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The objectives of this study is firstly, to study historical background of the phanyak recitation and its evolution in Thai society from the past to the present and secondly, to study beliefs, knowledge, practice in Buddhist teaching of the phanyak recitation participants.

Both qualitative and quantitative research methods were used in this study. In the documentary research, the study was taken from the Tripitaka, Atthakatha and related documents. The participant observation was focussed on the ritual action, ceremonial activities, meaning and social setting.

In the field survey, two hundred and two samples from ten temples were selected to answer the questionnaire during the phanyak recitations.

More than a haft of participants were female (52%), nearly a half of them were laborers (42.6%), most of them were undergraduates (90.1%). They believed that phanyak recitation could diminish bad lucks (66.3%) could be protective for them from devils (68.8%). The test of knowledge and understanding in Buddhist teaching by using questionnaire appeared to be unsatisfactory, more than a half (51.5%) failed. Their religious practice were still far from buddhist ideal.

The research findings indicated that the purpose of phanyak recitation in the past was to praise the seven Buddhas and to announce the blessings of the four world protectors in order to protect the prayers from devils. However the objectives and the forms of the phanyak recitation nowadays focus on eliminating bad luck, to bestow a longer and better life.

In conclusion, the content of phanyak recitation insisted on Dharma and loveliness practical rules of being kind to all. The phanyak recitation was then organized to build up morale for participants.