



# History of Khao Bo Temple

By Boonlert Chanthra, Researcher at the Southern Thai Studies Institute.

Commemorative Kathin ceremony on September 11, 2025

Originally, a well was dug for use and a pavilion was built for residence, similar to a central pavilion. Commonly known as "Bo La," the smaller well was located behind the current cremation hall. (Ao Sai villagers called it "Bo Nok," and two more wells were dug within the temple.) When monks moved in, it became a residence, and the temple was renamed "Wat Bo La" in 1929. Later, it was developed and granted royal permission to establish the temple as a legal temple in 1950. The new name, "Wat Khao Bo," became more commonly known. A brief history and origins are as follows:

This temple originated from the exploitation of stones in Singhanakhon District and surrounding areas, particularly the excavation and drilling of stones for the construction of various temples in Singhanakhon District, including

Wat Laem Chak, Wat Pa Khad, Wat Ban Phrao, Wat Bo Pap, and Wat Thammakhot. During the same era and beyond, villagers of Ban Ao Sai also earned income from selling stones to merchants and the general public. Over the past 20 years, this occupation has gradually disappeared from the community. Both large and small stones are essential for construction. All of the stones used in this area come from the mountains, including Khao Khiao and Khao Krac (Khao Khiao is located on the Singhanakhon side of District, while Khao Krae, which means "small mountain" or "Khao Nui" in the local dialect), originated in the area of the current Wat Khao Bo Temple.



When the demand for stone for the construction of the temples and monasteries located on the lakeside in the vicinity of Koh-Yor arose, it was widely known that this important stone source was Khao Krae. Important evidence is the legends and stories told by various communities about the use of stone from this mountain in the construction of various temples, as mentioned above. For example, Phra Maha Loi Chanthasaro, the abbot of Wat Laem Chak, assigned Phra Srinil (the first former abbot (1934-1960), a native of Pa Khad), to carve out and transport stones to build the temples and the reclining Buddha.

A large amount of stone was required, as is the case today. The reclining Buddha made from this stone remains one of the largest in southern Thailand. Similarly, Por-Than Kong (Kong Kokanutto) of Wat Thammakhot (Phra Khru Thammakhosit) assigned Phra Kulap Kanchano (Phra Khru Sirithamkunakorn) The second former abbot (1960-1999), a native of Laem Son, proceeded with the excavation, digging, and shaping to the required dimensions. The excavation then transported the stones to the temple grounds, creating a strong and stable temple wall, some up to 3 meters high and 0.7 meters thick, encompassing approximately 40 rai of land. The stone transport for construction took approximately 10 years, and the stone was also sourced from this source.

Phra Srinil (Monk-name unknown) and Phra Kulap Kanchano came from different places and different preceptors, but shared the same goal: to excavate the stones for the construction of the temple, as assigned by their preceptors. Both Phra Srinil and Phra Kulap shared the task of excavating the stones, preparing them, and transporting them back with the other monks. While the other monks traveled back and forth to the temple, they rarely returned. As the villagers grew in faith, they collaborated in digging additional wells to facilitate the construction and provide drinking water for the monks and the villagers themselves. Later, three more wells were dug, benefiting the public during the dry season because the water was fresh and clean, making it ideal for drinking, particularly the inner well. The central and outer wells were used for domestic purposes.



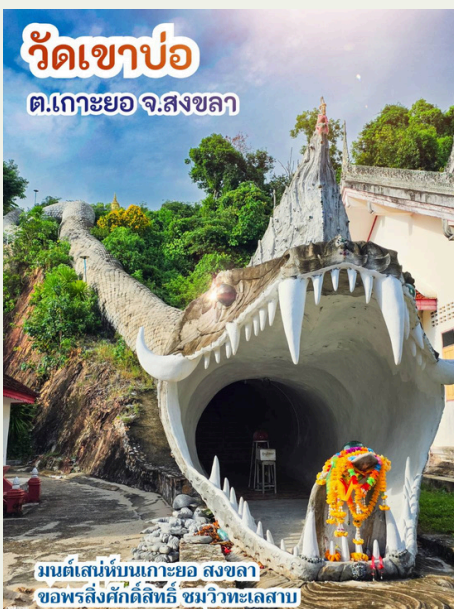
## History of Khao Bo Temple

(Currently, the central and outer wells have been filled in as the temple repurposes the land for other purposes and as innovations in water management have led to the decline of public and temple wells.) In short, the temple was once an important water source for the community, extending its reputation to the outside community. It was also a source of raw water for Chinese from the Bo-Yang side and Muslims from the Khao-Daeng side in the past, thus giving rise to the name "Khao Bo" (a well with a pavilion or an outer well near the sea), which has continued to this day. The wells are similarly constructed: they are dug wide and deep, with a foundation of logs and chimneys. Trapezoidal bricks are used to form a circle, and the wells are filled in until they are level with the ground. Then, brickwork is added to raise the well beyond the level where water can be safely drawn from. The well mouth is then plastered and beautified.

This place, when monks came to stay and carve stones for use, was owed to the merit and virtue of Phra-Maha Loi and Por-Than Kong, highly revered monks. Both of them personally supervised the carve-stone and transported stones to build the chapels and other buildings, a routine that has since been successfully completed. This evidence can be seen in various temples. If you visit the temples mentioned, please be aware that all of these structures were constructed using stones from this source. The extensive use of stones resulted in the expansion of the hillside plains. Coupled with the constant flow of monks, the locals seized this opportunity to make merit by offering food to these monks. With the constant flow of monks to stay and carve stones, some monks chose to stay outside of the Buddhist Lent, thus transforming the place into a monastery. This was initiated by the villagers and Phra Srinil. Later, it developed into a temple, receiving royal permission for the construction of the boundary markers in 1950. In summary, Wat Khao Bo was built because stones from this place were used to build important temples in Songkhla Province. With a lake in the front and a mountain in the back, it is a temple situated in one of the most beautiful areas in Songkhla Province. It is a temple belonging to the Mahanikaya sect and covers an area of 7 Rai and 2 Ngan. It is located in Moo 1, Ban-Ao-Sai, Koh-Yo Subdistrict, Mueang District, Songkhla Province.



### IMPORTANT AND INTERESTING HISTORICAL BUILDINGS AND ARCHITECTURE



The chapel is a gabled building in the Southern Thai style, facing west. It is constructed of solid cement on all four sides, with a roof covered with Koh-Yo terracotta tiles. There are staircases and entrances on the west and three north and south sides. The principal Buddha image is a Buddha in the Mara-Vijaya posture, crafted by local craftsmen. Interestingly, there are no Sema stones marking the boundary of the boundary markers. This suggests that the boundary markers may have once been marked by cement. Later, as the area developed, the boundary markers were replaced with concrete. Alternatively, the mountain range may have served as the current boundary marker.

The sculpture of Luang Pu Thuat and Luang Pu Du, a prominent monk revered by people in the southern region, Thai people, and people from other countries such as Malaysia, Singapore, and Indonesia, etc.



# History of Khao Bo Temple

## THE SCULPTURE OF LUANG PU THUAT AND LUANG PU DU,

a prominent monk revered by people in the southern region, Thai people, and people from other countries such as Malaysia, Singapore, and Indonesia, etc.

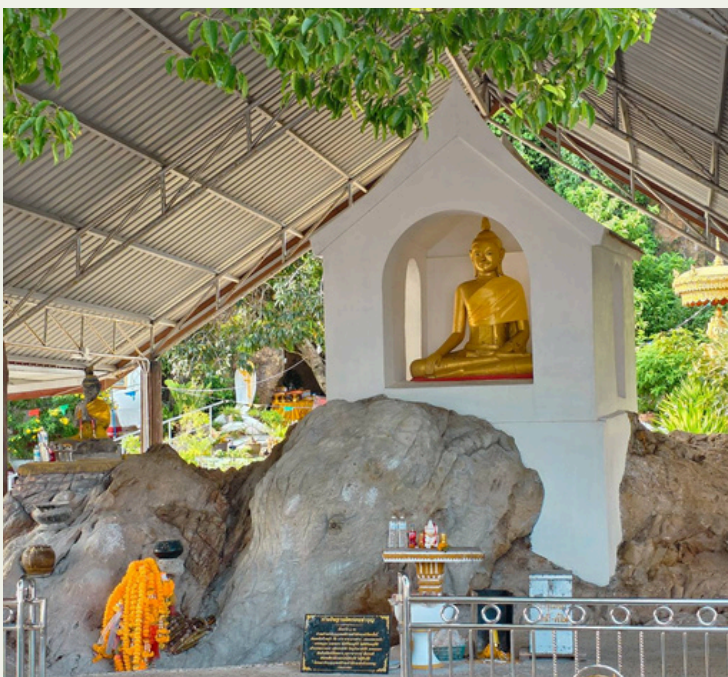
## THE SCULPTURE OF PHRAYA ASURA INDRAHU NAGA

The sculpture of Phraya Asura Indrahu Naga was created from a vision of the current abbot. This may stem from the locals' traditional beliefs, which are based on legends about the Toud-Ngu-Khao-Krac (or Khao Hua Waen) and Toud-Ngu-Khao-Khiao. They are believed to be sacred entities residing on both mountains. On important days, the two Toud swam across the sea to visit each other and played in the water together, a fact that has been witnessed in the past. Some people still believe this belief today.

## THE ELEPHANT STONE, OR ELEPHANT HEAD STONE

The Elephant Stone, or Elephant Head Stone, is a natural rock protruding from the temple grounds. It resembles an elephant's head and sits atop a seated image of the Buddha in the Mara-Vijaya posture. This image evokes the story of the Buddha's life when he was resided in the forest with the Erawan elephant. Later, he forbade the monks from fighting, but the monks refused to listen and went to live with the elephants and monkeys in the forest.

Finally, Phra-Ananda led the group of monks who had ended their conflict to ask for forgiveness and invite him back to Veluvana Mahavihara. This elephant-headed stone is revered by foreigners, particularly Chinese in Malaysia, who come to pay their respects and pray for rotary and fortune, achieving considerable success.



Photos By : Cherdchai Ongsakul,  
Researcher at the Institute  
Southern Thai Studies .