prevent the ghosts from coming to hurt other people.