

ປະຫວັດ

ວັດອິນແປງມະຫາວິຫານ

ພະເຈົ້າໃຫຍ່ ແລະ ອະພິນິຫານ



INPENG TEMPLE

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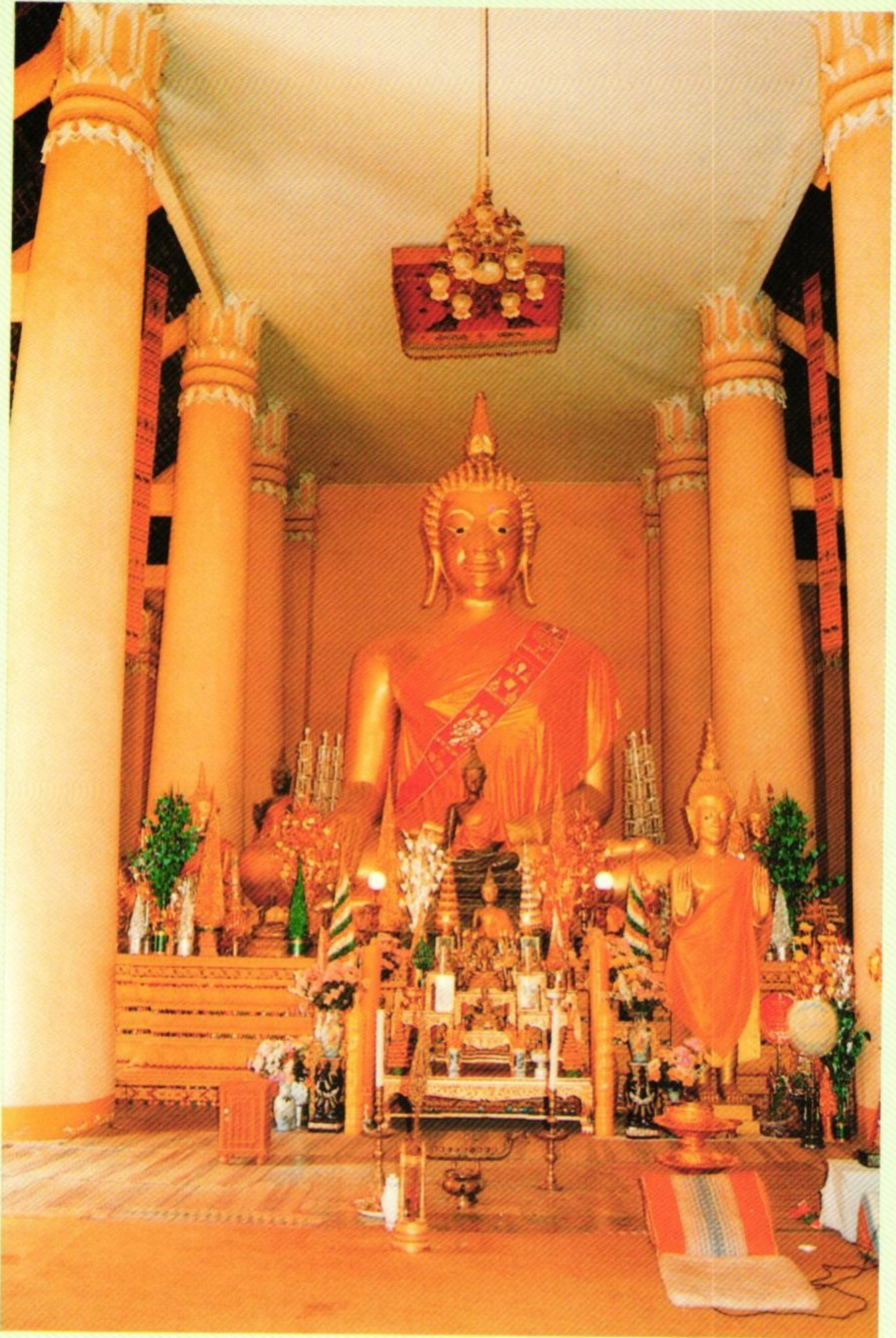


Maharaj Rd, Bangkok - 10200 THAILAND

Tel. 224-8214, 221-8892, 623-6417

Fax : 623-6417

Email:mahachulapress@hotmail.com



ພຣະເຈົ້າໃຫຍ່ ວັດອິນແປງ



VAT INPENG MAIN BUDDHA STATUE

ຄຳນຳ

ຈັນທະບູຣີສີສັດຕະນາຄະນະຫຼຸດ (ຮາຊະທານີທີ່ມີຊ້າງເປັນລ້ານໆ ຫຼື ຮາຊະທານີ ຂອງຈອມຮາຊາພະຍານາກ) ; ວຽງຈັນລ້ານຊ້າງ (ມະຫາ ນະຄອນທີ່ມີອຳນາດອິດທິລິດເຂັ້ມແຂງກ້າແກ່ນທໍ່ກັບຊ້າງລ້ານໂຕ) ຫຼື (ມະ ຫານະຄອນທີ່ມີກອງທັບຊ້າງ ລ້ານໂຕ).

ຊື່ມະຫານະຄອນ ສອງຊື່ນີ້ຍ່ອມມີຄວາມໝາຍເລິກເຊິ່ງສຳຄັນຝັງຢູ່ ໃນດວງໃຈຂອງລາວຜູ້ມີຈິດໃຈຊາດ ຜູ້ຮູ້ສຶກສຳນຶກຊາດບໍ່ລືມ.

ຊື່ສອງຊື່ນີ້ ຍ່ອມຊວນໃຫ້ລຳລິກນຶກເຖິງອະດີດຂອງຊາດລາວທີ່ຮຸ່ງ ເຮືອງເຫຼືອງເຫຼື້ອມ ມີອຳນາດອິດທິພົນແຜ່ໄພສານຢູ່ໃນຂົງເຂດນີ້ຢ່າງປະຕິ ເສດບໍ່ໄດ້.

ແຕ່ເຫດການຂອງສັງຄົມມະນຸດໄດ້ຜັນແປປ່ຽນປື້ນ ທັງໃນທາງທີ່ດີ ແລະ ບໍ່ດີ ທັງທີ່ໂຫດຮ້າຍຫາລຸນປ່າເຖື່ອນອະມະນຸດແສນສາຫັດ ທັງທີ່ລະ ມູນລະໄມມີມິດໄມຕຣີ ນີ້ມນວນສຸດສະຫວາດຂາດໃຈ ທັງທີ່ຢູ່ພາຍໃນຄອບ ຄົວສາຍເລືອດດຽວກັນ ທັງທີ່ຢູ່ນອກຄອບຄົວລະຫວ່າງບ້ານໃກ້ເມືອງ ຄຽງ...

ພາໃຫ້ລາວສູນເສຍຊອກຊ້າຂົມຂຶ້ນທໍລະມານຢ່າງໃຫຍ່ຫຼວງເຫຼືອທີ່ ຈະຄະນານັບ.

ປະຈຸບັນລາວມີດິນແດນເຫຼືອພຽງແຕ່ 240000 ກິໂລແມັດຕາ ມີພົນ ລະເມືອງເຫຼືອພຽງແຕ່ 4.170.000 ຄົນ (1990) ກາຍມາເປັນປະເທດດ້ອຍ ພັດທະນາທີ່ໜ້າສົມເພດ ແມ້ແຕ່ເອກະສານຫຼັກຖານອັນເປັນມູນມັງທາງ ປະຫວັດສາດ ພົງສາວະດານ ທາງວັນນະຄະດີ ທາງວັດທະນະທຳ ແລະ ອາຣະຍະທຳ ທີ່ເປັນແວ່ນແຍງໃຫ້ເຫັນຄວາມຈະເຣີນຮຸ່ງເຮືອງຂອງລາວ ໃນອະດີດ ກໍ່ກຶກທຳລາຍເຜົາຜານຈົນເກືອບໝົດກ້ຽງ ບໍ່ພຽງພໍສຳລັບຄົ້ນ

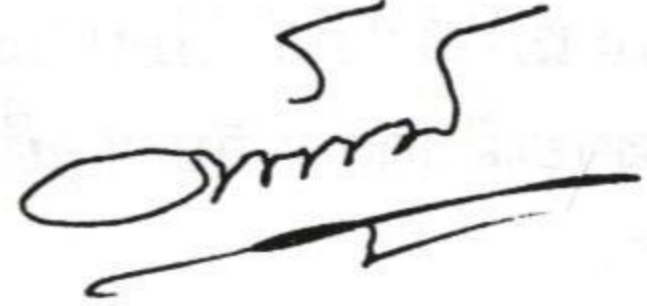
ຄວ້າ ສໍາຫຼວດຄືນຫາແກ່ນແທ້ຂອງອາຣະຍະທໍາສີວິໄລຂອງລາວ.

ການກໍາເນີດເກີດຂຶ້ນຂອງໜັງສືນ້ອຍເຫຼ້ມນີ້ ຈຶ່ງອາດຈະຊ່ວຍຟື້ນເອົາຄວາມຊຶ່ງຈໍາ ເອົາຫຼັກຖານເກົ່າແກ່ກັບຄືນຂຶ້ນມາເປັນເອກະສານໄວ້ໃຫ້ຜູ້ສົນໃຈ ໄດ້ອ່ານສຶກສາຄົ້ນຄວ້າວິໄຈ ປຽບທຽບ ແລະ ບັນທຶກຂີດຂຽນສືບຕໍ່ໄປໃຫ້ເປັນມໍລະດົກແກ່ລາວຜູ້ຮັກຊາດ ຜູ້ສໍານຶກຊາດບໍ່ຮູ້ລືມ, ໃຫ້ໄດ້ພົບພໍ້ເພີ່ມພູນຄວາມເປັນປົກແຜ່ນແກ່ນສານຂອງລາວໃນອະດີດທີ່ມີຄວາມໝາຍ.

ຈຶ່ງຫວັງວ່າໜັງສືເຫຼ້ມນີ້ ຈະມີປະໂຫຍດແກ່ທ່ານຜູ້ອ່ານຕາມສົມຄວນ.

ສຸດທ້າຍຂໍຂອບໃຈນໍາຜູ້ແປ ທ້າວ ໂຄດເພດ ອິນທະວົງ ນະໜອງ ຄາຍ ທີ່ໄດ້ອຸທິດເວລາ ແລະ ບັນຍາເພື່ອແປໜັງສືເຫຼ້ມນີ້ເປັນພາສາອັງກິດ ໃຫ້ເກີດປະໂຫຍດແກ່ຜູ້ຮູ້ພາສາອັງກິດ ແຕ່ບໍ່ຮູ້ພາສາລາວໄວ້ນະທີ່ນີ້ດ້ວຍ.

ວຽງຈັນ, ວັນທີ 5 ພຶດສະພາ 1989



ທ. ທໍາ ໄຊຍະສິດເສນາ

ບົດນຳ

ພິມຄັ້ງທີສອງ

ປີນີ້ ຄ.ສ. 1999 ໜັງສືປະຫວັດວັດອິນແປງວໍຣະມະຫາວິຫານໝົດໄປ ຈາກຕະຫຼາດສັງຄົມອັກສອນສາດ. ມີການຮຽກຮ້ອງຂໍໃຫ້ພິມໜັງສືເຫຼັ້ມນີ້ ຕື່ມເພື່ອປະດັບເສີມຂະຫຍາຍປີທ່ອງທ່ຽວແຫ່ງຊາດ 1999-2000 ຂອງ ລາວ. ຈຶ່ງໄດ້ພິຈາລະນາສະໜອງຄວາມຮຽກຮ້ອງຕ້ອງການນັ້ນຕາມ ຄວາມເໝາະສົມ.

ໃນການພິມຄັ້ງທີໜຶ່ງນັ້ນ ໃຊ້ເວລານ້ອຍຫຼາຍ ເພາະມີເຫດອັນເປັນ ມົງຄົນທາງສັງຄົມສາດສະໜາບັງຄັບຄື : ອົງພຣະມະຫາກະກິນຂອງພຣະ ບາດສິມເດັດພຣະເຈົ້າມະຫາຊີວິດແຫ່ງພຣະຣາຊອານາຈັກໄທ ໂດຍມີສິມ ເດັດ ພຣະເທບຣັຕະນະຣາຊສຸດາສະຢາມບໍຣົມຣາຊກຸມາຣີ ເປັນອົງປຣະ ທານຈະນຳມາທອດກະຫວາຍທີ່ວັດອິນແປງ ພາໃຫ້ເລັ່ງລັດຈັດພິມໜັງສື ເຫຼັ້ມນີ້ໃຫ້ແລ້ວທັນເວລາ ເພື່ອມອບກະຫວາຍຕອບບຸນແທນຄຸນແດ່ພຣະ ເທບຕາມກຳນົດໃນລາຍການ. ການເລັ່ງລັດຟ້າວຝັ່ງ ຈຶ່ງພາໃຫ້ມີການ ຂາດຕົກບົກຜ່ອງບໍ່ຄົບຖ້ວນເປັນທຳມະດາ ແມ້ຜູ້ຂຽນຈະພຽນພະຍາຍາມ ປານໃດກໍຍັງຫຼີກຄວາມບົກຜ່ອງບໍ່ໄດ້.

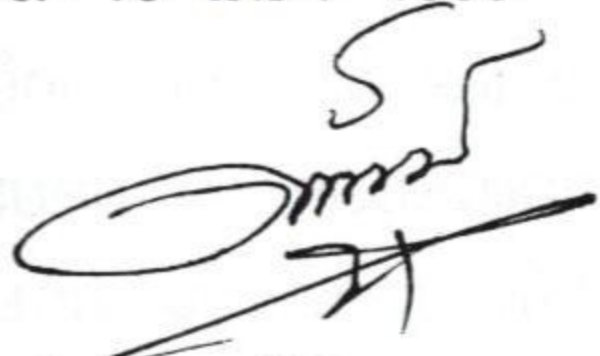
ສະນັ້ນ ໃນການພິມຄັ້ງນີ້ ຈຶ່ງໄດ້ແກ້ໄຂປັບປຸງເພີ່ມເຕີມເນື້ອໃນໃຫ້ຄົບ ຖ້ວນບໍລິບູນຫຼາຍຂຶ້ນ, ຊວນໃຫ້ອ່ານອໍລະຊອນມ່ວນຊື່ນຈູບຈ້າວຈັບໃຈ, ພ້ອມກັບຮູບພາບປະດັບກໍຫຼາຍຂຶ້ນ ມີຄວາມວິຈິດສວຍງາມຍິ່ງຂຶ້ນ. ລັກສະນະ ຮູບປະພັນຂອງວັດກໍບັນລະຍາຍລະອຽດກຶກຕ້ອງດີ. ມີບົດ ບັນຫາ

ອັນໜ້າຮູ້ໜ້າສົນໃຈຊື່ນມ່ວນທີ່ເປັນປຣິດສະໜາທາງປະຫວັດສາດ
ສຳພັນທະໄມຕີອັນລ້ຳເລີດລະຫວ່າງລາວ-ໄທອ້າຍນ້ອງກໍໄດ້ຕື່ມໃສ່ໜ້າ
ອ່ານໜ້າຈັບໃຈຍິ່ງຂຶ້ນ.

~~ປະຫວັດສາດສຳພັນທະໄມຕີໃນການພົວພັນທີ່ສອງນີ້ ແມ່ນການອຸ
ປະກອນຂອງເຫຼືອຂອງພະເດດພະສຸນເຈົ້າ. ພຣະຄຣູທັມມະທອນ ວັນເອ,
ເປັນອານວຍການໂຫຍຍູ້ມິທິທຸດິງ, ສູນທຸດິງວັດຮຸ່ເຄື່ອນທີ່ແຫ່ງປະເທດໄທ,
ຊຶ່ງແມ່ນກອງກຳລັງທີ່ມະຫາກິນຍິ່ງໃຫຍ່. ຍ້ອນການອຸປະກອນນີ້ກຳລັງ
ຈຶ່ງສຳເລັດເລັດເລີ້ມ. ດະນະກຳມະການວັດອິນແປງທັງພາຍໃນ ແລະ ພາຍ
ນອກຈຶ່ງອໍ້ນ້ອມອຸໂມທະນາສາທຳໃນກອງກຳລັງນີ້ ແລະ ຂໍສະແດງຄວາມ
ຂອບເຂດພະສຸນກະຕັນຍກະຕະເວທີຢ່າງລັບເຫຼືອສຸດໃຈໄວ້ນະໂອກາດນີ້.~~

ຈຶ່ງຫວັງວ່າ ໜັງສືເຫຼັ້ມໃໝ່ທີ່ປັບຮູບ ແລະ ຈິດໃຈແລ້ວນີ້ ຈະໜ້າອ່ານ
ໜ້າຊົມ ແລະ ອ່ານວຍປະໂຫຍດໃໝ່ແກ່ທ່ານຜູ້ອ່ານຫຼາຍກວ່າເກົ່າ.

ວັນທີ 16 ມີນາ 1999



ທ. ທ່າ ໄຊຍະສິດເສນາ

ຫາກກຸສົນໃດຈະເກີດຈາກໜັງສືເຫຼັ້ມນີ້ ຜູ້ຂຽນຂໍອຸທິດທອດ
ເຖິງດວງວິນຍານຂອງຜູ້ບັງເກີດເກົ່າພໍ່ແມ່ ແລະ ຜູ້
ທີ່ມີອຸປະກາຣະຄຸນທຸກທຳນ



ທ່ານ ໄຊຍະສິດເສນາ

THAM SAYASITHSENA


ສາຣະບານ

△ ຄຳນຳ	ກ
△ ບົດນຳ (ພິມຄັ້ງທີສອງ)	ຄ
△ ວັດອິນແປງ	
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 ມະນຸດໂລກ -

ບອບໄທເປັນສະບັດຂອງທ່ານສະໄໝ
 ສິລາວິຣະວຽນ

26/12/2004


 ທ່ານ ນິກອນສິດສະຫມາ

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ວັດອິນແປງ ຄວາມເປັນມາ

ພຸດທະສາດສະໜາມີມາໄດ້ 2532 ປີ ວັດອິນແປງແມ່ນວັດໜຶ່ງທີ່ສ້າງຂຶ້ນເພື່ອປະໂຫຍດດ້ານຈິດໃຈຂອງສັງຄົມມະນຸດ ແລະ ເພື່ອເປັນສະຖານທີ່ສັກສິດສຳລັບໃຫ້ ພຣະສັງຄານຸເກຣະໄດ້ສຶກສາປະຕິບັດທຳມະວິໄນສືບຕໍ່ພຸດທະສາດສະໜາໄວ້ບໍ່ໃຫ້ເສື່ອມສະຫຼາຍ. ແນ່ນອນວັດອິນແປງເກີດລຸນຫຼັງພຸດທະສາດສະໜາ ແຕ່ຈະເກີດປີໃດ ? ຍັງຄົ້ນຫາຫຼັກຖານບໍ່ໄດ້ ຄົງໄດ້ແຕ່ສັນນິຖານປຽບທຽບ ແລະ ເອື້ອຍອີງໃສ່ເຫດການສຳຄັນທາງພຸດທະສາດສະໜາ ແລະ ປະຫວັດສາດຂອງຊາດລາວທີ່ຂຽນໄວ້ເປັນລາຍລັກອັກສອນ.

ເຫດການອັນໜຶ່ງ ແມ່ນຫຼັງຈາກພຣະພຸດທະເຈົ້າເຂົ້າສູ່ນິຣະພາບແລ້ວ ພຣະບໍຣົມສາຣິຣິກະທາດຂອງພຣະອົງກືກອັນເຊີນມາສະກິດສະຖານໄວ້ຍັງຫົວເມືອງໃນຊຸມພູທະວີບຫຼາຍຫົວເມືອງ. ໃນທີ່ນີ້ຂໍຍົກເອົາແຕ່ເມືອງວຽງຈັນມາອ້າງ (ເວລານັ້ນຍັງບໍ່ຊື່ວ່າວຽງຈັນ ແລະ ຍັງບໍ່ເປັນນະຄອນຫຼວງ) ເວລາພະອໍຣະຫັນນຳພຣະບໍຣົມສາຣິຣິກະທາດມານັ້ນມີພິທີສຽງເລືອກສະຖານທີ່ຕັ້ງມາຕາມເສັ້ນທາງ ເມື່ອມາເລືອກໄດ້ແຫ່ງນີ້ແລ້ວຈຶ່ງໄດ້ສ້າງພຣະທາດເຈດີກວມໄວ້. ລຸນຫຼັງມາມະຫາຊົນທີ່ຫຼັງໄຫຼມານັ້ນອມນະມັດສະຖານຈຶ່ງໄດ້ສ້າງພູມລຳເນົາຂຶ້ນເປັນທານີມີຊື່ວ່າ : ເມືອງວຽງຈັນ. (ຕົກຮອດສະໄໝພຣະເຈົ້າໄຊເຊດຖາມະຫາຣາຊ ເມືອງວຽງຈັນຈຶ່ງສະຖາປານາຂຶ້ນເປັນນະຄອນຫຼວງຂອງພຣະຣາຊອານາຈັກລາວ).

ບັນທຶກທາງພຸດທະສາດສະໜາກ່າວວ່າ ພຣະບໍຣົມສາຣິຣິກະທາດທີ່ນຳມາໄວ້ຍັງນະຄອນຫຼວງວຽງຈັນນັ້ນ, ແມ່ນໄດ້ນຳມາຮອດວຽງຈັນໃນພຸດທະສັກຣາຊ 236 ກອນຄິດຕະສັກກະຣາດ 307 ປີ.

ນັບແຕ່ນັ້ນເປັນຕົ້ນມາ ພຸດທະສາດສະໜາຈຶ່ງໄດ້ແຜ່ຂະຫຍາຍກວ້າງຂວາງອອກສູ່ທຸກສາຣະທິດໃນພູມິພາກສ່ວນນີ້. ວັດວາອາຣາມພຸດ

ທະສະຖານຕ່າງໆກໍກໍາເນີດເກີດຂຶ້ນ. ສໍາລັບວັດອິນແປງກໍອາດຈະເກີດຂຶ້ນ
ໃນຊົ່ວໄລຍະຫຼັງຈາກນັ້ນຄື : ພ.ສ. 236 ຈະແມ່ນໃນປີໃດຍັງບໍ່ແຈ້ງແນ່.

ເຫດການອັນສໍາຄັນທາງປະຫວັດສາດຊາດລາວຕອນໜຶ່ງທີ່ຄວນ
ອ້າງອີງກໍຄື ຍຸກສະໄໝຂອງພຣະເຈົ້າຟ້າງຸ່ມມະຫາຣາຊ ທີ່ໄດ້ນໍາພຸດທະ
ສາດສະໜາຈາກປະເທດຂະເມນເຂົ້າມາສູ່ປະເທດລາວ. ຫຼັງຈາກທີ່ພຣະ
ອົງໄດ້ນໍາກອງທັບ, ທີ່ໄດ້ຮັບຄວາມຊ່ອຍເຫຼືອຈາກພໍ່ເກົ້າ, ຊຶ່ງເປັນກະສັດ
ຂອງກຸງພະນົມເປັນ, ກໍທາເຂົ້າມາຕີຫົວເມືອງຕ່າງໆ ໃນແຜ່ນດິນລາວ,
ຊຶ່ງກໍາລັງແຕກແຍກກັນຢູ່ນັ້ນ, ລວບລວມເຂົ້າເປັນປົກແຜ່ນແດນດຽວໄດ້
ສໍາເລັດແລ້ວ, ພຣະອົງໄດ້ແຕ່ງເສນາອໍາມາດຣາຊບັນດິດໄປສຶກສາຄົ້ນ
ຄວ້າພຸດທະສາດສະໜາຢູ່ທີ່ກຸງພະນົມເປັນ, ແລ້ວນໍາເອົາພຸດທະສາດສະ
ໜາເຂົ້າມາເປັນຮົ່ມໂພຮົ່ມໄຊໃຫ້ຄວາມຮົ່ມເຢັນເປັນສຸກແກ່ປະຊາຊົນລາວ
ທົ່ວທັງປະເທດທາງໜຶ່ງ. (ພຣະພຸດທະສາດສະໜາໄດ້ເຂົ້າມາສູ່ລາວທາງ
ດ້ານປະເທດພະມ້າອີກທາງໜຶ່ງ) ລວມເປັນສອງທາງ.

ປະການໜຶ່ງ ເພື່ອຈະໄດ້ມີງົວວັນອັນມີຄ່າປະເສີດເສີດລ້ຳຂອງພຸດທະ
ສາດສະໜາເຂົ້າມາໄວ້ຍັງຣາຊທານີຂອງລາວ ພຣະອົງໄດ້ຂໍເອົາພຣະ
ບາງອັນເປັນຄໍາແທ້ທັງແທ່ງ ແລະ ເປັນຂອງມີ່ງບ້ານມີ່ງເມືອງຂອງກະ
ສັດຂະເມນເຂົ້າມາສັກກາຣະບູຊາຢູ່ນະປະເທດລາວ. ພໍ່ເກົ້າກໍໄດ້ພຣະຣາຊ
ທານໃຫ້ລູກເຂີຍຕາມປະສົງ.

ຮອດບ່ອນນີ້ຂໍຂອບຄວາມໄວ້ນ້ອຍໜຶ່ງ ເພື່ອທວນຄືນເຖິງຂໍ້ມູນຄວາມ
ຈິງພື້ນຖານທີ່ໄດ້ຜູກມັດຮັດຮຶງສໍາພັນທະໄມຕຣີອັນແນບແໜ້ນເຖິງຂັ້ນເປັນ
ຄອບຄົວດຽວກັນລະຫວ່າງປະຊາຊົນລາວ ແລະ ຊາວຂະເມນສອງຊາດ
ອ້າຍນ້ອງ ແລະ ບໍ່ເຄີຍມີບັນຫາຂັດແຍ່ງແຕກແຍກກັນຈັກເທື່ອ ກໍຍ້ອນ
ພຣະເຈົ້າຟ້າງຸ່ມມະຫາຣາຊໄດ້ເປັນເຂີຍກະສັດຂະເມນນັ້ນເອງ.

ຄັນເອົາພຣະບາງມາຮອດນະຄອນວຽງຈັນ (ເດີມແມ່ນເມືອງວຽງ

ຄໍາ) ພຣະອົງໄດ້ສ້າງທໍາພຣະບາງອັນສວຍສົດງົດງາມຂຶ້ນຢູ່ທີ່ວັດອິນແປງ ແລະ ໄດ້ອັນເຊີນພຣະບາງຂຶ້ນສະກົດສະກຽນໄວ້ຍັງທໍາພຣະບາງນີ້ສືບມາ. ໃນກາລະຕໍ່ມາເກົ້າແກ່ບູຮານຈຶ່ງມີສໍານວນພາສາໃໝ່ຂຶ້ນໃຊ້ວ່າ : " ທໍາພຣະ ແກ້ວ ທໍາພຣະບາງ " (ທໍາພຣະແກ້ວສໍາລັບໄວ້ໃສ່ພຣະແກ້ວ, ທໍາພຣະບາງໄວ້ ໃສ່ພຣະບາງ) ໃນປະຈຸບັນທໍາພຣະບາງດັ່ງກ່າວໄດ້ປ່ຽນຊື່ມາເປັນ " ທໍາໄຕຣ " ຕັ້ງຢູ່ຂ້າງສົມວັດອິນແປງ ຕິດກັບກະໜົນເຊດກາທິຣາຊ. ທີ່ປ່ຽນຊື່ມາເປັນ ທໍາໄຕຣກໍເພາະວ່າບໍ່ມີພຣະບາງຢູ່ໃນທັນແລ້ວ ; ໄດ້ອັນເຊີນພຣະບາງຂຶ້ນໄປ ໄວ້ຢູ່ນະຄອນຫຼວງພຣະບາງເປັນການກາວອນ ນັບແຕ່ປີ ພ.ສ. 2019 ເປັນ ຕົ້ນມາ. ສ່ວນທໍາພຣະບາງທີ່ກ່າວກໍໃຊ້ສໍາລັບໃສ່ບັນຈຸຄໍາພິພຸດທະສາດສະ ໜາຊື່ວ່າ : " ພຣະໄຕຣປິດົກ " ແປດໜຶ່ງສີ່ພັນພຣະທໍາມະຂັນ. ຈຶ່ງຮ້ອງ ຊື່ທໍາພຣະບາງໃໝ່ວ່າ : " ທໍາໄຕຣ " ມາຮອດກາລະບັດນີ້ຊຶ່ງຕັດຫຍິ້ມຈາກ ຄໍາວ່າ " ໄຕຣປິດົກ " ເຫຼືອສິ້ນໆ ເປັນ " ໄຕຣ " ເປັນ " ທໍາໄຕຣ " .

ໃນຕໍານານພຣະບາງກ່າວວ່າ ພຣະມະຫາປາສະມັນຕະເກຣະເຈົ້າ (ຂະເມນ) ພ້ອມກັບຄະນະຣາຊທູດໄດ້ອາຣາດທະນາເອົາພຣະບາງຂຶ້ນ ມາຮອດເຂດເມືອງວຽງຄໍາ ພ້ອມກັບຄໍາພິພຸດທະສາດ. ໄດ້ທໍາພິທີສະ ຫຼອງສົມໂພດຢູ່ທີ່ດອນຈັນ (ຫາດດອນຈັນ) ຄົບສາມວັນສາມຄືນກ່ອນຈຶ່ງ ແຫ່ເຂົ້າເມືອງວຽງຄໍາ (ພາຍຫຼັງວຽງຄໍາໄດ້ປ່ຽນຊື່ມາເປັນວຽງຈັນ (ເບິ່ງ ຄໍາອະທິບາຍຕໍ່ໃນຕອນພຣະເຈົ້າໄຊເຊດກາຍ້າຍນະຄອນຫຼວງມາຕັ້ງທີ່ ວຽງຈັນ). ເວລາຈະອັນເຊີນເອົາພຣະບາງຍ້າຍຂຶ້ນໄປເມືອງສີສັດຕະນາ ຄະນະຫຸດ (ຄາວນັ້ນຍັງບໍ່ທັນຊື່ວ່າເມືອງຫຼວງພຣະບາງ) ເກີດເຫດຂັດ ຂ້ອງອັນປະຫຼາດຂຶ້ນຄືຫາມພຣະບາງບໍ່ຂຶ້ນ. ເດີມເຄີຍຫາມ 8 ຄົນໄດ້ ຕື່ມ ໃສ່ 12 ຄົນ 16-18 ຄົນ ກໍຫາມບໍ່ຂຶ້ນ. ບາງຕໍານານກ່າວວ່າ ພະເຈົ້າໄຊ ຍະຈັກກະພັດ ຄ.ສ. 1439-1489 (ພ.ສ. 1982-2023) ໄດ້ອັນເຊີນເອົາພຣະ ບາງລົງໃສ່ເຮືອທໍ່ຂຶ້ນໄປ. ພໍຮອດແກ້ງຈັນເຮືອຫຼົ້ມ- ພຣະບາງຫາຍໄປແລ້ວ

ສະເດັດກັບຄືນມາຢູ່ນະເມືອງວຽງຄຳເອງ. ບັນດານັກປາດອາຈານພາກັນ
ຈັບສະຫຼາກຫັກໄມ້ໄຕ່ມໍ່ເບິ່ງ, ໄດ້ຄວາມວ່າອົງພຣະບາງບໍ່ຍອມໄປ ຈະສະ
ກິດຢູ່ນະເມືອງວຽງຄຳ. ຈຶ່ງໄດ້ສ້າງຫໍພຣະບາງຂຶ້ນໄວ້ທີ່ວັດອິນແປງທີ່ເປັນ
ວັດມາກ່ອນແລ້ວນີ້ມານ.

ການກ່າວເຖິງປະຫວັດສາດຕອນນີ້ ກໍ່ເພື່ອຊີ້ພິສູດວ່າ ວັດອິນແປງໄດ້
ສ້າງຂຶ້ນ ແລະ ມີຢູ່ແລ້ວແຕ່ກ່ອນຍຸກສະໄໝຂອງພະເຈົ້າຟ້າງຸ່ມ ຊຶ່ງໄດ້ເລີ່ມ
ຕົ້ນແຕ່ ພ.ສ. 1896 (ຄ.ສ. 1352) ແລະ ສິ້ນສຸດລົງໃນ ພ.ສ. 1916 (ຄ.ສ.
1373) ຮາຊການຍາວນານ 21 ປີ. ໝາຍຄວາມວ່າ ວັດອິນແປງໄດ້ກໍາ
ເນີດເກີດຂຶ້ນໃນລະຫວ່າງເວລານັບແຕ່ປີພຸທສັກຣາດ 236 (ກ່ອນ ຄ.ສ.
307 ປີ) ຮອດພຸທສັກຣາດ 1896 (ຄ.ສ. 1353) ກ່ອນສະໄໝຮາຊການ
ຂອງພຣະເຈົ້າຟ້າງຸ່ມມະຫາຣາດ. ຈະແມ່ນປີໃດແທ້ບໍ່ມີຫຼັກຖານປະກົດ
ຊັດ.

ທີ່ຕັ້ງ ແລະ ຈຸດພິເສດ

ວັດອິນແປງມະຫາວິຫານຕັ້ງຢູ່ແຄມຖະໜົນເຊດຖາທິຣາຊ ທາງ
ເບື້ອງເໜືອຫໍພະແກ້ວ ຫ່າງກັນປະມານ 1 ກິໂລແມັດກວ່າ, ຫ່າງຈາກ
ຝັ່ງແມ່ນ້ຳຂອງປະມານ 200 ແມັດ ; ຕັ້ງຢູ່ຍ່ານໃຈກາງຂອງນະຄອນຫຼວງ
ສະດວກແກ່ການໄປມາຂອງພຸດທະບໍລິສັດ ແລະ ນັກທ່ອງທ່ຽວທັງຫຼາຍ
ທັງພາຍໃນ ແລະ ຕ່າງປະເທດເພື່ອສັກກາລະບູຊາ ແລະ ຍ້ຽມຊົມ.

ສະໄໝກ່ອນວັດອິນແປງມະຫາວິຫານ ມີບໍລິເວນກ້ວາງໃຫຍ່ສົມ
ຄວນ, ຊຶ່ງຕິດກັບວັດອົງຕື້ມະຫາວິຫານ ແລະ ວັດຫາຍໂສກ. ໃນສະຕະວັດ
ທີ 20 ຍ້ອນມີການຕັດຖະໜົນຫົນທາງ ມີການຈັດສັນທີ່ດິນໃຫ້ເປັນລະບຽບ
ຮຽບຮ້ອຍຈົບງາມ ຈຶ່ງພາໃຫ້ວັດທັງ 3 ຄື : ວັດອິນແປງ, ວັດອົງຕື້, ວັດຫາຍ
ໂສກປ່ຽນສະພາບ ແລະ ມີຂອບເຂດ ແລະ ເນື້ອທີ່ເປັນສະເພາະຂອງໃຜ
ລາວດັ່ງທີ່ພວກເຮົາເຫັນຢູ່ໃນປະຈຸບັນ.



- ອຸບມຸງ ບ່ອນສະກິດພະເຈົ້າອິນທາທິຣາຊ
THE NICHE BUILDING FOR THE
INTHATHIRAJ Buddha Statue

ສະເພາະວັດອິນແປງໃນປັດຈຸບັນມີເນື້ອທີ່ທັງໝົດ 9785 ຕາແມດ ຊຶ່ງໃນນັ້ນຄິດໄລ່ກວມເອົາເນື້ອທີ່ປູກສ້າງສິມໃຫຍ່ 1 ຫຼັງ, ສາລາໂຮງທັມ 1 ຫຼັງ, ອຸບມຸງ 1 ຫຼັງ, ຫໍໄຕ 1 ຫຼັງ, ຫໍກອງ 1 ຫຼັງ. ນອກນັ້ນຍັງມີທາດໃຫຍ່ 1 ທາດ ; ທາດນ້ອຍ 3 ທາດ. ສ່ວນເຫຼືອນັ້ນແມ່ນປູກຕົ້ນໄມ້ກິນໝາກ ແລະ ປະໄວ້ເປັນເດີນຫຼີ້ນ.

ວັດອິນແປງມະຫາວິຫານໃນປະຈຸບັນມີສິມໃຫຍ່ສວຍສົດງົດງາມ 1 ຫຼັງ ມີຄວາມກວ້າງ 15,90 ແມັດ, ຍາວ 42,50 ແມັດ, ສູງ 24,60 ແມັດ. ຢູ່ພາຍໃນສິມມີພະພຸທະຮູບໃຫຍ່ (ພະເຈົ້າໃຫຍ່) ໜ້າຕັກກວ້າງ 5,30 ແມັດ, ສູງ 6,80 ແມັດ ໂດຍແມ່ນມະຫາຊົນໃນສະໄໝດິກດໍາບັນເປັນຜູ້ນໍາ ພາສ້າງຂຶ້ນກ່ອນສະໄໝພະເຈົ້າຟ້າງື່ມ, ກ່ອນສະໄໝພະເຈົ້າຂຸນບູລົມຣາ ຊາທິຣາຊ ; ມີອຸບມຸງ 1 ຫຼັງ ກວ້າງ 4,50 ແມັດ, ຍາວ 6,00 ແມັດ, ສູງ 7,00 ແມັດ, ມີພະເຈົ້າໃຫຍ່ " ອິນທາທິຣາຊ " ຢູ່ພາຍໃນມີຄວາມສັກສິດເຂັ້ດ ຍໍາ ; ໜ້າຕັກກວ້າງ 1.72 ແມັດ, ສູງ 2.05 ແມັດ ; ມີຫໍໄຕ 1 ຫຼັງ ກວ້າງ 5,70 ແມັດ, ຍາວ 5,90 ແມັດ, (ແຕ່ສະໄໝດັ້ງເດີມ ແມ່ນຫໍພະບາງ, ກ່ອນ ທີ່ພະບາງຈະໄດ້ສະເດັດຂຶ້ນໄປຢູ່ທີ່ຫຼວງພະບາງເປັນການຖາວອນຈົນຮອດ ປະຈຸບັນ) ; ມີສາລາໂຮງທັມ 1 ຫຼັງ ກວ້າງ 15,60 ແມັດ, ຍາວ 26,60 ແມັດ, ສູງ 17,20 ແມັດ ; ມີຫໍກອງ 1 ຫຼັງສູງ 15,40 ແມັດ, ກວ້າງ 5 ແມັດ, ຍາວ 5 ແມັດ.

**ພະເຈົ້າໃຫຍ່ວັດອິນແປງ
ອະພິນິຫານທີ່ອັດສະຈັນ**

ຕອນນີ້ຈະພັນລະນາເຖິງການສ້າງພຣະເຈົ້າໃຫຍ່ ພຣະເຈົ້າຫຼວງວັດ ອິນແປງ. ໃນອະດີດຕະການ, ນະສະຖານທີ່ແຫ່ງນີ້, ທີ່ເອີ້ນວ່າຄຸ້ມອິນແປງ

ປະຊາຊົນໄດ້ມາຕັ້ງກິນກຸ່ມທຳມາຫາກິນລວມກັນນັບມື້ນັບຫຼາຍຂຶ້ນ ເກີດ
ເປັນຊຸມຊົນອຸດົມຮັ່ງມີ. ເມື່ອມີຊຸມຊົນຢູ່ບ່ອນໃດບັນຫາສັງຄົມຂອງມະນຸດກໍ
ເກີດຂຶ້ນຕາມມາຢູ່ນະແຫ່ງນັ້ນ. ໃນທີ່ນີ້ຈະກ່າວແຕ່ບັນຫາຄວາມຕ້ອງການ
ດ້ານອາຫານຈິດ ຊຶ່ງອັນໜຶ່ງນັ້ນກໍຄືຄວາມເຊື່ອກິສາດສະໜາອັນພາໃຫ້ໄດ້
ມາຊຶ່ງຄວາມຊື່ນຊົມຍິນດີ ຄວາມພໍໃຈ ຄວາມດີໃຈ ຕະຫຼອດຮອດຄວາມຮູ້
ຄວາມສະຫວ່າງສະເຫວ, ທີ່ເຂເສັ້ນທາງເປັນທັດສະນະຄະຕິແກ່ການດຳ
ເນີນຊີວິດໃນທາງທີ່ກືກທີ່ຊອບຮຸ່ງເຮືອງເຫຼືອງເຫຼື້ອມ ແລະ ອື່ນໆອີກຫຼາຍ
ອັນພັນເລື້ອງ. ທັງໝົດນັ້ນລວມກັນເປັນອາຫານຈິດ ຄອຍບຳລຸງຊຸບລ້ຽງ
ຊີວິດຈິດໃຈ, ຮ່າງກາຍຂອງມະນຸດໃຫ້ມີຄວາມໝາຍ ມີຄວາມຫວັງເປັນທີ່
ຕັ້ງໃຫ້ມີພະລັງ ເພື່ອທຳປະໂຫຍດແກ່ສັງຄົມມະນຸດລວມກັນຕໍ່ໄປ ແລະ ແກ່
ຕົນເອງດ້ວຍ.

ອາຫານຈິດຂອງຄົນລາວໄດ້ຈາກພຸດທະສາດສະໜາເປັນສ່ວນສຳ
ຄັນ ຈຶ່ງພາກັນເຊື່ອກິ ແລະ ນັບກິພຸດທະສາດສະໜາເປັນຫຼັກນຳພາໃຫ້ມີສູນ
ລວມຊຸມນຸມ ເພື່ອປະກອບກິດຈະກຳທາງສາດສະໜາ ໃຫ້ໄດ້ຮັບປະໂຫຍດ
ຈາກພຸດທະສາດສະໜາ. ສູນລວມນັ້ນຄືວັດ ວັດຈະໃຫຍ່ໂຕມະໂຫລານສວຍ
ສິດງົດງາມວິຈິດພິດສະດານຂຶ້ນຢູ່ກັບກຳລັງຄວາມເຊື່ອກິ ສັດທາຂອງຜູ້
ສ້າງ ຂອງພະລັງຄວາມອຸດົມຮັ່ງມີຂອງປະຊາຊົນຜູ້ອຸທິດເປັນທານ.

ສິມວັດອິນແປງຍ່ອມເປັນສັກຂີພິຍານພິສູດໃນຂໍ້ທີ່ກ່າວເທິງນີ້. ຂະ
ໜາດຂອງສິມໃຫຍ່ໂຕກວ່າສິມວັດອິນໃນນະຄອນແຫ່ງນີ້. ກຳນສິມ ເສົາສິມ
ໃຫຍ່ໂຕແຂງແຮງຫົນທານ ກໍ່ສ້າງດ້ວຍຫົນສີລາແລງ (ຫົນແລນ) ເປັນ
ທີ່ໜ້າເຊື່ອກິສັດທາໃນທາງສິລະປະສະກຳປັດຕະຍະກຳ.

ຄັນແລ້ວນາຍຊ່າງກໍ່ສ້າງຜູ້ຊຳນານກໍ່ໄດ້ລົງມືສ້າງອົງພຣະເຈົ້າ
ໃຫຍ່ຂຶ້ນເທິງແທນອັນມີຊວດຊົງສິມສວນງາມດີ ບໍ່ຕ່ຳ ບໍ່ສູງ ພໍດີຮັບກັບພຣະ
ເຈົ້າໃຫຍ່.

ການກໍ່ສ້າງດຳເນີນໄປດ້ວຍຄວາມປານີດ ພາກພຽນຈົນຮອດບ່າໄຫຼ່
ແລະ ຊວງອົກບ່ອນຈະຕັ້ງຄໍ່ໍ່ຂຶ້ນຫາຫົວ. ຄັນແລ້ວບັນດາຊ່າງກໍ່ພັກເຊົາ
ເພາະຈະເຂົ້າສູ່ຮາຕຣິການ (ຄໍ່ໍ່ຕາເວັນຈະຕົກ).

ຕອນນີ້ຜູ້ຂຽນຂໍຮິດຈະນາຕາມຄໍ່ໍ່າບອກເລົ່າກ່າວຂານ ສືບຕໍ່ກັນມາ
ຈາກບູ່ຍ່າຕາຍາຍຫຼາຍຊົ່ວໂຄດຄົນມາແລ້ວ ເພື່ອບໍ່ໃຫ້ຄໍ່ໍ່າບອກເລົ່ານັ້ນ
ເສື່ອມຫາຍຕາຍໄປຈາກຄວາມຊົງຈໍ່າ. ໂດຍສະເພາະຢ່າງຍິ່ງ ການສ້າງ
ພຣະເຈົ້າໃຫຍ່ໃນຂັ້ນຕໍ່ໍ່ຈາກນັ້ນເປັນຄໍ່ໍ່າຍຄືເທພນິຍາຍ ອັນໜ້າອັສຈັນງິດ
ງົ່ງດັ່ງນີ້ :

ຄັນຕົກຄໍ່ໍ່າມາໃນວັນນັ້ນ ເກີດມີຫົວພໍ່ພະຂາວສາມຕົນເຂົ້າມາຍັງ
ບ້ານ ບໍ່ຮູ້ວ່າມາຈາກແຫ່ງຫົນໃດ ເກົ້າແກ່ອາວຸໂສຊາວບ້ານໄດ້ນະມັດສະ
ການຕ້ອນຮັບເປັນຢ່າງດີ. ພະຂາວອົງໜຶ່ງຖາມຂຶ້ນວ່າ : ພວກອາດຕະມາ
ຮູ້ວ່າວ່າອອກຕົນຍາດໂຍມກໍ່າລັງສັດທາສ້າງພຣະເຈົ້າໃຫຍ່ຂຶ້ນອົງໜຶ່ງ
ອາດຕະມາຂໍອະນຸໂມທະນານໍ່າເປັນອັນມາກ. ແຕ່ກໍ່ຍັງບໍ່ສດໃຈ. ຈິດໃຈແມ່ນ
ຢາກເປັນຊ່າງຊອຍສ້າງພຣະເຈົ້າອົງນີ້ໃຫ້ສໍ່າເລັດເສັດສິ້ນ. ພວກອອກຕົນ
ຍາດໂຍມຍິນດີຈະໃຫ້ພວກອາດຕະມາຮວມໃນການກຸສົນຍິ່ງໃຫຍ່ຄັ້ງນີ້ບໍ່ ?
ອອກຕົນຍາດໂຍມພາກັນຕົກສະເງົ້ປະຫຼາດໃຈ ຊິບຊັບໃສ່ຫູກັນແຊວຊ້ອງ
ເພາະບໍ່ນຶກບໍ່ຝັນວ່າຈະປະສົບພົບເຫັນເຫດການດັ່ງນີ້.

ໃນທີ່ສຸດເກົ້າແກ່ອາວຸໂສກໍ່ພາກັນຕອບເປັນສຽງດຽວກັນວ່າ : ຍິນ
ດີ ! ຍິນດີ ! ເຕັມອົກເຕັມໃຈແລ້ວ ! ຂໍໃຫ້ພຣະຂາວທັງສາມຕົນຈົ່ງໄດ້ຮວມ
ໃນການກຸສົນຄັ້ງນີ້ ໂດຍບໍ່ແຄ້ວຄາດເທິນ !

ຕື່ນເຊົ້າຂອງວັນໃໝ່ ຫຼັງຈາກສັນຈັງຫັນແລ້ວ ພຣະຂາວທັງສາມອົງ
ກໍ່ລົງມືສ້າງພຣະເຈົ້າຕໍ່ຢ່າງບໍ່ລໍຊ້າ, ສ້າງຄໍ່ໍ່ ສ້າງໃບໜ້າ ໃບຫູ ສ້າງສຽນ
ສ້າງເກດຕາມລໍ່າດັບຈົນແລ້ວເສັດສັບຮຽບຮ້ອຍພາຍໃນສາມວັນ. ເກົ້າແກ່
ປະຊາຊົນພາກັນຕະລົງພິດຊື່ນອົກຊື່ນໃຈ ແຊວຊ້ອງສໍ່ຣະເສີນຈົນບໍ່ມີອັນ

ໃດຈະເວົ້າ, ຫາບ່ອນຕິບໍ່ໄດ້. ກົງກັນຂ້າມມີແຕ່ຊົມ ມີແຕ່ຍ້ອງ ບາງຄົນກໍວ່າ
ເບິ່ງໂສມໜ້າເບິ່ງດວງຕາເພິ່ນແມ້ ໂອຍ ! ຊ່າງງາມເອົາສາແທ້ໆ ໃບໜ້າ
ຍື່ມອ່ອນໆ, ໃບໜ້າບອກບຸນບາຣະມີ, ໃບໜ້າດີໃຈບໍ່ຮູ້ຮ້າຍ ຮັກລູກແພງ
ຫຼານ ຮັກບ້ານແພງເມືອງ, ໃບໜ້າຮັກແຂກມີມິດໄມຕຣີ, ປ່ຽນໄປດ້ວຍເມດ
ຕາກະຣູນາ ເອື້ອເພື່ອເພື່ອແຜ່ ເຍືອກເຢັນສະມາທິສຸຂຸມ ຄ້າຍຄືສໍາເລັດສູ່
ສວັນນິຣະພານແລ້ວ. ກ້າຍືນຢູ່ຊື່ກົງໜ້າພໍດີໆ ຈະເບິ່ງບໍ່ເຫັນໃບຫູເຫັນແຕ່
ຕ້າງຫູຢ່ອນລົງໜ້າປະຫຼາດໃຈ.

ເບິ່ງແລ້ວ ຊົມແລ້ວ ຊ່າງອີ່ມເອີບອອນຊອນໃນດວງຈິດດວງໃຈ ຮູ້ສຶກ
ຄ້າຍຄືຢູ່ໃຕ້ຮົ່ມໂພຮົ່ມໄຊ ມີບຸນບາຣະມີປົກປ້ອງຄຸ້ມຄອງໃຫ້ຢູ່ເຢັນເປັນສຸກ
ສະບາຍເນື້ອສະບາຍໃຈ. ຕົ້ນຕັນໄປທັງເນື້ອ ທັງກາຍຕ່າງໆ ນານາ ດັ່ງນີ້.

ທັງພຣະຂາວຜູ້ສ້າງທັງເກົ່າແກ່ປະຊາຊົນທຸກທົ່ວໜ້າພາກັນຍື່ມ
ແຍ້ມແຈ່ມໃສ່ຊຸ່ຊ້ອງສັນລະເສີນປຣິດາປຣາໂມດ ເຕັມອົກເຕັມໃຈທີ່ໄດ້ສ້າງ
ກຸສົນຄາວນີ້ລວມກັນ.

ຮອດວັນກ້ວນສີ່ ພຣະຂາວດາບົດທັງສາມອົງກໍລີ້ລາຈາກໄປ
ທາງທິດຕາເວັນອອກສຽງໃຕ້ ຄັນໄປຮອດໜອງບຶງແຫ່ງໜຶ່ງພຣະຂາວກໍ
ບອກກັບເກົ່າແກ່ປະຊາຊົນທີ່ຕິດຕາມແຫ່ແຫນໄປສິ່ງນັ້ນໃຫ້ກັບຄືນເສຍ ສິ່ງ
ອາດຕະມາຮອດນີ້ກໍໄດ້ແລ້ວ. ທຸກຄົນຍັງບໍ່ຍອມກັບຈັບຕາຕິດຕາມເບິ່ງ
ພຣະຂາວທີ່ເດີນທາງຕໍ່ໄປ. ຊ້າບໍ່ນານພຣະຂາວທັງສາມອົງກໍລີ້ລັບຫັບ
ຫາຍຈາກສາຍຕາ ເພິ່ນຜະຫຍອງເປັນຍອງໃຍເມກໜອງ, ເລື່ອນລອຍຂຶ້ນ
ສູ່ທ້ອງຟ້າລີ້ລັບຫາຍໄປ.

ເກົ່າແກ່ປະຊາຊົນທີ່ເຫັນສະພາບກັບຫູກັບຕາຕົນເອງເຊັ່ນນີ້ ກໍພ້ອມ
ກັນນັ່ງຄູ່ເຂົ້າລົງສູ່ດິນ ຍົກມືຂຶ້ນປະນົມໄຫວ້ໂມທະນາສາທຸການຕາມກັນ
ແລ້ວຄວາມຕົກສະເງິ່ຕະລົງພິງພິດກໍເພິ່ມຂຶ້ນເປັນທະວີຄູນ.

ນັບແຕ່ນັ້ນມາ, ວັດທີ່ສ້າງຂຶ້ນວັດນີ້ຈິ່ງໄດ້ຊື່ວ່າ : " ວັດອິນແປງ "

(ພຣະອິນພຣະພົມ ເທພເຈົ້າເຫຼົ່າເທພາລົງມາສ້າງມາແປງ) ກາຍເປັນ ວັດສັກສິດເຂັດຢຳ ເປັນທີ່ສັກກາຣະບູຊາ ເປັນທີ່ເຜິ້ງທີ່ອີງ ເປັນຮົ່ມໂພຮົ່ມ ໄຊແກ່ຈິດໃຈໄພ່ຟ້າປະຊາກອນຕະຫຼອດມາ.

ໜອງບຶງບ່ອນພຣະຂາວທັງສາມອົງເພິ່ນຜະຫຍອງຂຶ້ນສູ່ຟ້າຫາຍ ລັບໄປນັ້ນກໍໄດ້ຊື່ແຕ່ນັ້ນມາວ່າ : " ບຶງຜະຫຍອງ " ການເວລາຜ່ານມາຫຼາຍ ກວ່າພັນປີ ຄຳວ່າຜະຫຍອງກໍໄດ້ປ່ຽນມາເປັນ " ຂະຫຍອງ " ແລ້ວກໍຈິງ ເປັນ " ບຶງຂະຫຍອງ " ມາຈົນຕາບເທົ່າທຸກວັນນີ້ (ບຶງທີ່ຢູ່ທາງທິດໃຕ້ວຽງ ຈັນ 2 ຫຼັກກິໂລແມັດ ຕິດກັບທາງໄປທ່າເດື່ອ, ບ້ານທີ່ຢູ່ແຄມບຶງນັ້ນກໍໄດ້ ຊື່ວ່າ : ບ້ານບຶງຂະຫຍອງຈົນຮອດປັດນີ້).

ສະໄໝເສິກຫ້

ປູ່ຍ່າຕາຍາຍເລົ່າສືບກັນມາວ່າ : ເວລາພວກທະຫານຫ້ຍົກທັບມາ ລົບລາຂ້າຟັນຕີປຸ້ນເອົາສົມບັດ ເງິນທອງຢູ່ທີ່ນະຄອນວຽງຈັນນັ້ນ, ເຂົາ ໃຊ້ເຫຼັກເຂົາຄວາຍເຂົ້າຊັບຂຸດເຈາະແທ່ນພະເຈົ້າໃຫຍ່ ລວມທັງກາງຫຼັງ ອົງພະເຈົ້າໃຫຍ່ວັດອິນແປງ. ຫັນໃດນັ້ນພວກໂຈນ 10 ກວ່າຄົນເກີດປວດຫົວ ມົວເກົ້າວິນວຽນ ລົ້ມພູບລົ້ມພາບ ຮາກລົມຮາກແລ້ງກະຟຸບກະຟາບລອຍ ບົກໜີອອກຈາກສົມໄປ ພໍໄປຮອດຫຼັກຕ້າຍຮົ່ວວັດ ພວກມັນກໍວິນສາລະບາດ ລົ້ມຕາຍລົງທັງໝົດ.

ສະໄໝກ່ອນລັດຖະປະຫານກອງແລ ປີ 1960

ພຣະເຈົ້າອິນທາທິຣາຊອົງຢູ່ໃນອຸບມຸງຂ້າງຫຼັງສິມ ບັງເກີດອະພິນິ ຫານອອກເຫື່ອໄຫຼໄຄຍ້ອຍຢ່າງໜ້າອັດສະຈັນ ປະຊາຊົນຊາວລາວ ແລະ ຕ່າງປະເທດມີ ຈິນ ແລະ ຫວຽດນາມ ຕ່າງພາກັນເອົາຝ້າຍສຳລິ ແລະ ຝ້າຂາວໄປຊັບເຊັດເອົານ້ຳເຫື່ອນັ້ນໄປບູຊາສັກກາຣະຢູ່ເຮືອນຕົນ ຕໍ່ຈາກນັ້ນ

ມາສອງເດືອນກໍເກີດລັດຖະປະຫານກອງແລ. ສະພາບການບ້ານເມືອງປັນ
ປ່ວນໄປທຸກແຫ່ງຫົນ ປະຊາຊົນເດືອດຮ້ອນລົ້ມຕາຍໃນການສູ້ຮົບກັນດ້ວຍ
ອາວຸດ ລູກບືນໃຫຍ່ຫຼາຍລູກໄດ້ຕົກມາໃສ່ວັດອິນແປງ ແຕ່ບໍ່ແຕກບໍ່ມີໄພ
ອັນຕະລາຍ ຄັນໄປຕົກໃສ່ເຮືອນປະຊາຊົນເກີດລະເບີດໄຟໄໝ້ ເຊັ່ນ
ເຮືອນແມ່ຕູ້ເບົ້າ, ເຮືອນແມ່ຕູ້ຕອງ ... ກືກລະເບີດໄຟໄໝ້ໝົດ.

ວັດອິນແປງກ່ຽວພັນເຂົ້າໃນປະຫວັດສາດຊາດລາວ

ຕົກຮອດສະໄໝພຣະເຈົ້າໄຊເຊດຖາທິລາດຂຶ້ນຄອງຣາຊສົມບັດ ແຕ່
ປີ ຄ.ສ. 1548 (ພ.ສ. 2091) ຮອດ ຄ.ສ. 1571 (ພ.ສ. 2114) ພຣະອົງໄດ້
ຍ້າຍນະຄອນຫຼວງມາຕັ້ງທີ່ວຽງຈັນ ໃນ ຄ.ສ. 1560 (ພ.ສ. 2103).

ກ່ອນນັ້ນນະຄອນຫຼວງຂອງລາວຕັ້ງຢູ່ນະຄອນຫຼວງພຣະບາງ.
ນະຄອນຫຼວງພຣະບາງເອິ່ງກ່ອນນີ້ກໍຊື່ວ່າ : ເມືອງຊຽງທອງ " ແລະ ເມືອງ
ສີສັດຕະນາກຄະນາທູດ " ຕາມລຳດັບແຕ່ເດີມມາ ຄັນຕົກຮອດສະໄໝເຈົ້າ
ຫຼ້າແສນໄທ ຄ.ສ. 1476 (ພ.ສ. 2019) ຈຶ່ງໄດ້ລົງມາອັນເຊີນເອົາພຣະບາງ
ຂຶ້ນໄປທາງບົກ ເອົາໄປໄວ້ວັດມະໂນລົມ (ວັດມະໂນຊຽງກາງ) ຮອດປີ ຄ.ສ.
1486 (ພ.ສ. 2039) ເຈົ້າວິຊຸນນະຣາຊຂຶ້ນຄອງຣາຊ ໄດ້ອາຣາດທະນາເອົາ
ພຣະບາງຈາກວັດມະໂນລົມໄປໄວ້ຍັງວັດວິຊຸນມະຫາວິຫານທີ່ສ້າງຂຶ້ນໃໝ່
ໃນປີຄ.ສ. 1513 (ພ.ສ. 2056) ເມືອງຊຽງທອງແຕ່ເກົ່າກ່ອນນັ້ນຈຶ່ງປ່ຽນ
ຊື່ມາ ເປັນນະຄອນຫຼວງພຣະບາງແຕ່ບັດນັ້ນເປັນຕົ້ນມາ ເພາະເຫດວ່າ
ເປັນນະຄອນຫຼວງ ແລະ ມີພຣະບາງສະກິດສຸກຽນເປັນມິ່ງຂວັນບ້ານເມືອງ
ຢູ່ນະທີ່ນັ້ນ.

ສຳລັບວຽງຈັນ, ກ່ອນນີ້ກໍຊື່ວ່າ : ວຽງຄຳ. ຕາມຕຳນານພຣະບາງ
ຕົກຮອດສະໄໝພຣະເຈົ້າໄຊເຊດຖາທິລາດ ໄດ້ຍ້າຍນະຄອນຫຼວງ ຈາກນະ

ຄອນຫຼວງພຣະບາງ ມາສະຖາປະນາເມືອງວຽງຄໍາຂຶ້ນເປັນນະຄອນຫຼວງ
ໃໝ່ຕັ້ງຊື່ໃຫ້ໃນເວລານັ້ນວ່າ : ຈັນທະບູຣີສີສັດຕະນາຄະນາຫຼຸດ ບາງຕໍາ
ນານກໍຮ້ອງວ່າ : ຈັນທະບູຣີສີອ່ວຍລ່ວຍ.

ຈາກນັ້ນວັນເວລາຫຼາຍພ້າຫຼາຍປີຜ່ານໄປຊື່ຂອງຣາຊທານີເກົ່າກໍ
ປ່ຽນມາເປັນນະຄອນຫຼວງວຽງຈັນຈົນຮອດກາລະບັດນີ້, ຊື່ງແມ່ນ ທັງການ
ຕັດ ແລະ ປະສົມໃໝ່, ຄືຕັດເອົາວຽງອອກຈາກວຽງຄໍາ, ຕັດເອົາຈັນອອກ
ຈາກຈັນທະບູຣີສີສັດຕະນາຄະນາຫຼຸດມາປະສົມເຂົ້າກັນ ເລີຍໄດ້ຄໍາ ໃໝ່
ວ່າວຽງຈັນແປວ່ານະຄອນຂອງພະຈັນ ຫຼື ທານີທີ່ປະກອບຂຶ້ນຈາກພະຈັນ
ວັນເພັງ-ອານາໄຕ້ງ່າຍພັງມ່ວນຫຼຸທັນສະໄໝຕະຫຼອດເວລາ ແລະ ມີຄວາມ
ໝາຍຊື່ງື່ງໃຈ.

ບາດນີ້ມາເຂົ້າໃນເລື່ອງຂອງວັດອິນແປງ ກ່ຽວພັນກັບປະຫວັດສາດ
ອີກບັນໜຶ່ງ. ວັດອິນແປງມີມາແຕ່ກ່ອນເບີງຂອງພະເຈົ້າຟ້າງຸ່ມມະຫາຣາຊ ,
ກ່ອນຣາຊການຂອງພຣະເຈົ້າໄຊເຊດຖາມະຫາຣາຊຕັ້ງນານແສນນານ
ເປັນປະຖົມບູລິມ.

ຮູ້ກັນແລ້ວວ່າພຣະເຈົ້າໄຊເຊດຖາມະຫາຣາຊ ເປັນກະສັດທີ່ນັບຖືພຸດ
ທະສາດສະໜາແຮງກ້າ ເປັນນັກສະຖາປັດຕະຍະກອນເກັ່ງກາດລືຊາ,
ສ້າງພຣະທາດຫຼວງເຈດີ, ວັດວາອາຣາມຈົນນັບບໍ່ຖ້ວນ, ສ້າງພຣະພຸດທະ
ຮູບອົງສັກສິດເຂັດຢ່າຈໍານວນຫຼວງຫຼາຍ. ໃນຈໍານວນນີ້ຂໍຍົກເອົາພຣະເຈົ້າ
ໃຫຍ່ວັດອົງຕື້ມາບັນລະຍາຍພໍເປັນສັງເຂບ ເພາະມີສ່ວນກ່ຽວພັນກັບປະ
ຫວັດສາດຂອງຊາດລາວ ຊຶ່ງໃນຕອນນີ້ມີພະມ້າແຊກແຊງເຂົ້າມາໃນປີຕູ
ພູມ.

ທີ່ຈະກ່າວຕໍ່ໄປນີ້, ມີຂຽນໄວ້ໃນໜັງສືພາສາພະມ້າຊື່ວ່າ : " ຄໍາກ່າ
ປຸນຂາວ " ເປັນໜັງສືປະຫວັດສາດຕອນໜຶ່ງຂອງພະມ້າຢູ່ໃນທໍສະມຸດແຫ່ງ
ຊາດໃນນະຄອນຢາງກຸ້ງ.

ພຣະເຈົ້າໄຊເຊດຖາໄດ້ສັ່ງໃຫ້ຕັ້ງຮ່ານຫໍບູຊາຂຶ້ນ ຢູ່ທີ່ວັດອິນແປງ ເພື່ອຫ້າງຫາທຳການຫຼໍ່ຫຼອມພຣະພຸດທະຮູບທອງສຳຣິດໃຫຍ່ (ພຣະເຈົ້າອົງຕີ້ປະຈຸບັນ) ໃນເວລາທີ່ບັນດານາຍຊາງ ນັກປາດຣາຊຄູຫ້າງຫາ ບັນຫຸ່ນເຮັດເບົ້າຕັ້ງເຕົາຕຽມຈະຕິດເຕົາຫຼໍ່ທອງຢູ່ນັ້ນ ກອງທັບພະມ້າໄດ້ດື່ມດອນຊອນປ່າເຂົ້າມາປິດລ້ອມນະຄອນວຽງຈັນໄວ້ຮອບດ້ານ ແລ້ວໄດ້ແຕ່ງຮາຊທູດກືສານເຂົ້າມາໃຫ້ພຣະເຈົ້າໄຊເຊດຖາມະຫາຣາຊຢູ່ນະທໍາໄຊສາລາພິທີໃນວັດອິນແປງ. ສານນັ້ນ, ແມ່ນສານຍື່ນຄຳຂາດຕໍ່ກະສັດລາວ ໃຈຄວາມສຳຄັນວ່າ :

1. ໃຫ້ກຽມຕົວຕິເສີກກັບເຮົາ ເຮົາຢູ່ນະທີ່ນີ້ລ້ອມວຽງຈັນໄດ້ທຸກດ້ານແລ້ວ
2. ໃຫ້ຍອມມອບຕົວ ແລະ ໃຫ້ເມືອງລາວເປັນເມືອງຂຶ້ນພະມ້າ. ໃຫ້ເລືອກເອົາຢ່າງໜຶ່ງ "

ຄັນໄດ້ຮັບສານສະບັບນັ້ນ ພຣະເຈົ້າໄຊເຊດຖາທິຣາຊກໍຕົກສະເງົ້ປະຫຼາດໃຈຢູ່ພັກໜຶ່ງ ເພາະເປັນເຫດການທີ່ບໍ່ໄດ້ຄາດເກີງ ແລ້ວກໍຈັບສານໄປຍັງພະຣາຊວັງຫໍຄຳ ພົບກັບພະມະເຫສີ ປຶກສາຫາລືກັນ, ເມື່ອໄດ້ຮັບປັນຍາອັນເປັນຈອມປຣາດໃສແຈ້ງແລ້ວ, ກໍກັບຄືນໄປຍັງຫໍໄຊທີ່ວັດອິນແປງໃຫ້ຄຳຕອບແກ່ຮາຊທູດພະມ້າວ່າ : " ເຮົາກຳລັງສ້າງພຸດທະພູມມະຫາກຸສິນຄັ້ງຍິ່ງໃຫຍ່ຄືຈະຫຼໍ່ຫຼອມພຣະເຈົ້າໃຫຍ່ດ້ວຍທອງສຳຣິດນ້ຳໜັກໜຶ່ງຕື້. ໄດ້ຫ້າງຫາເຕົາຫຼໍ່ເບົ້າຫຼອມ ເຄື່ອງສັກກາຣະບູຊາລຽບລ້ອຍທຸກຢ່າງແລ້ວຍັງບໍ່ແມ່ນເວລາຈະຕິເສີກ, ແມ່ນເວລາທີ່ຈະທຳບຸນກຸສິນມະຫາສານ ເຮົາຈິ່ງຂໍເຊີນພວກທ່ານເຂົ້າລວມທຳບຸນກຸສິນຄັ້ງນີ້ດ້ວຍ.

ຮາຊທູດພະມ້າໄດ້ຄຳຕອບກັບໄປລາຍງານໃຫ້ແມ່ທັບພະມ້າຊາບ ແມ່ທັບພະມ້າອະນຸຍາດໃຫ້ຮາຊທູດຂອງຕົນສາມຄົນເຂົ້າລວມທຳພິທີຫຼໍ່ຫຼອມພະເຈົ້າອົງຕີ້ຕາມຄຳເຊີນຂອງລາວ. ທຸກສິ່ງທຸກຢ່າງເປັນໄປຕາມແຜນຂອງພະຣາຊິນີວາງໃຫ້ທຸກປະການ.

ຮອດເວລາເທທອງທີ່ເປື່ອຍເປັນນ້ຳລົງສູ່ເບົ້າ ພຣະເຈົ້າໄຊເຊດກາ ໃຊ້ມືຂອງພຣະອົງຈັບໝໍ້ຕົ້ມທອງທີ່ແດງຢູ່ນັ້ນ ໂຈມຂຶ້ນເທລົງໃສ່ເບົ້າໄດ້ສາມເບົ້າ. ແລ້ວພຣະອົງກໍເຊີນຮາຊທູດພະມ້າເຂົ້າພິທີກະທຳດັ່ງດຽວກັບເພິ່ນ ທັນທີຮາຊທູດພະມ້າປະຕິເສດ ດ້ວຍຄວາມສະເງິ້ຢ້ານກົວເພາະເຮັດບໍ່ໄດ້ ໄຟຈະເຜົາມືໄດ້ແຕ່ຍົກມືປະນົມໄຫວ້ພຣະເຈົ້າໄຊເຊດກາ ຂໍໃຫ້ພຣະອົງເທທອງຕໍ່ໄປຈົນແລ້ວເສັດເກີດ.

ພໍພິທີເທທອງແລ້ວເສັດ ທູດພະມ້າກໍລາກັບໄປລາຍງານເຫດການຕໍ່ແມ່ທັບພະມ້າ ໂດຍລະອຽດ ພາໃຫ້ພະມ້າຕົກສະເງິ້ ສະທ້ານຢ້ານກົວອິດທິ ຣິດຂອງພຣະເຈົ້າໄຊເຊດກາ, ພາໃຫ້ເກີດບັນຫາແກ່ພະມ້າວ່າ ສົມຄວນຈະຍົກທັບຕົວຽງຈັນ ຫຼື ບໍ່ ?

ຄັນຕົກຄຳມາໃນມື້ນັ້ນ ທະຫານພະມ້າພ້ອມແມ່ທັບນາຍກອງພາກັນນອນຕາມເວລາ. ພຣະເຈົ້າໄຊເຊດກາທິຣາຊພ້ອມດ້ວຍແມ່ທັບນາຍກອງອົງຄະຣັກຊ້າຍ-ຂວາ ເສນາອຳມາດໄດ້ອອກໄປຢ້ຽມທັບພະມ້າ ທີ່ພັກນອນຢູ່ນອກຊານເມືອງວຽງຈັນ. ພະອົງໄດ້ຮວຍມົນຄາກາກ່ອມໃຫ້ທະຫານພະມ້ານອນຫຼັບຈົມປີ້ງບໍ່ຮູ້ຕົວ ທະຫານອົງຄະຣັກຂອງພະອົງເຫັນເປັນໂອກາດງາມທີ່ຈະສັງຫານສັດຕູໄດ້ສະບາຍ ກໍພາກັນກຸອດດາບອອກຈາກຝັກກຽມພ້ອມຈະຟັນຄໍສັງຫານໃຫ້ແຫຼກລານສົມໃຈມັກ - ພະເຈົ້າໄຊເຊດກາ ຫ້າມບໍ່ໃຫ້ກະທຳແກ່ສັດຕູໂດຍເດັດຂາດ ເພາະຈະເສື່ອມກຽດສັກສີ ແລະ ໄຮ້ສິນທຳໃນຍຸດທະສິງຄາມ.

ສະໄໝນັ້ນ, ນິຍົມໃຊ້ເວດມົນກົນຄາກາ ເພາະປາກົດຜົນເຫັນທັນຕາທັນໃຈ-ມາສະໄໝນີ້ຮ້ອງວ່າພະລັງຈິດອຳນາດຈິດ ອັນເກີດຈາກການເຝິກຝົນປະຕິບັດຕາມພິທີກຳຕາມແຜນທີ່ພາໄປສູ່ຄວາມສຳເລັດໃນການໃຊ້ອຳນາດຈິດ ສາມາດບັນດານໃຫ້ເກີດອະພິນິຫານທີ່ປະຫຼາດໜ້າອັດສະຈັນ.

ພະອົງໄດ້ສັ່ງໃຫ້ໄປເອົາປູນຂາວມາກອຍໃສ່ນ້ຳ ເຮັດເປັນສີຂາວແລ້ວ

ທາໃສ່ຄໍຫອຍຂອງແມ່ທັບພະມ້າຈໍານວນ 7-8 ຄົນ, ຄັນແລ້ວພະອົງກໍພາ
ຂະບວນກຸອຍກັບຄືນສູ່ຮາຊທານີ.

ຕື່ນມື້ເຊົ້າ ທະຫານພະມ້າລຸກຈາກນອນເຫັນຄໍຫອຍແມ່ທັບໃຫຍ່
ກ່ານຂາວ ກໍພາກັນຊິບຊັບຫົວຂວັນທໍານອງຕະຫຼົກຢາກຫົວ. ແມ່ທັບ ຢາກ
ຮ້າຍ, ກຸາມຂຶ້ນວ່າຫົວຂວັນຫຍັງ ? ຄໍາຕອບກໍວ່າ : ຄືວ່າທາ ເຂົ້າແປ້ງແຕ່
ເດິກແທ້ ? ຕົວເອງບໍ່ໄດ້ທາເປັນຫຍັງຈິ່ງຄໍຂາວ ສີ່ສິນກັນໄປມາເລີຍເຫັນ
ຄໍຫອຍແມ່ທັບອີກ 8 ຄົນ, ກ່ານຂາວຄືກັນ ນຶກວ່າໝູ່ພວກດຽວກັນຢອກຫຼິ້ນ
ເລີຍຮ້ອງດ່າໄປ - ສຽງຕອບໂຕ້ທັນທົວຕົນບໍ່ໄດ້ທາ, ກ້າດັ່ງນັ້ນເປັນຫຍັງ
ຄໍຈິ່ງກ່ານຂາວ ? ໂສເຫຼ້ກັນໄປມາເລີຍມີສຽງໜຶ່ງບອກວ່າ : ມື້ຄືນນີ້ມີພະ
ເຈົ້າໄຊເຊດກຸາເຂົ້າມາໃນຄ້າຍນີ້ (ແມ່ນສາຍລັບຂອງລາວປະໄວ້) ພາກັນ
ຕົກໃຈງົງງັນສີ່ສິນຂຶ້ນທັນທີ. " ຄໍກ່ານປູນຂາວ " ເກີດເປັນປີສນາແກ້ບໍ່ອອກ-
ຄໍກ່ານຂາວກັນທະວີຂຶ້ນ ແມ່ທັບອາວຸໂສຜູ້ໜຶ່ງເລີຍອອກປາກວ່າ : ພະ
ເຈົ້າໄຊເຊດກຸາກ້າເຂົ້າມາໃນຄ້າຍເຮົາ ແຖມຍັງເອົາປູນຂາວກ່ານຄໍເຮົາ
ໄດ້ ! ເປັນຫຍັງພະອົງຈິ່ງບໍ່ຟັນຄໍພວກເຮົາ ?

ໃນທີ່ສຸດພະມ້າກໍສືບຮູ້ຄວາມຈິງທຸກປະການພາກັນປະຫຼາດໃຈ ທັງ
ງົດທັງຄິດຄາຣະວະບູຊາຈິດໃຈຂອງພຣະຮາຊາລາວ ຈິ່ງແຕ່ງຮາຊທູດ
ເຂົ້າໄປກວາຍຄວາມເຄົາຮົບໄຕ່ກຸາມເອົາຄວາມຈິງຈາກພະອົງ.

ເມື່ອໄດ້ຮູ້ຄວາມຈິງແທ້ທຸກປະການແລ້ວ ແມ່ທັບໃຫຍ່ພະມ້າຊຶ່ງເປັນ
ກະສັດກໍຕັດສິນໃຈເຂົ້າໄປກວາຍບັງຄົມສະແດງຄວາມເຄົາຮົບຄາຣະວະກະ
ສັດລາວຢ່າງສຸດຊຶ້ງ ແລະ ຂໍຜູກມິດໄມຕຣີກັບລາວ.

ໃນລະຫວ່າງການສົນທະນາປາໄສກັນໄປມາ ຝ່າຍກະສັດພະມ້າໄດ້
ຮູ້ວ່າການເຄື່ອນໄຫວ ແລະ ການປະຕິບັດຂອງພະເຈົ້າໄຊເຊດກຸານັ້ນ
ແມ່ນເກີດຈາກປັນຍາອັນຊານສະຫຼາດສຸຂຸມຂອງພະຮາຊະເທວີຂອງພຣະ
ອົງເປັນຜູ້ຊີ້ທາງໃຫ້.

ກະສັດພະມ້າຍິ່ງທະວິສັດທາເຊື້ອກີ ແລະຄາຣະວະບູຊາພະຣາຊິນີ ລາວເປັນຮ້ອຍເທື່ອແສນທີ ຈົນເຖິງຂັ້ນໄດ້ຂໍອະນຸຍາດຂົນເອົາຫີນພູມາສ້າງ ອະນຸສອນໄວ້ເປັນທີ່ລະນຶກ (ຮູບຄວັດດ້ວຍຫີນພູຂອງພະຣາຊິນີອີງນີ້ຍັງມີ ຢູ່ດ້ານໃນຫຼັງສີມວັດອິນແປງ ເອື້ອຍຕິດຝາສີມຢູ່ຈົນຮອດບັດນີ້) ຫີນພູທີ່ ເຫຼືອຍັງໄດ້ເອົາຄວັດຮູບມອມ (ສິງໂຕ) ສອງຕົວຕັ້ງຢູ່ໜ້າປະຕູເຂົ້າສີມດ້ານ ໜ້າຊ້າຍຂວາ ແລະ ຫີນອີກສອງປ່ຽງທີ່ເຫຼືອໃຊ້ກໍຍັງຕັ້ງຢູ່ດ້ານໜ້າສີມເຫັນ ໄດ້ຈົນຮອດກາລະບັດນີ້.

ແມ່ນຍຸກສະໄໝໜຶ່ງທີ່ລາວທັງສອງເພດມີປະສິດສາມາດສ້າງສັດຕູ ໃຫ້ກາຍມາເປັນມິດໄດ້ຢ່າງໜ້າອັດສະຈັນ, ສ່ວນພະເຈົ້າໃຫຍ່ອົງຕື້ ເມື່ອຫຼໍ່ ຫຼອມຂັດສີສວຍງາມແລ້ວ ພະເຈົ້າໄຊເຊດກາມະຫາຣາຊາໄດ້ສ້າງສີມໃໝ່ ໃສ່ ແລະ ເປັນວັດໃຫຍ່ວັດຫຼວງແຕ່ບັດນັ້ນມາໃຫ້ຊື່ວ່າວັດອົງຕື້ຮອດກາລະ ບັດນີ້.

ເຫັນໄດ້ວ່າວັດອິນແປງກ່ຽວພັນກັບປະຫວັດສາດຊາດລາວສອງສະ ໄໝໆ ຕົ້ນແມ່ນໃນເບື້ອງພະເຈົ້າຟ້າງຸ່ມມະຫາຣາຊ ຄ.ສ. 1353 (ພ.ສ. 1896) ໄດ້ນຳເອົາພະບາງຈາກປະເທດຂະເໝນມາໄວ້ວັດອິນແປງ ຊຶ່ງວັດອິນແປງ ມີຢູ່ກ່ອນແລ້ວຫຼາຍຮ້ອຍປີ ອາດເປັນພັນປີກໍໄດ້. ກໍຈະນັບຈາກເວລາທີ່ພະ ບໍຣົມສາຣິຣິກກະທາດຂອງພຣະພຸດທະອົງໄດ້ສະເດັດເຂົ້າມາຢູ່ໃນພະທາດ ຫຼວງແຕ່ປີກ່ອນ ຄ.ສ. 307 (ພ.ສ. 236) ເປັນຕົ້ນ ມາຮອດປາງພະເຈົ້າຟ້າ ງຸ່ມກໍເປັນເວລາດົນນານເຖິງ 1660 ປີ - ໃນໄລຍະເວລາ 1660 ປີນີ້, ວັດອິນ ແປງຈະເກີດຂຶ້ນໃນປີໃດຍັງຫາຫຼັກຖານບໍ່ໄດ້.

ສະໄໝທີ່ສອງແມ່ນຢູ່ໃນປາງພະເຈົ້າໄຊເຊດກາມະຫາຣາຊ ຄ.ສ. 1562 (ພ.ສ. 2105) ທີ່ໄດ້ທຳພິທີຫຼໍ່ພະເຈົ້າໃຫຍ່ອົງຕື້ຢູ່ວັດອິນແປງ ລຸນຫຼັງ ຈາກສະໄໝພະເຈົ້າຟ້າງຸ່ມ 209 ປີ, ກະສັດພະມ້າໄດ້ສ້າງອະນຸສອນຄວັດ ຫີນພູຂອງພະຣາຊິນີລາວໄວ້ທີ່ວັດອິນແປງເປັນຫຼັກຖານພິສູດ.

ສະນັ້ນ, ວັດອິນແປງຈິ່ງເປັນວັດເກົ່າແກ່ຄູ່ບ້ານຄູ່ເມືອງມາເປັນເວລາ
ນານນັບພັນປີກວ່າ ເປັນວັດສຳຄັນກ່ຽວພັນເຂົ້າໃນປະຫວັດສາດຊາດລາວ
ເປັນວັດທີ່ເປັນອະນຸສອນແຫ່ງຄວາມຫຼັງອັນຮຸ່ງເຮືອງຂອງຊາດ ເປັນວັດທີ່
ສັກສິດເຂັ້ມຄົງ ຄວນຈະໄດ້ຮັບການສັກກາຣະບູຊາເຄົາຣົບນິບນອບຈິ່ງຈັງ
ຄວນຈະໄດ້ຮັບການຮັກສາບູຮະນະສ້ອມແປງໄວ້ໃຫ້ງົດງາມເປັນທີ່ເຊີດໜ້າ
ຊູຕາ ເປັນທີ່ພັກຜ່ອນຫາຄວາມສະຫງົບໄຮ້ກັງວົນ ເປັນສົມບັດອັນລ້ຳຄ່າ
ຂອງຊາດສືບຕໍ່ໄປບໍ່ຮູ້ສິ້ນສຸດ.

ປຣິດສະໜາປະຫວັດສາດ

ບັນທຶກການສຳພັນທະໄມຕຣີອັນແນບແໜ້ນ ລະຫວ່າງກຣຸງວຽງ
ຈັນ ແລະ ກຣຸງສີອະຢຸດທະຍາ ໃນສະໄໝພະເຈົ້າໄຊເຊດຖາມະຫາຣາຊທີ່
ໄດ້ຊົງສ້າງພະທາດເຈດີ " ສີສອງຮັກ " ຂຶ້ນໄວ້ທີ່ອຳເພີດ່ານຊ້າຍ, ຈັງຫວັດ
ເລີຍ ປະເທດໄທ - (ເປັນສັກຂີພະຍານແຫ່ງຄວາມຮັກລະຫວ່າງສອງພີ່
ນ້ອງ ລາວ-ໄທ). ແມ່ນຜົນງານອັນລ້ຳເລີດ ແລະ ເປັນປະຫວັດການຂອງ
ກະສັດລາວ.

ພະທາດເຈດີ " ສີສອງຮັກ " ອະນຸສອນອັນບໍ່ມີວັນສູນສະຫຼາຍແຫ່ງ
ນີ້ເກີດຂຶ້ນຍ້ອນມິດໄມຕິໃນລະດັບຂະຫຍາຍເຂົ້າຂຶ້ນເປັນຄອບຄົວດຽວກັນ
(ເປັນດອງກັນ) ລະຫວ່າງສອງກະສັດ ລາວ-ໄທ. ບັນທຶກປະຫວັດສາດ
ຂຽນວ່າ : ພະເຈົ້າ ກຸງສີອະຢຸດທະຍາໄດ້ຊົງແຕ່ງຕັ້ງເສນາອຳມາດຣາຊ
ບໍຣິພານ ເປັນຂະບວນແຫ່ເອົາພະນາງເຈົ້າ " ພະເທບກະສັດຕຣີ " ພະຣາຊ
ທິດາ ຂອງພະຣາຊິນີ ພະນາງເຈົ້າສີສຸຣິໂຍໄທ ໃຫ້ຂຶ້ນມາຍັງກຣຸງວຽງຈັນ
ເພື່ອຮ່ວມບາລະມີເປັນໂພທິສົມພານ ກັບພະເຈົ້າໄຊເຊດຖາມະຫາຣາຊ

(ຕາມຄຳຂໍຂອງກະສັດລາວ ຊຶ່ງເວລານັ້ນຍັງເປັນໂສດຢູ່). ພໍຂະບວນແຫ່ມາເຖິງກາງທາງ ກະສັດແຫ່ງກຽງຫົງສາວະດີສືບຊາບ ໂດຍການຮ່ວມໃຈຂອງເຈົ້າເມືອງພິສະນຸໂລກ, ໄດ້ແຕ່ງກອງທັບມາຍາດເອົາ ພະເທພກະສັດຕຣີໄປໄດ້, ເປັນເຫດພາໃຫ້ກຽງວຽງຈັນ ແລະ ກຽງສີອະຍຸທະຢາຍິ່ງມີໃຈຮັດ ແໜ້ນຄວາມສາມັກຄີ ເປັນມິດໄມຕິທະວິຄູນຕໍ່ໜ້າສັດ ຕູພະມ້າຕົວດຽວກັນ, ແລະ ຈຶ່ງໄດ້ສ້າງພະທາດສີສອງຮັກຂຶ້ນໄວ້ເປັນສັກຂີ່ແຫ່ງຄວາມຮັກນັ້ນ ເພື່ອບໍ່ໃຫ້ມີວັນຫຼົງລືມຣາຊສຳພັນທະໄມຕຣີ ອັນເປັນປະຫວັດການຍິ່ງໃຫຍ່.

ຄວາມສຳເລັດດ້ານຄວາມສຳພັນກັບປະເທດຂ້າງຄຽງອັນສຳຄັນ ເປັນປະຫວັດການອີກຄັ້ງໜຶ່ງ ທີ່ມີບັນທຶກໄວ້ເປັນຫຼັກຖານກໍຄືຄວາມສຳພັນທະໄມຕິກັບກຽງຫົງສາວະດີ ປະເທດພະມ້າຄັ້ງຫຼ້າສຸດ. ບັນທຶກຂຽນວ່າ : ໃນຂະນະທີ່ພະເຈົ້າໄຊເຊດຖາທິຣາຊກຳລັງສ້າງພູທະພູມຢູ່ຕໍ່ໜ້າພະເຈົ້າໃຫຍ່ວັດອິນແປງ ຄືກຳລັງກຽມການຈະທຳພິທີເທທອງສຳລິດ ຫຼືອົງພະເຈົ້າໃຫຍ່ວັດ " ອົງຕີ້ " ຢູ່ນັ້ນ ກອງທັບພະມ້າໄດ້ຫຼົບລີ້ເຂົ້າມາປິດລ້ອມກຽງວຽງຈັນໄວ້ໄດ້. ແລ້ວຍິນຣາຊສານຄຳຂາດໄປໃຫ້ພະເຈົ້າໄຊເສດຖາທິຣາຊໃຈຄວາມວ່າ : " 1. ໃຫ້ອອກມາສູ່ລືບກັນ 2. ໃຫ້ຍອມເປັນຫົວເມືອງຂຶ້ນຂອງພະມ້າ ". ໃນຂະນະນັ້ນ ພະເຈົ້າໄຊເຊດຖາທິຣາຊ ບໍ່ມີຈິດໃຈຄິດຈະທຳສົງຄາມກັບຜູ້ໃດ ຈິດໃຈມຸ່ງໝັ້ນຈະທຳບຸນຢ່າງດຽວ ຈຶ່ງບໍ່ຕັດສິນໃຈຕອບຄຳຂາດຂອງພະມ້າ. ໄດ້ນຳເອົາສານຄຳຂາດຂອງພະມ້າກັບເຂົ້າສູ່ພະຣາຊວັງ " ຫໍຄຳ " ສິ່ງໃຫ້ພະຣາຊິນີຊ່ວຍພິຈາລະນາແກ້ໄຂ. (ລາຍລະອຽດມີກ່າວຢູ່ໃນໜັງສືເຫຼ້ມນີ້ໜ້າ 12 ສາມາດບັນດານໃຫ້ສັດຕູປ່ຽນໃຈຈາກສັດຕູມາເປັນມິດໄດ້ສຳເລັດ ກະສັດແມ່ທັບພະມ້າສະໝັກໃຈເຂົ້າສະຫວາມິພັກຜູກມິດໄມຕິກັບພະເຈົ້າໄຊເຊດຖາທິຣາຊ ໂດຍດີດ້ວຍຄວາມພໍໃຈຊົມຊື່ນປິຕິ ແລະ ສັກກາຣະບູຊາຢ່າງສຸດໃຈຕໍ່ຄວາມເປັນນັກປາຊຣາຊປະຕິພານ,

ມີຈິດໃຈເມດຕາ ແຜ່ໄພສານຕາມທຳນອງຄອງພຸທະສາສະໜາທຽງແທ້
ຈົນເຖິງຂັ້ນແມ່ທັບພະມ້າຜູ້ຍິ່ງໃຫຍ່(ຈະແມ່ນບູເຣນອງ ຫຼື ຜູ້ໃດ ? ຈະສຶກ
ສາຄົ້ນຄວ້າອີກຕໍ່ໜຶ່ງ) ໃນນາມກະສັດພະມ້າໄດ້ຂໍພະຣາຊອະນຸຍາດດ້ວຍ
ບໍລິສຸດໃຈຈາກພະເຈົ້າໄຊເຊດຖາມະຫາຣາຊ ເພື່ອຂົນຫີນພູມາຄວັດແກະ
ສະຫຼັກສ້າງອະນຸສອນພະຮູບຂອງພະບໍຣົມຣາຊິນີນາດຂອງກຣຸງວຽງຈັນ
ແລະ ຂອງກຣຸງຫົງສາວະດີຂຶ້ນໄວ້ຄູ່ຄຽງກັນ ໃນເວລາດຽວກັນ ກະສັດລາວ
ໄດ້ຂໍໃຫ້ກະສັດພະມ້າຄວັດພະຮູບ ຂອງພະຣາຊິນີພະມ້າຂຶ້ນໄວ້ເປັນຄູ່ກັນ.
ສະນັ້ນ ຈິ່ງມີພະຮູບຂອງສອງພະຣາຊິນີຍືນຢູ່ຄູ່ຄຽງກັນ ໂດຍເຈຕະນາຈະ
ຂໍໃຫ້ເປັນອະນຸສອນສັກຂີອັນເລິກເຊິ່ງເຕັມປ່ຽມໄປດ້ວຍຄວາມຄາຣະວະ
ເຫຼື້ອມໃສແຫ່ງມິດໄມຕຣີລະຫວ່າງສອງກະສັດຂອງກຣຸງວຽງຈັນ ແລະ
ກຣຸງຫົງສາວະດີ (ພະຮູບອະນຸສອນດັ່ງກ່າວ ເວລານີ້ຍັງຕັ້ງສະກົດຢູ່ພາຍ
ໃນສິມຕິດກັບຝາດ້ານຫຼັງຂອງສິມວັດອິນແປງ).

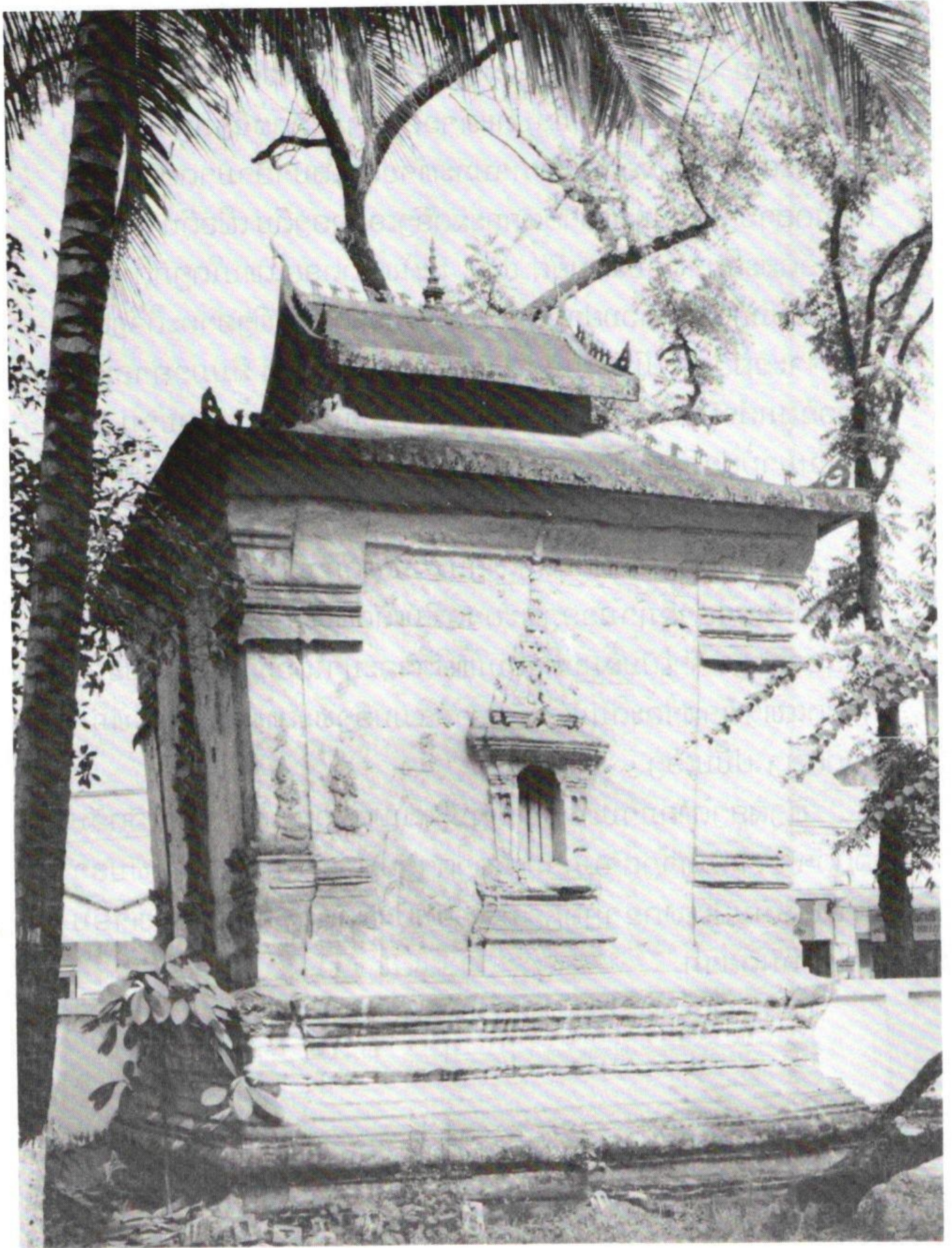
ປະການໜຶ່ງມີຂໍ້ຄິດ ເປັນປິດສະໜາກຽວກັບພະຮູບຂອງພະຣາຊິນີ
ແຫ່ງກຣຸງຫົງສາວະດີນັ້ນວ່າ ພະຣາຊິນີອົງນີ້ຈະແມ່ນຣາຊຕະກູນໃດແທ້ ?
ຈະແມ່ນອົງພະເທພກະສັດຕຣີ ຣາຊທິດາຂອງພະນາງເຈົ້າສິສຸຣິໂຍໄທທີ່
ກະສັດຫົງສາວະດີຍາດແຍ່ງເອົາໄປນັ້ນຫຼືບໍ່ ? ປະການໃດ (ຈະໄດ້ຕິດຕາມ
ຄົ້ນຄວ້າຫາຄວາມຈິງຕໍ່ໄປ).

ກຳຫາກແມ່ນອົງພະເທພກະສັດຕຣີຈິ່ງ ການກະທຳຂອງກະສັດ
ແຫ່ງຫົງສາວະດີ ຄືການຄວັດຮູບຂອງພະອົງໄວ້ແທນຕົວຈິງ ເພື່ອເປັນທີ່
ລະລຶກຍືນຢູ່ຄູ່ຄຽງກັບພະຣາຊິນີຂອງພະເຈົ້າໄຊເຊດຖາທິຣາຊນັ້ນ, ຍ່ອມ
ຊວນພິສູດຄວາມໝາຍອັນເລິກແລບວ່າ : ແມ່ນການສົມມາຄາຣະວະຂໍອະ
ໂຫສິຕໍ່ພະເຈົ້າໄຊເຊດຖາທິຣາຊທີ່ກະສັດພະມ້າໄດ້ກະທຳການລົບລຸ່ລ່ວງ
ເກີນຕໍ່ກະສັດລ້ານຊ້າງຜູ້ທີ່ເຕັມປ່ຽມໄປດ້ວຍຄຸນນະທຳແຫ່ງພຸທະພູມອັນບໍ່
ລິສຸດຂາວສະອາດ. ກະສັດຫົງສາວະດີອາດສຳນຶກຕື່ນຕົວວ່າ ການກະທຳ

ຂອງຕົນນັ້ນ ແມ່ນແບບໂຈນປຸ້ນສະຕິມ ຊຶ່ງການກະທຳນັ້ນບໍ່ເໝາະສົມ ແລະ ບໍ່ບັງຄວນທີ່ຈະແມ່ນການກະທຳຂອງອົງກະສັດຜູ້ຊົງກຽດສັກສີ. ຫຼື ຫາກຈະແມ່ນຄວາມຄິດ ແລະ ການກະທຳຂອງເສນາອຳມາດຜູ້ໜຶ່ງຜູ້ໃດ ເພື່ອໄດ້ສາວງາມໄປກະຫວາຍແກ່ກະສັດອົງເອກຂອງຕົນ ເພື່ອຕົນຈະໄດ້ຮັບ ຮາຊອິດສະຣິຍາພອນລາບຍົດ ແລະ ປະໂຫຍດຕອບແທນໃດໆກໍດີ ກໍຍັງ ຍ່ອມບໍ່ເປັນການບັງຄວນຢ່າງຍິ່ງ. ສະນັ້ນ ກະສັດແຫ່ງຫົງສາວະດີຈຶ່ງເກີດ ຈິດໃຈຈະຂໍລືບລ້າງມົນທົນນັ້ນກື້ມເສຍ ແລະ ຂໍອະໂຫສິ ສົມມາຄາຣະວະ ແລ້ວຂໍຜູກສຳພັນທະໄມຕຣີກັບກຽງວຽງຈັນລ້ານຊ້າງໄວ້ຍາວນານ. ນັບ ແຕ່ນັ້ນມາບໍ່ປາກົດວ່າທັບພະມ້າໄດ້ລົງມາຕີລາວ ແລະ ສະຫຍາມອີກຈັກ ເທື່ອ.

ເຫດການທັງໝົດທີ່ບັນທຶກເທິງນີ້ ເປັນເຫດການທີ່ເກີດຂຶ້ນໃນຊ່ວງໄລ ຍະເວລາຂອງຮາຊາການຂອງພະບາດສົມເດັດພະເຈົ້າໄຊເຊດຖາມະຫາ ຮາຊາຊ່ວງດຽວ ຈຶ່ງເປັນຂໍ້ມູນທີ່ຊວນໃຫ້ພິຈາລະນາໄດ້ວ່າ : ພະຮາຊິນີຂອງ ກະສັດແຫ່ງຫົງສາວະດີນັ້ນແທ້ຈິ່ງອາດແມ່ນອົງພະເທພກະສັດຕຣີທີ່ກຶກ ຍາດແຍ່ງໄປນັ້ນເອງ.

ທັງສອງເຫດການທີ່ຂຽນເທິງນີ້ ແມ່ນຜົນງານຄວາມສຳເລັດອັນ ເລີດລ້ຳງົດງາມທາງດ້ານການເມືອງຕ່າງປະເທດ ຄືການຜູກສຳພັນຮາ ຊະໄມຕຣີກັບປະເທດຂ້າງຄຽງ ຊຶ່ງເປັນປະຫວັດການທີ່ສຳຄັນຫາອັນ ປຽບປານໄດ້ຍາກ.



- ຫໍໄຕ (ໃນສະໄໝພະເຈົ້າຟ້າງຸ່ມ, ແມ່ນຫໍພະບາງ)

Tripitaka BUILDING

ການປັບປຸງກໍ່ສ້າງບູຮະນະຂຶ້ນໃໝ່

ການປັບປຸງກໍ່ສ້າງບູຮະນະພະເຈົ້າໃຫຍ່ ແລະ ສິມຂຶ້ນໃໝ່ໄດ້ດໍາເນີນມາເລື້ອຍຕິດຕໍ່ກັນຕາມກໍາລັງເງິນ ແລະ ວັດຖຸກໍ່ສ້າງທີ່ຫາໄດ້ ໂດຍມີກໍາມະການຮັບຜິດຊອບຫຼາຍຄະນະສືບຕໍ່ຄວບຄຸມ.

ໃນທີ່ນີ້, ຈະຂໍອ້າງແຕ່ໄລຍະຫຼັງຕັ້ງຕົ້ນແຕ່ປີ 1965 ເປັນຕົ້ນມາຮອດປະຈຸບັນໃນລະຫວ່າງປີ 1966 ກໍາມະການຜູ້ໜຶ່ງຄື (ທ່ານ ທໍາ ໄຊຍະສິດ ແສນາ) ໄດ້ມີຄວາມກ້າວໜ້າຫ້າວຫັນອອກຫົວຄິດປະດິດສ້າງຮູບແຜນຜັງກໍ່ສ້າງປັບປຸງສິມຄືນໃໝ່ທັງໝົດ ເພື່ອໃຫ້ເປັນສິມຫັນສະໄໝກໍ່ສ້າງດ້ວຍຊີມັງເສີມເຫຼັກ ແຂງແຮງທົນທານກຸ່ມອອນ ໃຫ້ແລ້ວເສັດຄັ້ງນີ້ເທື່ອດຽວບໍ່ປ່ຽນແປງອີກຄື : ຕໍ່ເສົາຂຶ້ນສູງກວ່າເກົ່າ ຝາສິມຕໍ່ສູງຂຶ້ນຕາມກັນ, ພິດານເທຊີມັງເສີມເຫຼັກ, ຫຼັງຄາຂຶ້ນຊົງເພດໃໝ່ແບບວິຈິດພິສະດານ, ແທນພະເຈົ້າໃຫຍ່ພ້ອມປະຕູປ່ອງຢ້ຽມປ່ຽນແປງອອກແບບໃໝ່ໝົດ ...

ຮອດບ່ອນນີ້ ຄວນບັນທຶກການປະເມີນລາຄາກໍ່ສ້າງບູຮະນະສະກຸນາ ປັດຕະຍະກໍາປະຫວັດສາດອັນວິຈິດສະຫງ່າງາມນີ້ເປັນຫຼັກການໄວ້ດັ່ງນີ້ :

ໃນປີ 1965 ຄະນະກໍາມະການກໍ່ສ້າງບູຮະນະສິມວັດອິນແປງ ອັນມີວິສະວະກອນຂອງກະຊວງໂຍທາລວມຢູ່ນໍາ ໄດ້ປະເມີນລາຄາບູຮະນະກໍ່ສ້າງສິມວັດອິນແປງຕາມຮູບແຜນຜັງໃໝ່ລ່ວງໜ້າ ເປັນເງິນປະມານ 50.000.000 ກີບ (ຫ້າສິບລ້ານກີບ).

ສະເພາະຄ່າຈ້າງແຕ້ມຮູບແຜນຜັງໃໝ່ນັ້ນ ກໍາຄິດລາຄາຕາມອັດ

ຕຣາມາດຕຣາກຸານສາກົນ 12% ຂອງລາຄາປະເມີນ 50.000.000 ກີບ, ກໍຄົງເປັນເງິນຄ່າຈ້າງ 6.000.000 ກີບ (ຫົກລ້ານກີບ). ກຳຈ້າງວິສະວະກອນອອກແບບແຕ້ມ ກໍຈະແມ່ນ 6.000.000 ກີບ. ແຕ່ການອອກແບບຕາມຫົວຄິດກ້າວໜ້ານຳຢູ່ກນີ້ແມ່ນທ່ານ ທໍາ ໄຊຍະສິດເສນາ ເປັນຜູ້ຄວບຄຸມຮັບຜິດຊອບ ຕະຫຼອດຮອດການຕິດຕາມຄວບຄຸມກວດກາການກໍ່ສ້າງໃຫ້ໄດ້ຕາມແບບ, ລວມທັງການອອກຫົວຄິດ ວິຈິດຕະການປະດັບປະດາລວດລາຍສິນລະປະອັນວິຈິດພິດສະດານນັ້ນ ກໍແມ່ນທ່ານ ທໍາ ໄຊຍະສິດເສນາ. ເລີຍບໍ່ໄດ້ຈ້າງ. ແຕ່ກໍຖືວ່າຈໍານວນເງິນມູນຄ່າ 6.000.000 ກີບ ນີ້ແມ່ນທາດແທ້ຂອງຜົນງານທີ່ຜູ້ກ່ຽວໄດ້ອອກເທື່ອເທແຮງມີຫົວຄິດປະດິດສ້າງ ໃຊ້ສະຕິປັນຍາຄວາມຮູ້ສ້າງສາເປັນຜົນສໍາເລັດ ກືໄດ້ວ່າເປັນມູນຄ່າທາງປັນຍາອັນລ້ຳເລີດ ເປັນປັດໄຈທໍາມະຫານທີ່ທ່ານ ທໍາ ໄຊຍະສິດເສນາ ໄດ້ອຸທິດທານລວມເຂົ້າໃນກອງກຸສົນບໍຣິບູນແລ້ວ.

ພາຍໃນວັດມີພຣະອາຈານ ວັນດີ ເປັນອົງກອນສໍາຄັນໃນການຄວບຄຸມກໍາກັບການກໍ່ສ້າງໃຫ້ເປັນໄປຕາມຮູບແຜນຜັງ. ພາຍນອກມີພໍ່ແມ່ເຖົ້າແກ່ອາວຸໂສທັງໃນຄຸ້ມວັດອິນແປງ ແລະຄຸ້ມອື່ນໆ ຕະຫຼອດຮອດປະຊາຊົນລາວ ແລະ ຊາວຕ່າງປະເທດໃນນະຄອນຫຼວງ, ຕ່າງໄດ້ພ້ອມພຽງກັນທັງຝ່າຍຊາຍ ແລະ ຝ່າຍຍິງ ໝູ່ມນ້ອຍເຍົາວະຊົນ ລວມທັງພຣະສົງອົງຄະເຈົ້າໃນວັດຕ່າງໆ ໄດ້ອອກເທື່ອເທແຮງເສຍສະລະເວລາອັນມີຄ່າອຸທິດເງິນທອງເຂົ້າຂອງອຸປະໂພກບໍຣິໂພກເຂົ້າໃນການກໍ່ສ້າງໃຫ້ດໍາເນີນສືບມາເລື້ອຍ.

ດ້ານຕ່າງປະເທດ ໂດຍສະເພາະກໍແມ່ນປະເທດໄທ, ພັນເອກ ທໍາ ໄຊຍະສິດເສນາ ໃນນາມເປັນປະທານເຍົາວະພຸດສະມາຄົມ ແລະ ໃນນາມປະ

ທານກຳມະການກໍ່ສ້າງສົມວັດອິນແປງ ໄດ້ໄປພົວພັນຕິດຕໍ່ກັບອົງການພຸດທະສາດສະໜາຂອງປະເທດໄທ ໄດ້ນຳເອົາກອງກະກຽມຈາກບາງກອກ ແລະ ຈາກນະຄອນຊຽງໃໝ່ມາທອດກວາຍທີ່ວັດອິນແປງເປັນເວລາສາມປີຕໍ່ກັນ ນຳລາຍໄດ້ມະຫາສານມາສູ່ວັດ (ປະມານສີ່ລ້ານປາຍກີບ) ອັນໄດ້ຊ່ວຍໃຫ້ການກໍ່ສ້າງສ່ວນສຳຄັນຂອງສົມຄືຫຼັງຄາ ແລະເພດານສີໜ້າສຳເລັດລຸລ່ວງໄປ.

ກຳຈະລວມປັດໄຈກະບວນໃຫຍ່ສອງຄັ້ງທີ່ທ່ານ ທຳ ໄຊຍະສິດເສນາ ມີຈິດໃຈເປັນເຈົ້າການຂົນຂວາຍຫາມາ ສົມທົບທຶນ ກໍ່ສ້າງບູຮະນະ ສົມວັດອິນ ແປງ ກໍຈະເປັນເງິນ : $6.000.000 + 4.000.000$ ກີບ = $10.000.000$ ກີບ (ສິບລ້ານກີບ) ສະໄໝປີ 1967-68-69.

ໃນປີ 1985 ສີໜ້າດ້ານຫຼັງ ແລະ ປະຕູຫຼັງສຳເລັດທາສີພອກຄຳ.

ໃນປີ 1986 ປະຕູຊ້າຍຂວາດ້ານໜ້າສຳເລັດທາສີພອກຄຳຕິດມຸກ.

ໃນປີ 1988 ພອກຄຳພະເຈົ້າໃຫຍ່ ແລະ ພະເຈົ້າອິນທາທິຣາຊ ທາສີແທ່ນພ້ອມ - ໂດຍແມ່ນຍາພໍ່ ບົວຈັນ ຍາແມ່ ອະນິງ ອິນທະວົງ ພ້ອມຄອບຄົວ, ຍາພໍ່ ທຳ ຍາແມ່ ຈອກມະນີ ໄຊຍະສິດເສນາ ພ້ອມທັງເກົ້າແກ່ພໍ່ແມ່ຄະຫະບໍດີ ແລະ ປະຊາຊົນຜູ້ສັດທາເປັນຜູ້ກຳກັບ ແລະ ອຸທິດເງິນທອງເຂົ້າຂອງຕ່າງໆ ຈົນສຳເລັດເສັດສິ້ນເປັນມະຫາກຸສົນອັນຍິ່ງໃຫຍ່ໄພສານ.

ທັງສີໃບອະນຸໂມທະນາປັດທີ່ວັດໄດ້ອອກໃຫ້ແກ່ຜູ້ອຸທິດທານ ວັດກູປັດໄຈໃຫ້ແກ່ພຣະເຈົ້າໃຫຍ່ວັດອິນແປງ ຍ່ອມເປັນຫຼັກການພິສູດເຖິງຄວາມສັດທາເຊື່ອກືືນໃນບໍວໍຣະພຸດທະສາດສະໜາ ແລະ ຄວາມສາມັກຄີແນບແໜ້ນເຖິງກອງຂອງປະຊາຊົນຊາວພຸດ.

ສັງເກດໄດ້ວ່າ ມີການກ່າວຂານກັນໃນສັງຄົມ ທັງໃນວົງພຣະສັງຄານຸເຖຣະ ແລະ ໃນໝູ່ປະຊາຊົນວ່າ ສົມວັດອິນແປງສວຍງາມເປັນນ້ຳເບີ

ໜຶ່ງຂອງລາວ, ແຕ່ການບູຮະນະສ້າງສາກໍຍັງດໍາເນີນຢູ່ບໍ່ຫັນແລ້ວ, ຄັນ
ແລ້ວເມື່ອໃດຄວາມງາມຍອມຈະທະວີຍິ່ງຂຶ້ນອີກ.

ປະຈຸບັນເຈດີພະທາດຫຼວງໜຶ່ງວັດອິນແປງມະຫາວິຫານໜຶ່ງ ວັດ
ອົງຕື້ມະຫາວິຫານໜຶ່ງ ວັດພະແກ້ວໜຶ່ງ ແລະ ວັດສີສະເກດໜຶ່ງ ຫ້າວັດນີ້
ໄດ້ຈົດເຂົ້າບັນຊີເປັນວັດຫຼວງຂອງຊາດແຕ່ນານມາແລ້ວ. ກໍເປັນປູຊະນີຍະ
ສະຖານອັນສັກສິດ ແລະ ມີຄ່າທາງປະຫວັດສາດ ແລະ ເປັນສະຖາປັດຕະ
ຍະກໍາບູຮານອັນສວຍສົດງົດງາມໃນພູມິພາກນີ້.

ຜູ້ອິດຈະນາ



ທ. ທໍາ ໄຊຍະສິດເສນາ



- ຫໍກອງ

GONG TOWER

STORY OF WATINPENG

STORY
OF
WATINPENG Maha VIHAR
THE MAIN BUDDHA STATUE
& THE MIRACLE

24 / VII

ຫ້າມຈຳໜ່າຍ

Tham Sayasithséna

FOREWORD

Chanthaboury Srisatanakhanahut (the Capital City of the King of Naga) ; Vientiane Lan Xang (the Capital City that is as mighty, powerful, strong, sturdy as a million elephants) or (a Capital City that has a million war elephants).

These two name of the Capital City are likely to profoundly impress deeply important meanings upon the hearts of those Lao who are national-minded and who always have an unforgetful national conscience.

These two names are likely to persuade them to reminisce of the glorious past of the Lao Nation, undoubtedly grandly influential and powerful in this Region.

But the turns of events in human societies developed both for the better and for the worse, both in the cruel, barbaric, extremely inhuman directions and in the tender-loving, amiable, wholeheartedly adorable directions--both within the same family, consanguinity and amongst different families and neighboring nations

Innumerable times of such turns of events caused Laos enormous losses, suffering, extremely bitter pains and torture.

At present, Laos is possessing a territory of only 250,000 square kilometers, having a population of only 4,700,000, becoming a pitifully underdeveloped tiny nation.

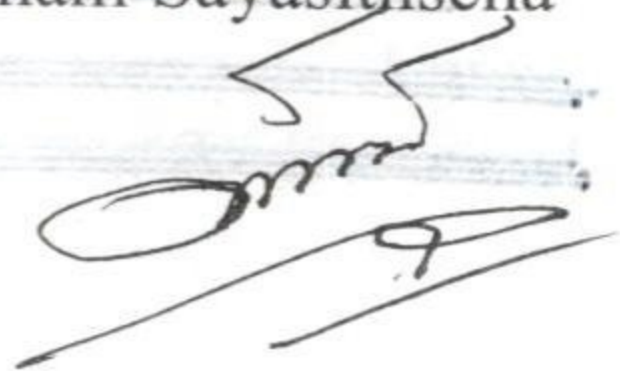
Even the documents and evidences that are the heritage of its History, Literature, Culture and Civilization (that reflect the Glory of Laos of the Good Old Days) were almost all destroyed and are not enough for the reproductive researches and studies of the essentials of Lao civilization.

The birth of this booklet might help us reminisce and recollect and obtain some old historical evidences to serve as a documentation for those who are interested in reading it for the benefit of their own studies, researches, analyses, comparisons and in making further records that will be a heritage for those patriotic Lao who remain unforgetfully national-mindedly conscious so that the latter will find and use them to increase their knowledge of the meaningful essentials of the Good Old Days.

It is hoped, therefore, that this booklet will be of considerable use to readers.

At the close of this foreword, let me hereby thank the translator and reviser, Khodpheth Inthavong na Nongkhai, who devoted his time and intellectual labour to translating the booklet into English for the interest of those who know English but not the Lao language.

Vientiane, 5 May 1989.
Mr. Tham Sayasithsena



INTRODUCTION

SECOND IMPRESSION

In 1999 the book on history of the Inpeng Voramaha Vihara Temple is disappearing from the market of literary society. There have been demands for additional impression of the book to beautify and promote the Lao National Tourism Year 1999-2000. Therefore, there has been consideration to properly meet those demands.

The first impression took very little time, because an event which was of good signs in the religious society forced it : the Royal Kathin sponsored by His Majesty the King of the Kingdom of Thailand led by Her Royal Highness the Crown Princess was to be given at this Temple ; the book thus had been hurriedly published and complimented to the Princess as scheduled. The hastiness normally had been a cause of some errors.

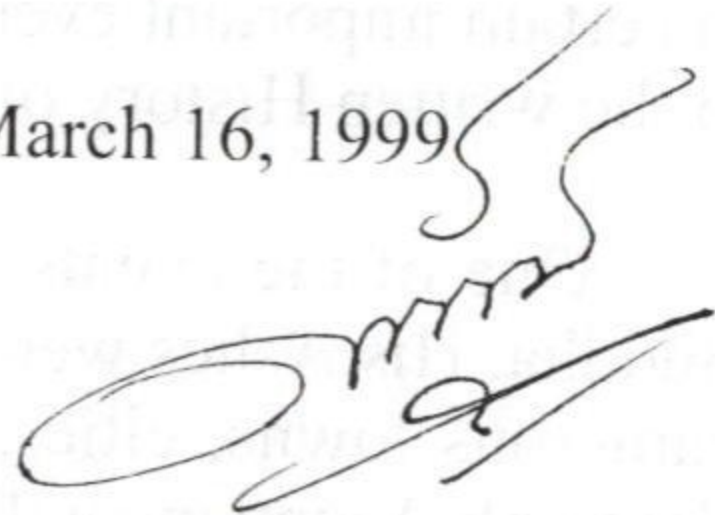
In this impression, therefore, there are corrections, improvements and more photographs with descriptions of the Temple and some historical puzzle concerning the brotherly relationships between the Thais and the Laotians.

~~The significance which is not to be oblivious in this second impression is the sponsorship from His Reverend Phra Khru Dhammathra Vanjai, the~~

~~Secretary General of the Pilgrims' Foundation, the
Mobile Thudankavatra Centre of Thailand, which is a
great Kusoladhammadanne foundation. Thanks to this
sponsorship, the impression is completed. The Inpeng
Temple Committeemen, priests and laymen, therefore,
are humbly expressing our heartfelt gratefulness on this
occasion.~~

It is hopeful that the new book with re-illustrations and new spirit will be more readable, enjoyable and referrable to the readers.

March 16, 1999



Tham SAYASITHSENA

INPENG TEMPLE HISTORICAL DEVELOPMENT

Buddhism has existed for 2532 years. The Inpèng Temple is one of the temples built for the spiritual, intellectual interests of human societies and for serving as a sacred shrine where monks and novices learn and then follow the Buddhist Dharma in order to perpetuate Buddhism. For certain the Inpèng Temple was erected after the advent of Buddhism ; but no evidence has yet been found as to the question ' When, in which year ? ' What can be done is only to approximate, relate and refer to certain important events pertaining to Buddhism, and to the written History of the Lao Nation.

One of the events is like this : After the Death of Buddha, His Ashes were distributed to and enshrined in numerous towns, cities, nagaras of the Sub-Continent. Here only Vientiane will be referred to, (then it was not named Vientiane and not yet a capital city). When one of the Enlightened One's Arahamtra Disciples was carrying the Ashes from the Sub-continent, he had been making wishes for the right location to monumentalise Them. Upon his arrival at this right place, he had a stupa built over Them. Later on the public masses, who had pilgrimmed to worship, and pay homage to the Stupa, established residences here and formed a town called Vientiane. (During the reign of King Saysetha the Great the town was made the Capital City of the Kingdom of Laos).

Records in the studies of Buddhism state that the Ashes that were brought to the Capital City of Vientiane arrived at the destined site in the year 236 of Buddhist Era--307 years before Christ.

Since then Buddhism has been extending farther and farther to all points of the compass in this region. Temples, pagodas, monasteries and Buddhist shrines have been consequently erected. The Inpèng temple also might have been established thereafter, i. e. after the year 236 B.E. The exact year is not yet clarified for certain.

An important event in the histories of the Lao Nation that ought to be mentioned here is the reign of king Fa-Ngum the Great, who introduced Buddhism from Cambodia or kampuchea to Laos. After he had led an army, equipped as an aid by his father-in-law who was a king of Angkorthom Cambodia, marched it in to defeat the townships and cities within the Lao territories which had then been disunited, and successfully done the solid territorial reunification, he sent his mandarins and men of belles-lettres to make studies and researches on Buddhism in Phnom Penh, or ANGKORTHOM then, and then to bring in Buddhism to serve as a serene Salvation for the Happiness of the Lao peoples all over the country ; (on the other route, Buddhism entered Laos via Burma); in total there were two entrance routes.

Moreover, in order to have for keep in the Lao capital city a paragonal palladium of Buddhism, he asked

for a solid gold Buddha statue, Prabang, and which was the State Mascot of the Khmer monarchy, for worship within Laos. The father-in-law granted as the son-in-law had requested.

Here, let us observe a little hint : Looking back on the real basic bonds that have bound the relationships so intimate among the brotherly and sisterly Lao and Kampuchean peoples that they belong to the same Family and that there has never been a single conflict and dissidence among them ; The bonds are due to king Fa-Ngum the Great who had, by chance, happened to become a son-in-law of a Kampuchean King.

Upon the arrival of Phrabang in Vientiane (Muong Vieng Kham then), he erected a magnificent Phrabang Niche-Shed in the Inpèng Temple and invited the presence of Phrabang there. Later on the ancient elders of the town coined up new expressions for use : ' Phrakèò Niche-Shed ; Phrabang Niche-Shed ' -- the first for Phrakèò, the latter for Phrabang. Nowadays, the said Phrabang Niche-Shed is renamed " The Tripitaka Shed ", situated beside the Congregation Hall of the Inpèng Temple, alongside Setthathirath Road. The name has been changed to Tripitaka Shed because there was and is no more Phrabang therein. The Phrabang has been permanently installed in Luang Phrabang since 2019 B.E. The former Phrabang shed has been used as a place for keeping The Buddhist Scripture called " The Tripitaka " which contains 84,000 Dharmic Chapters. Thus the Phrabang shed has been locally renamed " The Ti Shed "

until today. The word " Ti " is a local shortened form of the word " Tipitaka " , pronounced [tai].

Phrabang Chronicles state that Maha Pasmanta Thera (Kampuchean) and the royal diplomatic corps invited Phrabang and the Tipitaka Scripture to the Town of Vieng Kham. Upon the arrival there, a majestic celebration was performed at Don Chanh (Chanh Island) for three days and nights before the procession into the Town of Vieng Kham. (Afterward, Vieng Kham was renamed Vientiane. See further explanation on the period when king Setthathirath moved The Capital City to Vientiane). On the occasion of inviting Phrabang up to the town of Sisattanakkhanahut (then was not called the city of Luang Phrabang), there happened a miracle that men could not lift up the Prabang Statue. Formerly 8 men used to carry it ; now they recruited twelve men, sixteen men, eighteen men ; still they were unable to lift the Statue. Some chronicles state that king Sayachakkaphat (1981-2023 B.E.) invited Prabang onto a boat and had his men pole it upstream. At Keng Chanh (Rapids of Chanh) the boat sank ; the Prabang Statue disappeared and then miraculously reappeared at the Town of Vieng Kham. The sages, the master astrologers concluded that Prabang had not wanted to go, but wanted to stay in Vieng Kham. That's why The Phrabang Shed was reconstructed at the Inpèng Temple.

These chapters of historical details are mentioned here merely to prove that the Inpèng Temple had been erected before the reign of king Fa-Ngum, beginning in

1896 B.E. (1353 A.D.) and ended in 1916 B.E. (1375 A.D) : the reign which lasted 20 years. That means The Inpèng Temple had existed between the year 236 B.E. and the year 1896 B.E. -- that is before the reign of king Fa-Ngum The Great. What's the exact year ? The evidence hasn't yet been found.

LOCATION & PARTICULARITIES :

The Great Inpèng Temple is located in adjacency to Setthathrat Road, north of Hophakeo, about over a kilometre apart ; about 200 metres from the Mekhong River ; locating in the downtown neighbourhood of the Capital City, it has convenient accesses for the Buddhist folks, both from within the country and abroad, to come worshipping and sightseeing.

In the good old days, the Great Inpèng Temple had a considerably vaste compound which was adjoining to the Great Ong Tue Temple and HaiSoke Temple. In the twentieth Century, there had been street cuttings, there had been orderly and beautifying plannings. Therefore, the three temples, namely, the Inpèng, OngTu, HaiSoke Temples, have borderlines and their proper compounds as we see them at the present.

Properly, the total area of Inpèng Temple at the present is 9785 square metres, in which include the surfaces for the construction of a main congregation hall, a mess hall, a tripitaka house, a niche house, a drum tower, and, among these, a big stupa, two small stupas.

The rest is planted with fruit trees and left for play grounds.

The Great Inpèng Temple of today has a magnificent main Congregation Hall building of 15.90 metres wide, 42.50 metres long, 24.60 metres tall. Within the Hall; seated in cross - legged squat is the Main Buddha Statue with a knee - to - knee tips distance of 5.30 metres, built by the ancient public leadership before the Reign of King Fa Ngum and before the Reign of Khoun Boulom Rajathiraj ; there is a Niche House which is 4.50 metres wide, 6.00 metres long, 7.00 metres high, in which there is the Grand ' Sacred Inthathiraj Buddha Statue ' , with a lap distance of 1.72 metres, a height of 2.05 metres . There is a Tripitaka House, 5.70 metres wide, 5.90 metres long (when first built the Tripitaka House had contained Pha Bang before Pha Bang was permanently moved to Luang Phrabang once for all until now). There is a Mess Hall which is 15.60 metres wide, 26.60 metres long, 17.20 metres high ; There is a drum tower which is 15.40 metres tall, 5 metres wide, 5 metres long.

THE MAIN BUDDHA STATUE OF THE INPENG TEMPLE CONGREGATION HALL : MIRACULOUS POWERS

This section will narrate the erection of The Main Buddha Statue of the Temple. In the immemorable past and here, at the neighbourhood where people call Inpèng Quarter, people came to reside and settled down and co-existed in ever-increasing numbers and made it a

community of prosperity and wealth. Of course, where there is a community there consequently arises the problems of human societies. Here only problem of the needs of spiritual, intellectual alimentionation, one of which is a religious belief that brings about contentment, gladness together with knowledge, glories and enlightenment that clear a route to serve as an ideal viewpoint, as a directive for the way of life that is correct, righteous and another thousand adjectives will be mentioned. All those in total serve as a spiritual, intellectual nutriment to nourish the animation, the spirituality, the intellectuality and the organism of Man, making it meaningful, hopeful and vigorous enough to service human society as a whole, and to serve his own self, too.

The Lao spiritual nutrients are mostly derived from Buddhism. The Lao then believe in and worship it, maintaining that it be directive codes. So, that leads to the existence of a meeting centre for religious Service where they can get virtues from Buddhism. That centre is a temple, pagoda, monastery, church or simply a Wat. The majesty, the magnificence, the delicacy of a Wat's buildings are dependent upon the force of faith of the constructors, upon the wealth force of the patrons who give out support and dedicate charities.

The Congregation Hall Building of Inpèng Temple is a proof of the above mentioned point. Its magnificence surpasses those of other Wats in the City. Its terrace, its columns are sturdy, made of laterite. Its architectural arts invite faith.

So far so good. Then the skillful sculptors, masons began to create the Main Buddha Statue on a proportionally well-shaped, nicely-smoothed altar of a height proper to seat it.

The creation went on with neatness and industriousness : they were doing the shoulders and the chest at the base of the neck when all of them took rest for it would soon be nocturnal, late afternoon when the Sun was to set.

Here at this paragraph, let the compiler write after the handed-down story told by our ancestors and retold generation after generation, so that that story wouldn't perish from our memories. In particular, the creation of the Main Buddha Statue in the next, following stage was like a miraculous, dramatic, fairy tale as follows :

At sundown on the very day, there appeared, three white clad holy men entering the Village. It was unknown where they were from ; the Village elders paid them homage and welcome. One of them raised a question :
' We hear a news, rumour that you laymen have faith in the construction of a Main Buddha Statue ; let's also say our utmost Amen : but that's not wholeheartedly all ; sincerely we want to work as masons, and sculptors helping to create this Statue to completion ; are you laymen and laywomen pleased to let us participate in this great, virtuous activity ? " The laypeople were stupefied, stunned, aghast : they all murmured and whispered, because they didn't expect such an undreamt-of event. Finally, the elders did answer in unison : " Pleased !

Pleased we are wholeheartedly ! May you three white-clad holy men not fail to take part in this virtuous activity " .

At sunup of the following day immediately after the morning mess and prayers, the three white-clad holy men set out to create the Buddha Statue ; they connected the neck, shaped the countenance, put on the earlobes, put on the scalp, elaborated the crowning headpiece, respectively, and gave their finishing touches to perfection within three daytimes, the elders and villagers gasped, in amazement, delighted, and rapturously lauded so that they finally became wordless. There was no spot to find fault with. On the contrary, they just enjoyed and admired it. Some said : Lo ! Look at his countenance and eyes ! Oh ! What a serene handsomeness ! The face is equanimously smiling : the face tells virtuous almightiness. A contented face doesn't scowl at children but adores them. A patriotic face. An amiable face tells kindness, generosity, hospitality, equanimity, as if he's already attained Nirvana. If you stand just right in front of him you won't see the earlobes but the lower lobetips; that's suprising.

To look at him and admire him gives special satisfaction to the soul as if one's staying under certain shady shelter and almightiness that protect one within the cool of sensuous happiness, one's all excited throughout one's physical and mental body.

Both the white-clad holy men, creators, and every elderly person, all were smiling, admired it, and wholeheartedly delighted that they had performed the virtuous activity together.

On the fourth day, all three white-clothed hermits said farewell and trod southeastward. Arriving at a pond, the white-clads turned round and addressed themselves to the elders and the crowd of seers-off telling them to return home. " To accompany us here is all right. " Nobody turned back but kept his eyes fixed on the treading hermits. Before long the hermits jumped skyward out of sight and turned into fluffs of clouds drifting and floating heavenward and then disappeared.

The elders and the crowd who had seen the incident with their own eyes went down on their knees immediately and kowtowed. And their amazement multiplied.

Since then, this erected Wat has been named : " Wat Inpèng " (the Indra, the Brahma, the devas or devati descended, came down to create and gave it finishing touches), becoming a holy, sacred, and reverend temple. It has always been a temple where the citizens turn to as a shelter or refuge for their souls.

The pond where the three white-clad men sprang skyward out of sight since then has been called " Bung Pha Yorng ". More than ten hundred years have gone by and the word Pha Yorng was garbled into " Kha Yorng ". Thus the pond, " Bung Kha Yorng " until today. (The pond that's located 2 kilometers west of Vientiane along the Tha Dua Road. The Village on the bank of the Pond also has been named Ban Bung Kha Yorng).

THE MIRACLES OF THE INTHATHIRAJ AND THE MAIN STATUE DURING THE HO WAR DAYS.

Our ancestors, forefathers generation after generation told and retold : When the Ho pirates returned to loot, plunder, pillage and to massacre, slaughter the people in Vientiane City, they used picks, pickaxes, mattocks to pierce and making holes on the alter of the Wat Inpèng Main Buddha Statue and on its back. Abruptly, more than ten pirates got giddy and vomited air from their stomachs and straggled away from the Congregation Hall like mad as if they were swimming away. When they reached the Wat fence poles, they all became unbearably vertiginous and fainted and dropped dead.

THE DAYS BEFORE THE 1960 KONG LE COUP D'ETAT.

The Intha Buddha Statue, enshrined at the back end of the arched altarpiece of the Congregation Building performed a miracle, perspiring and until sweat dripped. The people, Lao and foreign such as Chinese and Vietnamese, wiped and dipped the perspiration with cotton wads or white cloth and kept the materials in their household altars for their worship. Two months later, the Kong Le Coup d'Etat took place ; the national situations were all in turmoil everywhere ; the people suffered hardships and death in the battles of weapons ; several mortar and artillery shells stuck on Wat Inpèng

compound, but did not detonate, there was no danger ; but when they landed on and hit the people's homes, they exploded causing fires, for examples, the houses that belonged to Grammy (Mae Tou) Bao and Granny (Mae Tou) Tong,, were afire after the blasts of the shells.

WAT INPENG IN CONNECTION WITH HISTORIES OF THE LAO NATION

During the days when King Sethathirath reigned from 2091-2114 B.E., he moved the capital City to Vientiane in 2103 B.E.

Before those days the Lao Capital City had been at Luang Prabang which had been called " Muong Xieng Thong " and " Muong Sisatanakhanahut," respectively. Then came the reign of Phaya La Sene Tai, in 2019 B.E. he came down to invite Pra Bang to go northwards by land route and enshrined it at Wat Manorum (Wat Mano Xieng Kang). Came then the year 2039 B.E. and Chao Vichunnaraj was enthroned, he invited Pra Bang from Wat Manorum and kept it at the Royal Temple of Wat Vichoon that was newly constructed in 2056 B.E. The former Town Xieng Thong of the Past then has changed its name into Luang Prabang City since then, for it was the Capital City and Prabang has been seated there to serve as a palladium of the city.

As for Vientiane, it was formerly name Vieng Kham. According to the Pra Bang chronicles, when King

Setthathirath reign came, the Capital City was moved from Luang Prabang to Muong Vieng Kham, then named Chanthaboury Sisatanakhanahut. Some chronicles called it Chanthaboury Sy Uay Luay. Many seasons and years have gone by and the name of the old Capital City has been altered to the Capital City of Vientiane. The name is both a shortening and a recombination. Vieng was taken from Vieng Kham, Chan (or in French TIANE) was taken from Chanthaboury Sisatanakhanahut ; recom- bined, they formed a new word VIENG CHAN or VIENTIANE (French orthography).

This is easier to read, pleasing to the ears always up-to-date and has a heartfelt appreciative significance.

Now let's begin the ingression into the stories of Wat Inpèng that are related to another epoch of the Histories. Wat Inpèng originally has existed long, long before the days of king Fa Ngum the Great and the Dominion of King Sayasettha the Great.

It's already well-known that King Sayasettha the Great was a very vigorously devout and pious monarch, a famous keen and sharp architect. He designed and built the That Luang Stupa, and an innumerable number of Wats, molded an uncountable amount of sacred Buddha statues. Among them, let's take the Main Statue of the Congregation Hall of Wat Ong-Tue for a brief narration, because it is concerned with the epoch of histories of the Lao Nation, in which some Burmese intervened into our Fatherland.

What's to be mentioned on the following paragraphs has been recorded in written form in a Burmese book entitled "Slaked-Limed Necks". It's a book on a period of Burmese histories kept in the National Library in Rangoon.

King Sayasettha ordered an altar pavilion erected in Wat Inpèng in order to make a preparation for the molding of a main bronze Buddha statue (the present Main Statue of Wat Ong-Tue). While the technicians, artists and the scholars were finishing the preparations of shaping the wax statue, making a mold, setting fire to the furnace for smelting metals, the Burmese Army sneaked in through the jungles and surrounded the Capital City of Vientiane on all sides and sent a diplomatic mission with a message to the Court of King Sayasettha the Great at the ceremonial pavilion in Wat Inpèng. The message was an ultimatum to the King of Laos, the main content of which reads : " 1. Be prepared to make war with us. We are here surrounding Vientiane on all sides. 2. Surrender and let Laos be a dependency of Burma. Choose one alternative. "

Upon the reception of the letter, King Sayasetthathiraj was flabbergasted for a while because it was an unexpected event. Then he carried the message to the Palace, met with his queen, had a discussion with her ; got a bright wisdom, then came back to the altar pavilion and gave an answer to the Burmese diplomats : " We are going to perform a great virtuous act in Buddhism, i.e., to mould and cast a main Buddha Statue with bronze weighing one tue (one thousand million). We have already

prepared the furnace, the cast and the incenses. It's not yet time to make war ; it's time to perform an enormously virtuous act. We then invite you to participate in this performance of a virtuous act with us, too " .

The Burmese diplomats got the answer, and returned to report to the Chief of the Burmese Army who permitted three diplomats to participate according to the Lao invitation.

It was time to pour the molten bronze into the molds ; King Sayasettha with his bare hands lifted the molten bronze pot, which was bright red and cast it into three molds. Then he invited the Burmese diplomats to participate in the ceremony in the same way ; right away the latter refused--with amazement and fear--because they couldn't do that, the fire might burn their hands, they only kowtowed with their hands to King Sayasettha asking him to cast the molten bronze and finish the creation.

When the casting of the bronze was done, the Burmese diplomats returned and reported the event to their Army Chief in detail. That made him flabbergasted, frightened and feared the miraculous mightiness of the King, and that made the Burmese felt doubtful if they would attack Vientiane.

At sundown the very day, the Burmese men and officers Went to bed on time, the King with his officers and his Right and Left Bodyguards and the powerful

servants of the court went out to visit the Burmese Army that spent the night resting outside Vientiane suburbs. He cast spells to lull the Burmese soldiers to a deep, sound sleep and become unconscious. His bodyguards found a nice opportunity to slaughter the enemies easily, unsheathed their swords preparing to behead to their hearts' desire. The King commanded them absolutely not to, for that might bring about the deterioration of Lao prestige and be immoral in warfare.

Those days people liked to use spells, because they were apparently quickly visible and satisfied--nowadays they are called psychic energy or power which arises from practice, drills in accordance with the procedures and the plans that lead to the success of applying the psychic might that can perform astonishing miracles.

He, the King, ordered then to get slaked lime to mix with water making it white and to paint on the throats of 7-8 Burmese officers. Then he led the procession retreating back to the Capital.

Awakened in the morning, the Burmese men got up from their sleep, seeing the white neck of their Army Chief, whispered and laughed at something as it were a funny joke. The Chief felt angry, asked what they were laughing at. The answer was : Seemed you powdered yourself so early ? They asked each other and saw that their fellow officers' necks, about eight of them, were also white. They thought that their fellows had made fun out of them : they burst out scolding and cursing. The answers were that nobody had done it. Ah, why then were

the neck whitened ? They discussed it for a little while and a voice informed : Last night King Setthathirath came into this camp (the Lao spies had left him behind to give the information). They were frightened, amazed and raised question. "The Slaked Limed Necks" had become a riddle that could not be solved. The guesses multiplied. An elderly officer made himself heard: King Sayasettha dared to enter our camp. Moreover, he could have painted our throats with slaked lime ! Why didn't he behead us ?

Finally, knowing all of the facts, the Burmese were surprised, and wondered and worshipped the spirit of the Lao King. Then they appointed an ambassador and sent him in to pay their homage to the King and find out the facts from himself.

Having found out all of them, the Burmese Chief who was of the royal blood himself decide to come in and pay his appreciative respects to the King and request a friendly relationship with Laos.

During their easy conversations, the Burmese Prince learned that activities and the behaviours of King Sayasettha had been motivated and directed by his Queen's thoughtful wisdom.

The Burmese Royalty grew more and more belief in and a millionfold respect for her. This had been to the extent that he requested a permission to fetch mountain stones to build a memorial for her (the Queen's sculpture made of mountain stone is still at the back of the Wat Inpèng Congregation Hall, leaning against its wall); the

rest of those mountain stones were carved into two lions standing guard at the front passageway of the Building; and two slices of the stone can be seen lying in front of the Congregation Building until today.

It was an epoch in which the Lao of both sexes were wise and witty to miraculously turn their enemies into friends. As for the Main Ong-Tue Buddha Statue, when the casting, moulding and the final polishing had been done satisfactorily to perfection, King Saysetthathiraj installed it at the spot under the roof of a congregation hall built anew to house it ; and the newly erected wat was called Wat Ong-Tue.

It is evident that Wat Inpèng had been connected to the histories of the Lao Nation in two epochs. The first one was in the days of King Fa Ngum the Great, 1896 B.E., when he took Pra Bang from Kampuchea to Wat Inpèng, whereas the Wat itself had been existing long time ago--possibly several hundreds or over one thousand years, if we are to date back to the time when Buddha's Ashes had been brought to be enshrined at That Luang in 236 B.E. It was a long time of 1660 years, during which Wat Inpèng might have been erected on any year ; the evidence of which has not yet been found.

The second epoch was in the days of King Sayasettha the Great, B.E. 2104, when the Ong-Tue Main Buddha Statue was ceremoniously cast at Wat Inpèng. That was 250 years after the Reign of King Fa Ngum ; and the Burmese Royalty created a memorial sculpture from the mountain stone for the Queen of Laos at Wat

Inpèng that serves as an evident proof.

Therefore, Wat Inpèng or the Inpeng Temple has been an ancient temple existing simultaneously with the Town of Vientiane for more than a thousand years ; it is an important monastery connected with the histories of the Lao Nation--a temple that's a memorial of national glorious past, a sacred and holy Wat that really should be humbly respected, worshipped, enshrined, should be conserved and preserved to be as glorious as it deserves the merit of our pride, of our peaceful refuge so that it remain the perpetually invaluable treasure of our Nation on and on and on ad infinitum.

A PUZZLE IN HISTORY

A Record of the close friendly relationship between Vientiane City and Sri Ayuddhaya City in the Reign of King Sayasettha the Great who erects the Pha That " Si Song Hak " Stupa in Ampur Dan Sai, Leuai Province, Thailand - (being the evidence of loving fondness between the two fraternal peoples, Lao-Thai) is a magnificent masterpiece and an unexemplary chef-d'oeuvre of the Lao royalty.

The Pha That " Si Song Hak " Stupa, the never perishable memorabilia, comes to exist because of the amiability that has stepped up to the status of one and same royal household (betrothment) between the two Lao-Thai Royalties. An historical record writes : The King of Sri Ayuddhaya City appoints his men into a

procession to bring the Princess " Phra Thep Kasattri ", a daughter of Queen Sri Suriyothai, to Vientiane City to marry King Saysettha the Great (as proposed by the Lao King who is then single). When the procession is midway to the destination, the King of Hongsawadi City, learned of the procession, with the conspiracy of the Duke of Phitsanuloke, sends an army to take Princess Phra Thep Kasattri ; that causes Vientiane City and Sri Ayuddhaya City to become more and more closely tied in in their solidarity and amiability in the face of the same foe, Burma, and thus to erect the Si Song Hak Stupa, (literally, means, the Bliss-of-Two-Beloveds' Stupa.-Translator) as an evident witness of the Love so that that unexemplary royal amiability shall never be oblivious.

Another important achievement in the area of relationship with neighbouring countries which is recorded is the last friendly relationship with Hongsawadi City of Burma. The record reads : While King Setthathiraj is creating a Buddha statue in front of the existent Main Buddha Statue of the Inpèng Temple, that is to say, while he is preparing to perform the ceremony of pouring the melted bronze to mold/cast the Main Buddha Statue of Wat Ong Tue Temple, a Burmese army has sneaked in and is surrounding Vientiane City. They send a royal message, an ultimatum, to King Setthathiraj, which reads: " 1. Come out and fight, or 2. Become a subject city, a colony, of Burma". At the moment, King Saysetthathiraj has no heart to, no thought of, fight any war with anybody ; his mind and heart is purposely set to make boon only, thus does not decide to answer to the ultimatum of

Burma ; but takes the message ultimatum of the Burmese to the royal palace, the " Ho Kham ", gives it to his Queen to help him consider and find the solution, (the details are mentioned in this booklet on page 42) that can charm the enemies to change their mind from being foes to being friends. The Burmese royal army chief voluntarily surrenders, become friendly to King Setthathiraj just once for good, with satisfaction and contentment and wholehearted worship for his being a wise, witty King who is full of compassionate sentiment that spreads vast afar along of Buddhist traditional Ways that are so absolutely justifiable that the great Burmese army chief (whether he is Bureng Nong or whosoever will be once again further studied and researched) in the name of the Burmese King asks with his sincere heart for permission from King Saysetthathiraj to bring in mountain stones to sculpture commemorative images of the Queens of Vientiane City and of Hongsawadi City to perpetuate mutually in pair ; at the same time the Lao King does ask the Burmese King to sculpture the image of the Burmese Queen to form a matching pair ; therefore, there are images of the two Queens standing side by side ; that is with the intention to let them become the evident memorabilia which are deeprooted, filled with reverential regards for the amiabilities between the two kings of Vientiane City and Hongsawadi City. (The said memorable images are still lingering within the Congregation Hall, next to the back wall of the Congregation Hall of the Inpèng Temple).

Another thing there is a thoughtful question which

is a puzzle about the image of the Queen of Hongsawadi City : To which Dynasty does this Queen belong ? Whether or not is she the Princess Phra Thep Kasattri, the daughter of Queen Sri Suriyothai, whom the King of Hongsawadi had forcefully taken away ? Or what (the truth will be further searched for and found out).

If it really is Princess Phra Thep Kasattri, the deed of the King of Hongsawadi, i.e., the sculpture of her image to replace her real self as a souvenir standing side by side with the Queen of King Setthathiraj, will suggest a proof of a deep, profound significance that : it is a humble plead for forgiveness from King Setthathiraj for that the Burmese King has offended and insulted the Lan Xang King who is full of compassionate qualities of Buddhist Kingdom, that are pure white clean. The Hongsawadi King may have consciously awakened that his bride stealing has been thievish, inappropriate and ought not to have been a deed of a prestigious king. Or had it been the idea and the action of one of his serving lords to get a beautiful young woman and give her to his King so that he will get honoured, get wealthy and for any other interests, that is still extremely inappropriate. Therefore, the King of Hongsawadi has the sentiment to annul that guilt for good and ask for forgiveness or pardon, pays homage and then asks for friendly relationship with Vientiane City, Lan Xang, for a long, long term. Since then it has not happened that any Burmese army has come down to attack Laos any more.

All events recorded above are those that happened in the time period of the Reign of King Saysettha the

Great only, therefore, are the data that suggest a consideration that : The Queen of the King of Hongsawadi verily is Princess Phra Thep Kasattri who has been stolen and taken away.

The two events written above are magnificent foreign political achievements, namely, the ties of royal relationships with neighbouring countries which are an important, hardly comparable historical record.

THE RECONSTRUCTION OF WAT INPENG

The amelioration and reconstruction of the Main Buddha Statue and Congregation Building has been going on continuously, continually accordingly to the funds and the construction materials forces available, controlled unremittingly and continuously by several responsible committees.

Here, we shall mention only the reconstructions of the latter years beginning in the first half of 1965 till now : During the days of 1966, one of the committeemen Colonel Patron Tham Sayasithsena, the Secretary-General of the (then) Lao Ministry of National Defence, took his progressive courage to create a plan of an entire reconstruction of the Congregation Hall, in a style of modern architecture, with re-enforced concrete so that it would be solid, and permanent once and for all and that there would be no more alteration : that is to say, to heighten the pillars, to heighten the walls accordingly, to lay re-enforced concrete for the ceiling, to delicately

design a new style for the roofs, to restyle altogether the seat of the Main Buddha Image and the windows and the doors,

At this point, a record of the approximate cost of the constructions & reconstructions of this gloriously colourful and sophisticated historical architectural structure ought to be made as follows :

In 1965 the Wat Inpèng Congregation Building Constructions and Reconstructions Committee that included some engineer(s) of the Ministry of Public Works did in advance estimate that the cost of the Wat Inpèng Congregation Building constructions & Reconstructions after the new plan would be approximately 50,000,000 kips (fifty million kips).

Only the new plan drafting cost alone, if it is reckoned in conformity with the world business rate of 12% for the estimated total cost of 50,000,000 kips, would be 6,000,000 kips (six million kips). If an architect drew it, it would be 6,000,000 kips of the hiring expenditure.

But this design after supramodern or supraprogressive idea has been the responsibility of Mr. Tham Sayasaithsena. That includes following up, controlling and inspecting the constructions so that they would be done in accordance to the design, altogether with giving the ideas for the magnificent details and the colourfully exotic artistry and decorations : These also were all the responsi-

bilities of Mr. Tham Sayasithsena. Therefore, there were no hiring at all. Yet it is calculated that this sum of 6,000,000 kips was naturally the work resulting from the fact that Mr. Tham Sayasithsena has exerted his efforts, his creativity, his knowledge of successful construction and his intellectuality which are considered a precious intellectual value, an immaterial charity which Mr. Tham Sayasithsena has yet wholeheartedly and dedicatedly contributed to the charity funds.

Serving as the organs of the reconstructions controls in conformity with the designs were Pra Achan Vandy within the Temple and without the elder parishioners of Inpèng and of other Villages altogether with the townsmen both Lao and foreign of the city of Vientiane. All of them, both men and women of all age groups children included, together with the monks and novices of different temples have been wholeheartedly donating their valuable energy, time, money and materials for the reconstructions.

Speaking of foreign countries, especially Thailand, Patron colonel Tham Sayasithsena, in the name of the President of the Young Buddhist Association cum Chairman of the Wat Inpèng Congregation Hall Construction, has met with the Buddhist organization of Thailand, and brought Kathin gifts from Bangkok and from Chiang Mai to offer at this Wat thrice, they made a great amount (more than four million kips, approximately) that helped the fulfillments of the construction of the important parts of the Hall, namely, the roofs and the ceiling.

To sum up two main fundings which Mr. Tham Sayasithsena has mindfully acted as the headman in raising for the contributions to the constructions and reconstructions of Wat Inpèng's Main Meeting Hall Building or Congregation building, they would amount to a total of $6,000,000 + 4,000,000 = 10,000,000$ kips (ten million kips).

In 1985 the back facade of the roof and the back door were completed and gilded.

In 1986 the front left and right doors were done with gilt.

In 1988 the complete, great virtuous charity of gilding the Main Buddha Statue and the Inthathiraj Buddha Statue and the painting of the seats were taken care of and donated for by Patron Bouachanh and Matron Anong Inthavong and their family, Patron Tham and Chokmany Sayasithsena altogether with the elderly laypeople, the patrons and matrons and the faithful parishioners and householders.

The Donation Certificates that Wat issued, gave to those who have donated their material goods and energies and intellectualities for the Main Buddha Statue are the evident proof of their Faith in the blessed Buddhism and in the Buddhistlike, wholeheartedly close solidarity.

It's observed that there were rumours in the communities, in the circles of both clergymen and laymen, that

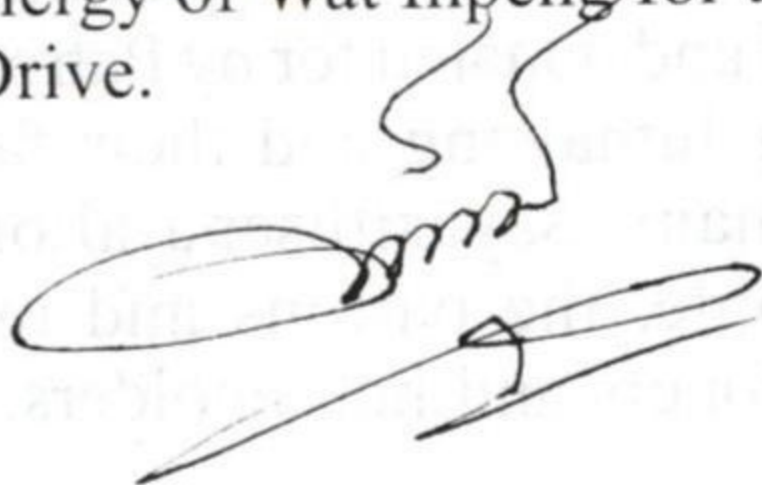
the Congregation Building of Wat Inpèng is the most sophisticatedly beautiful one of Laos. But the reconstruction is still going on---not yet finished, when it's finished the glorious beauty will indeed increase more and more.

Now, the That Luang Shrine, the Great Temple of Wat Inpèng, the Great Wat Ong-Tue Temple and Wat Sisaket all these four monasteries have been listed as the State (formerly " Royal ") temples of the Nation long time ago. They are regarded as sacred, historical shrines and as ancient architectural beauties in this region.

The Compiler

Mr. Tham SAYASITSENA

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ພິມຄັ້ງທີ 2 ຈຳນວນ 10.000 ເຫຼັ້ມ

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~~ພະອະດຸທັມມະທອນ ວັນໄຊ~~

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~~By the sponsorship of his Reverence~~

~~Phra Khru Dhammathra Vanjai~~

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