



MORAL PHILOSOPHY IN TRADITIONAL CUSTOM OF CHINESE PAKNAMPHO NAKHOASAWAN

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Abstract:

This paper entitled “Moral Philosophy in Traditional Custom of Chinese Paknampho Nakhonsawan” is to study a Chinese worldviews and criticize moral philosophy approach in traditional custom of paknampho nakhonsawan province. It was found that a Chinese in paknampho nakhonsawan have been respected God and Goddess before coming to Thailand. Chinese worldviews was defined the belief into two parts of traditional ideal, such as mythology or heaven, ‘Shangdi or Tian’ , animism and ancestral worship. Second, Schools of Chinese Thought that is Confucianism, Daoism, and Buddhism. In chapter three, is the analyze moral philosophy approach in traditional custom of Chinese paknampho nakhonsawan province from the above Chinese worldviews was criticize as a) good in action; it was a sense of obligation, gratitude, harmony, donation, discipline, charity, compassion, tolerance. b) Level of goodness, was an individual goodness, a family reunion and a social goodness. c) a goal or ideal of life. d) a value judgment e) a criteria and prohibition is criteria how to be the Chinese board new year candidates are a person who is living and doing job in paknampho municipality and donate at least 50 baht, need to pass toss and pray before Chao Pho Chao Mae Paknampho and Chinese board members. The new year board name ‘Taonang’. Taonangs will not to be Taonang again, it was prohibited after 5 years. Miss seemingly Guan Yim and Dragon daughter are both do the same Chinese custom, a criteria that was selected by toss pray ‘puopoe.’ Hence moral philosophy of Chinese paknampho begin with the main concept of traditional worldviews, schools of Chinese thought are the root of the Chinese Paknampho Nakhonsawan.

Keywords: Local deities: Boon Dao Gong, Thaypharak, Thapthim Goddess, Napha Goddess. Paknampho’s New Year board members: Taonang. paper talisman: Hu. Toss prayer: Poupoe

Introduction:

Introduction: A term worldview is the fundamental cognitive orientation of an individual or society encompassing the entirety of the individual or society's knowledge and point of view, including moral philosophy; fundamental, existential, values, emotions, and ethics.(Robert2007:59) A worldview is not verified by the procedures of natural science but in terms of which every aspect of man’s knowledge and moral experience is interpreted and interrelated. This paper is to study worldviews on the traditional custom of Chinese Paknampho that which is appearing in the tradition of Chinese Paknampho Nakhonsawan throughout the annual Festivals. the analysis suggests moral philosophy in traditional custom Chinese Paknumpho nakhonsawan.

The Chinese Paknampho nakhonsawan, the first Chinese immigrants arrived at Paknampho, the grateful new settlers erected the Boon Dao Gong shrine along the paknampho shore in



gratitude to the Goddess of the river. Over the years, the shrine has been one of the most important temples for the Hainan community. Many people calls *Boon Dao Gong* as *Chao Pho Theparak-Chao Mae Thapthim* Shrine, is on the east bank of Chao Phraya river and the *Chao Mae Naphah* Shrine, is on the west bank of Chao Phraya river for the Thaychew community. The Chinese New Year Festival in Paknampho is The great guardian spirit carnival. Each Chinese New Year (*Trutchin*), thousands of Thais and Chinese people from several provinces flock into Nakhonsawan to celebrate and view the procession, an annual event since 1914. The procession falls on the Chinese 1St lunar month which usually falls around the end of January or early February of every year. This ceremony of nakhonsawan is organized in a more grandiose manner than those of other provinces in the country. The colorful and noisy procession includes, among other things, traditional Cantonese *Singhtoh* (Lions), Lion Hainanese style, *Engkaw*, *Lorkoh* the clamorous symbol-like and a *Thaychew* musical parade, followed by a long file of hundreds of beautiful young maidens. During the festival, however, all hotels of nakhonsawan are fully-booked, and the revellers celebrate day and night. According to the two shrines, one, *Chao Pho Thepharak-Chao Mae Thapthim* Shrine is in the area of Hainanese Community on the right bank of the Chao Phraya River. The shrine is revered by locals and is the spiritual magnet of the people in the area as well as passersby using the river. The shrine also offers the best view of the beginning of the river. Another, is *Chao Mae Napha Goddess* shrine in the area of Taychew community. Thus, Chinese paknampho New Year is called *Chao Pho Chao Mae* paknampho procession. This paper investigates a Chinese worldviews and criticizes moral philosophy approach in traditional custom of Chinese Paknampho nakhonsawan province Thailand. I divide in two parts first, three ideal worldviews; as mythology or heaven ,animism and their ancestors. Second, Schools of Chinese Thought; Confucius, Daoism, and Buddhism. Finally I analyze into moral philosophy approach such as a good in action, a level of goodness, a goal or ideal of life, a value judgment and criteria and prohibition.

I: The Traditional Chinese Paknampho Worldviews.

The Traditional Chinese Paknampho can be separate to two parts as, a) Mythology, b) Animism and c) Ancestor Worship. Worldview refers to the sum of the individual concept of each group or the existing system and the universe around us. Implicitly refers to human vision to see what the witness saw. The main cause is the perspective that has been brewing orderly succession for a long time and conduct themselves according to what they believe. Chinese Paknampho worldview maintains the basic ideology of traditional culture which is described below.

1. Mythology: A word in Chinese, *Shangdi* appeared as early as the Shang Dynasty In later eras, he was more commonly referred to the Jade Emperor and *Tian*. *Tian* or Heaven appeared in literature c. 700 BC, possibly earlier as dating depends on the date of the *Shu ching* (*five Confucian classic*). There are no creation-oriented narratives for *Tian*. *Tian* literally "sky, heaven, heavens; god, gods" is one of the oldest Chinese terms for the cosmos and a key concept in Chinese mythology, philosophy, and religion. During the Shang Dynasty (17–11th centuries BCE) the Chinese called god *Shangdi* or *Di* 'lord', *Tian* "heaven; god" became synonymous with *Shangdi*. Heaven worship was, before the 20th century, an orthodox state religion of China.

Thaypharuk shrine There are two symbols representing the deity believed are *Chao Pho Thepharak*, *Chao Mae Thapthim* shrine and *Chao Mae Napha* shrine, The Centered on the power of faith of the Chinese Paknampho and shows the concept of Heaven or *Tian* as a



concrete example of Chinese custom as well as the beliefs about the sacred, the miracle of Chao Pho Chao Mae paknampho.

A paper talisman in Chinese literally “*Hu*” is symbol of holy *Shangdi*, according to the legend of Chinese paknampho, when the cholera outbreak a talisman “*Hu*” cure the diseases.

A toss prayer in Chinese literally “*Poupoe*” is a distinguish custom of Chinese paknampho, It was displayed in a traditional selection of the Board New Year Procession. The way they throw a toss prayer and worship before God and Goddess, a toss prayer is a pair of red half wood look like bean grains within three times. First, a pair red wood would appear as upside and down side. Second, a pair red wood would appear as upside and down side, again. Third, it must show only up both or down both. it was amazing that 40 donator persons get similar upside or downside and both three times so that the 40 donator persons absolutely was accepted to be the next Chinese new year procession, all of them are the *Trutchin* new year commissions or Chao Pho Chao Mae paknampho procession board. The Will of heaven or *Shangdi* towards donators those were before holy God and Goddess is necessary in the traditional “*Taonang*” selection committee. This is one of the highlight of the Chinese New Year.

Tian and Earth Pillar, a Chinese literally “*Di Gong Teng*” is a symbol lantern as a paradise of colorful light “*Tian*” in Chinese Paknampho that has been an integral part of festival. This pillar was made by bamboo, hanging decorative round lantern with Chinese brush calligraphy. One pillar has been traditionally decorated only during the auction. When the festival ended they believe that the one who can get *Tian* and Earth Pillar will receive jewelry and be good luck soon. During New Year procession there are many lantern riddle parties held at the temples on the night of the festival. The lantern festival is celebrated on the 12th day of the first month of the Chinese calendar. There should be thousands of Lanterns hanging out for the people to appreciate and enjoyment during this time of the year. Among lantern riddles the lion dance and dragon dance are the most important and prevalent attractions for the organizers as well as tourist and locals.

In the marches of dragon god and goddess Paknampho procession is believed to be the Shangdi Dragon that is supposedly auspicious for the occasion. The god of rain, fertility, and riches would be the part of procession as the symbol of happiness and prosperity. Paknampho dragon would not show dance for donation outside Nakhonsawan because Shangdi beliefs, that the dragon is believed to be the god and goddess of Paknampho.

2. Animism: Animism or Spirit worship is often accompanied by ritual, procession parade and dances such as the burial mounds usually include special items to honor the dead or assist them in their next life. One should respect God and Goddess in paknampho nakhonsawan such as *Thepharak*, *Guan Yu* or *Guan Gong*, *Thapthim* or heaven Goddess. Napha or Lamduan Goddess. Spiritual worldviews and superstitions still abound paknampho nakhonsawan. Ancient rites and customs thrive in almost everywhere, across nakhosawan, There are the two famous ancestral shrines and temples honoring local heroes, important ancestors, and local deities, as well as important figures in Confucianism, Buddhism and Taoism.

Chao Pho Thepharak or Boon Dao Gong, is a local deity in Paknampho when Chinese arrived at Paknampho they respect a local deity and rebuild the new shrine after the cholera



outbreak cure diseases, Chinese Paknampho begin worship celebration every year to respect their deities for betterment as per their traditional calendar. Guan Yu was a historical person who lived in China during the Three Kingdoms period, (CE 220-CE 280). After his death, General Guan Yu became the embodiment of loyalty, righteous, bravery and benevolence. Guan Yu provides strong imagery and symbolism for friends to look after each other in times of hardship. This idea offered motivation and role model for Chinese migrants when they arrive in their host society.

The Daoist Hainan have been worshipped Guan Yu as the god of literature, god of war and Martial God of Wealth and is referred to as Guan Gong, Guan Di and as a sign of respect. There are also spirit medium who can manifest the spirit of Guan Yu. The treatment of black magic paper "*Hu*" or "paper talisman" when cholera disease occur in Paknampho villagers, they went to worship a *Chao Pho Theparak* shrine. The Daoist midium later gave a paper talisman "Hu" (a type of paper with Daoist spell written on it). The talisman should be burnt and then its ashes should then be mixed with water then drink the ash-water and it will be cured of the illness.

The Cliff Goddess "Napha" generally calls Chao Mae Paknampho shrine, the supernatural of the holy deity Goddess is located of Chao Mae Paknampho association board of Chinese New Year often calls *Taonang*. For Napha deity legend, one day villager had a dream of that Goddess appears and she told him that she comes from Ayuthaya province, she needs to stay in Paknampho Nakhonswan, thus, the Chinese Thaychew walks a long a shore and finds wood craft angel near a cliff shore. Chao Mae Napha shrine is on the west bank of Chao Phraya River.

The concept of the soul, spirit, animism in the traditional custom of Chinese Paknampho was expressed for gratitude and unity of faith, worship. It is customary to tip or genetic inheritance, such as the occasion for an auspicious time. "*Di Gong Teng*" is symbol of *Shangdi*. Including food offerings pay respect to the local deity "*Thapharak*" to achieve prosperity. The Lion and the Dragon procession are most welcome to enter the store those will be respected as *Shangdi* or emperor.

3. Ancestor Worship: Ancestor worship does serve a purpose to the Chinese directly but "The secular function of ancestor worship is to cultivate kinship values like filial piety, family loyalty, and continuity of the family lineage" (Yang1957: 278). This ancient practice truly binds a family together through numerous generations. Among the belief in the continued survival of an ancestor soul after death, the Chinese had a few other basic beliefs. They believed in "one supreme deity or moral force" which dominated the world and held a personal interest in the matters of humanity (Bary1960: 9). Along with the belief in the spirits of ancestors, the Chinese also believed in the "existence and power of number of nature spirits" (Bary1960: 9). Although as time passes these basic beliefs of the Chinese begin to fade but somehow the respect for the ancestors is still an important element in the Chinese family system. The Chinese believe that once a person passes on they do not necessarily cease to exist. It is their belief that the soul of the person continues to exist (Soothill1923: 176). The soul is believed to exist in three places at once. In other words, according to the Chinese, a person has three souls. When each person dies, s/he goes to the "future world" in order to be judged and sent to heaven or hell. Each person's soul is also thought to exist in the grave as well as the ancestral tablet (Latourette1964:537). Because of this belief in the continued existence of the soul, the Chinese remember their ancestors



through sacrifice (Soothill1923: 23). For the Chinese, these sacrifices are a main aspect of worshipping ancestors. For the most important part of ritual, "private families probably sacrificed to their own ancestors" (Bary1960: 7) in order to avoid evil spirits. Through these sacrifices the Chinese believed their ancestors would bless and protect them. If the family failed to honor their ancestors by either neglecting them or incorrectly performing the sacrifices, it was thought that the ancestors would bring their living relatives "misfortune and calamity" (Bary 1960: 7). Therefore, the welfare of the family was in the hands of the ancestors and pleasing them through sacrifice is only option left with them. Ancestor worship has created a strong family bond throughout numerous generations. It forces the Chinese to remember their ancestors and all they fought, struggled, and rejoiced for. Not only does it preserve family lineage, but it also creates a powerful sense of family loyalty. Through worship of their ancestors, the Chinese were able to keep a record of their ancestry and, in doing so, created strong family ties.

There are 8th good luck number celebrations throughout a year according to Chinese lunar year this serpent zodiac on 2012-2013 are great city pillar (San Chao pho Luk Muang shrine) is on 12-14 April 2012 , Guan Yu on 30 June to 5 July 2012 , Food ancestors offerings on 27 August. to 1 September 2012, Moon festival on 30 September, Vegetarian sacrifices 15-23 October 2012, Chao Mae Thapthim Goddess on 27-29 November 2012, *Chao Pho Chao Mae* precession New Year on 3-14 February 2012, sweet desert "*Nguanseiw Jeo*" 24 February 2012

II. Schools of Chinese Thought: This will be focus on the three schools of Chinese thought in which Chinese Paknampho show their traditional custom. we may say that the traditional custom of Chinese paknampho has been derived from the beliefs and worldviews of Shangdi, animism, and ancestral spirits, is the most popular on the analysis what is influence in ancient Chinese thought.

Confucianism: In the traditional of Chinese paknampho it was found that the worldview concept and philosophy in *five classics* of Confucian. Especially the regarding worship "Li Ching" concept of custom, tradition appeared prominently in Chao Pho Chao Mae parade. Chao Mae Pak Nam Pho Dragon and Lion of paknampho procession. It was celebrated till becomes a motto of Nakhonsawan "City of four Rivers, Dragon procession, Fish very tasty, Bungboraped pond best visit Paknampho." The "I Ching" (Leeloo:56) concept *Shangdi* cosmology, astrological knowledge in those days were important to run societal affairs, is a form of The traditional custom Chinese paknampho procession. The implication of astrology in "I Ching" As it is in paknampho looks markedly different from the other. It was viewed from the selection custom organizing board when "*puopoe*" is symbolizing the astrological worldview. The traditional Dragon and Lion procession Paknampho or Chao Pho Chao Mae precession was traditionally characterized by "Li Ching" held as typical ancestry rituals. (Suchada 2553: Interview) There is still hold the quintessential custom of the ancestors are placed in all respects. They may wish to change the colors and fantastic procession.

Confucianism "Li Ching" (Leeloo:56) conception of Tradition characterized has been recognized that the traditional procession. The essence is, to show gratitude to sacrifice the unity of worship. The "I Ching" interpretation of Confucianism analysis as shown in the inherited traditional custom paknampho nakhonsawan, that looks markedly different from the other. It is the art of the cast toss and prayer "*poupoe*". This is symbolic in scripture of,



"I Ching" and is consistent with Recognizing the role of the "Duty"(Worasak:58-73) because Chao Pho Chao Mae allow him to be Board "Taonang". (Boonruan Prangthoo2010:interview)

Taoism: It was found that the profile of a traditional ritual, food sacrifice offerings, Shang Di mythology, animism, Legend is show in a Chinese Paknampho still convey throughout a year which requires *Chao Pho Thepharak* shrine, Hainan commission. Doing "puepoe" when the medium communicates *Chao Pho Thepharak* before changing deity's clothes. The medium summons empower of *Chao Pho Thepharak and Chao Mae Thapthim* in ritual fire ceremony, can walk through a fire. Hainan commission invokes of *Chao Thepharak and Chao Mae Thapthim* from podium 3 days after the Chinese New Year, and again pays respected (poupoe) and procession circle around the shrine third round. After five days Chinese New Year The Hainan brought shrine satyr back and again procession for the third round.(suchada pianching 2010: Interview) The profile of a traditional ritual, food offerings in the sacrifice even the legend invoking ritual sacrifice satyr for God and Goddess must strictly sacred by toss and pray "puopoe" in *Theparak and Thapthim* Hainan shrine through the medium.viz, the season for changing new clothes, New Year procession routed around Paknampho, ritual procession three rounds first and after ritual ceremony.

Buddhism: The Mahayana Buddhist we see in paknampho new year procession with Miss seemingly Guan Yin, Dragon and Lion procession, Miss seemingly Guan Yim ought to be Vegetarian before selection one month according to the belief of Mahayana Buddhism. People observing the festival should abstain from eating meat, animal oil and five pungent-odour vegetables, viz. garlic, onion, Chinese chives, garlic chives and tobacco. The idea about Hinayana Buddhism appears in Thai New Year festival *Songkran*, Guan Gong or Guan Yu and *Napha* birthday. The venerable priest monks come to pray montra in the City Pillar shrine "luk Muang Pillar" in *Songkran* day. Including the taking bath Napha Goddess and routed around the paknampho. The Board of Directors has authorized party decoration lights. *Shangdi* lantern symbol or "Di Gong Teng" anointed with the holy priest monk and then boom.

III: Moral Philosophy in the traditional custom of Chinese paknampho nakhonsawan.

According to the worldview of Mythology "Shangdi", Animism and ancestral spirits even Three Schools of Chinese Thought, This chapter will analyze on moral philosophy as it is in; a) good in action, the things should be done. b) level of goodness, the aim to provide a stable and secure life. c) goal or ideal of life. d) value judgment; e) criteria and prohibition.

i. Good in action: Chao Pho Chao Mae Paknampho Chinese New Year procession, Cheng Meng festival, Vegetarian festival. There are considered as the development of moral goodness as well.

Gratitude: Gratitude is important to people's showing the appreciation and thanking for their sanctity God, ancestors as well as many others places. Thai Chinese Nakhonsawan takes the value of gratitude for a long time. The expression arises from feeling grateful for a person that reflects the values clearly in Cheng Meng festival or traditional food and burn papers offerings in front of the tomb (grave) of the ancestors. Chinese Paknampho celebrates this



festival very seriously. viz, Food offerings to a house satyr, *Nguan Siaw Joe and Di Zhu Eia* “house satyr” (Thitaya Phochana2005:122) Cheng Meng provides on 15th - 1st month Chinese lunar year. A memorial to the poet's aristocratic patron of the ancient Chinese called "*Quyuan*," On the anniversary of the death of *Quyuan* every year. This man has done enormous benefits to the nation. The sweet smelling and strictly food offerings is a symbol of "Gratitude" continues worship *Quyuan*, for his appreciate honesty and loyalty to the nation. Moon Festival or Autumn tradition is that which reflects the values and appreciation towards the Moon. Since the Moon, the mythical belief that the Moon is God's holy presence, has given autumn water to earth in the rainy season. As a result, crops grow best. In the past, most of the Chinese way of life is bound to make the agriculture needed to sustain life with nature. Everyone will admire the splendor of the Moon and prayed for blessings of the Moon as they wish.

Harmony: The word "harmony" is to produce an amicable and able to perform all work successfully, a family reunion, as well. Unity requires patience, sacrifice, compassion and mutual awareness of common problems. Chinese Paknampho shows the best with the harmony tradition procession *Chao Pho Chao Mae* procession in New Year surround Paknampho district. Many people, not only Thais come to visit Paknampho New Year procession mostly wants to see Dragon and Lion dance in Paknampho Nakhonsawan.

Donation: The value of the sacrifice of the Chinese acts create a more balanced society, that which would have to help each other on the beliefs of *Soul Nomad*, relatives suffered heavily in hell after death. It believes the hell gates were opened to these spirits to return to their families during this a period is about one month, which corresponds to the mid-year. The people provide foods or clothes to the poor and various nomadic spirits come to end of suffering, as well. Vegetarian festival, a great charity festival for the Chinese traditional practitioner is also an important event. This reflects values attributed to the sacrifice of the animal life and also charity to the poor as well. It was believed that the Vegetarian Festival is to worship of the nine planets, the Sun, the Moon, etc. to refrain from eating all kinds of meat and spicy vegetables, non sexual as sins for a period of nine days, according to vegetarianism, accepted eating principles they should not hurt others and also need not to kill animals for eating as Buddhist philosophy *Ahimsa* suggests.

Discipline: There are the rules and laws to be members of New Year Board “*Taonang*”. A person would not be Chinese but also Thai or Hindu/Sikh was allowed to be a Chinese New Year board Chairperson/members, which shows the greater deals of inclusive policy and democratic ethos. Because if a person stays in Paknampho district and doing work in Paknampho municipality then it would be easy for them to be part of it. It is a similar as Miss Seemingly Guan Yim but for the *Taonang* will not allow in the next 5 years as governing member. Paknampho custom reflects that *Taonang* have to follow the previous traditions strictly.

Charity: Charity is to show kindness to others and to the appropriate legal status. The relationship between society and the individual living with others to create more better and inclusive society. Some people might take this opportunity to visit relatives or employer they respect with gifts or foods, etc. The customary practice is to provide *Ang Pao* (red envelopes) for distribution to the children including family members. Visitors will bring four oranges, because of the belief of number 4 is an auspicious number for the Chinese. Hence, *Chao pho Chao Mae* Paknampho procession is a festival of joy and happiness for everyone.



Compassion: compassion has two meaning first is "love" second is "please." The 'love' is strong desire to help others happy, mercifully sympathetic joy equanimity and the 'please' that means poor people would be suffering with the cardinal virtues, is mercifully sympathetic joy equanimity conclusion that refers to the desire to love others out of suffering and unhappiness. Cheng Meng tradition was provides for this concept, food offerings to the ancestral tombs (graves). Vegetarian festival was created for the practice body and mind purification including the spiritual generosity towards animals and mankind.

Tolerance: Tolerance or patience is the most important for Chinese Paknampho because of *Taonang*, candidate need to learn how to use responsibility to organizing the donation and the preparing 8 schedule festivals throughout the year. *Taonang* and Miss Seemingly Guan Yim and agrees on their duties and work hard for Chao Pho Chao Mae Paknampho. It was found that their tolerance in the display of toss prays *Poupoe* each year often start at 7 pm. and finish at 6 am. Because it is hard to be as the game of ancestral and Shangdi. Another traditional festival reflects the value of the tolerance is just like vegetarianism is also the best practices of patience for the Chinese. It was to say that each traditional tells us the value of act attached to it.

ii. Level of goodness: Accordingly, The board member in New Year organizing must be accept by the God and Goddess ceremony through throwing toss pray, "Puopoe" for accepted 40 persons "*Taonang*" in a year. Miss Seemingly Guan Yin, who must be selected before Chao Pho Chao Mae Paknampho, which is considered to be the most famous person in the Paknampho New Year Procession. S/he brings a pride to family with prominent in the society.

Family reunion: Most Chinese people focus on the family reunion especially in Chao Pho Chao Mae Procession, They come back home enjoy food and visit the relatives, enjoy for looking Dragon and Lion dance and Chao pho Chao Mae Procession. It is customary to see the gratitude of posterity, however, now a day children would communicate family any time.

Social goodness: It can be classified into three levels as the following

A tourism: The traditional Chinese Paknampho Nakhonsawan is distinguished and well known by the general public. Especially the Lion and Golden dragon procession and show a colorful city. Each year Tourists from other places and foreigners would like to visit the great Paknampho Nakhonsawan procession. That result into myriad of economic and trade in Paknampho. The hotels become full and all would enjoy better business. Visitor's spending in their time for worshipping God and Goddess both sanctity shrine, eating, travelling and souvenirs sellers make a lot of money and currency circulation sours.

Trading: During Paknampho new festival everyone shares happiness and join a lively trade in particular because people generally need to buy different offerings and homage to worship and pray the spirit of *Chao Pho Thepharuk Chao Pho Guan Yu Chao Mae Thapthim Chao Mae Napha* in a locate of Paknampho shore. Hainan and Theychew *Taonang* summon for the tourists. the Offerings pay respect easily for crowd people, some pay the offering for house deity, many purchase the equipment for the cleaning day including decorate a house a shop or store, Money "Anpao" also put in red envelope for children, employees, relatives. These days' gifts, souvenirs are best seller things and increasing revenue as well.



The politic: The highlight of the traditional custom of Chinese Paknampho Nakhonsawan is, how is to be a *Taonang* toss prayer, Name *Taonang* is a famous in the public not only in Nakhonsawan, other provinces come for learning this custom including the Asian countries, as well.(Chuchad Ruanthai 2010: Interview)

The relationship among Chinese descents: In Paknampho district, there are five language groups, such as Hainan, Thaychew, Hokkien, Hakka, Cantonese, but two language groups are influence that which is Hainanese and Thaychew both are responsible for *Chao Pho Chao Mae Paknampho* shrine. *Chao Pho Thaypharuk* shrine is under responding of Hainanese Commission and Chao Mae Napha is under responding of Thaychew Commission. But the best thing is whenever they provide the festival Chao Pho and Chao Mae festival is center of Chinese heart, they will show the traditional custom the best to the general public.

iii. Goal or Ideal of Life: The results of the study moral philosophy Paknampho, The Chinese New Year procession is the highlight in the year. How to be *Taonang* Board reconfirmed traditional custom of Chinese Paknampho. They bring good life and prosperity to their family. The food Offerings on a pay respect to the god and goddess, the procession show the ideal of their good trade throughout a year. The dragon dance, Golden Lion passes or come into the shop to be extremely favorable that shows the belief of heaven blessing to become successful. The Chinese dragon is considered auspicious the same emperor to bring fortune and happiness to people. The beginning of Chinese New Year Paknampho begins from villagers fighting against a mythical cholera. To protect themselves, the villagers would put “Hu” in front of their doors at the beginning of every year. It was believed that after the cholera outbreak. The villagers then understood that the Myth was afraid of the color red. Hence, every time when the New Year was about to come, the villagers would hang red lanterns and red spring scrolls on windows and doors. People also used firecrackers to frighten away the Mythical disease.

iv. A value judgment: a value judgment relating to the Chao Pho Chao Mae Paknampho in which manifested the form of rituals. Someone need to be *Taonang* without toss and pray could not allow donation less than 50 baht and people pass through this tradition happily. The Chinese believe the judgment of Holy Spirit. 1) Worship of *Chao Pho Chao Mae* and ascension to heaven and the Holy Spirit as well as ancestors. Cleaning sacred places, respect by offering variety of food, beverages as to express the appreciation of nature, environment and people, both living and deceased. 2) Sacrificial offerings to a God of faithfulness as it can be protected from various hazards, which correspond to the occupation of the Paknampho. Knock off most trade occupations. It is believed that the goddess godfather on procession tradition comes and bless. It will make those sacrifices. There is a thriving business in that year. The trade flourished and protection from harm and other activities as well continued throughout the year. 3) The worship of ancestors: Chinese have done well this season they expresses their gratitude for the grace of the parents. Expresses its grateful appreciation of value justice and affect creativity and encourage social relation well established.

v. A Prohibition: The person who can be "*Taonang*" is necessary living or doing job in paknampho district or nakhonsawan municipality. Not to be specific Chinese descend. From an interview sometime *Taonang* was Hindu Sikhs. The property was donated from 50 baht onwards have been added to the name in the "*poupoe*" former board and visitor. The prohibition of *Taonang* will not permit to pay toss again within 5 years.



Miss seemingly Guan Yin is a student lives in nakhonsawan municipality who has approved the conduct of the parents and never contest various other obligations until the Chinese New Year. While being her status is not allow to be other variety. Miss Seemingly Guan Yin should be Vegetarian till the end of the Chinese New Year.

Conclusion: The custom of Chinese paknampho nakhonsawan begin with their faith about *Shangdi* or *Tian*, animism and ancestral spirit before coming to Thailand when Chinese settle down in paknampho nakhonsawan they bring their holy *Shangdi* deity with them and also pray respect local satyr they call Boon Dao Gong satyr or Thapharuk and rebuild new shrine become *Chao Pho Thapharuk* locates on the east of Chao Phraya river. When the cholera outbreak they provide their gratitude with Cha Pho Chao Mae parade procession, with faith, Chinese paknampho's appreciation influence for the one want to be *Taonang*. there are distinguish custom worldviews help many people know paknampho nakhonsawan both business and traditional custom is toss pray "*Poupoe*", "*Hu*" paper talisman, according to this paper we understand moral Chinese philosophy on the study of the belief into two parts of traditional ideal, such as mythology or heaven, "*Shangdi*, *Tian*", animism and ancestral worship. Second, Schools of Chinese Thought that is Confucianism, Daoism, and Buddhism. In chapter three, is the analyze moral philosophy approach in traditional custom of Chinese paknampho nakhonsawan province, that was defined as a) good in action; it was a sense of obligation, gratitude, harmony, donation, discipline, charity, compassion, tolerance. b) Level of goodness, was an individual goodness, a family reunion and a social goodness. c) a goal or ideal of life. d) a value judgment e) a criteria and prohibition is criteria how to be the Chinese board new year candidates are a person who is living and doing job in paknampho municipality and donate at least 50 baht, need to pass toss and pray before Chao Pho Chao Mae Paknampho and Chinese board members. The new year board name "*Taonang*". *Taonangs* will not to be *Taonang* again, it was prohibited after 5 years. Miss seemingly Guan Yim and Dragon daughter are both do the same Chinese custom, a criteria that was selected by toss pray "*puopoe*." Hence moral philosophy of Chinese paknampho begin with the main concept of traditional worldviews, schools of Chinese thought are the root of the Chinese Paknampho Nakhonsawan.

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Chao Phraya river



Chao Pho Thaypharuk Shrine



Guan Gong



Chao Pho Thaypharuk



Chao Mae Thapthim



Chao Mae Napha Shrine



Puopoe or toss prayer



Miss seemingly Guan Yim Goddess



Boonruan Pranthoo



Suchada Pianching