

Individuals Worthy Of Constructing Stupas For Reverence In Buddhist Scriptures

Phramaha Jongyut Kittiyutto (Sandos)¹, Phrakhrū Pariyattiphattanabundit^{2*}

^{1,2*} Faculty of Buddhism, Mahachulalongkornrajavidyalaya University, Khon Kaen Campus, Thailand

⁽¹⁾ banchob12061964@gmail.com, ⁽²⁾ mit.wan@mcu.ac.th

Citation: Phramaha Jongyut Kittiyutto (Sandos) Phrakhrū Pariyatti phattanabundit et al. (2024) Individuals Worthy Of Constructing Stupas For Reverence In Buddhist Scriptures *Educational Administration: Theory and Practice*, 30(6), 304 -311
Doi: 10.53555/kuey.v30i6.5191

ARTICLE INFO

ABSTRACT

Stupas in Buddhist scriptures are constructed to house revered objects for worship. They serve as reminders to cultivate mindfulness and other moral virtues. Examples include the relics of the Buddha, the relics of the Buddha's followers, or the bones of respected individuals deserving of having a stupa built for reverence in Buddhist scriptures. Stupas are created to house objects of worship, such as the bones of revered individuals, etc. "Thad-Chedi" refers to structures containing the sacred relics of the Buddha, great kings, and emperors. "Boripokkachedi" refers to places related to Buddhist sites or places where the Buddha once stayed, such as birthplaces, enlightenment sites, and places of passing away. "Dhammachedi" consists of mantras comprising the Four Noble Truths or Buddhist scriptures such as the Tripitaka. "Uthesikachedi" are things created to be dedicated to the Buddha, but it is not specified how these things should be created, as the chedi has broad and diverse meanings, as mentioned. Stupas represent structures above burial grounds or are constructed to house relics. Hence, stupas serve as substitutes for traditional Chedis.

Keywords: Individuals Worthy of Constructing Stupas, Reverence, That-Chedi, Boriphokhachedi, Dhammachedi, Dhammachedi, Uthesikachedi.

I. INTRODUCTION

The act of venerating symbols representing the sublime presence of the Buddha inspires devotion and reverence within the Thai Buddhist community. Whether it be a Buddha image, Bodhi tree, or stupa, there is a profound sense of respect, especially for the Supreme Relic Stupa, considered the highest sacred object. Those who have the privilege of witnessing it experience immense joy, as it signifies an encounter with the Buddha in person. Subsequently, they participate in rituals to pay homage, seeking personal blessings and extending compassion to others through the presentation of offerings to the Buddha's compassionate presence.

Before the Buddha's parinibbana or passing away, Ven. Ananda inquired about the proper conduct of the Buddha's disciples concerning the Buddha's physical body. The Buddha advised that all should strive to extinguish their own suffering and defilements. Kings and lay followers alike should engage in meritorious deeds, including the construction of stupas to enshrine the Buddha's relics, following the ancient traditions as they had done for great emperors. However, as the time approached for the Buddha's parinibbana, he spoke about Individuals Worthy of Constructing Stupas for Reverence. They are: 1) Arahattasummasambuddha, the Fully Self-Enlightened Buddha (the one who attains enlightenment and establishes the Buddhist religion, compassionately guiding sentient beings to liberation and leading them to become enlightened beings), 2) the Fully Self-Enlightened Buddha, 3) the disciples of the Buddha, and 4) the great emperor [D. [Thai] X102/153]. [1] After the Buddha's passing, the ruler of Kusinara organized the cremation and respectfully divided the relics among different regions for celebrations and the construction of

stupas [D. [Thai] X/236-239/177-179]. [2] Therefore, the term "relic" refers to the sacred relics of the four aforementioned types of individuals and the stupas or other constructions created to house these relics.

Construction in Buddhism that is worthy of reverence and worship is established either to enshrine the Supreme Relic of the Buddha or to serve as a place of remembrance for the Buddha. From the writings of His Royal Highness Prince Damrong Rajanubhab, there are 4 types of stupas present in Buddhism, which include:

- 1) ThadChedi: Refers to structures constructed to house the Supreme Relic of the Buddha.
- 2) Boripokkachedi : Signifies significant locations associated with the Buddha, such as pilgrimage sites.
- 3) DhammaChedi : Represents all the teachings of the Buddha like the Tripitaka.
- 4) Uthesika Chedi : Indicates constructions made to dedicate and pay homage to the Buddha, such as Buddha images. (His Royal Highness Prince Damrong Rajanubhab: 2514; 4)

The ideology related to individuals worthy of constructing stupas for reverence has deeply rooted itself in the hearts of Buddhists, starting from the establishment of the Buddhist community and extending through the reign of King Asoka the Great, who ruled over the Indian subcontinent with brilliance during that era. Witnessing the decline of Buddhism in the regions under his control due to a large influx of people joining the monastic order, leading to confusion and division within the Sangha, he ordered the convening of a Council to examine the correctness of the teachings and Buddhist discipline. The primary aim was to protect the purity of the Dharma and eliminate any deviations.

In response to this situation, King Asoka commissioned the convening of the Third Council to scrutinize the authenticity of Buddhist monastic discipline. This council, presided over by the venerable Moggaliputtatissa Thera, took measures to preserve the integrity of the Dharma by preventing distortions and deviations. After the successful completion of the council, King Asoka dispatched missionaries to propagate Buddhism globally, sending them in nine different directions. Furthermore, he personally supervised the distribution of the relics of the Buddha to these missionaries, instructing them to enshrine the sacred relics in the territories they traveled to for spreading the teachings (Sommai Premjit and colleagues: 2524; 8). Among those nine directions, there is a record specifying that Samantapasatika, the Vinaya commentary, and the Maha Vibhanga wannana 'The missionaries journeyed to the land of Suvarnabhumi with the leaders being the venerables Sona and Uttara' (Vin, [thai] I/88). There is evidence suggesting that the land of Suvarnabhumi is the current southern region of Myanmar, extending continuously to the central part of Thailand. This is evident as there are numerous ancient archaeological sites in this region, with many significant ones, including the sacred stupa at Phra Pathom Chedi. It is believed to be a stupa enshrining the relics of the Buddha, as its form and artistic features resemble stupas from the era of King Asoka the Great (Sammathi Premjit and colleagues: 2524; 8). [5]

The concept of worshiping stupas started from the sermon of the Buddha related the veneration of individuals worthy of constructing stupas, the one who should have the stupa built to be worshiped. The Buddha expressed the benefits for creating stupas and the act of venerating the Great Relic Stupa, stating, the people, to a great extent, cultivate their minds by believing that these are the stupas of the Lord Buddha himself, the fully self-enlightened one, the Arahant Disciples, and the great emperors. They dedicate their minds with faith, believing that, after death, they will be reborn in the heavenly realms. [D. [Thai] 1]. [6]

Later, As Buddhism flourished and spread globally, the idea of worshiping stupas permeated various regions. While maintaining the original concept, it underwent some adaptations by merging with existing beliefs in regions where Buddhism was introduced or by incorporating additional elements for various benefits in order to instill greater faith in Buddhism and to serve as a guiding principle for ethical conduct, people engage in activities aimed at attracting others to participate in making merits and sustaining the development of Buddhism. Additionally, this is done to create a focal point of communal compassion in the local community. From these principles, it is evident who the individuals are that should construct stupas for veneration, emphasizing the sanctity of stupas as places of reverence, due to their role as repositories of the Great Relic Stupa and relics of the Arahant. From this very event, during the time when the Buddha was still alive and residing, there was a moment when Sariputta Thera, the chief disciple of the Buddha, was cremated. The Buddha instructed the construction of a stupa to enshrine a portion of the relics at the Chetawan Gate in the city of Sawadthee. Another stupa was built to enshrine the remaining relics in Nalanda, his birthplace.

The tradition of the Buddhist people has inherited the aforementioned practice, considering it as a permission from the Buddha to continue the legacy of constructing stupas in the Buddhist religion. The concept and practice of building stupas to enshrine the Great Relic Stupa and relics of individuals deserving reverence in Thai land have been evident since the Sukhothai period. There is evidence recorded in historical inscriptions, one of which states, "...excavating various relics, performing rituals for the relics for six months,

and then burying them in the center of the city of Sri Satchanalai to construct a stupa..." (Fine Arts Department, Sukhothai Inscriptions: 1983; 19). [7]

During the Ayutthaya period, clear evidence reflecting this concept was discovered, as seen in the construction of a principal stupa at Wat Phra Sri Sanphet. Documentary evidence indicates that in the year 2035 (B.E.), a significant stupa was constructed to enshrine the the Royal Ashes of Borommatrailokkanat and his son (Luang Prasert Aksonnit: 1972; 452). [8]

The act of enshrining the Royal Relics of a monarch not only aligns with the longstanding concept dating back to the time of the Buddha but also correlates with the belief that a monarch is akin to a divine being and, in a sense, embodies the qualities of the Buddha or is a Bodhisattva destined to attain Buddhahood in the future. Nevertheless, it is observed that within the same temple, numerous stupas are consecrated in succession. His Royal Highness Prince Damrong Rajanubhab made assumptions regarding the tradition of constructing stupas to enshrine the relics of other individuals, stating, it likely began to be constructed during the Sukhothai period or perhaps even earlier, and the tradition continued vigorously, especially during the Ayutthaya era. This is particularly noticeable at Wat Phra Si Sanphet, located within the Grand Palace in Ayutthaya. Stupas of all sizes, nearly countless in number, were built, each serving the purpose of enshrining the royal ashes of lords from various royal dynasties. Even the individual stupas constructed in accordance with temple traditions were intended for the same purpose. (His Royal Highness Prince Damrong Rajanubhab: 2514; 196). [9] The passage suggests a shift in mindset concerning the construction of stupas to enshrine relics. Initially, these structures were designated for the relics of the Buddha, the fully self-enlightened one, the arahatta disciples, and great emperors. However, over time, stupas evolved to encompass the ashes of anyone, including ordinary individuals like lords of noble lineage. Despite this evolution, there is still a lack of concrete evidence supporting the enshrinement of ashes from ordinary individuals in stupas. Such practices seem to be primarily found in the legendary accounts of Buddhist scriptures, narrating the cremation of ordinary individuals and the subsequent burial of their ashes at temples. During the early Rattanakosin era, the conceptual framework and approach to constructing stupas for relic enshrinement remained faithful to the original plan, albeit with modifications to reduce their size. For instance, the golden stupa containing relics of the Buddha and the cremated remains of King Rama the First in the Chakri Dynasty was located within the main chapel of Wat Mahathat. In the reign of King Rama the Third, stupas were erected to house relics associated with various lineages, encompassing both the royal family and the nobility (Sakchai Saisin: 2013; 49). [10] The concept and attitude towards constructing stupas to enshrine relics of individuals likely originated during the time of the Buddha and gained popularity as Buddhism spread to different lands over time. Subsequently, there has been a transformation from the original purpose, which was to enshrine relics of four types of individuals – the Buddha, the fully self-enlightened one, the arahatta disciples, and great emperors – to a broader categorization of eight types. Stupas were erected not only to house the relics of revered figures like the Buddha and great emperors but also for individuals of noble lineage, lords, and common people, descending in hierarchical order over various periods (His Royal Prince Damrong Rachanuphap: 2471; 21). [11]

Due to this reason, the writer is interested in studying individuals who should be honored with stupas according to the teachings of Buddhist scriptures. These stupas are created to enshrine the ashes of respected individuals, including those who possess goodness and virtue, such as the Buddha himself, the Dhamma, monks, rulers, parents, and teachers for the purpose of reverence, continuous worship, and devotion—a tradition that has continued to the present day.

II. THE STUPAS IN BUDDHIST SCRIPTURES

The stupas in Buddhist scriptures and chedis are related to the extent that it can be said that both the stupas and chedis are mutually dependent. However, the stupa is primarily intended for the construction of a monument to house the ashes or bones of a revered individual. As for the chedi, its meaning is much broader, encompassing almost anything that the public holds in reverence, often referred to as a chedi, such as a wanachedi, Aramachedi, and Rukhachedi (M. (Pali) I/48/124). [12] There are many references to chedis in the Buddhist scriptures, both related and unrelated to the Buddha. This serves to demonstrate that chedis existed before the time of the Buddha. Anything that people venerate and pay homage to, whether possessing wisdom or not, is considered a pagoda. For instance, when Channa cut down a tree revered by the townspeople, the Buddha inquired about the truth by asking, "Channa, did you cut down the tree, which is the Rukhachedi, revered by villagers, townsmen, city dwellers, country folk, and people of the region or not?" (Vin. [Thai] VII/305/402). [13] Originally, the stupa was not used as a symbol created according to religious beliefs, but

rather as a structure erected to allow people to pay homage and commemorate the deceased. It is a form of construction related to burial rites, especially the interment of bones or ashes, which had been practiced before the time of the Buddha. This concept was incorporated into rituals for venerable souls, a ceremony reserved for significant individuals. For those known as *Sanyasim*, upon death, their bodies were not buried but rather cast into the sacred Ganges River. The bodies of ascetics or mendicants who died of contagious diseases, as well as the earliest Aryan settlers who perished in India, were cremated, and their ashes were buried with a mark made on the pit with a shrine. Later, there was a development where burials evolved into mounds above the ground, utilizing bricks to prevent the soil from collapsing. Phrabrahmakunaporn (P.A. Payutto) [14] gave the meaning of the stupa as monuments built to enshrine items worthy of veneration. They serve as reminders to cultivate virtues and other moral qualities, such as relics of the Buddha and his followers and bones of revered individuals (Phradhammapitaka (P.A. Payutto) 2533; 297). [15].

Therefore, it can be seen that stupas and chedis are expressions deserving respect, both in their artistic and symbolic aspects. General knowledge about stupas and chedis reflects the principles of Buddhist ways and cultures. The construction of chedis has been inherited from the art of chedi-making in each era, portraying images that symbolize important aspects of Buddhism intertwined with local cultures. Additionally, it offers fundamental principles for the interpretation of chedis, which is a fundamental approach in the field of chedi iconography and aligns with the moral principles of Buddhist teachings.

III. INDIVIDUALS WHO SHOULD CREATE SCULPTURES FOR REVERENCE IN BUDDHIST SCRIPTURES

The constructed chedis intended to house the sacred relics has transformed into something invaluable, a national treasure and a heritage of humanity. Examples include the Chedi of Phutthakhaya, Phra Pathom Chedi, and Phra That Phanom. The tradition of placing relics inside these stupas has gained popularity and been passed down, becoming a common practice for handling the bones of Buddhists. For instance, many Buddhists prefer placing the bones of the deceased inside stupas. Those who build stupas dedicated to Buddhism and worship these stupas with a devoted heart, bringing the merit of their actions, will bring benefits and happiness to themselves. Creating a stupa dedicated to Buddhism is not only a way to generate merit for oneself but also a means to share that merit with others. When others engage in the act of venerating the stupa, they, too, receive the blessings. Constructing a stupa dedicated to Buddhism is another way of perpetuating the teachings of Buddhism (Sakkachai Saising: 2560; 29). [16].

The tradition of constructing stupas dates back to the time when the Buddha was still alive. For example, when Sariputtathera, the chief follower of the Buddha, passed away, the Buddha instructed the construction of a chedi for worship, as mentioned in the Commentary of Suttantapitaka Khuttakanikaya Vimanawaddu and Suttantapitaka Thikanikaya mahawakka. During that time, the venerable monk Sariputta foresaw his impending death. Consequently, he decided to provide for the well-being of his mother, Saribrahmane, before passing away. After making the necessary arrangements, he visited the Buddha, asking for permission to pass away. Then, he performed grand miracles in accordance with the Buddha's teachings, expressing reverence to the Enlightened One through chanting a thousand verses of praise. Subsequently, he continued his journey beyond the realm of perception but did not completely withdraw from engaging with society. Surrounded by monks, he addressed them and spoke to Arnantathera, allowing the company to return to Nalakam in sequence. His mother achieved a spiritual breakthrough, and he passed away in the morning, in the very room of his birth. After his death, both celestial beings and humans carried out funeral rites for seven days. Subsequently, they erected a towering stupa, measuring hundreds of feet, adorned with *Diospyros decandra* Lour and *Aquilaria malaccensis* [Vin. (Thai) I/365/402]. [16].

From the detailed history of the sacred relics mentioned earlier, it can be observed that the term "Phra That" holds two contexts: the significance of Phra That in the context of the important personal relic of an influential individual, and the meaning of Phra That in the context of the location that houses the sacred relic. These two aspects are interconnected, as when a sacred relic or the principal relic is created, an invaluable object highly revered by Buddhists above all other objects in Buddhism. It has been a tradition since ancient times up to the present to have an appropriate place to enshrine such a precious object. The creation of Phra That in the context of the location that houses the sacred relic has consequently emerged.

In this context, the Buddha answered the question of the venerable monk Ananda regarding the proper practices for the funeral of his physical body after passing. The Buddha instructed that the funeral rites for a Buddha should be similar to those for an emperor. After the cremation ceremony, the remaining sacred relics should be taken to construct a stupa at a prominent crossroads so that the general public can perform worship. In addition to the creation of stupas made to enshrine the sacred relics of significant individuals,

known as "Tuparanabukkhon," stupas are also commonly built for the same purpose. Therefore, in this section, we will delve into the meaning, origin, types, and characteristics, as well as the significance of stupas and chedis.

The creation of stupas for worship is divided into four types. Stupas are significant religious structures in Buddhism, recommended by the Buddha for the dedication and offering to four types of individuals known as "Tuparahanabukkhon" (Phra Phrom Kunaphorn, (P.A. Payutto), 2553). [17] After the cremation ceremony of the Buddha's physical body, the sacred relic emerged. The cities and surrounding towns received news of the Buddha's passing, so they sent envoys to request a portion of the sacred relic for worship and to create stupas in their respective territories. This underscores the importance of stupas in expressing reverence.

IV. The four types of individuals for whom stupas should be created for worship

The clear evidence found in the Mahāparinibbāna Sutta, where the Buddha speaks about "Tuparahanabukkhon," outlines the four types of individuals for whom stupas should be created and offered. These four categories are:

- 1) The Fully Enlightened Buddha,
- 2) The Silent Buddha (or Fully self-Enlightened Buddha),
- 3) The Disciples of the Fully Enlightened Buddhas,
- 4) Emperors. (D. (Thai), X/206/153) [17]

If we consider these four categories of individuals, stupas can be further classified into six types. These are stupas that are used to enshrine the relics of virtuous individuals (2) and stupas that are used to enshrine the relics of powerful individuals. If one were to ask why these groups of individuals, the Buddha provided a clear answer in the commentary of the Pali Canon, addressing doubts about the nature of stupas. He explained that when the general public continues to have faith and respect in the stupas of the Buddha, the self-enlightened Buddhas, the Disciples, and the Emperors, and when they remain devoted to these stupas even after their demise, they will eventually attain celestial bliss. Considering these benefits, the four categories of individuals are deserving of stupas. (D. (Thai) II/1302-1303). [18]

Therefore, creating stupas for worship is a practice that involves places and items that the Buddha used or consumed, as well as possessions of disciples and significant individuals worthy of veneration. Stupas of this type emphasize the significance of the places and facilities that the Buddha once used, considering them worthy of reverence. Stupas also serve as places for Buddhists to pay homage. Moreover, the construction of replicas of the Buddha's footprints for worship in various locations is a common practice, often incorporated into stupa complexes. Such places are considered important as they are believed to be associated with legends or stories suggesting that the Buddha once left his footprints there. This is found in the literature and legends of various cultural groups within the Buddhist community. Even stupas related to significant individuals are expressions of the same sentiment.

V. CONCLUSION

According to the scriptures of Buddhism, individuals who should have stupas built for worship are those for whom structures are erected to enshrine relics deserving of veneration. These structures serve as reminders to cultivate virtues and perform moral deeds, such as the relics of the Buddha, the principal relics of disciples, or the bones of revered individuals. The concept of building stupas or pagodas is closely tied to the human experience of death and serves as a symbolic reminder for the living about those who have passed away. However, the tradition of constructing such monuments is not unique and dates back to ancient India, where both Brahmanism and Jainism built similar structures, often referred to as stupas. Legend has it that Emperor Kanisaka, who ruled over the Kusana Empire around 1,800 years ago, paid respects to an ancient stupa, mistakenly believing it to be the relic stupa of the Buddha, indicating that stupas or pagodas were not exclusive to Buddhism but were also present in other religions in ancient India. The term "stupa" was used across different religions because it translated to mounds of earth containing relics.

Stupas created to enshrine the relics of significant individuals, known as "Tuparahanabukkhon," also include popularly constructed stupas for the purpose of holding relic stupas. Stupas are crucial religious structures in Buddhism, recommended by the Buddha for dedicating to and offering homage to the four types of individuals called "Tuparahanabukkhon." These stupas are associated with the death of important figures revered by the public. In the context of Buddhism, the significant individuals include the Buddha, who discovered the Truth and preached the establishment of the Buddhist religion for the welfare and happiness

of humanity. Disciples and devoted followers of the Buddha are also significant figures as they have developed themselves according to the teachings of Buddhism and attained enlightenment. It is well known that the creation of stupas has a long history, dating back to ancient times, and continues to be relevant in the present day.

1. It is a significant place as a repository for the relics of important individuals. The importance of the first type of stupa lies in its use as a repository for the relics of individuals who have passed away. These stupas are constructed to enshrine relics deserving of veneration, serving as reminders to cultivate reverence and various virtues. Examples include relic stupas, bone relics of monastic disciples, or bones of revered individuals. Proper handling of the bones after cremation and placing them inside stupas is considered a practice that should be done. The Buddha specifically recommended this for special cases of important individuals known as "Tuparahanabukkhon."

2. It is an important place as a symbolic expression of the gratitude of individuals who have passed away. The second type of stupa serves as a visible manifestation of the gratitude of individuals who have passed away, emphasizing the importance of gratitude as a fundamental virtue in Buddhist teachings. Figures such as the Buddha and eminent disciples, like the "Arahants," represent the embodiment of virtues that inspire individuals to reflect on the great kindness bestowed upon them. This practice is a way to express reverence and gratitude, recalling the benevolence of the Buddha. Additionally, some Buddhists choose to place bone relics inside small stupas as a personal practice.

3. It is an important place as a symbol in Buddhism. Therefore, stupas are organized as religious symbols in Buddhism, such as the Sanjhi stupa located in the state of Madhya Pradesh, India. It is a religious monument in Buddhism and one of the significant places for Buddhist merit-making in the Buddhist birthplace. The Great Buddha of Borobudur, also known by most Thais as Burophuddo, is a famous tourist destination in Indonesia. Although Borobudur is a religious site of Mahayana Buddhism, it is classified as a "Tuparahanabukkhon" for significant individuals. Borobudur is considered the largest Buddhist religious monument in the world. Phra Pathom Chedi, located within Wat Phra Pathom Chedi Ratcha Woramaha Wihan in Thailand, is an important religious symbol with a long history. It is believed to enshrine the relic of Gautama Buddha. 4. It is an important place as a guide to goodness. The creation of stupas containing relics, especially the relics of the Buddha, leads to goodness, prosperity, and flourishing for oneself and others. 5. It is an important place as a national and Buddhist treasure. The stupas that have been built since ancient times, even if they have deteriorated over time, are restored to their original condition through conservation efforts. This is because they are considered the heritage of the people and the global heritage of humanity.

6. It is an important place as a means of promoting unity among people in the community and Buddhists worldwide. Stupas are significant religious places, serving as a focal point for the collective hearts of Buddhists, fostering a sense of oneness and unity, transcending differences, as everyone venerates the same objects.

VI. NEW EXPLICIT KNOWLEDGE

The act of building stupas is considered crucial evidence that reflects historical, cultural, existential, and Buddhist beliefs across different nations and eras. When Buddhism is established in a particular location, the construction of religious monuments and stupas often precedes it. This serves as an indicator of the importance of stupas in generating merits and fostering reverence, particularly towards significant individuals like the Buddha. This, in turn, leads to inner peace, Buddhist mindfulness, and the pursuit of virtuous actions in alignment with the teachings of the Buddha.

Individuals Worthy of Constructing Stupas for Reverence	
Stupas in Buddhist scriptures <ul style="list-style-type: none"> - Structures built to enshrine the relics of revered individuals. - Constructions intended as reminders. - Icons and symbols of Buddhism. - Erected to honor the four types of individuals known as "Tuparahanabukkhon." - Locations that express gratitude and 	Individuals who should build statues for reverence and worship in the scriptures of Buddhism: <ul style="list-style-type: none"> - The Buddha - Pacceka Buddha - Arahant - Emperors

reverence towards departed individuals.	- Parents
	- Teachers

Stupas are considered highly significant to the general Buddhist community, revered for being essential places that house the relics of the Supreme Enlightenment of the Buddha, dating back from the time of the Buddha until the present. They serve as important sites for recalling the Buddha's presence (Buddhanusati). The construction of stupas and the practice of stupa worship involve building structures designed to enshrine the relics of individuals worthy of veneration. This tradition has been continuously passed down through generations. It is believed that those who show reverence to stupas, constructed to serve as reminders, will experience auspiciousness in their lives, foster cultural richness, and contribute to community unity. Furthermore, in the local vernacular, stupas are often referred to as "Phra That," which clearly indicates their role as symbols and representations of the Buddha's sacred relics. Therefore, the construction of the Buddha's relics stupa, which serves as an icon and symbol of Buddhism with a crucial role, has been significantly continued by righteous monarchs in the past. This continuous construction is dedicated to paying homage to the four types of individuals known as "Tuparahanabukkhon." This practice represents the duties of Buddhists in nurturing the Buddhist faith and expressing gratitude for individuals who have passed away.

Apart from traditional culture, Thai society has beliefs closely tied to the hearts of Thai Buddhists. The reverence and worship of symbols representing the Buddha are highly significant. Thai Buddhists hold deep faith and devotion, worshipping various symbols, including Buddha statues, Bodhi trees, and especially relics of the Buddha, the Self-Enlightened One, and Arahants, which are considered the most auspicious. Encountering these relics brings immense joy, akin to having a direct encounter with the Buddha himself in person. There is also a profound connection with the Thai monarchy, often seen as quasi-divine or representing a future Buddha. The same sense of respect and gratitude extends to parents, teachers, and benefactors, resembling the reverence towards the Sacred Relics. To express these sentiments, stupas are created to signify respect and remembrance, emphasizing the act of worship and gratitude. Please double-check the grammar again.

REFERENCES

- [1] Office of the National Economic and Social Development Council. (N.P.). National Economic and Social Development Plan No.12, 2017-2021.
- [2] Paladisai Sitthithankit. (1996). Siam scholar. Bangkok. Thai Watana Panich Press Co., Ltd.
- [3] Viboon Leesuan. (1999). Modern and contemporary art in Thailand. Bangkok. Kurusapa Business Organization.
- [4] Ministry of Education. (1986). Folk handicrafts. Bangkok. Religious affairs printing press.
- [5] Ministry of Education. (2000). Bangkok regional wisdom through art and craft. Bangkok. Amarin Printing & Publishing.
- [6] Choocheep Auenkarn, et al. (2014). "The guidelines for Thai textile industrial promotion and development for global competition", Journal of graduate studies Valaya Alongkorn Rajabhat University, 8(1) (January-April 2014), pp.35.
- [7] Aerm-on Chollavorn. (2011). Buddhist integrative knowledge management. Doctor of Philosophy (Buddhist Studied). Graduate school. Bangkok. Mahachulalongkornrajavidyalaya University.
- [8] Sarika Hanphanit. (2013). An analytical study of model in the quality of life development according to Buddhist integration. Doctor of Philosophy (Buddhist Studied). Graduate school. Bangkok. Mahachulalongkornrajavidyalaya University.
- [1] D. (Thai) X/102/153. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok. Mahachulalongkornrajavidyalaya University Press.
- [2] D. (Thai) X/236-239/177-179. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok. Mahachulalongkornrajavidyalaya University Press.
- [3] Her Royal Highness Princess Maha Chakri Sirindhorn Krom Phraya Damrong Rajanubhab. (1971). The legend of the Buddhist pagoda. 2nd printing. Bangkok. Phra Nakhon Phrae Pittaya.
- [4] Vin, A. [thai] I/88. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok. Mahachulalongkornrajavidyalaya University Press.

- [5] Sommai Premjit et al.(1981). Chedi in Lanna Thailand. Chiang Mai: Chiang Mai University Social Research Institute.
- [6] Vin.A. (Thai) 1/88. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press.
- [7] Sommai Premjit et al.(1981). Chedi in Lanna Thailand. Chiang Mai: Chiang Mai University Social Research Institute.
- [8] D. (Thai) X/236-239/177-179.
- [9] Fine Arts Department, Sukhothai period inscriptions. (1983). Bangkok: Literature and History Division, Fine Arts Department.
- [10] Luang Prasert Aksornnit.(1972). The Royal Chronicles of the Old City in the Testimonies of the People of the Old City and the testimony of Khun Luang Ha Wat. 2nd edition. Phra Nakhon: Klang Wittaya Publishing House.
- [11] Her Royal Highness Princess Maha Chakri Sirindhorn Krom Phraya Damrong Rajanubhab. (1971). The legend of the Buddhist pagoda. 2nd printing. Bangkok: Phra Nakhon Phrae Pittaya.
- [12] Sakchai Saisingh. (2004). Phra That Hariphunchai: prototype of a "bell-shaped" pagoda. Lanna: Damrong Academic Journal. (5),61-62
- [13] Her Royal Highness Princess Maha Chakri Sirindhorn Krom Phraya Damrong Rajanubhab. (1928). The cause of the construction of temples in Siam. Phra Nakhon: Sophonpipattanakorn Printing House.
- [14] M. [pali] I/48/124. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press.
- [15] Vin. (Thai) VII/305/402. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press. Bangkok: Muang Boran Publishing House.
- [16] [17] Phra Phrom Kunaporn (P.A. Payutto). (2010). Dictionary of Buddhist glossary. Bangkok : Thanathat Printing Co., Ltd.
- [18] Sakchai Saisingh.(2013).Buddhist art of the Rattanakosin period. The development of craftsmanship and changing concepts.
- [19] [Vin. [Thai] I/365/402]. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press.
- [20] Phra Phrom Kunaporn (P.A. Payutto). (2010). Dictionary of Buddhist glossary. Bangkok : Thanathat Printing Co., Ltd.
- [21] D. (Thai), X/206/153. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press.
- [22] D. (Thai) II/1302-1303. cited in Mahachulalongkornrajavidyalaya. (1996). Thai Tipitaka: Thai Version. Bangkok: Mahachulalongkornrajavidyalaya University Press.