

Liaison : Wisdom on Social Conflict Management of Lanna

Mr. Phairin Na Wanna

Deputy Director of Lamphun Buddhist College
Mahachulalongkornrajavidyalaya University, Thailand

Abstract

Human being respects or adheres to something that is the spiritual anchor for feeling warmth, safety and stability in life. There might be reason enough to accept or not, and when it was accepted some the matter then it will be shown whether physical or mental. That regards may call the belief, it is nature that rises to all human beings. Buddhism is called “faith,” he said. When conducting every day for reiteration the confidence. Later, there is the idea to create a symbol for substituting spiritual anchor, then, there was created for various things.

The article on “Liaison: Wisdom on social conflict management of Lanna. “ Trying to present their role of liaison that performs as a mediator between the monks and villager in the religious observance ceremony and this is medium in social conflict management of Lanna. To take flexible performance by specifying the rules, appoint layman who used for ordination to be “liaison or grandfather teacher” (a northern language called. Grandfather teacher or teacher). Who never have been the ordination they will not pay respect to be the liaison or grandfather instructors in Lanna society.

Therefore, Liaison or grandfather was seen by local villager that monopoly power. In fact, wisdom on social conflict management of Lanna. Because that liaison used to be ordained in Buddhism, they have a better understanding of the Buddha Dharma and to be paid respect in the society. Because of their status or position is significant, there is important since the modern era and applied about the qualification, the roles in line with the changing social, but that still does not change namely; the moral of liaison.

Keyword: Liaison, Wisdom, Conflict, Lanna

Introduction

Human being respects or adheres to something to that is the spiritual anchor for feeling warmth, safety and stability in life. There might be reason enough to accept or not, and when it was accepted some the matter then it will be shown whether physical or mental. That regards may call the belief.

Faith is the natural occurrence with all men, it is a pair of unbelief. In Buddhism can call “Satdha” that means the faith, when was conducted or performance every day, it is reiterated to believe that passivity and It’s hard to take withdrawn. Later, The idea is to create an alternative to the more reliable the self. Thus creating concrete things, so there are two reasons.

1. The fight was occurring from the idea that it is abstract.
2. The belief was creating a symbol that is concrete.

Pinyo Jittatham wrote about the faith that “fear and ignorance cause faith and a part of religion in ancient human society or primitive society. However, even day scientific progress, but human behavior is still an expression of faith in daily life¹”.

Beliefs of each local Lanna Thailand has the difference basis of the knowledge that has been continually from ancestors. Lanna Kingdom was a prosperous kingdom of the religion and culture in the past. At present, The Lanna kingdom has eight provinces that located in the northern part of Thailand, including Chiang Mai, Chiang Rai, Lamphun, Lampang, Phrae, Nan, Phayao and Mae Hong Son. Lanna kingdom has the prosperity of culture that has the different social and cultural according to the topography and the community who live in each area. In administration, economy, society and culture the main point is respect and faith to Buddhism that shows the properties of noble mind.

In addition, Lanna society also accepts and respect the traditional doctrine that believes in spirits, ghosts, superstitions and Brahmanism, until there is an acceptable respect Buddhism as guidelines in a way of life both the world microscopy and organic microscopy. To perform most of the religious rites is the blending between Buddhism and Brahmanism.²

¹

² ² Royal Academy, The Royal Institute of 2542, (Bangkok: Book signing with Nikkei Linehan, 2546), page 1093 .

¹ Pinyo Jittatham, faith, (Songkhla : Garland Publishing, 2522), page 2 .

Religious belief of the Lanna people is the same way with the general people of Thailand, that is, the Karmic law, including the virtue of the merit that is the matter of Buddhism directly and believe in superstition throughout any holy things according to the ideology of Brahmin, Lanna people are a unique tribal culture ,belief and tradition that different from other regions of Thailand³.

These beliefs are a part of the mankind culture that has the role to preach ideas, became the regulations for using conduction and The persons in the society are peaceful. That assimilation with the life of a human being is a long time. Especially, The man in ancient times was also inferior in science and live with nature and environment. They had faith that the everything which had happened in this world, it was born from the power of the spirits and angels and all holy things. When there is a natural phenomena such as rain, thunder, lightning, earthquake etc. and so it can not find a reason to lecture and answered questions about the phenomen, so that's about the power of the sacred things that is above the laws of nature.

Lanna or Thai Lanna is an ethnic group that still has the faith and does not differ from humans in the past. That reflects on the supernatural and the ancestors in order to respond the needs of the soul. Before Buddhism will spread in this area.

This opinion accords with Sommai Premchit said the original of Lanna was believed in the spirits and the angels, in the same way, general people in Thailand. When Buddhism came to Lanna country, Thai Lanna people used not to leave original belief, but joining with belief to Hell, Heaven and the law of nature⁴.

That said, before Thai people will accept to Buddhism there are the analogous beliefs that is respected the ghost. The ghost that they respected it there are many types such as Elves who created the world, including ancestral spirits and other spirits much more⁵

Thai Lanna belief system said above Chatthip Natsupha and

³ Manee Payomyong , The traditional twelve months of Thai Lanna, Volume 1 , (London : a . Estate Printing 2529) .Pages 2-4 .

⁵ Manee Payomyong , The traditional twelve months of Thai Lanna, Volume 1, Pages 8-12 .

⁶ Sommai Premchit, The faith in destiny of the Buddhist people come from, : Religious heritage in Chiang Mai: Part 2 Teaching Principle, (Chiang Mai : Nopburi Printing, 2540), Pages 31

Pornwilai Lertwicha showed that the similar opinion the basis of Lanna belief community is the respected ghost. Buddhism got in later and did not destroy original belief, but adding concept of morality that is the merit, sin, action(Kamma) and passed way(Nirvana) together with the concept that is the sciences and mixed with the original concept. From the reason and these social phenomenon were relayed the world microscopy and organic microscopy, including cultural resolution that there is the worth to social Lanna.

Current concepts of belief in the supernatural, ghosts, spirits and traditional beliefs, including the belief in the religion it makes Thai Lanna society and Thai society has changed the procedure microscopy reasonably by expressing the belief through rites and social activities, including the creation form of the representative is the media center between the Buddhist monks and lay people to ceremonial assembly. Religious rite, belief is the media center for managing social conflicts in order to have flexibility to practice. There was setting the regulations who became only a monkhood to be “Liaison or Poo Archan (Northen)”. In the media center between the Buddhist monk and ritual leader concerned with rite and managing social conflicts by who became the monkhood and accepted to be liaison or teacher in social Lanna.

So, liaison or teacher this is the term for the northen. Most of local outsiders think that is the monopoly power, because who have appointed or selected they have to become ordination. Actually, this is wisdom of the management of social conflicts in Lanna, because the liaison was ordained in Buddhism. They should understand to Buddhadhamma, there are the moral identity and accepted from social. Because of their status or position is significant, important since the modern Era and is adaptable application on the property, roles in line with the changing social context, but that still does not change the moral identity of the liaison. In order to get the facts about this story. First, we should know the meaning of the liaison.

The meaning of the word “Liaison” with “deacon”

The word “liaison” is a statement that most people seldom heard and rarely used, but often heard the word “deacon” over and think this word is used to refer to older. Who led the worship, the invite and the Buddhist rite in the temple that mistaken for long time

“Liaison” is a compound word derived from Pali, two words are “Magga” (translated as way) + “Dayaka” (translated as giver or teller), including the means who gives the way or who tells the merit, the way to heavens.

The “Liaison” is a compound word derived from the Pali language, two words are “Magga” (translated as way) + “Dayaka” (translated as leader), including the means who lead the way, that is, who leads to merit, advices to merit way and points merit way.

In the 2542 ‘s Dictionary defines the word “ liaison” means managing the charity . Who explained the merit of charity and announcement to people those who do merit at temple. But there was not tell the meaning of “ deacon “ or “Maggadayaka”. so if they will call who coordinates between the temple and vilager in various activities of the temple or who is the leader of merit ceremony at temple such as the request for percepts, requthest for praying (Phraparitta), offered the present as well as arrangements other ordinances. Including the intermediary of the conflict management happened in the community. The word “liaison” or “Magganayaka” is called the correct word, the eight Lanna provinces of thenorthern called “Pochan” means Po Archan, “Pu Archan” or “Pu Chan” thereafter, that became “Pu Chan” etc.

This is often referred to as distortion that means who gives the way who tells the merit way, heaven way. Most people use the term “Maggadayaka” or “Liaison”. That may be made confusion from “Tayaka – Tayika” means who offers the four necessities of a Buddhist monk and a novice.

History of liaison or grandteacher

Almost every society have often divided classes and each class will have different roles. In the society of Lanna, common people are different from the Buddhist monk or the priest. They will not interfer or intrude to the Buddhist monk by the reason of belief we believed that the Budddhist monk is the representative of the Buddha. When we have made merit and religious ceremony through the Buddhist monk, it will make us to get merit and heaven after death. All human being want to free the suffering only together, whether this life or next life. In Buddhism, the Buddhist monks are representative of the religious in teaching and advicing. For intermediary, there are practice to the common people and the Buddhist monk. In the northern region is called “Pu Archan” or “Grand Teacher” but the central region is called “Magganayaka” or “Liaison”. “Pu Archan” or “Magganayaka” of Lanna will not only do the religious ceremony but also who has the role to unity connection of the community who have trusted in managing conflict that also occured in conjunction with local community leaders and the local region.

“Grand Teacher” this word is called in Lanna, the full word is “grand teachere (Pu Chan) or (Pu Archan)”. If the age was not much, some place will call “Po Chan” means “Grand Teacher”.

Pu Archan or Grand teacher, most used to ordain and ex-monk if they leave the Buddhist monkhood, Lanna people often call that “Nanh.” Which stands for the word “khananh”, there are both Pi Nanh, Po Nanh, Lung Nanh and Ui Nanh by calling that age of person. This is called because traditional and ancient Langka. Those who ordained that must be in middle raft of river was called Udakukkhepasima. When became lay people they called “Khananh” later in the short called “Nanh” means who has knowledge and sounds good, villager will select to be “Pu Chan” or “Liaison”. Formerly this called “Biddhacan” at the temples, that cannot select “Nanh” they will select “Noi”. Noi means who leaves the Buddhist novicehood that is not still Buddhist monk. This is called “Noi” because educational less or a little knowledge. Noi who is a teacher or liaison (Pu Chan) there is at least, rarely popular. In addition, Noi can do it or Nanh cannot do it, they will take Noi to become liaison (Pu Chan). Because of this reason, Lanna says “Noi is not good to become teacher, Nanh is not good to becom folk song” because it does not appropriate both. if they took Noi to become the teachere, afraid that the offering word is incorrect, because ordained shortly, Study less and there is no experience. If they took Nanh to become folk song, afraid that will not the honor that used to be the Buddhist monk and come to folk song, there are joking, pornographic unsuitability, you are prohibited. but there are special grandteachers or Pu Chan namely; the Buddhist monk who has knowledge, sound good, often invited to be teacher but not often. Especially, that is the impotant event or honor event, general event is liaison or Nanh that selected to perform. Professor NaN or grandfather that has been selected, do.

In the past, Lanna had the rule of King system or governor. There is the appointment of teacher (Pu Archan) to be a official, having rank is Thoa (dame) or Phraya appear the title conferred by the king such as Thoapiromarak, Phrayapanyaphittachan, Phrayaphibanpo ramatwohan, Phrayawohanphutthamat perform rite’s duty, request for praying angel city, request for Sue Muang, Arakchenmuang there is the name known “Thoapiromarak” “Thoapitakchenmuang” or who are the intellectual, the wisdom, the consultant of rite and having duty is a teacher on the occasion of merit. Then there is the title conferred by the king that Phrayapanyaphittachan, Phrayawohanphuekthamat etc.

Thai cultural encyclopedia of the northen mentions to liaison who want to be liaison that have to be “Nanh” or who leaves the Buddhist monkhood. According to say “Noi is not good to become teacher, Nanh is not good to becom folk song” namely; who leaves the Buddhist novicehood that should not be the liaison, but who leaves the Buddhist monkhood that should not be folk singer.

The villagers will be making merit on Religious day at temple, liaison who takes to respect the Buddhist monk, request for percepts,

request for sermon and Vedan or offer th present to the Buddhist monk. To prepare ceremony inside the house or outside the temple, liaison will do the same duty it can be said that liaison is mediator for coordinating or understanding between the villager, the Buddhist monk and religious ceremony.

The abbot of some temple is not expert about the ritual. They will assign liaison to perform. In the past, the villager will respect and obey the liaison as the Buddhist monk. In addition, liaison got the present like the Buddhist monk in various ritual. Some local villager will collect the paddy for offering the liaison because liaison must have the time to devoted time to activities substantially by without difficult to do the farm, said that where temple? if the abbot and liason don't harmonious, the temple is often deteriorates.

Liaison may be called "Arjan Wat" or "Pujan Wat" etc. but Thai Lue calls who do this ceremony "Tangkhaio" and call the woman who do this ceremony "Maetang"

In addition, Thai culture encyclopedia of the northern volume 14 mentions to Nanh who is liaison "Lanna society who ordained like the scholar that is produced from educational temple system and regarded higher than lay people who used not to ordain. Who is ordained through moral training, ethics in Buddhism and secular educations

Most of Nanh leaves the Buddhist monkhood, often invited to be a Pujan Wat (Pu Arjan). Especially, the temple used to ordain or stay in the Buddhist temple during the rainy season. Ajan Wat position often select Nanh who has knowledge, abilitu about religious ceremony, the Buddhist ceremony and other beliefs. He is any Ajan Wat, liaison will practice until dead and the temple may be selected new liaison to representative. There are agreement of faith group and approval of the abbot. To get this position has traditional of receiving Khantang or Khantang Ajan.

Conservative popularity of Lanna is selecting Nanh (Who leaves the Buddhist monkhood) or liaison who prepares the Buddhist ceremony, inherit from the past to the present. This conservative, any temple wants liaison who used to ordain or Nanh there is not around the community. They often invite liaison from other temple in some time of specific rituals or there is a Noi (who used to be ordained novice, he is the Buddhist monk. In order to study the custom of the temple, then leaves the Buddhist monkhood for being Layman or Nanh at least 2-3 years as Khruasriwichai said that who would like to be liaison then must be ordained , studied at least 4 year or Four Corners of yellow robe.

Values and social expectations of man through ordination or Nanh, Lanna society said, showed to separate duty of Noi or Nanh as well.

The word “Nanh” is called general term, but may be called “Khananh” to increase the feeling that there is the honour, or the pride. In cases of who used to be ordained and there is the descent ruler and has performed of senior teacher to prepare religious ceremony. This is called “Chaomahakhananh” rather than calling the teacher or Nanh only⁶.

The property of the liaison, or Pu Ajan

The property of the liaison, Phokhru Singgha Wansai wrote about the qualifications of liaison as follows

1. Liaison should be “Nanh” (Lanna language) or “Tit” (Central language) that is, who used to be the Buddhist monkhood, unstand the discipline and the mind of the Buddhist monk, they can perform together with the Buddhist monk. Who used not to be ordained if would like to be ordained for long time at least 7 – 15 days or 3 months in order to be “Nanh” or “Tit”. On occasionally, when has important ceremony and don't have appropriated Wendana (liaison” who takes request for offering, then may be invited the Buddhist monk who can take request for offering or Wendana in this ceremony.

2. The appropriate of Wendana or liaison should be observed the five precepts that is not to drink alcohol. Because who performs this ceremony, have to do good model to the follower. Another issue is the merit, the virtue to be liaison as well.

3. There is the regulation and custom both ancient and present. It is still the main of rituals, to observe the ceremony supporting that there is doubt, have to ask the knowledgeable people in order to bring the application in ceremony to our village later. In addition to the liaison can be advicer of the villager, even the selecting auspicious day etc.

4. Liaison should be modested manner, respect the Buddhist monk and novice, good behaving along time and place, have to know the status and action that should do or not, authoritarian get in controlling or interfering about the activity of temple.

5. Who is between the Buddhist monk and the villager, something the Buddhist monk cannot speak with the villager, liaison is representative of speaking. Something the villager disbelieves that may not speak with the Buddhist monk directly, that will be the duty of liaison and speak instead of the villager. So that, there is the main unity.

6. Who has the propriety of request for offering (Wedana) namely; know the time and the place that should be request for offering short or long, should have the intelligence for considering or ask the needs of the elder buddhist monk who is the principal of Buddhist ceremony.

7. There are not endure, relentless, egotism because the liaison is representative of Dhamma, reduce greed (Lobha), angry (Dosa) and delusion (Moha). There is the principle of reason and result if there is the ceremony such as the funeral even though the host does not indicate, liaison should be done the duty and don't take offence when the host invited the liaison from tother place.

8. Who always seek for knowledge, like to listen and ask that is valuable in order to self development.

For Phrakhru Adun Silakit, Wat Thatkham, Ecclesiastical Commune-Chief of Haiya talked about liaison propert, in addition of Phrokhru Singgha Wansai must have the property as follows.

1. he should have appropriate seniority and /or is the senior.
2. There are actually the knowledge, the skill of that matter.
3. A person who should be repected of, majority people in that organization or community.
4. A person who has the generosity, to give someone a warm reception, Coordinate and maintain the common interest.
5. A person who has sacrificed both physical, mental and money there is an appropriation and reasonability in activities.
6. At present society it is the learning society,. A religious leader must explain the reason of that ceremony to be understood all parties and there is high education it will be promoted and supported the advancement as well as it is accepted from common people.

In the book “ grandparents ghost, the Buddhist monk, graveyard and undertaker” (Social Chinag Mai City, Volume 7) . It can be concluded the property of liaison or Pu Ajan the following.

1. Who used to ordain when used not to ordain those cannot be liaison because there is not knowledge about religious ceremony and without believability from the villager.
2. There is a good behaviour, how to behave it must be good and accepted such as does not drink alcohol, drugs, misconduct that is

observed the five precepts. Including other behaviours such as there is generous, blame, calm and sampling to other villages etc.

3. Who can be the leader, expression namely; that can take religious ceremony and leader of villager ceremony.

4. There is the agility, sage said that must have nimbleness property, so, that cannot be liaison.

5. Personal time have to devote time and stay at temple. This matter is important, liaison must be resident at temple in order to villager want to connect to go to prepare religious ceremony at home and have to ready to ceremony. If there is busy at home and go out for making living that cannot perform this ceremony. Thus, liaison must be resident at temple in order to get job of villager.

Liaison work is the work that has to devote private time for public benefit and inherit culture, tradition of Lanna people. who think that any personnel has appropriation to be liaison, should support and promote for performance in order to provide personnel this ceremony more and more.

The ceremony and liaison or Pu Ajan

The ceremony means action one or other that is the model or customs to religious performance. The meaning of ceremony will take practice or action that there is the belief, the faith that is basis to faith, especially, belief in religious, doctrine.

The ceremony and liaison is not separate each other like a pair of thing, because the ceremony is important to the faith into practice, and practice as above it is the beauty of worth in life way of Lanna. The ceremony is both science and art, because the ceremony are the stories, histories and life way of Lanna. The ceremony is the center of unity, family, communication, beautiful art and culture. That still support benefit both the physical and the mental. The Buddhist ceremony, liaison is the leader because he trusts from the abbot and the villager as through becoming the Buddhist monkhood there are knowledge about religious ceremonies, understanding profound ceremony and introduction correctly. If it is the big religious ceremony or the main religious ceremony there is request for offering (Vedana) as well.

Vendana or request for offering is to describe or explain for any offering like that have to sermon before offering. Liaison will perform, the offering or Vendana will perform in the big or main ceremony. There are many people to join the offering, the objective of offering or Vedana like mention to the Buddhist monk that is the chief of ceremony. The

content will explain about background of the offering such as offering religious place that established together then mention the building background according to liaison properly. This offering or Vedana may be composed by oneself. The content may have difference according to offering opportunity such as explain about background of Khaosalak, New Year, Mahajataka, dead person and yellowrobe for rainy season etc. liaison who is mentioned or explain that have to knowledge, read composition and written offering word because he used to be ordained.

Vendana or request for offering is to mention who is the ceremony area for knowing background until the end of mention word. It is mentioned to give that work for benefit of Buddhism work at the same time, the blessing to participant in boundary. After that the Buddhist monk says congratulation.

Vendana of any liaison has difference each other according to ability and the character of working as well as pointview. Someone may use the style and the ancient expression, someone may put contemporary story.

Pu Ajan – Liaison (The similarity but difference)

all society have divided the classes, especially, the society that believes in the religion from the land of India, because India has the evidence, the conflict about social classes that is appear. the country that has been divided administration into classes, each class will have the different role.

Common people are the different class with the Buddhist monk or ordainer that cannot interfere the duty each other. For that reason, We believe that the Buddhist monk is a disciple of the Buddha, representing the religion. If we had made merit, prepared the religious ceremony with the Buddhist monk it make us to get merit so much and go to heaven. When we died, all men want to be free from the suffering. Whether this life or the next life that is believed that the Buddhist monk can help us.

Middleman that do duty between common people and The Buddhist monk, the Northern called “Pu Ajan” or “Pu Jan” the central region called “Liaison”, that is the channel of connecting or making understanding between Pu Ajan of the northern, liaison of the central region, in the fact, there are properly difference in performance. Because acceptance who will be Pu Ajan of the north that must be Nanh namely; who used to be ordained at least many years. There are many knowledge both religious ceremony, we should respect to be Pu Ajan or Ajan Wat. Who used to be ordained the novice, the northern called “Noi” not take to be Ajan Wat or Pu Ajan because there is a little

knowledge and should not respect this duty. In the part of central region likes to take who used to be ordained as well that is "Tit", who leaves the Buddhist monkhood but it is not often like the northern because liaison of central region just takes to respect the Buddha image, chanting, request for precepts, request for offering and others. But the outstanding is connector to conflict management because this property is a specific identity of liaison.

To get the envelope and object is different between the northern region and the central region. In the past, the northern region who will be Pu Ajan along each temple that must be the temple then not time to make aliving. The villagers would bring rice, dried food for Pu Ajan by doing farm oneself. The northern region Pu Ajan is very important and must ask for help from him as if Pu Ajan cannot make aliving like others or uncomfortable. By this reason, there is to give the envelope and object to Pu Ajan when there are the ceremony or religious activity every time, on the other side, offer for the Buddhist monk. At the present, Pu Ajan of the northern does not stay at temple as in the past, but giving envelop and object is still performance. The liaison of the Central region does not give the envelop or object and the villager knows and does not prepare the envelop or object to liaison. This show that liaison of the central region does not important to society less than Pu Ajan of the northern.

The important difference between Pu Ajan of the northern and liaison of the central region. First, Pu Ajan have to do other duties that is not the Buddhist monk duty namely; Khuenthaothangsi ceremony, exorcising ceremony etc. these ceremonies are the belief of villager since the past, that is a good there are not wicked things or trouble to community such as exorcising the villager will ask for Pu Ajan to prepare ceremony namely; Satuang (deliver food for ghost), removed bad luck from body out. Most of ceremony will perform when they have sickness. After that ties holy thread at wrist and perform eradicating luck by opening the palm of the hands and take holy thread sweep out of body along with magic ceremony that is the end of ceremony then there is compensation, it's up to compensate. Therefore, the income of Pu Ajan compensated from the host, money for living expenses, one part compensated from villager's ceremony. So, who is Pu Ajan must have public mind then those who is accepted from Lanna society greatly.

The Pu Ajan's duty of the northern on the other hand is funeral arrangement. Pu Ajan must arrange about funeral both religious ceremony, rite, host introducing, coffin arrangement, invite the Buddhist monk for sermon, chanting and the cremation schedule "Siasop" the central region called "Plongsop" or "Chapanakitsop" this duty of the central region is "undertaker" or "Sapparer" by taking dead boy from hospital to home, put in coffin until perform ceremony at temple and cemetery. Early morning he must pick up the bone ceremony, give the host and then the end

of ceremony. After ceremony the host has much compensation. “Sapparar” or “Undertaker” is inherited from father to children that is a occupation. But “Pu Ajan” does not inherit from ancestor, get from who used to be ordained and leaves the Buddhist monkhood called “Nanh” as if “Pu Ajan” of the northern have to do many duties. Liaison of the central region who does exorcising ceremony and undertaker.

The role and duty of liaison or Pu Ajan can be summarized and divided as follows.

1. The role of supporting the Buddhist monk: Liaison or Pu Ajan is middleman to suggest people and the donors to cook some food, consumer goods, medicine and others that should offer for monk. Furthermore, there is still participate to be the co-host and suggest donors in building permanent structure at temple.

2. The role of persuade people to listen to sermon : generally in this role, liaison or Pu Ajan often persuade to close people such as the family, friend, relative and the villager to listen to sermon. This is fostered of moral principle and Dhamma principle to arise in community people.

3. The role of the supporting Buddhist monk to the propagation of Buddhism: the liaison or Pu Ajan will be speaker about Dhamma principle to the people and teach about religious ceremony to the interesting people. At present, there are expanding propagation of Dhamma by participation in the Dhamma teaching of radio As well as moral training to youth and criminal in prison.

4. The role of the protecting Buddhism: this is a mediator between the house and the temple by explaining Buddhism problem for understanding and receiving news information correctly.

5. The role of religious ceremony: this role is the leader of people to respect the Buddha image, chanting, request for percepts on important day of religious and religious ceremony that is both auspicious and misfortune.

6. The role of medium conflict management in the community: the liaison or Pu has participate in the conflict management of the dimension of Buddhism. This is based to rely on and Dhamma principle that does not create the conflict between the personnel and the social, by using various methods in the management both proactive and reactive. That is focused on the participation of the person that involved to examine of the conflict. Because the properties of the liaison or Pu Ajan is a good acceptance and perform mediation of the conflict, while who is troublemaker of the conflict must be known internal passion and the society.

7. The general role: In addition to the role mentioned above. There are also other social roles as well as representing the people about the mines for managing the wate, the consumption together with the community. The liaison who connect with the temple and the home in developing the community, the village, the schools and help victim etc. It is observed that, the liaison or Pu Ajan must have private character such as speaking local language, respected speaking, good manner, humble, compassion, ethics and repected in Triple Gem that is Buddhism.

Liaison or Pu Ajan wisdom to manage conflicts

From the role of Pu Ajan who was appointed as mediator between the temple and the home of the activities that is still the ceremony leader, religious ceremony acvity. Both the temple and the home performed the role of Pu Ajan then there are the duties more than liaison of the central region, there is the honor position, social value in Lanna. These can be seen in the past, there is appointed Pu Ajan to be government officer, the position is Thao or Phraya appeared such as Thao Phiromarak, Phrayapayapitthachan, Phrayaphibanparamatwohan and Phrayawohanphuekmat by being responsibility of ceremony namely; request for praying city Deva, request for worshiping Suemuang, consultant of ceremony and important making merit. So that, this is the position is the background from king namely; Pimpisan King who si the Bihar supreme commander of Buddha era.

Who become Pu Ajan that must be “Nanh” or who leaves the Buddhist monkhood there are knowledge, good behavior and sweet sound. The villager who will be selected Pu Ajan. The former is called “Phitthachan” stay at the temple. If that cannot select Nanh then they will select “Noi”. Noi means who leaves the novicehood, doesn’t become the Buddhist monk that leave the novice first. Lanna is called Noi because there is a little knowledge. Noi who is Pu Ajan found that not popular, in addition to Noi who has the knowledge and understanding duty then take to be Pu Ajan or have to be the Buddhist monk first. When cannot ordain for long time at least 7 – 15 days or 3 months in order to be Nanh. Because of this reason, it is popular traditions, Lanna said “Noi is not good for being teacher, Nanh is not good for being singer”.

In the past, most of liaisons leave the Buddhist monk they often invited to be Pu Ajan (Ajan Wat). Especially, the temple used to be the Buddhist monk or during Buddhist Lent. Pu Ajan or Ajan Wat position selected from knowledge, ability in religious ceremony and various believes. Those who is elder, Nanh performed any temple they have to do until leave this world then the temple will select the new person or Pu Ajan for representative.

Lanna Tradition of the selecting Nanh is liaison to take care the Buddhist activity, the ceremony leader of the Buddhist ceremony and inherit the past to the present. This tradition is wisdom of making sage, knowledgeable people there are a good behavior to be Pu Ajan, not hindrance others to be Pu Ajan. Because who used to be ordained when leaves the Buddhist monkhood that knows the regulation and the Buddhist monk. Pu Ajan can behave properly like the Buddhist monk. There is morality, ethic, good manner, know time and place and no ego. Besides, Pu Ajan must find knowledge for developing oneself and prepare to social change that is developing under consuming materialism.

The selecting “Nanh”, who is a medium of coordination to the Buddhist monk and religious ceremony we called “Liaison” or “Pu Ajan” that is wisdom in managing social conflict of Lanna.

References

- Charthip Nat Supa ,Pornwivai Lertwicha. Culture of Village Thailand . Bangkok Chulalongkorn University Book Center , 2541 .
- Bampen Rawin. Buddhism in Lanna Thailand : Part 2 the doctrines . Chiang Mai : Nopburi Printing , 2540 .
- Royal Academic. The Royal Institute Dictionary 2542. Bangkok: Nammi Books Publication, 2546 .
- Phrakhru Adunsilakit. The Original Tradition. Chian Mai : Doa Computer Graphics, 2541 .Phradhammakittiwong (Thongdi Surapong) Pali Grade nine . Dictionary to study Buddhist temple set : Khamwat . Wat Rajaorasaram . BANGKOK: 2548 .
- Phramah Supachai Sutthiyano. Vendana ; The Noble Culture of Lanna. Lamphun : Nuttapon Printing , 2545 .
- Pinyo Jittham . Faith . Songkhla : Monkon Publishing, 2522 .
- Manee Payomyong . Twelve Months Tradition of Lanna, Volume 1. Chiang Mai : S.Sap Printing , 2529 .
- Somma Premjit . Belief in Merit and Sin of Buddhists come from : Religious Heritage in Chiang Mai : the two doctrines . Chiang Mai : Nopburi Printing , 2540 .
- Northern Thailand Cultural Encyclopedia , Volume 8. Siam Press Management Co. , Ltd. , 2542 .
- Northern Thailand Cultural Encyclopedia , Volume 14. Siam Press

Management Co. , Ltd. , 2542 .

Northern Thailand Cultural Encyclopedia , Volume 12. Siam Press Management Co. , Ltd. , 2542 .

Northern Thailand Cultural Encyclopedia , Volume 3. Siam Press Management Co. , Ltd. , 2542 .

Singha Wansai. The Tradition Rule of Vendana. Chiang Mai : Faculty of Humanities Textbooks Project Chiang Mai University , 2523 .