

THE ROLE OF OPINION LEADERS OF THE GREATER MEKONG REGION: PHRA MAHA RAJCHAKRU PHON SAMEK.

Phrabaidikasuphot ketnakorn

Mahachulalongkornrajavidyalaya University, Ubon ratchathani Campus, Thailand

E-mail: bob2529@gmail.com

ABSTRACT

This article focuses on telling the history of the local monks in the Mekong region which plays a role in both the world and the religion, that is. "Phra Maha Rajchakru Phon Sa Mek" to provide understanding and knowledge about the relationship between the monks and people during the year 1665 - 1776 as well as an understanding of local history, linked to specific characteristics of the era. Though it is limited access to primary data makes it impossible to explain some issues clearly. The study found that Phra Maha Rajchakru Phon Samek's outstanding is the role of proactive role as goodwill, especially as opinion leaders to promote peace in the Mekong region, avoid a power struggle, initiative to build Buddhist places of worship in Buddhism, such as Phra That Phanom. Moreover, it also adopted the principles of Buddhism to teach people to be strengthened to enhance society's dependence on aid. In the area of governance, the Phra Maha Rajchakru Phon Samek when he was given Champasak city by Mrs. Pang, Champasak governor. He has adopted four criminal traditionally Xang. As well as bringing major heet 12 kong14 which is the successor practice since ancient times, strengthen the Royal Kingdom of Champasak and can expand by sending disciple to be leaders in various districts Mekong region. Such as Mukdahan, Nakhon Phanom, Suvarnabhumi, Yasothon Salawan, Srinakonket, Kamtong, Tapon, Uttapue, Kongjeam, Don Mot Dang, Sri Jambang, Rattanaaburi. When Phra Maha Rajchakru Phon Samek superb foundation of the kingdom stable and then invite king descent to celebrate to be king of Champasak city in 1713, the name was King Soisrisamutputthangkul. Later, Phra Maha Rajchakru Phon Samek head to observe the Pontifical Theology and die at the age of 90 years in 1720, but his role and contributions also make faith to the people in Mekong region as long as today.

Keywords

Phra Maha Rajchakru Phon Samek, the role of opinion leaders, Mekong region.

INTRODUCTION

The role of Buddhist monks is practicing the discipline, prayer practice in monastery. But in fact, the monks have always been involved with the laity because this monks' factor depends on the livelihoods of the villagers. As the Pali, that "Pr pti phth thā me chī wi kā" (Phraphromkhunaphon, 1996: 55) means making a living of monk because they need to involve others who are people or laity. It is a fact that must be accepted. The monks do not run away from society so the important role is the reward to the people and how monks proper rewards to people. In the part the laity or people associated with "political" or involved to make the country peaceful. The monk had put on their status to this because the definition of a political means making people to live in peace (Sisak Wanliphodom, 2005:24). So monks will have direct responsibility as well to preach or teach theology missionary to get the peace which has seen or heard about the monk in political terms such as preaching political leaders even using the temple as a place of election or selection of persons to govern the country democratically and sometimes (Wira Sutsang, 2011 : 61) the monks had to be prompted to create a democratic persuasion to strengthen more

So that the monks involved in politics, it may be classified in two main aspects: 1) the monk has to preach offers fair for the welfare to people. 2) monks who lived as a channel for political interests but in the political sense monk or religious organizations as social groups, purpose government to help the issue of monk and policy development of monk / religious to engage in political activities in the current period that

everyone should get involved. Some people have thought that looking ahead that the monk did not participate in political activities and the rights of the people as they should be. Because of this monk is outstanding role or mission, are receive food offerings and requiem, charity and prayer, which is the routine activities without concern of every society. Monks was viewed in the presence of a parasite of society. This study aims to examine the role of the monks who have distinguished themselves in the past has served as a community leader, although its main role is to follow the disciplinary matter.

In ancient times, monks are the type of person who has a specific role and responsibility in politics. The role and function of the important political monk is to instruct about politics. In particular (Toem Wiphakphotchanakit, 1987:82). the principles of good governance and fair, teach politician or parent to have good moral, proceed with fair. For the best benefit of those who live under the rule. The suitability or appropriateness of the monk in such a role is having the fair. That is to preach neutrality towards the benefit of the public. Not to strive for personal benefit or among persons or either. In the past, monks have roles in the political to have ideas and mediator between "principles" and "how" to make peace in the country. In ancient time if it is a negative meaning, it is often a matter of, power, passion, and tussle with the faction and as a matter of interest. It allows the viewers of monks were involved in such a downside, or to interfere in the activities of agencies, such as the Lord Phra Fang in the past and some monks of Ayutthaya's collapse. It has criticized the variety in terms of discipline with appropriately. Or even try to live a monastic life for the sake of politics as a refuge for

sieges such as ordination to avoid sieges; the monks seek the opportunity to rise to power in the country, etc. However (Phonprapha Kit koston, 2011:15), there are many examples to show that even the monks are involved in politics, but involved admirably such as Her Majesty Panaratana, Pakaew temple with 25 adults monks to preach to the royal palace in honor of the Great King Naresuan, to deter the death penalty commanders and soldiers at the time they did not follow a king in doing Iuthheete with his Majesty the King Upa Raja and Mungjacharo of Baga and so on.

The author has studied monks' history in Mekong region in ancient times. That has a prominent role as opinion leaders of public in the Mekong region, can be bring many folk moved systematically by using the role of the monk built an empire, build places of worship, sculpture invaluable to the land led to the evacuation of even a brief moment. But his work is still visible traces and his successors led to the present. That is Phra Maha Rajchakru Phon Samek, who has a role as thought leaders of public in Mekong region, who is founder of the ruling dynasty of south east Lan Xang territory; Northeast people were aware of the history and have studied the issue for further.

This article is divided into three parts: the first part is about the History of Phra Maha Rajchakru Phon Samek. The second part is works with prominent and influential to concept of public in Mekong region. The third part is the conclusion as follows.

HISTORY OF PHRA MAHA RAJCHAKRU PHON SAMEK

History of Phra Maha Rajchakru Phon Samek is well-known in several other names, such as Yakru Kihom, Luangpor Kihom, Phra Kru Yodkaew Phon Samek, etc., He played a vital role in the community and two sides of Mekong region politics of king Suriyawongsathammikkarat of Vientiane. There are legends and stories retold until the notes in the Chronicle of Laos and Thailand especially the Kingdom of Lan Xang Champasak which relate with Phra Maha Rajchakru Phon Samek who was the venerable faith of the people of Laos. It has been known "Phra Kru Kihom " or "Yakru Kihom" with heartfelt devotion. As a result, people keep supplies of Phra Maha Rajchakru Phon Samek to worship even feces of his, people do not mind. Due Phra Maha Rajchakru Phon Samek eat as a vegetarian, do not have smell of feces or possibly with the monastic life as a devotee of the city until the last, he was received the kingdom of Jambak Nak Buri Sri to govern for the peace of the whole. He is a monk who is the king of the world. The author studies many documents are hereby offered the following.

1.1 Birth of Phra Maha Rajchakru Phon Samek

Phra Maha Rajchakru Phon Samek was an important person in Laos's history to spread the Kingdom covering both sides of the river. He made the Kingdom of Laos at that time, has already two Lan Xang Luang Prabang and Lan Xang Vientiane. Then became 3 independent kingdom because adding up The Kingdom of Champasak.

Phra Maha Rajchakru Phon Samek birth at Ban Kaluem. Phan city (currently located in Ban Phu, Udon Thani province) the words (Lao Na Roiet, 2002:80) " Kaluem, Phan city is a commentary that the village is adjacent hillside Phu

Phan. As the Buddha statue Buabok in the district of Mueng Phan, Ban Phu, Udon Thani province. In modern times, Phra Maha Rajchakru Phon Samek was born around the year 1531 with the reign of king Susitawongsa Thammikarat of Lan Xang in Vientiane, including Udon Thani province. The Kingdom of Siam with the reign of King Prasat Thong of Ayutthaya.

1.2 Ordination

When Phra Maha Rajchakru Phon Samek was about 13-14 years old, his parent saw glitter ingenuity, neat manners and he has been ordained as a novice monk with Luembong provost and studying the Book of Discipline as well. The idea is to encourage him to study the Scripture in the next higher layer. Luembong provost has taken into novice deposit and study in Vientiane with Yodkaew provost which he has been received in office and was educated in areas such as prayer of gratitude to the principal, all discipline. In addition, he quickly recognize precisely. He can remember all novices So Yodkaew Provost brought the ark of books from all triple quoted a novice to learn by themselves. With the Industrial novice trying to learn it all. Intimate knowledge of the discipline since he was a novice. The fame known to King in Vientiane. His faith and his robes offerings and regarded as the Sa Jua from now on. (Sila Wirawong, 1997:31)

1.3 ordinations

After Sa Jua age of 20 years old, King of Vientiane and Yodkaew provost who organizes a special initiation ceremony. Sa Jua knows, so he worships Yodkaew provost. If you are already ordained to Sa Jua, should invite 500 monks to sit Hattbas and do ordination ceremony in a church. The Hattbas is to sit around the monk, a distance less than the arm. The church, we call in the discipline that Utta Kook Kapasrima. The need for water or river because it is considered to be a public water source.

1.4 The first miracle

When it was time to do an ordination, parade to the SIMA water. Preceptor, Kornnamyrrharit and 500 monkst to come Hattbas together and King of Vientiane, (Sila Wirawong, 1997:35) the courtiers and kith and kin who attended the ceremony together at SIMA water. Then ordination ceremony was performed. When the monk finished ordination ceremony, while Kornnamyrrharit gives the conservative message. Raft parallel to SIMA water has sunk. All monks have to swim ashore up. All clothes were wet but the newly ordained monk does not wet. They saw the miraculous. King of Vientiane was even exulting.

1.5 The origin of Phra kru Phon Samek

When finished the ordination, the new monk was given Phon Samek temple by the king of Vientiane. (Sila Wirawong, 1997:52) So people call him Phra kru Phon Samek. The offering from eight necessities of a Buddhist monk to new monk of King of Vientiane. It is an important occasion for the monks in those days. It is assumed that would be appointed as provost there. The Phon Samex temple said to be located at a technical school (or Suppawicha schools) in Vientiane today.

1.6 Studying of introspection

Knowledge of Phra Kru Phon Samek that study a masterful full and complete, as mentioned called the Phar Pariyat is a Knowledge 'theory' is knowledge in the Bible or in the texts, will truly prosper only when applied called

'practical' when he is a monk at Wat Phon Samek. It appears that he has practice until Vicars' enlightenment 'and he was disciplined virtue until get five Apinya and eight Discovering success by the perception.

His practice is to maintain discipline Sikkab have. Sikkab discipline is model for the monks to behave in the same order for the peace of the community and that brings veneration for the spectator. Referred to as the word discipline is a virtue that must be educate and train or to conduct and practices. For those who ordained in Buddhism, there are three main issues, namely intellectual precepts, meditation called 'Tri Sikkha', which covers all the practice in Buddhism. The correlation was baptized, control body, speech and tidy.

When Phra Kru Phon Samek treated Tri Sikkha completely. He can achieve fairly high Apinya is discovering and fair perception of this third element is mutual or entity, and support each other, as is Apinya include 'the knowledge' in Buddhism. Exhibit is a ubiquitous clairvoyance, and others. And memorabilia, including five called 'Apinya 5'. Getting Apinya is having perception. Contemplation is the ability to comprehend by the power of meditation and wisdom. It is the most important in practice. He is one of Tri Sikkha, as already mentioned, but not the three contemplation Buddha attained when all three before enlightenment as the Buddha Arhant because of this perception is only discovering Buddha Magic Specifications include achieving a meditative contemplation which has eight classes of four and a contemplative four so-called 'Discovering 8'.

Calm, persistent mental condition as a result of meditation, assigned the mental, emotional, and spiritual calmly. With the use of energy in the body is minimal, and as long as possible. To do so, he called in Buddhist meditation, which is divided into eight. The element of contemplation but if there is a minimum is called 'concentrate', which can be divided along the same elements. The contemplation is quite detailed, not mention here. But can brief that contemplation likes meditation but the power and different elements. So we cannot be uttered by a theory. It will be treated as personal experience to know the truth. So-called enlightened and definitively in the theology of the Lord Buddha.

1.7 With the prestige of Phra Kru has been designated as the Phra Maha Rajchakru

When Phra Kru Phon Sa Mek has achieved such a high moral level, saying is accurate and complete as his imagine. People respected him enormously. As King of Vientiane was very please and as the patroness. He became the teacher who taught meditation to disciples. He is the respect of many people. One year later, he move up into the Phra kru. sleep at Wat Phon Samek. Then called Phra Kru Phon Samek. Get love and faith so much and was promoted to be Phra Maha Rajchakru Phon Sa Mek or Phra Kru Yodkaew but most people call him Phra Maha Rajchakru Phon Sa Mek

1.8 Big event to be evacuated.

In the year 1690 King Suriyawong Thammikarattiwongkot.(Bunyong Ketthet, 2015:66) Son is Ong-lor prince he was 13 years old, her Majesty Sumangala, his wife, was pregnant. Prince Sanmueng, commander in chief fight over the throne. Loyalist Protection Lord cast flee Yuan. her Majesty Sumangala with henchman escaped to rely on Phra Maha Rajchakru Phon Samek. with his kith and kin

of many followers can be relied on. Because she did not consent to become the wife of a prince Sanmueng. Phra Maha Rajchakru Phon Samek had managed to stay with her servant at, "Phu Sangohocam" when she deliver a son called "The Choa Nor Kasat".

With the chaotic events in Vientiane. Prince Muengsan was killed. Prince Ong-lor demise of the Father who is behind a separate department. Phra Maha Rajchakru Phon Samek did not want a party so they exodus out of Vientiane. Let her Majesty Sumangala and Prince Ong-lor lead her Majesty Sumangala and Prince Ong-lor go home with him, Bud. At "Ngiw Punlam Somsanook" Moreover, when it comes to Ngiw Punlam Somsanook. He has taken a number of migrant kith and kin and adherent because there are those who fear the throne is usurped because he might have a party. That is also hostile to the authority at that time. He may be killed or may be recruited to any party. To fight against one another as enemies so he wants to go as far away from the capital to remote.

From the analysis of such events, Phra Maha Rajchakru and 3,000 disciples went to the Mekong River. Sometimes they traveled along the Shee river (or branch) right bank of the Mekong River, deep in the land of the Upper Northeast of Thailand. Phra Maha Rajchakru stop residing at the parish, people feel have a great delight and when they migrate to another, it has multiple family followed. According to the show Diagram 1

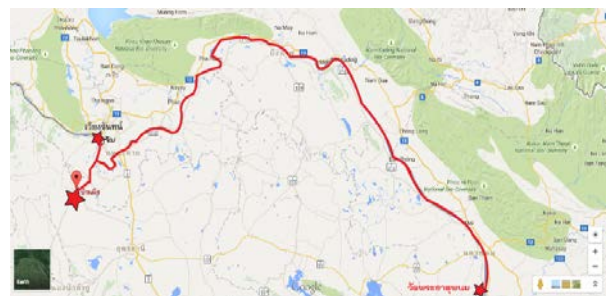


Figure 1 journey of Phra Maha Rajchakru from Vientiane to Nakhon Phanom

Finally, Phra Maha Rajchakru Phon Samek traveled down to Intapaptamahanakorn which is Cambodia today. The family that fatigue and unable to track down. It is lined with houses formerly home, so-called Lao Baray (in Cambodia) until today. (Ammattayathibodi, 2002:69)

The people followed the Phra Maha Rajchakru Phon Samek, can be divided into two major groups: group 1 People like the freedom, they need to escape the usurpation of political power in Vientiane. Group 2 public who piety to Phra Maha Rajchakru Phon Samek, and want to be closer to him. Listen to Dharma teachings, Practicing with Phra Maha Rajchakru Phon Samek like meditating or practicing or meditation practice. As well as the opportunity to create merit with Phra Maha Rajchakru Phon Samek. For example, to create the statue built temples and so on.

During this trip, Phra Maha Rajchakru Phon Samek and adherent have build city, founder of several monasteries because there are many people who believe allegiance to stay at a place, people followed and settled up with shelter. When he move further, some people pleasure to follow him. The residents make a living at that. People come to each other in

times of need. Lao community that followed the two banks of the Mekong and its tributaries know why he had the opportunity to renovate the Tatupnm. According to the show Diagram 2

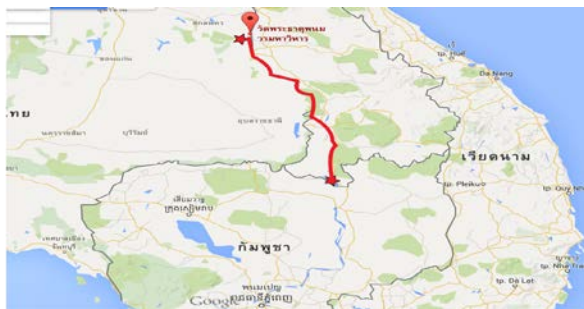


Figure 2 journey of Phra Maha Rajchakru from Nakhon Phanom to Phnom Penh

So, Phra Maha Rajchakru Phon Samek and disciple brought to evacuation from Vientiane at that time. In addition to shelter for himself, because he has high morals, a kind to kith and kin Want to kith and kin from suffering Happy faces at each other across Incidentally. He can take a lot of Laotians travel refuge in Cambodia. Probably cause in those days the trip migration of people from one country to another country seen as safe, not have barriers. Each country want citizenship of another country to live in their country to the example of the war in ancient times. The winner will forcibly remove the United States citizens who lost their country or in the case of the city as well. When repel Burmese troops have already left over. Prince Kawila was to forcibly remove ethnic Thailand Chiang Tung in Jinghong Xishuangbanna came to Chiang Mai and Lamphun and the words of the era that keep vegetable store, keep basket put the city

Therefore, with a halo of high as Phra Maha Rajchakru Phon Samek to be leadership, make kith and kin and disciples confidence, take heartiness. There is a sense that they have merit. Then cheer courage to face numerous obstacles and difficulties, because it is a stable leader, is Phon Phra Maha Mek is reflected until there volunteered to die instead him.

1.9 Monks who has been designated as the first king Mekong.

Such an event occurs when Phra Maha Rajchakru Phon Samek led disciples to live near the city of Champasak.(Suthida Tanloet, 2014:35) The monastic life of thy faithful people towards Phra Maha Rajchakru Phon Samek has more and more. Mrs. Pang - Mrs. Pao, a leader in the community, Since Phra Maha Rajchakru Phon Samek, has lived in the community, have an opportunity to practice meditation and listened to the sermons of Phra Maha Rajchakru Phon Samek was a devout respect. When her husband of the prince of the city died, she see that she is a woman is not fit to govern the country. So she consulted Pasha, nobility and people agreed and invite to Phra Maha Rajchakru Phon Samek to govern the country. According to the show Diagram 3

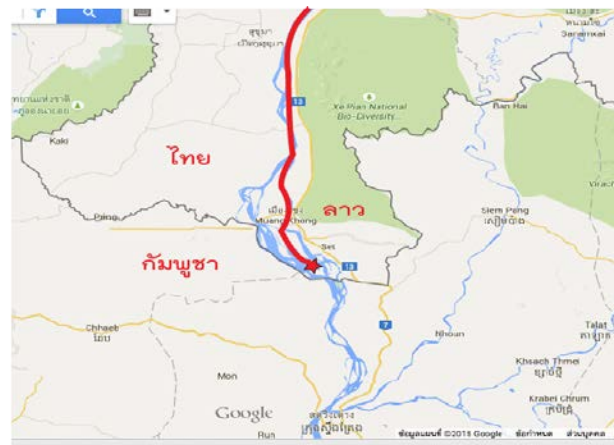


Figure 3 journey of Phra Maha Rajchakru from Phnom Penh to Champasak

The king has been reestablished. It is called " Prince" leading names as the guardian of the city in the Lanna, Lan Xang when the incumbent king is the governor of the city. Later when Hulsakrach 1071 (during the reign of His Majesty King San Pet 9 Kunlung Tai Sa) people of the city of Nakonbal Jambaknak Buri Srikert brawl and discord stringing together the congregation of aggravated criminal conduct increased.(<https://th.wikisource.org/wiki> , 2018) The good people suffered. Phra Maha Rajchakru Phon Samek dissuades by the fair but it does not matter. If using power suppress according to the criminal conservative, lest disciplinary monk. Phra Maha Rajchakru Phon Samek would like to invite the king Chao Nor from Nan Ngiw panlamsomsanook to ruled Jambaknak Buri Sri, His name was Prince Soisrisamootpoothangkul and then change the name of city of Nakonbal Jambaknak Buri Srikert to be Champasak and the Kingdom of Laos was total of three kingdoms.(Dararat Mettarikanon, 2005:122)

WORKINGS OF PHRA MAHA RAJCHAKRU PHON SAMEK AND INFLUENCE THE CONCEPT OF PUBLIC IN THE MEKONG REGION.

Phra Maha Rajchakru Phon Samek governing and function of conveying the inhabitants practice. Buddhist missionaries help lay minister and general misery. Have faith and cooperation of villagers. People can carry and display a leadership role and become truly a monk who is developer. This role is very rare from the past to the present. As presented below.

2.1 The administration of Champasak city.

When Phra Maha Rajchakru Phon Samek has governed the country from the burden of Mrs. Pang and vassal. They have to reorganize government by establishing a position as Sri Satya Kota Hut. (Vientiane), that is Arya 4.(Dararat Mettarikanon, 2005:198) This is politics in the region northeast – Lan Xang divided into the capital cities or large urban settlement and districts in large cities of the province. In the cities, which are free to administration traditionally Lan Xang and the rate charged tribute to the man whose has a son in law 10 store, father-in-law 1, (Ammattayathibodi, 2002:69) son in law 1, If has five pay only father-in-law 1, one set each one lad and grain weight 100 scale. 100 scale per baht. Lad is made of copper, brass, some white gold. Shaped like a boat complacent but sharp end pointed a long three, four, five

inches, using a rate of sixteen pieces per baht of Pod Duang Laos

2.2 To expand Kingdom

When Phra Maha Rajchakru Phon Samek governed the city of Champasak and with the prestige of Phra Maha Rajchakru Phon Samek who had lot disciples, gave them to care to towns around the city of Champasak like this; Janhuad, prefect, governed Don Khong which is an island in the Mekong River. (called , Sritundon City) Thao Sud is Phra Chaiyachet governed Ban Hangco Paknamsaekong which on the east of Mekong River (Chiang Tang city) Jan Kaew, prefect, governed Ban Tong. (Later called Ban Mueng Tong which is Suvarnabhumi) Chan Suriyawong, prefect, governed Ban Ponsim. Mr. Mun who was an old servant of Mrs. Pang, was Luang Ruksa of Ban Pon. (Later known as Mun city is Salawan city) Mr. Prom is Sabuttacotrakasa of Ban Kaew Ar Hurm, which has the pagoda in Laos element called Tardkumdoatuk . Later known as Tong Kum Luang. (Tong Kum Yai) Jan Som governed Ban Tung Id Kabue. (is Attapeu town in today) was abandoned before making that city overgrown. Mueng Song Keu Sung and Panead. In the past, Vientiane strap and train elephants to the wild. Thao Luang Bud Phra la Ngum is Khun NUK toa governed Khong Chiam. Champasak region had the north since Yang Sam Ton Un Sam Kwai. The East to the Bantad Mountains with the Vietnamese border. The South at that time, had not yet appeared. The west closed Phimai near Chayoong river. So he delivered of a pupil who had ability to dominate cities. By depend on the city of Champasak since the meantime. Champasak territory covers an area stretching south east such as Ubon Ratchathani, Si Sa Ket, Surin and Buriram provinces in present.

Kingdom of Champasak has spread by pass many people to create new cities on both sides of the Mekong River. It also has relations with Cambodia by asking the daughter of Khmer capital of a prince Soi Sri Samoot. But Phra Maha Rajchakru Phon Samek maintains the Buddhist monk, built Buddha statue and many temples

2.3 The concept of governing of Phra Maha Rajchakru Phon Samek.

Create incentives people to defer to, the author presents the theory with religious beliefs to explain the nature of the thought leaders of Phra Maha Rajchakru Phon Samek because the belief is contained in people which is consistent with Thawat Punnotaga said that belief is the symptoms arising in the consciousness of man's power over nature to have the good or ill of man or society itself. (Thawat Pun nothok, 2003:35) Although these supernatural powers that cannot be proved to be true, but human agree to respect more than those beliefs. Not only it mean the belief in souls, ghosts, black magic, superstitions and occult magic. Including natural phenomena like forest, trees, mountain and etc. Smith Sara Ubon has summarized, that faith is acceptance.

Something is true or what is our hope. Truth or trust is one of a faith. This is not necessarily to be true or science any more. The monastic of Phra Maha Rajchakru Phon Samek, according to the Book of Discipline made public veneration and a sense of security for the entire distance that people travel often with increasing number indefinitely. But without conflict to see that religion is a belief in the power of man over nature. A culture responds the needs of psychology.

Making sure to live up all the religious rituals to negotiate with supernatural powers, that are managed by different depend on the belief system of each society and religion, a system of beliefs is social systems. (Uthai Phatsuk, 2011:38)

Besides faith in the Phra Maha Rajchakru Phon Samek that make citizens abide by the teachings. In particular, the traditional heat twelve and fourteen canal is the wisdom of the wise and noble heritage in Northeast. Everyone should study and understand the basic principle more. As part of the northeast have always been peaceful, because peace is clinging to life as the Statute of the East as long as the present. The heat twelve fourteen canal, consists of Heat 12 Heat and Canal 4 categories with 14 canals, including Heat of merit in karma (December), Heat of Boon Koon Lan (January), Heat of merit Kgaw ghie (February) Heat of merit Mahachat (March), Heat of Songkran (April), Heat of rocket (May), Heat of Merit for meritorious (June), Heat of merit Lent, Heat of merit Kgawpradabdin, Heat of merit Bun Kgawsak, Heat of Buddhist Lent, Heat of Kratin. Heat 12 is a tradition of philanthropy that period the Northeast. Combine the teachings of the Buddha, Brahman and Buddhist spirits before entering the land in the Greater Mekong. The authors believe that when there is a new belief into the community. The community will not cast off his original faith, or no faith, but combined use together, or a combination of faith between the new faith and the traditional belief. This phenomenon has happened in the past, when there was a new faith community to justify such beliefs, joining the traditional belief is that a combination of religious chop. There are those described in such abundance. Religious syncretism is a combination of beliefs and rituals multiple systems into a single system of beliefs and rituals. Currently, Thailand has total social belief with three types of traditional beliefs. Brahmin and Buddhism belief in a single system, the number of faith, each teacher will be much or less depending on how much the foundation and development of each community and each person as a rural community or an old people may have more traditional belief than new urban people or new generation, (Suthida Tanloet, 2014:21-24) especially the Northeast region is traditionally the month in Heat and canals have long ceremony, which initially will focus on the subject of ghosts and evil spirits Brahmin because I jinn and angels guard. Holy thing Phantoms are invisible to influence life from birth to death

The founder of the nation or kingdom, Champasak and consider the Mekong Phra Maha Rajchakru Phon Samek a monk with the first build up and can assign students to create various cities around the Kingdom. As many as 16 cities, which were seen as a process by accepting a new theory. Adoption Process (The adoption process) was downgraded to individuals convicted of accepting something completely new, .(Bunyong Ketthet, 2015:66) subsequent to the satisfaction of the trial and then released into the community. It happens to the theory of cultural diffusion (Cultural Diffusion theory), which caused communication between the local society by the society inferior to spread culture to society than civilized. In addition to the spread of social prosperity, social progress than would have been the culture of social inferiority time and for the same purpose was inferior could not get cultural society's prosperity than the social changes the most. Caused by the spread of culture from

the outside than from the invention of new own society, or if it is caused by something new from the outside to the mix with a pre-existing as new. Never before Such a theory is similar to the spread of. While the new faith community in those days was a myth anyway. When the combination is indeed a new faith in another form, which is not like the old and the new that spread to spread cultural aspects which create the solidarity of the land as Phra Maha Rajchakru Phon Samek town. Meg He appeared in the territory of which Buddhism as a Bhutanese said the priest named Texas the maintenance or the teacher Sathien arthropods DIT name written in the book "Bhutan soil. Land of Buddhism "that" Sesame Wang Nam Yale who beat everyone at his feet, "a political refugee monks from Tibet. (<https://www.gotoknow.org/posts>, 2018) Clerics called for the attendant and disciple them. Parents are afraid to disobey To suppress or eliminate It is similar to the city of Champasak Rabbi Penny onion. Or Phra Maha Rajchakru Phon Samek Roller Brothers Laos A refuge from the political influence of the King of Vientiane. Kitchen slowing migration to the new city to Champasak. Is a model of faith are similar in migration itself.

The tenets of Buddhism. It is a general principle Phra Maha Rajchakru Phon Samek be taught Mexican citizens, in line with the Brahmagunabhorn (P.a. the offseason busier grown) to the concept of human life according to Buddhist principles. thus The Buddhism has influenced. And the social role that Thailand is deeply unpopular. Religious institutions can serve as a response to social needs caused by fear of humans in the fifth dimension is a different dimension.

G fear due to the threat of living (life's shelter) in this respect, Buddhism has done duty to help hold the hearts of the people in the community, solidarity and unity. Measurements were done in the past served as a center of activities in the community that contributes to rely on help each other. People who are wealthy will yield spread to the community through a charity such as the creation of an institution within the temple to the people living together.

B. Fear due to the threat of being social critic (ASI Sok disasters) In this respect, the Buddhist Institute has served to educate the community. The measure would serve as a school Training, children known to social and cultural books pretty good. To prepare people to society. As well as the source of various traditions are closely linked to the people in a society interact better with each other.

C. The fear of being cynical disrespect and undaunted in the company. (Prisca sarach disasters) In this respect, the pride of lofty spiritual culture spectacular. The unwinding of the deeper principles of Buddhism. Training will instruct the Buddhists live with dignity, feelings and self-confidence. On the basis of pride, a lifestyle based. Buddhist teachings on respect for their faith.

D. The fear of disaster is death (fear of death) in this respect, Buddhism is serving as a spiritual refuge at various levels for those without access principle, nothing more. It may hold rituals Or what their faith as sacred in Buddhism, the Buddha and so on. Reliance and contributes to a sense of stability in life insurance principles. But for fairness in access to advanced than it could rely on its merits, which is an anchor of the soul. Because fear is the delusion that attaches to a sound, smell, taste, touch and perpetuate the praise

fortune happy if refined mind wandering to loosen stuck in carnality to lighten up. Fear of death is slowly worn away by default. And will feel secure in life.

E. The fear of disaster caused by the inability to see clearly the truth of life. And facing forward (massacres against disasters) in this respect the principles of Buddhism gives an explanation of the status of the living world and the universe, (Chaloem Utkrit, 2008:18) as well as pointing out the position of the life of each species which occur in. World Even to face in the future, so it seemed to mind too. When religious institutions to act in response to the needs of society caused by fear in a different dimension, the dimension of these five states, parents can use religion as a source of political power by fair use. Religious institutions have a role to make society more and more.

In addition, there is a universal religion. Among all these religious people have an anchor to the soul. Since ancient Human faced with uncertainty about the unknown cause fear. Humans had to rely on faith as an anchor. The roles that religion is important to the social and political human beings are born doubt yourself why. And then to go Religion has been associated with human life by teaching us to use our talents and moral goodness in life. The teachings also offers discounts of conflict issues. As a binder in social benefits Including supporting the cultural economy As well as political Buddhism, which also features complete.

The society is also expected that the role of the clergy. Priests must have a social responsibility as well. The term Buddha, the Buddha has taught the monk said (Phraphromkhunaphon, 1996:45). "Priests She peace pilgrimage to the benefit and happiness of the masses. For helping the world The benefits and happiness of gods and men, "that is, the priest should be the role of social development, because the environment, lifestyle and perform clerical theology of the priest requires four inputs to locals. offer Environment and social events will affect associated with fair practice clerics. And by virtue Is the compassion Priests must help others from suffering (Phattharaphon Sirikan, 2007:11). These roles are ideal baht role or the role of expectations (Expected Role) to the clergy. So when society has changed according to the transitional period. Materialism took baht baht in the lives of people in society even more. Some monks have to pay attention to these phenomena. And have a presence in social roles (Actual Role) more to solve the problems of society. Due to the decline of moral ethics by trying to help individuals adapt to living in a society that has changed.

The monastic institution is customary institutions is of paramount importance. Monks from the past to the present with a close relationship. And play a critical role in guiding society. Even though the role of a leader is diminished today. But the role of moral leadership the daily life of rural residents, most still in existence today.

2.4 End of Life

Lord Brahma Luang Phon Mexican town Enter old age The necklace Sri merchant's successor built a monastery in the city of Champasak temple called Wat Maha That Luang Phon Samet new invite you to monks at Wat ranks is new. (Temple are still seen until now) and Tgkemrnpap on the fifth lunar month, seven of glory in 2163, aged 90 years, 70 years, have you staring Sri chain management has done a pagoda at

the cremation chamber. The three bodies are to build a stupa at the crematorium Laos, one element called Dust. Later, at the temple that was the name of the element hitherto dust. (Toem Wiphak pachanakit, 1987:47)

3. Brief

Phra Maha Rajchakru Phon Samek was an important person in history to spread the Kingdom of Laos, covering both sides of the river. You made the Kingdom of Laos at that time is already two Xang kingdom is Luang Prabang. Xang Vientiane 3 and became an independent kingdom. The Kingdom of Champasak add up.

Phra Maha Rajchakru Phon Samek is known by other names, such as contract teachers Pastor Penny Penny fragrant aroma. Provost Glass Top Phra Maha Rajchakru Phon Samek, etc., they are playing a vital role in the community. And politics are two sides of the Mekong Romanization era of relations Thammikarat held in Vientiane. There are legends and stories retold a baroque your mouth until the note in the Annals of the Royal Lao and Thai Princess Brahma Phon Sa Mexican origin spoke at my home. Phan (currently located in Ban Phu. Udon Thani Province), about BC 2174 (corresponding to the reign of kin solar Thammikarat of Lan Xang in Vientiane) was ordained as a novice monk to forget Banco age of 13-14 years, had lived in Vientiane with the provost glass top. Learn to surf on the prayer of gratitude to the principal. All discipline Remember quickly, precisely and has been designated a king deck.

Jua was 20 years old when God Vientiane. Phra Maha Rajchakru Yodkaew and the instructors were great and special ordination ceremony held a year later, new monks who practice good practice like this, so move up into the provost. Meg superb temple at Wat Phon They went to public "Phra Maha Rajchakru Phon Samek" ever since. Since 2233 Romanization relatives Thammikarat come Tiwgt son is the handsome prince he was a young (age 13 years), said Rajamangala his wife was pregnant. Lord Chancellor's right-wing city The Qing abdication Loyalist Protection Lord cast flee Yuan. Said the Rajamangala henchman escaped with just your mistress Phra Maha Rajchakru Phon Samek. (He was promoted to the elite Phra Maha Rajchakru Phon Samek) with your kith and kin, but is dependable disciples. And she did not consent to become the wife of a prince of the city. Lord Brahma Phon Sa Meg took her to deal with the number one satellite to the Phu Sa gilded reconcile when she bore her son out of the king that shall shoots.

During this chaotic event in Vientiane The city's ruler was killed Lord cast demise of the Father. Behind a separate department. Phra Maha Rajchakru Phon Samek, whose family did not want a party. The exodus out of Vientiane. She said lead Rajamangala They are ready to shoot the king, opera houses ginseng fun spiral design of their journey along the track until the 3000 Cambodian border during the trip itself. Phra Maha Rajchakru Phon Samek and adherent to build houses. Founder of several monasteries Because there are many who believe allegiance to stay at a place, it is followed and settled up with shelter. When you move further, it is both a pleasure to follow. The residents make a living at it. To come to each other in times of need. The Town Lao community that followed the two banks of the Mekong and its tributaries know he had the opportunity to renovate the Phanom said.

CONCLUSION

Contributions and leadership roles of the idea of Phra Maha Rajchakru Phon Samek superb.

Acts of faith toward Phra Maha Rajchakru Phon Samek nowadays more and more. Until you get invited by a king. Remember notch Buri Sri Naga City region. Which stated that the Queen Regent was ruled town Phra Maha Rajchakru Phon Samek to deal successfully with the principles governing public house which the elephant used in ruling that the "rule of four" and formed the Sangha called. "The ceremony's ash Jubilee" and then invite people to come. The king shoots Ginseng is a great opera houses of the spiral ruled Buri Sri Naga notch remember that thou hast a name necklace Sri merchant's successor. Remember Buri Sri Naga City renamed a notch. But then, the city of Champasak and the Kingdom of Laos was. Kingdom of Champasak additional three kingdoms such as the Kingdom of Champasak has spread to many people pass by Sianusis of Phra Maha Rajchakru Phon Samek to build new cities on both sides of the Mekong River. It also has relations with Cambodia by the Khmer capital to ask the daughter of a prince consort of Sri merchant's necklace. But the great master's tenure, the department also maintains the Buddhist clergy. Buddha statue Many temples built Including the restoration of Phra That Phanom, which is the center of the Northeast with faith. There has been a respected theologian and remember you are not. If one was to worship Phra That Phanom. I have seen the statue stands as the true Lord of glory. Glowing yellow on the north side of the Phanom. Wat Phra That Phanom Mekong River Was founded to commemorate the spiritual leader of the Buddhist people dating. As shown in Figure 1



Figure 4 Monument Phra Maha Rajchakru Phon Samek Located on the north side of the Phra That Phanom.

REFERENCES

Bibliography

- Ammattayathibodi, Phraya. "The Legend of Champasak." "In the Annals of Kanchanapisek edition. Volume 9 . Bangkok: Literature and History Division Fine Arts Department, 2002.
- Bunyong Ketthet, Associate Professor Dr. From "Chambaknakburisi" to "Nakhonchampsak" (Champasak) The legend of Chaorachakru luangphonamek: Phrakhruyot kao "Yakhu khihom".

- Academic articles. Bangkok: Thang Isan Publishing Co., Ltd., 2015.
- Chaloem Utkrit, Study of the role of monks in rural development, graduate school, Thammasat University, 2008.
- Dararat Mettarikanon. History series for the public Lao History multidimensional. Bangkok: Mueang boran.2005.
- Lao Na Roiet. "Chronicles of the Northeast." In the Chronicles of Karnchanapisek edition, Volume 9 , Bangkok: Literature and History Division Fine Arts Department, 2002.
- Phon Praphakitkason, Role and result was the development of the rural clergy. Case study Bannong mueang Khamsakaesaeng District , Nakhon Ratchasima, graduate school, Thammasat University, 2011.
- Phraphromkhunaphon (P.A. Payutto), Sustainable development, Bangkok : Phutthatham Foundation, 1996.
- Phattharaphon Sirikanchana, The duties of monks according to the Buddhist canon, concepts and roles of Phrakhamkhian Suwanano In community development, Bangkok: Thammasat University, 2007.
- Sila Wirawong. Lao Chronicles, Vientiane: Ministry of Education, 1957.
- Sisak Wanliphodom. Northeast civilization basin Unfolding archaeological evidence Transforming history. Bangkok: Matichon Publishing, 2005.
- Suthida Tanloet. Phrakhruphonsamek with Buddhist rituals in the city of Champasak between AD 1975-2011 . Bangkok: Art and Culture Year 35, Issue 4, February 2014.
- Thawat Punnothok , The perspective of an integrated Thai society, Bangkok: World Trade Thailand Limited Partnership, 2003.
- Thida Saraya. Chenla Kingdom Ancient Isan History. Bangkok : Matichon Publishing, 2005.
- Toem Wiphakphachana kit. History of Isan. Bangkok: Thammasat Publisher University, 2nd edition, 1987.
- Uthai Phattharasuk. The study of the influence of Phra That Phanom on the beliefs and rituals of the Mekong community. Graduate school: Mahachulalongkornrajavidyalaya University, 2011.
- Wira Sutsang. Kuai: Minorities from the Mekong River to the Mun River. Bangkok: Poi Sian Publishing, 2002.

Search

- [https://th.wikisource.org/wiki/“The Legend of Champasak of Chao Phrom Thewanukroh and the royal family of Champasak city”](https://th.wikisource.org/wiki/“The_Legend_of_Champasak_of_Chao_Phrom_Thewanukroh_and_the_royal_family_of_Champasak_city”) , Searched on 3 December 2017.
- [https://th.wikisource.org/wiki/ Champasak City Chronicles Mom Amornwongvijit \(MR Prathakan Chorn\)](https://th.wikisource.org/wiki/Champasak_City_Chronicles_Mom_Amornwongvijit_(MR_Prathakan_Chorn)), searched on 8 December 2017.
- [https://th.wikipedia.org/wiki/ Lan Chang Kingdom, Champasak](https://th.wikipedia.org/wiki/Lan_Chang_Kingdom,Champasak), searched on 10 December 2018 . <https://www.gotoknow.org/posts/501786> , Searched on 11 December 2018.