CENTRE OF NORTHERN LAO MANUSCRIPT CULTURE

A Catalogue of Manuscripts from Vat Mai Suvannaphumaram, Luang Prabang

Volume 1

Khamvone Boulyaphonh, Volker Grabowsky and Silpsupa Jaengsawang

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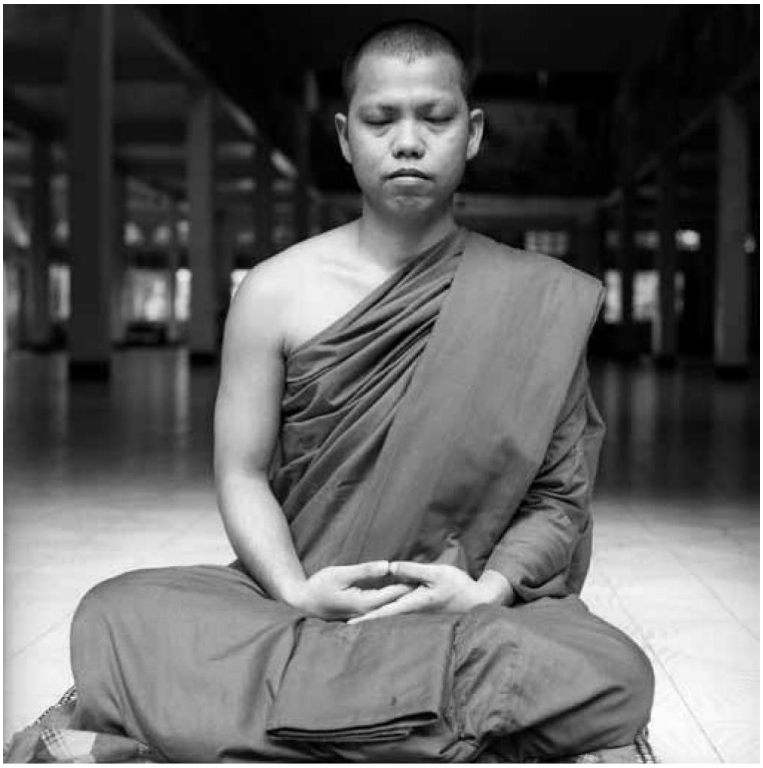

Portrait of Pha Onekeo Sittivong during his study at Vat Ong Tü, Vientiane. The photograph was taken by Hans Georg Berger in 1997. Archive No. HGB 253-08. Courtesy of the author.

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The Most Venerable

Pha Onekeo Sittivong

Abbot of Vat Pa Pha O,

Chairman of the Lao Buddhist Fellowship Organisation of

the Province of Luang Prabang

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Khamvone Boulyaphonh, Volker Grabowsky
& Silpsupa Jaengsawang

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A Catalogue of Manuscripts from Vat Mai Suvannaphumaram, Luang Prabang

ປອ. ຄຳວອນ ບຸນຍະພອນ, ສ.ປອ. ໂຟນເກີ ກຣາບອສກີ
ແລະ ປອ. ສິນສຸພາ ແຈ້ງສະຫວ່າງ

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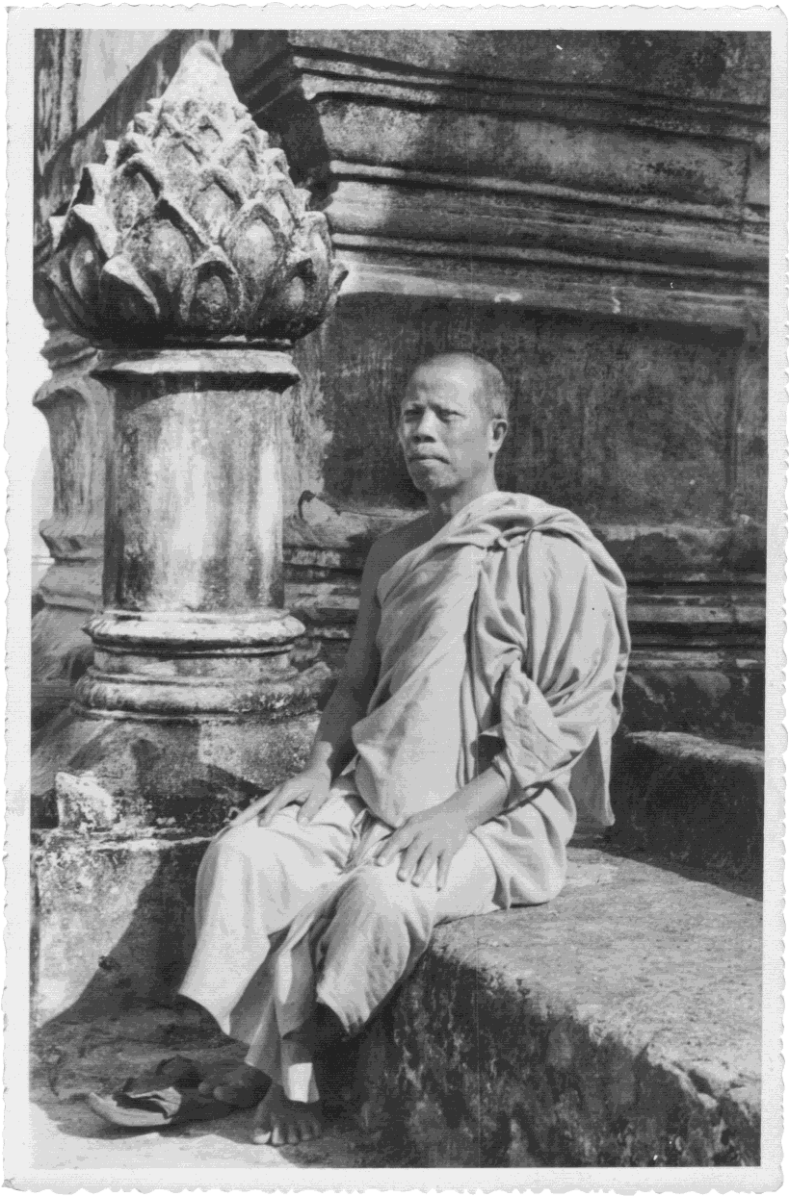
This publication honours the memory of
Somdet Pha Phutthasinorot Sakonmaha Sangkha Pamokkha,
Somdet Pha Sangkhalat Thammayana Maha Thela
(Bunthan Buppharat),
the Last Supreme Patriarch of Laos
Vat Mai Suvannaphumaram
Luang Prabang, Laos



Portrait of His Holiness the Supreme Patriarch of Laos, Somdet Pha Sangkhalat Thammayana Maha Thela, taken at Vat Mai Suvannaphumaram in the 1940s. Buddhist Archive No. H0033.

Sala Thammavihan at Vat Suvannakhili, Luang Prabang which has been housing the Buddhist Archives of Luang Prabang since 2007. The colonial-style building was built in the 1940s by the Most Venerable Sathu Nyai Khamfan Silasangvara Maha Thela (1901–1987) who was the abbot of Vat Suvannakhili, also artist monk and an Ecclesiastical Minister in the Lao Sangha Organization during the first half of the twentieth century. The photograph was taken by Somsack Thongsavatphon on 27 September 2023.

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Editors

Khamvone Boulyaphonh,
Volker Grabowsky and Silpsupa Jaengsawang

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Table of Contents

Note on Transcription and Spelling of Lao xiv
Acknowledgements xv
VOLUME 1
Introduction 1
Part I: The Monastery 1
Vat Mai Suvannaphumaram 1
Monastic Library 3
Supreme Patriarch 7
    Somdet Pha Sangkhalat Tan Tissapannya Maha Thela 7
    Somdet Pha Sangkhalat Pan Panyavuttha Maha Thela 9
    Somdet Pha Sangkhalat Khun Rattana Maha Thela 11
    Somdet Pha Sangkhalat Thammanyana Maha Thela 13
Part II: The manuscript collection of Vat Mai 21
    Selection for digitization 21
    The contents of the Vat Mai collection 21
    Lao manuscripts: material aspects 23
    Remarks on dates and calendrical systems 24
    Colophon Contents 28
    Scribes, sponsors, and donors 33
    Mulberry paper manuscripts 36
    Conclusions 36
Bibliography 38
    Archival material 38
    References 40
Catalogue
    Palm-leaf manuscripts 43
VOLUME 2
Note on Transcription and Spelling of Lao xiv
Acknowledgements xv
Catalogue
Palm-leaf manuscripts 729
Appendix: Corpus of manuscripts from Vat Mai Suvannaphumaram:
    Scribes and sponsors 1355
Map: The Monasteries of Luang Prabang 1456
    (*Khachaphat Kulthavarakorn*)

List of Tables

Table 1: List of the Manuscripts sponsored by the Supreme Patriarch 17

Table 2: Distribution of texts of the Vat Mai Suvannaphumaram collection according to genres 22

Table 3: Month-numbering systems in the Tai lunar calendar 26

Table 4: Cyclic years and days (The Years and the Days of the Animals) 27

Table 5: Times of the day 28

Table 6: Contents of colophons 32

Above: His Holiness the Supreme Patriarch is reading a palm-leaf manuscript while giving a sermon to a group of monks at his kuti (abode) in Vat Mai Suvannaphumaram in 1961. The second from left is Monk Crown Prince Savang. Buddhist Archive No. H0387. Below: the kuti in Vat Mai that the Supreme Patriarch used to live in. The photograph was taken in 2021 by a team of the Buddhist Archives.

Note on Transcription and Spelling of Lao

There is no officially endorsed system of transcription for Lao words. The system elaborated by French scholars can be quite misleading for speakers of English. For the purpose of this volume, a system of transcription was applied which resembles the system applied by the Royal Thai Institute for the Romanisation of Thai words. There are, however, a few remarkable differences. Whereas the Thai consonant/ว/ is transcribed /w/, we preferred /v/ for the corresponding Lao consonant /ວ/. Thus, the Lao word ວັດ is transcribed *vat* and not *wat*, even for names of Thai monasteries.

The Lao equivalent of the Thai low class consonant /ช/ – pronounced /ch/ – is /ຊ/ which is pronounced /s/. French philologists during coronial times, working both on Lao and Thai literature, preferred the /x/ to represent both Thao /ช/ and Lao /ຊ/. Lao and Thai cognates with the initial consonant /ຊ/ respectively /ช/ would thus be transcribed the same way. When transcribing Lao words, they were thus able to differentiate between the high-class sibilant /ส/ (transcribed /s/) and the low-class sibilant /ຊ/ (transcribed /x/).

For the sake of the readers' convenience, we kept this differentiation only for very common terms, such as xiang (pronounced: siang; Thai chiang), a walled city which was a royal capital or seat of a ruler. As for the vowels /x̄/ (long) and /x̄/ (short), we transcribed it /ü/ (in some cases: /ue/). Finally, we retrained some very common spellings, although they deviate from our system. Examples are Vientiane (Viang Chan) ans Luang Prabang (Luang Phabang).

Acknowledgements

The catalogue is the outcome of scientific research which started with the project entitled "Hidden and Endangered Manuscript Collections Connected to the Supreme Patriarch and Members of the Royal Family of Laos (EAP1398)" which was financially supported by the Endangered Archives Programme of the British Library, funded by ARCADIA, managed by Dr. Khamvone Boulyaphonh, director of the Buddhist Archives of Luang Prabang and supervised by Prof. Dr. Volker Grabowsky, Asia-Africa Institute, University of Hamburg, Germany, from 2021 to 2023.

We are deeply indebted to the British Library and its Endangered Archives Programme (EAP) for making possible the research eventually leading to this catalogue.

We are most grateful to the National Library of Laos for its long-term collaboration and its contributions to the preservation of Lao manuscripts through the project, "The Preservation of Lao Manuscripts Programme (PLMP)".

The Most Venerable Pha Onekeo Sittivong/Kittipattho, abbot of Vat Pa Pha O, chairman of the Lao Buddhist Fellowship Organisation, Luang Prabang province, serenely presided over our work and sustained us with constant encouragement and advice.

Moreover, we would like to express our sincere gratitude to Hans Georg Berger, German writer and photographer, spiritus rector of our research on Lao Buddhism in Luang Prabang over the last twenty years, for his advice and tireless encouragement and motivation.

We are grateful to Sathu Pho Sisanga, former abbot of Vat Mai, Mr. Nopphavong Sisaloemsak, head of the Pa Kham village, Mr. Bandit, member of the Vat Mai monastery committee. Finally, we wish to thank our team members at the Buddhist Archives of Luang Prabang: Monk Khamvanh Thatsaphone, Monk Vanhny Sonevilaiphet, Phap Pisavath, Bounsou Saytham, Somsack Thongsavatphon, Somvanh Ounditsack and Saengchan Soukmany. Whatever mistakes and inaccuracies remain are our sole responsibility.

Researcher team posing for the portrait at the Buddhist Archives of Luang Prabang on 25 August 2022. From l–r: Bounsou Saytham, Dr. Khamvone Boulyaphonh, Dr. Silpsupa Jaengsawang, Prof. Dr. Volker Grabowsky, Somvanh Ounditsack, Phap Pisavath and Saengchan Soukmany.

Introduction

Part I: The Monastery

Vat Mai Suvannaphumaram

Vat Si Suvannaphumaram or Vat Mai Suvanaphumaram, one of Luang Prabang's largest and most richly decorated temples, is located on the Sisavang Vong Road in the centre of Luang Prabang town. Once a monastery under royal patronage, Vat Mai is situated next to the former royal palace, which nowadays is the National Museum of Luang Prabang; it faces the Phusi Mountain's western side. Vat Mai Suvanaphumaram, commonly known as Vat Mai, meaning "new temple," was built in a *hwai si* year, CS 1158 (AD 1796/97) by King Anurut (r. 1795–1816) of Luang Prabang, who was also known as Phachao Hom Khao (Ruler of the White Parasol). At that time, the Kingdom of Lan Xang no longer existed as a unitary state but had split into three separate kingdoms, namely Luang Prabang in the North, Vientiane in the Centre, and Champasak in the South, each of which claimed to be the legitimate successor state of the "Kingdom of the Million Elephants and the White Parasol." From 1778/79, however, all three Lao kingdoms became vassal states of Siam, paying regular tribute to Bangkok. Of these kingdoms, only Luang Prabang had survived as an autonomous political entity by the end of the nineteenth century, when the French took over all Lao territories on the left bank of the Mekong River.

Vat Mai has played several key roles since its foundation. Most prominently it became a monastery under royal patronage, from 1777 to 1850 it was the home of the Pha Bang Buddha image, the palladium of Lan Xang. For more than a century, it was also the seat of four of Laos's Supreme Patriarchs, i.e. from the 1850s until the end of 1975 when more than six centuries of Lao monarchy came to an end with the proclamation of the Lao People's Democratic Republic. It was one of the centres that, in 1957, celebrated the completion of the first half of the Buddhist era, 2500 years after the Buddha's *parinibbāna*. Moreover, several members of the royal family were ordained as novices and monks at this monastery. Today, Vat Mai remains an important hub for Buddhist studies; during the Lao New Year festival in mid-April the Pha Bang image is processed to Vat Mai for ceremonial cleansing.

In 1894, King Sakkarin (r. 1894–1903) moved the Pha Bang image or the *Buddhalāvana* from Vat Visunnarat to establish it in the *Sim* (ordination hall) of Vat Mai. At the same time, the king also promoted Sathu Nyai Tan Tissapannya Maha Thela, abbot of the monastery, to be the new Supreme Patriarch of the Luang Prabang kingdom, which had just become a

French protectorate. For that moment, the watering ceremony of the Pha Bang image (*song nam pha bang*) and the drinking the water of allegiance ceremony (*düm nam saban*) undertaken by high-ranking officials of Luang Prabang province were established at Vat Mai. The drinking of the water of allegiance ceremony came to an end in 1975, when the country's political system shifted from a monarchy to a people's republic. By that time, the Pha Bang statue had already been moved to the royal palace in 1957.

Official documents reflect that 1956 and 1957 were important years during which the celebrations of the 2500th anniversary of Buddhism were held throughout the Theravada Buddhist world. To that end, Vat Mai was chosen to be a focal point of the Buddhist Era 2500 or Buddha Jayanti in 1957. Laos, along with other Theravada Buddhist countries in Asia, such as Sri Lanka, Burma, Thailand, and Cambodia, regard the year BE 2500 (corresponding to AD 1956 in Sri Lanka and Burma, and to AD 1957 in Laos, Thailand, and Cambodia)[1] as the midpoint between the passing of the Gautama Buddha (Pali: *parinibbāna*) and the end of Buddhism after the completion of 5,000 years. The Gautama Buddha himself predicted this, saying that his teachings will have been forgotten after 5,000 years. This would herald the arrival of the fifth Buddha of this aeon, Ariya Metteyya (Maitreya), who would restore the knowledge of the Dhamma in the world (Khamvone 2014: 8).[2] Based on this well-grounded belief, these two years were of great significance to monks, novices, and laypersons all over the Theravada Buddhist world.

Several relevant facts about the celebrations in Laos are noteworthy. Firstly, most activities were held at Vat Mai Suvannaphumaram due to the monastery's central location in the town and its status as a royal monastery. Activities included the celebrations of the 2500th anniversary of Buddhism, the drinking of the water of allegiance ceremony performed by high-ranking officials, the official Kathina ceremony, the attendance of Buddhist classes on Saturday and Sunday, and the watering ceremony of the Pha Bang image during the Lao New Year. Secondly, two different sources confirm the arrival date of two Bodhi tree seedlings from India in 1955 (BAD-12-2-1955.005 and BAD-12-2-1955.016).

---

1 Sri Lanka and Burma count the year of the Buddha's passing on the Vesak (Visakha) day as Year One Buddhist Era (BC 543), but Laos, Thailand, and Cambodia count it as Year Zero.

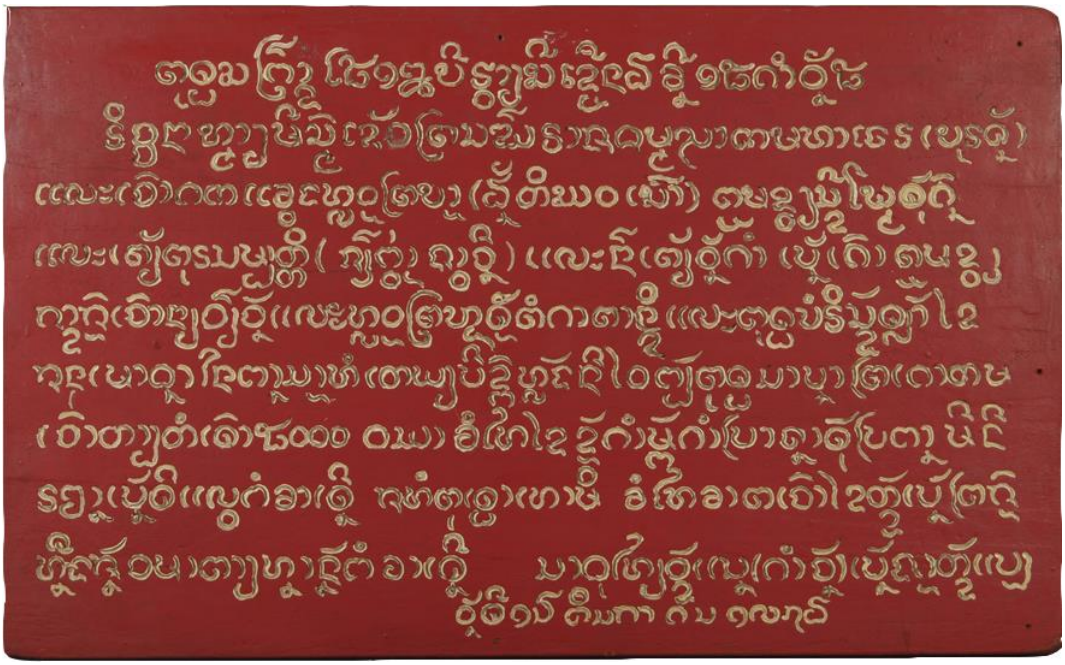
2 This belief is reflected in scribal colophons of manuscripts bearing Buddhist texts and in inscriptions of Buddha images: the scribes and/or sponsors and donors usually express the desire for their meritorious deed of sponsoring the copying of a manuscript or donating a Buddha image to support the teachings of the Buddha so that they will remain on earth until the completion of 5,000 years, from the year of the Buddha's passing (See Grabowsky and Apiradee 2013, and see also Veidlinger 2006: 16–166).

The Sim or Ordination Hall of Vat Mai Suvannaphumaram, Photograph taken on 1 May 2022 by Khamvone Boulyaphonh.

Monastic Library

The monastic library at Vat Mai is called "Hò Tai Thammanyananusòn" (Library for the Memorial of Dhammañāṇā); it is located on the northern side of the monastery and was built by the community of Vat Mai, led by Somdet Pha Sangkhalat Thammanyana Maha Thela, in 1975 as a memorial for the late Supreme Patriarch. In 2003, the Sangha of Luang Prabang and the National Library of Laos collaborated to establish this library, a two-storey building, as a Manuscript Preservation Centre with the purpose of giving local people the opportunity to study the manuscripts. Initially, the library opened daily for visitors, but later, as the number of visitors decreased, the decision was taken to close the library to outside visitors. This remains the case today. In fact, the Supreme Patriarch had commissioned the construction of the library with the aim of preserving the numerous manuscripts that he and his predecessors had collected at Vai Mai. Inside the library hangs a wooden sign, written in

Tham Lao script, detailing the construction of the building and the Supreme Patriarch's intentions. The text reads:



Wooden sign with text about the construction of the monastic building at Vat Mai, Buddhist Archive No. 003808_I

ພະພຸດທະສັງກາດ ๒๕๑๘ ປີຮວາຍສີ່ ເດືອນ ๗ ຂຶ້ນ ๑๕ ຄ่ຳ ວັນ ๕ (ວັນພະຫັດ) ຣິດຈະນາ ໝາຍມີ ສົມເດັດພຣະສັງຄະຣາດທຳມະຍານະມະຫາເຖຣະ (ບຸນທັນ) ແລະເຈົ້າຄະນະແຂວງຫຼວງພະບາງ (ຝັ້ນ ຕິດສະວັງໂສ) ພ້ອມດ້ວຍສິດໂຍມທຸກຄົນ ແລະເພຍພຸຣະສຳປັດຕິ (ຊ່ຽງກວາງ ຊາວຈີນ) ແລະບາງເພຍ ວັນຄຳ ເປັນເຄົ້າ ພ້ອມດ້ວຍ ອາດອົງເຈົ້ານາຍວ່ຽງຈັນແລະຫຼວງພະບາງ ທັ້ງພໍ່ຄ້າພານິດ ແລະພຸດທະ ບໍລິສັດທັ້ງຫຼາຍ ໄດ້ອະນຸໂມທະນາໃນການສ້າງຫໍໄຕປິດົກຫຼັງນີ້ໄວ້ກັບພຸດທະສາສະໜາ ພະໂຄຕະມະ ເຈົ້າ ตาบต่ำเท้า ๕๐๐๐ อัดสา ขอให้ได้ดั่งคำมักคำปาดถะໜา ทุภาปะภาน มีนิละพานเป็นที่แล้ว ทำ ข้าเทิ้น. อะทัง พุดโท โทมิ ขอให้ข้าพะเจ้าได้ตัดเป็นพะอົงหนึ่ง อันจะมาพายหน้านั้น ทำข้าเทิ้น. สาทุใหย่อัดแสน (คำจัน) เป็นผู้ตัดแบบ (ออกแบบ). วันที ๑๓ พืดสะพา ๑๙๗๖.

Buddhist Era 2518, a *hwai si* year, on the fifteenth waxing day of the sixth lunar month, the fifth day of the week (Thursday),[3] the writing was accomplished.

3 1338 Vaisakha 15 = Thursday, 13 May 1976.

> Somdet Phra Sangkhalat Thammanyana (Bunthan) and Chao Khana Khwaeng (Ecclesiastical Provincial Governor) of Luang Prabang Province (Fan Tissavangso), along with all their disciples and lay supporters, and Phia Phurasampatti (Xiang Kwang, a Chinese), along with other merchants and lay Buddhists, jointly sponsored the construction of this *Hò Tai Pidok* (House of the Tipitaka) to support the Teachings of Gotama Buddha until the end of 5,000 years. May all our wishes and desires come true, with *Nibbāna* definitely as the ultimate goal. *Ahaṃ buddho homi*, may I become a Buddha in the future. Sathu Nyai Vat Saen (abbot of Vat Saen) (Khamchan) was the architect. 13th May 1976.

According to this inscription, the construction of the monastic library at Vat Mai, only six months after the abolition of the monarchy and the founding of the Lao People's Democratic Republic, was a joint effort by almost all strata of the city's population. Besides the Buddhist Sangha, presided over by the Supreme Patriarch as the highest representative of the national Sangha and by the chief of the provincial Sangha, the laity and even members of the affluent Chinese business community participated in this endeavour. This show of harmony, however, would be challenged in later years.

Library building at Vat Mai Suvannaphumaram.

The photograph was taken in May 2022 by Khamvone Boulyaphonh.

Supreme Patriarch

Vat Mai Suvannaphumaram was the seat of the Supreme Patriarch of the kingdom of Luang Prabang and later of the kingdom of Laos from mid-nineteenth century until the end of 1975. During that period of over 120 years, four Supreme Patriarchs lived in Vat Mai, namely: Somdet Pha Sangkhalat Tan Tissapannya Maha Thela; Somdet Pha Sangkhalat Pan Pannyavuttha Maha Thela; Somdet Pha Sangkhalat Khun Rattana Maha Thela; and Somdet Pha Sangkhalat Bunthan Thammayana Maha Thela. Their short biographies are presented in the following section.

Somdet Pha Sangkhalat Tan Tissapannya Maha Thela (abbreviated to Somdet Pha Sangkhalat Tan or Sathu Nyai Tan) was originally abbot at Vat Maha That Rasabòvòravihan. Later, King Sakkarin (also called King Khamsuk, b. 1841, r. 1894–1903) appointed him as the first Supreme Patriarch of the kingdom of Luang Prabang and invited him to take up residence at the Royal monastery, Vat Mai Suvannaphumaram. Sathu Nyai Tan had encountered the famous French explorer Auguste Jean-Marie Pavie (1847–1925), who became the first French consul in Luang Prabang, prior to Sathu Nyai Tan's appointment as Supreme Patriarch. After his elevation to the highest ecclesiastical position, he continued to meet with Pavie, who used to address him with the title "Grand Aumônier de la Cour" (Khamman 2507, p. 28).

On 10 July 1887, Chinese warriors – the "Hò rebels" – under the command of Deo Van Tri,[4] entered Luang Prabang, killing many high-ranking personalities and ransacking culturally important objects. During this episode, Auguste Pavie saved the lives of Sathu Nyai Tan and King Mahinthathepniphathon (also called King Ounkham, b. 1811, r. 1870–1894), the father of King Sakkarin, taking them onto his boat to bring them to safety in the district of Pak Lai, Xaiyabuli Province.

Somdet Pha Sangkhalat Tan passed away in 1911. The lay people of Ban Pa Kham, the town quarter situated next to Vat Mai, built a road next to the Royal Palace and called it "Road of Sathu Tan (Lao: Thanon Sathu Tan)".

[4] Khamhum, the Tai-Khao chieftain whose father Kham Sing (Deo Van Sing) was paramount leader of the Sipsòng Chu Tai. Khamhum held de facto power from 1886, although his father was still alive at this time. He seized and sacked Luang Prabang on 7 June 1887. King Unkham managed to flee. Khamhum retreated laden with booty, and it was left to August Pavie to negotiate the return of the hostages and the submission of Khamhum to French rule. (Stuart-Fox 2001, p. 147).

Somdet Pha Sangkhalat Tan Tissapannya Maha Thela with his two pupil novices. The photograph was taken in 1898 at Vat Mai.[5]

5 This image is taken from Facebook: ພາບເກົ່າໆ Lao Old Photos, posted on 17 October 2018. See https://www.facebook.com/LaoOldPhotos?locale=hi_IN.

Somdet Pha Sangkhalat Pan Panyavuttha Maha Thela (also called **Somdet Pha Sangkhalat Pan, Sathu Nyai Pan)** was born in 1854 (CS 1216, BE 2397) in Ban Vat That, a town quarter of Luang Prabang, during the reign of King Chanthatheppaphakhun (also called King Luangchan). In 1866, aged twelve, he became a novice at Vat Maha That and later, in 1875, he was ordained as a monk at the same monastery. As a monk, he was honoured with *kong hot* ceremonies[6] (ກອງຫົດ) and the monastic honorific titles *Huakhu*, *Rasakhu*, and *Maha Rasakhu* were consecutively conferred upon him. He was appointed abbot of Vat Maha That at an unknown date after 1875.

In 1888, he built a wooden monk's abode (*kuti*) with a tiled roof and five rooms at Vat Maha That. In 1889, he went to Bangkok with Viceroy Bunkhong to study medicine and art. After a heavy storm had destroyed the *sim* (ordination hall) of Vat Maha That in 1899, he undertook its restoration in 1910, together with Viceroy Bunkhong (r. 1890–1921).

Somdet Pha Sangkhalat Pan was appointed the Supreme Patriarch of the kingdom of Luang Prabang by King Sisavang Vong (b. 1885, r. 1904–1959) in 1915, and the king invited the Supreme Patriarch to stay at Vat Mai Suvannaphumaram. He retired from his Supreme Office in 1921 and passed away in September 1929 at the age of 75, having been in monkhood for 55 Lents.

6 Pali: *therabhiseka*, lit. "to pour water on a Venerable monk" is a Buddhist ceremony for the veneration of monks. It is organized by lay Buddhists to promote and celebrate the monks, and to pay their respects to, support, and encourage monks to remain in the Sangha community forever, disseminating the Teachings of the Buddha. The term literally refers to the watering ritual and the offering of new robes to monks. This ceremony is widely organized in the Theravada countries in Southeast Asia.

Somdet Pha Sangkhalat Pan Panyavuttha Maha Thela.
The photograph was taken in the 1910s. Buddhist Archive No. B0797.

Somdet Pha Sangkhalat Khun Rattana Maha Thela (also called **Somdet Pha Sangkhalat Khun, Sathu Nyai Khun)** was born in 1855 (CS 1217, BE 2398) at Ban Vat That, in the town of Luang Prabang, during the reign of King Chanthathepaphakhun (also King Luangchan). In 1868, at the age of thirteen, he was ordained as a novice at Vat Si Than, then, in 1876, aged 21, he became a monk at the same monastery. He was honoured with a *kong hot* ceremony and the title *Huakhu* was conferred upon him before he was appointed the new abbot of Vat Si Than.

When the French seized Vat Si Than, requisitioning it for their residence, the Venerable Abbot moved to Vat Maha That for one year. He subsequently spent more than three years at Vat Xiang Muan on the invitation of the people of Ban Xiang Muan; thereafter he returned to Vat Maha That. There, he was appointed abbot assistant and honoured with *kong hot* ceremonies and the titles *Rasakhu* and *Maha Rasakhu*. In 1904, he built a wooden *kuti* with a tiled roof and three rooms at Vat Maha That.

In 1910, he collaborated with Sathu Nyai Pan, abbot of Vat Maha That, and Viceroy Bunkhong on the reconstruction of the *sim* (ordination hall) of Vat Maha That, which had been destroyed by a storm in 1899. He was appointed the Supreme Patriarch of the kingdom of Luang Prabang by King Si Savang Vong in 1921, when Somdet Pha Sangkhalat Pan retired from his office. He passed away in 1931, in the first month of the Lao year *Huang Mot* (CS 1293; December 1931), at the age of 73.

Somdet Pha Sangkhalat Rattana Maha Thela.
The photograph was taken in 1919. Buddhist Archive No. H8016.

Somdet Pha Sangkhalat Thammanyana Maha Thela (also called **Somdet Pha Sangkhalat Bunthan**, **Sathu Nyai Bunthan**), whose original name was Bunthan Buppharat, was born on 8 February 1891 at Ban Pa Kham, Luang Prabang. He was the fourth son of Mr Xiang Phui and Mrs Pong Bupharat. In 1903, at the age of twelve, he was ordained a novice at Vat Long Khun, with Pha Khru Lek Nyai as his preceptor. He devoutly observed the novice's precepts, all the chants and sermons, and he even studied Chinese mathematics. Furthermore, he was trained in Vipassana meditation, *Thudongkhavat* (thirteen kinds of special ascetic practices), and, from a young age, he practised the Rukkhamun meditation, a forest meditation where the meditator sits for long periods under a tree, under the guidance of his master.

In 1912, at the age of twenty, he was ordained as a monk at Vat Pa Phai and given the Pali name Dhammañāno (Thammanyano) Bhikkhu. Mrs. Saen Mü Xa, his lay supporter, organized the ordination ceremony, and Pha Akkhavorarasakhu Pheng Phutharakkhito, abbot of Vat Tham Sakkarinthakhuha, was his preceptor. Pha Khru Phumma Phothipannyo, abbot of Vat Pa Hat Siao, was his right-hand ordinant, and Pha Rasakhu Pha Phommasalo, abbot of Vat Kio Nò, was his left-hand ordinant. After ordination, he returned as a monk to Vat Long Khun. In the same year, after two months of monkhood, he was promoted to Pha Samdet Bunthan. In 1915, he received a further promotion, and now became known as Pha Xa Bunthan. In 1919, he received the title Phakhu Bunthan. In 1922, he was promoted to Pha Lakkham Thammanyana Visutthikhun. Finally, in 1927, he was given the title Pha Lukkaeo Thammanyana Visutthikhun.

In 1936, aged 45, he was appointed the Supreme Patriarch of the Kingdom of Luang Prabang and bestowed with the monastic title Somdet Phayòtkaeo Phutthasinorot Sakon Mahasangkhapamoka, Somdet Sangkhalat Thammayana Maha Thela. He had been living in Vat Long Khun, on the right bank of the Mekong River, where the king and members of the royal court used to participate in meditation retreats. However, in 1940, he moved to Vat Mai Suvannaphumaram, following an invitation from King Sisavang Vong (r. 1904–1959). This was precipitated by all those territories of the Luang Prabang kingdom situated on the right bank of the Mekong being ceded to Thailand, following the Franco-Siamese treaty of Tokyo. These territories would remain under Thai administration for six years before being returned to Luang Prabang in late 1946.

In 1955, as the highest representative of the Sangha of the Kingdom of Laos, Somdet Sangkhalat Thammayana attended the *Chaṭṭha Saṅgāyana*, the 6th Great Buddhist Council, the 2500th *Buddha Jayanti* Celebrations in Rangoon, the capital of the Union of Burma. In 1956, he attended the 2501st *Buddha Jayanti* Celebrations in Colombo, the capital of Ceylon (now Sri Lanka).[7] Later that year, he made a pilgrimage to sacred Buddhist places in India,

[7] See Grabowsky, Volker, and Khamvone Boulyaphonh, 2015. "Multi-faceted Perspectives on the Buddhist Archive of Luang Prabang: The Case of the Chaṭṭha Saṅgāyana and the Buddhist

followed by a visit to the Union of Burma, upon invitation of the Burmese Prime Minister U Nu. On this occasion, the government of the Union of Burma conferred the high honorific Burmese Buddhist title *Abhidhaja Mahā Rattha Guru* (lit. Most eminent great master of the country) up on him.[8] Between 26 October and 15 November 1967, he made a second pilgrimage to India. From 8–21 July 1972, he paid an official visit to the Union of Socialist Soviet Republics.

From 6–18 June 1973, following an invitation from Pope Paul VI, he travelled to the Vatican. He was one of the first Buddhist monks to be received by the head of the Catholic Church. During their encounter, the Supreme Patriarch and Pope Paul VI exchanged meaningful documents on inter-religious dialogue. After meeting Pope Paul VI, Somdet Sanghalat Thammanyana travelled to Assisi where he met with the leaders of the Franciscan order.[9]

In 1976, shortly after the Pathet Lao revolution, he was named first advisor for the newly founded Lao Buddhist Fellowship Organization. In the same year, he led the monks of Luang Prabang in their practice of Parivassakam (a ritual retreat of purification and meditation) at Vat Pa Phon Phao. He moved to Bangkok, Thailand, in 1979 where he spent five years at the Buddhist Sangha Hospital, eventually passing away on 24 June 1984, at the age of 92.

Somdet Pha Sangkhalat Bunthan did not work as a scribe writing manuscripts himself, rather he made corrections, added comments, and ordered the restoration of missing manuscripts. Most importantly, he sponsored the making of numerous palm-leaf fascicles. Sometimes, he restored damaged manuscripts and he added missing parts to one multi-fascicle manuscript in order to make that manuscript complete again. In the Vat Mai collection, we have identified 52 manuscripts consisting of 75 fascicles which were sponsored by the Supreme Patriarch Bunthan (see Table 1). His name appears in the colophons of the manuscripts that he sponsored. It is worth mentioning that twenty of the 52 manuscripts sponsored by the last Supreme Patriarch of Laos contained texts of the *anisong* (Pali: *ānisaṃsa*) genre, which are also known as *sòng* or *salòng* in Lao manuscript culture. These popular texts, inscribed mostly on palm-leaf, mulberry paper, and other kinds of

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Jayanti." In *The Lao Sangha and Modernity: Research at the Buddhist Archives of Luang Prabang 2005–2015*. Edited by Volker Grabowsky and Hans Georg Berger, New York and Luang Prabang: Anantha Publishing, pp. 224–227.

8 An honorific Burmese titled conferred by the government of Burma (Myanmar) to Buddhist monks who have contributed to the *pariyatti* (the study of Buddhism) field. https://en.wikipedia.org/wiki/Abhidhaja_Maha_Rattha_Guru.

9 The visit of Lao Supreme Patriarch Bunthan to the Vatican, the Holy See, and his encounter with Pope Paul VI is documented in a Lao publication (BAD-05-0030).

paper, are used for performing sermons or preaching. The short homiletic texts, which rarely contain more than twenty folios, are about the rewards of merit or literally the "advantage" that a believer may expect to receive from performing a particular religious deed.[10]

10 As Arthid Sheravanichkul (2009 and 2010) has shown in his seminal study of gift-giving in the Thai and Lao world, the kind of gifts recommended in *Anisong* texts pertain to (a) giving alms to the Sangha (food and medicine, robes and cloth, ritual offerings such as flowers and lamps, sponsoring the construction of temple buildings, copying of religious texts); (b) producing objects of worship (images, stupas); (c) constructing public works (bridges, roads, hospitals, schools); and (d) giving gifts in ceremonies or festivals (celebrating a new house, funerals, the Buddhist New Year, etc.). The manuscripts of Pha Khamchan Virachitto's collections containing *Anisong* are analysed in Bounleuth 2015b and Bounleuth 2016: 130–136. The best in-depth study of Lao and Northern Thai manuscripts of the *anisong* genre is the excellent PhD dissertation of Silpsupa Jaengsawang presented to the Faculty of Humanities, University of Hamburg, in 2019 and published as a monograph in 2022.

Portrait of Somdet Pha Sangkhalat Thammanyana Maha Thela.
He was 63 when this photograph was taken, in 1954 Buddhist Archive No. H8014.

Table 1: List of the Manuscripts sponsored by the Supreme Patriarch

No.	EAP No.	**Title**	No. of Fascicles
1	EAP1398_VMS_1_0189	ທຳມະບົດ (ຜູກ ๑๑ ມັດ ๑๓) Dhammapada (fascicle 11, bundle 13,)	1
2	EAP1398_VMS_1_0207–0213	ມັດທຸຣັດສະວາຫິນີ Madhurasavāhiṇī	6
3	EAP1398_VMS_1_0222	ສິງຄາລະສູດ (ຜູກ3) Siṅgalasutta (fascicle 3)	1
4	EAP1398_VMS_1_0223	ພະມຸງຄຸນສູດ (ກັນທີ່ ๕) Phamaṅgalasutta (fascicle 5)	1
5	EAP1398_VMS_1_0229	ພຸດທານຸສະຕິ (ຈະຕຸຣາຣັກຂາ) (ຜູກຕົ້ນ) Buddhānussati (fascicle 1)	1
6	EAP1398_VMS_1_0232	ນິບພານນະສູດ (ຜູກ ๘) Nibbānasutta (fascicle 8)	1
7	EAP1398_VMS_1_0249 EAP1398_VMS_1_0250 EAP1398_VMS_1_1175	ສະຫຼອງກັນຖິນ Rewards Derived from the Donation of Kathina Robes	3
8	EAP1398_VMS_1_0253	ສອງເຂົ້າພັນກ້ອນ Rewards Derived from the Donation of One-Thousand Rice Loaves	1
9	EAP1398_VMS_1_0255	ອານິສົງສະເຂົ້າສະຫຼາກ Rewards Derived from the Donation of the Ticket-Food	1
10	EAP1398_VMS_1_0258	ອານິສົງເຂົ້າພັນສາ ແລເຂົ້າວັດສາ Rewards Derived from the Rains Residence	1
11	EAP1398_VMS_1_0267	ອານິສົງສອງສັ່ງຂານ Rewards Derived from the Contemplation of the Body	1
12	EAP1398_VMS_1_0268	ອານິສົງສອງສັບພະທຸງ Rewards Derived from the Donation of All Kinds of Religious Flags	1
13	EAP1398_VMS_1_0275 EAP1398_VMS_1_1177	ອານິສົງສັງຄະທານ Rewards Derived from the Donation of All Kinds of Gift-Giving to the Sangha	2
14	EAP1398_VMS_1_0276	ອານິສົງສ້າງໂຮງພະຍາບານ Rewards Derived from the Construction of Hospitals	1

15	EAP1398_VMS_1_0283	ອານິສົງສະອັນແຕ່ງງານຫຼືກິນດອງ Rewards Derived from Merit-Making at Weddings	1
16	EAP1398_VMS_1_0289	ອານິສົງໜ້າສົບຄົນຕາຍແປ່ວ່າສອງສົບ Rewards Derived from Merit-Making in Front of Coffins	1
17	EAP1398_VMS_1_0290	ອານິສົງທຳບຸນວັນເກີດ Rewards Derived from Merit-Making on Birthdays	1
18	EAP1398_VMS_1_0294	ອານິສົງຖວາຍຜ້າປ່າ Rewards Derived from the Donation of Forest Robes	1
19	EAP1398_VMS_1_0295	ສອງບູຊາ ສົງທາດ Rewards Derived from Worshiping and Pouring Water onto the Relics of the Buddha	1
20	EAP1398_VMS_1_0298 EAP1398_VMS_1_0299	ອານິສົງສອງບວດພະເນນ Rewards Derived from Sponsoring Ordination Ceremonies	2
21	EAP1398_VMS_1_0309	ສອງຜ້າສາດເຜິ້ງ Rewards Derived from the Donation of Beeswax Castles	1
22	EAP1398_VMS_1_0316 EAP1398_VMS_1_0317 EAP1398_VMS_1_1176	ສອງພຸດທະຮູບ Rewards Derived from the Donation of Buddha Images	3
23	EAP1398_VMS_1_0320 EAP1398_VMS_1_0321 EAP1398_VMS_1_0322	ອານິສົງມັງຄະລະສູດ Rewards Derived from Listening to Maṅgala Sutta	3
24	EAP1398_VMS_1_0326	ສອງຍົດຢາ Rewards Derived from the Repair of Monastic Buildings	1
25	EAP1398_VMS_1_0329	ວິສາຂາເທດສະນາ Preaching on Visakha	1
26	EAP1398_VMS_1_0331	ສອງໄດ້ໃຫ້ທານຜ້າອາບນ້ຳ Rewards Derived from the Donation of Bathing Clothes	1
27	EAP1398_VMS_1_0342	ສອງຮາງລິນ Rewards Derived from the Donation of Gutters	1

28	EAP1398_VMS_1_0657	ອານິສົງສະແຫ່ງຊະລະກະຣິວິຊາສູດ Rewards Derived from Listening to the Salakarivicha Sutta	1
29	EAP1398_VMS_1_0711	ສັບພະປາຣະມີ(ຜູກ ๗) All Types of Perfections (fascicle 8)	1
30	EAP1398_VMS_1_0742	ສັ່ງກາດພະເจ้า ๕ ພะอົง The Era of the Five Buddhas	1
31	EAP1398_VMS_1_0774 EAP1398_VMS_1_0780	ตำนานพะทาด (ผูก ๘) Legend of the Relics of the Buddha	2
32	EAP1398_VMS_1_0790	อามะทันตะทาด (ผูกตึ้น) The Tooth Relics of the Buddha	1
33	EAP1398_VMS_1_0797	อะนาคะตะวัง (ผูก ๔) Anāgata Vaṃsa (fascicle 4)	1
34	EAP1398_VMS_1_0826	อุปะคุดน้อย (ผูกตึ้น) Upagupta (fascicle 1)	1
35	EAP1398_VMS_1_0863	สูดมินเดิกสะบับเก่า Prayers for the Early Morning Chant, Old Version	1
36	EAP1398_VMS_1_0903	วิบากเวดสันตะระ (ผูกดุง) Consequences of Vessantara (single fascicle)	1
37	EAP1398_VMS_1_0918	คำมะนิจัน (ผูก ๓) Khammanichan (fascicle 3)	1
38	EAP1398_VMS_1_0936	สุชาอันนะจัก (ผูก ๓) Susavannachak (fascicle 3)	1
39	EAP1398_VMS_1_0947	ลำเต่าโตบผา Preaching on a Turtle Jumping from the Cliff	1
40	EAP1398_VMS_1_0949	นาลิทาดชาดิก (ผูกดุง) Nalithat Jataka (single fascicle)	1
41	EAP1398_VMS_1_0955	พะละสังขะยา (ผูก ๖) Phalasangkhaya (fascicle 6)	1
42	EAP1398_VMS_1_0962	นิยายหอยปังคำ Tale of the Golden Conch	1
43	EAP1398_VMS_1_0963 – 0970 EAP1398_VMS_1_0989	อุดสาปาธิด Utsaparot	9
44	EAP1398_VMS_1_1018	โลกากะดิทำมะ (ผูก ๔)	1

		Loka Kadithamma (fascicle 4)	
45	EAP1398_VMS_1_1029	ວິໄຊຍະບັນຫາ (ຜູກຕົ້ນ ມັດຕົ້ນ) Vijaya Panha (fascicle 1, bundle 1)	1
46	EAP1398_VMS_1_1064	ສຸວັນນະເຫງັນຄຳ (ຜູກດຽວ) A Golden Palm Civet	1
47	EAP1398_VMS_1_1065	ນິຍາຍສັງການິບາດ (ບັ້ນຕົ້ນ) Tale of Saṅkānipāta (Beginning Part)	1
48	EAP1398_VMS_1_1070	ບູຊາຣັບໂຊກ Worship for Receiving Luck	1
49	EAP1398_VMS_1_1073	ພິມພາຂະນຸນງິ້ວ (ຜູກ ๕) Bimba Knits Her Eyebrows	1
50	EAP1398_VMS_1_1174	ສອງພະເຈຕິຍະຊາຍ Rewards Derived from Building Sand Stupas	1
51	EAP1398_VMS_1_1178	ນິຍາຍງົວນ້ອຍ Tale of the Little Cow	1
52	EAP1398_VMS_1_1185	ປັນຍາປາຣະມີ Perfection of Wisdom	1
Total		ລວມທັງໝົດ	**74**

Part II: The manuscript collection of Vat Mai

The Vat Mai manuscript collection is considered more significant, valuable, and larger than any of the other collections in the monasteries of Luang Prabang town. Hence it is the primary goal of the EAP1398 project. The collection of Vat Mai has mainly been stored in the monastic library (*hò tai*) and in the abode (*kuti*) of the former Supreme Patriarch. Based on the discovery of only seven paper manuscripts, we can say that it contains almost exclusively palm-leaf manuscripts.

Selection for digitization

According to the inventory sheets of the Preservation of Lao Manuscripts Programme (PLMP) made in 1997, the Vat Mai manuscript collection contains a total of 8,326 fascicles, comprising a total of 191,529 palm leaves (folios). Of this huge corpus, 1,192 fascicles were selected by our team for digitization carried out within the frame of the EAP1398 project. The manuscripts identified as significant and qualified for digitization were:

1. all manuscripts comprising a single fascicle with a unique title;

2. all manuscripts sponsored by the Supreme Patriarch, other senior monks, or by members of the royal family, high-ranking officials, and prominent laypersons.

3. In cases where several extant manuscripts of one specific text were identified, the selection of manuscripts to be digitized was based on the quality of handwriting, age, and completeness of the text.

The contents of the Vat Mai collection

This catalogue documents only the palm-leaf and paper manuscripts that have been digitized within the frame of the EAP1398 project. It is intended for use as a research reference. With the exception of seven paper manuscripts, the manuscripts documented and described in the catalogue are all written on palm-leaf. The vast majority of these palm-leaf manuscripts contain a single text running over one fascicle (*phuk*), although some contain more than one, and some even run to ten or more fascicles. However, many of the multi-fascicle manuscripts are incomplete with one or more fascicles missing. A number of manuscripts comprised of a single fascicle may have originally been part of a larger multi-fascicle manuscript, with the remaining fascicles now lost. Some manuscripts are complete and in good physical condition while others are lightly or severely damaged with parts of the text missing. The manuscripts, both palm-leaf and those on paper, contain various texts of several genres. Most of the texts are canonical Buddhist scriptures, homiletic texts called *anisong*, Jataka tales (stories of the Buddha's previous existences), or other Buddhist literature. A number of secular texts also

deserve our attention, for example treatises on language and grammar, didactic literature, or astrological and medical treatises, and customary law texts.

Table 2: Distribution of texts of the Vat Mai Suvannaphumaram collection according to genre

Genre	ໝວດ	No. of Fascicles	% of Total
Vinaya (Discipline)	ພະວິໄນ	154	12.92
Abhidhamma (Higher Doctrine)	ພະອະພິທຳ	55	4.61
Suttanta Doctrine	ພະສູດ	341	28.61
Ānisaṃsa (*anisong*)	ອານິສົງ	109	9.14
Customary Law	ກົດໝາຍ	31	2.60
Languages and Grammar	ພາສາແລະໄວຍາກອນ	32	2.68
Astrology	ໂຫລາສາດ	29	2.43
Jātaka	ຊາດົກ	151	12.67
Rites and Ceremonies	ພິທີກຳ	87	7.30
Buddhist Chronicles	ຕຳນານພຸດທະສາສະໜາ	114	9.56
Literature	ວັນນະຄະດີ	5	0.42
Folklore	ນິທານ	57	4.78
Buddhist Tales	ນິຍາຍທຳມະ	1	0.08
General Buddhism	ທຳມະທົ່ວໄປ	15	1.26
Secular Chronicles	ຕຳນານເມືອງ	4	0.34
Didactics	ຄຳສອນ	1	0.08
Medicine / Magic	ຕຳລາຢາ / ໄສຍະສາດ	3	1.3
Spells	ຄາຖາອາຄົມ	1	0.08
Administration	ການຈັດການ	1	0.08
Buddhist Prayers	ບົດສູດມົນ	1	
Total	ລວມທັງໝົດ	**1,192**	**100**

Lao manuscripts: Material aspects

Lao manuscripts are mostly inscribed with a stylus on rectangular palm-leaf sheets of varying length. Each bundle or fascicle of leaves (*phuk* ຜູກ) is usually fastened together with braided cords (*sai sanòng* ສາຍສະໜອງ), which are threaded through one or two holes and pierced through the entire body of the manuscript. Based on the data collected by the earlier-mentioned Programme for the Preservation of Lao Manuscripts, it can be estimated that more than ninety per cent of Lao manuscripts are made from palm-leaves (*nangsü bai lan* ໜັງສືໃບລານ). The number of leaves in a given fascicle depends on the length of the text. Generally, numerous palm-leaf fascicles that contain the same literary text are bound together. Such a bundle is called a *sum* (ຊຸມ). A ubiquitous method of protecting manuscript fascicles bound together by a cord was the insertion of at least one, sometimes two or three, blank folios both at the beginning and at the end. Sometimes, one of these blank folios – usually the front cover folio – would bear the title of the text and the fascicle's number (in the case of texts running over more than one fascicle).

Two wooden boards (*mai pakap* ໄມ້ປະກັບ) were frequently added to the bundle for protection. Usually, the bundle was then wrapped in a piece of cloth and tied with a cotton string. A wrapped bundle of manuscripts is called a *mat* (ມັດ). A *mat* could consist of either a single bundle comprising a single text or multiple bundles with several fascicles and texts. Most palm-leaf manuscripts were inscribed with a stylus and these incisions were made visible by darkening them with charcoal or soot-based black paint. Traditionally, the black paint used for making incisions visible on palm leaves is wood oil from a tree of the dipterocarpus genus, which is known to Lao people as *nam man nyang* (ນ້ຳມັນຍາງ).[11]

Apart from palm-leaves, various kinds of paper were used as writing support for the production of manuscripts. Three types of paper have been used to make the manuscripts: mulberry paper (*chia sa* ເຈ້ຍສາ); *khòi* paper (*chia khòi* ເຈ້ຍຂ່ອຍ); and the modern industrial paper (*chia samai mai* ເຈ້ຍສະໄໝໃໝ່). Folded books made of mulberry paper are known in Lao as *phap sa* (ພັບສາ), while those made of *khòi* paper[12] are known as *samut khòi* (ສະໝຸດຂ່ອຍ) and those made of modern industrial paper are called *phap lan* (ພັບຫຼັ່ນ). The first two types of folded books were constructed with handmade products, whereas the latter is made of industrial materials. Most paper manuscripts were written in black ink, but some were written in ink of different colours. For example, some manuscripts were made of black *khòi* paper in the format of folded books; in this case, the text was usually written in white chalk

11 For further details, see Bounleuth 2016: 42–46; *idem* 2015b: 54–57.

12 *Khòi* is the common name for the types of trees whose bark is used for the making of paper. There are two types of *khòi* tree in Laos: common and thorny. Its botanical name is *Streblus asper*. *Chia sa* and *chia khòi* are the names of two types of paper that were made from the barks of *sa* and *khòi* trees. For more details on the production of *khòi* paper, see No Na Pak Nam and Sangaroon 1985: 6–13 and Kòngkaeo 1987: 3–19.

or golden or yellow ink. Whereas palm-leaf was used, albeit not exclusively, for the writing of religious texts, mulberry paper was the preferred choice for the writing of non-religious texts, such as astrological and medical treatises and secular chronicles.

Unlike paper manuscripts, palm-leaf manuscripts are mostly numbered using a combination of consonant and vowel graphemes, according to the order in which words written Devanagari and other Indic scripts are arranged (for the sake of simplicity, it shall be called "Sanskrit orthography"). The first twelve folios would start with the first consonant of the alphabet, *k* (a voiceless and unaspirated velar), which is then combined with twelve vowels – *a*, *I*, *i*, *ī*, *u*, *ū*, *e*, *ai*, *o*, *au*, *aṃ*, *aḥ* – which are used in Sanskrit. Apart from the last one, these vowels are pronounced in a similar manner to the pronunciation of the equivalent vowels in Lao. Thus, the first twelve folios would be paginated: *ka*, *kā*, *ki*, *kī*, *ku*, *kū,* and so forth, which correspond to one, two, three, four, five, and six, until twelve. In the case of a longer text, i.e. a fascicle of a palm-leaf manuscript comprising more than twelve leaves, the remaining consonants: *kh*, *g*, *gh*, *ṅ*, *c*, *ch*, *j*, *jh*, *ñ*, and so forth, are likewise combined with the same set of twelve vowels. In a few manuscripts, two systems of pagination are applied in parallel.

Remarks on dates and calendrical systems

Lao manuscripts are traditionally dated according to the so-called minor era (*cunlasakkalat*, *chunlasakkarat*, or *cuḷasakarāja*), which was introduced in March 638 AD. This era remained popular among the Thai and Lao until the early twentieth century. The calendar originated in Burma and from there spread throughout mainland Southeast Asia, replacing older eras such as *mahāsakarāja*, the "great era," whose year 1 corresponds to the year 79 AD. This happened during the sixteenth century, at a time when Burma was becoming the dominant regional power in mainland Southeast Asia. As Eade points out, according to convention, *cuḷasakarāja* (CS) starts in March 639 AD. "That is the date of its year 1, from which it does not follow that it began then. Like all Southeast Asian eras, it had a year 0, unlike the Christian Era, which has no 0 AD (Eade 1995: 17)." Since the 1930s, the Buddhist Era (BE), counting the time that has passed since the Buddha's *parinibbāna* ("Nirvāna after death") has been replaced the *cuḷasakarāja*. Yet, there are a number of manuscripts where both eras – CS and BE – are recorded.

In addition to the *cuḷasakarāja* year, dates in Tai-Lao historical records were also given with reference to the corresponding year of a sixty-year cycle. This sexagesimal cycle is known by almost all Tai speaking groups (see Terwiel 1980) and is composed of two repeating series of terms. The first series consists of ten names corresponding to the year orders of the decade; the second series is composed of twelve names of the animal cycle. The series of ten is repeated six times and the series of twelve five times. Thus, sixty different combinations are generated before the sexagesimal cycle restarts. The first year of the cycle,

for example, is called *kat sai* by the Lao and can be rendered in English as “the year of the small snake, the first year of the decade.” A crosschecking comparison of both dates – *cuḷasakarāja* year and the sexagesimal cycle year – allows us to discern copyist and other errors in the historical records. This catalogue discusses such errors in the footnotes.

Each animal year consists of twelve lunar months, which are divided into odd-numbered months (ເດືອນຄີ່) comprising 29 days and even-numbered months (ເດືອນຄູ່) with 30 days. The name of each month begins with the word *düan* and is followed by its number, with the exception of the first two months, which are called *chiang* (one) and *nyi* (two) respectively. Therefore, one animal year has 354 days. To reconcile the lunar calendar with the solar year, which comprised 365.25 days, every two to three years an intercalary month is added, making up a total of thirteen months in those years. The added month is the eighth month, a thirty-day month known to the Lao people as *paet sòng hon* (ແປດສອງຫົນ), literally “second eighth [month].” The first eighth month is called *düan paet ton* (ເດືອນແປດຕົ້ນ) or *Pratomāsāḍa*, whereas the second eighth month is referred to as *düan paet lun* (ເດືອນແປດລຸນ) or *Tutyāsāḍa*. According to Chao Phetsalat (2001: 13), ancient scholars drew up an extra year – a year comprising thirteen months – in order to match the Western calendar. A thirteen-month year occurs every two or three years depending on the *dithi thaloeng sok* (ດີຖິຖະເຫຼີງ ສົກ), or the day on which the New (solar) Year begins. The first day of a year with thirteen months lies between the fifth lunar month – the tenth day of the waning moon – and the sixth lunar month – the fifth day of the waxing moon.

The numeration of months generally follows the agricultural cycle and so varies from region to region. The first month of the year usually coincides with the end of the rainfall (October–December). It is not to be confused with the first month of the calendar year, which is called *caitra* or *vaiśāka*, according to Indian tradition, and starts at the end of March or the beginning of April. According to Eade (1989: 11), one has to bear in mind that the new *cuḷasakarāja* years must begin within a span bound (inclusively) by the sixth day of *caitra* and the first five days of *vaiśāka*. In Laos, like in Thailand (except the upper north), *caitra* is called “the fifth month.” However, in Lan Na (upper Northern Thailand), *caitra* is known as “the seventh month” and “the sixth month” in the Tai Khün and Tai Lü inhabited areas of the Upper Mekong region.

Table 3: Month-numbering systems in the Tai lunar calendar

	Corresponding Tai Month-Number		
Sanskritic Month Name	*Lao*	*Tai Lü and Tai Khün*	*Lan Na*
Caitra	5	6	7
Vaiśākha	6	7	8
Jyeṣṭha	7	8	9
Aṣāḍha[13]	8	9	10
Śrāvaṇa	9	10	11
Bhādrapada	10	11	12
Aśvina	11	12	1
Kārttika	12	1	2
Mārgaśīrṣa	1	2	3
Pauṣa	2	3	4
Māgha	3	4	5
Phalguna	4	5	6

Source: Eade 1996: 242.

Each lunar month comprises two fortnights. The first fortnight is called *düan khün* (ເດືອນຂຶ້ນ), literally meaning "the rising moon" or "the waxing moon." It comprises fifteen days. The second fortnight, comprising fourteen or fifteen days, is named *düang haem* (ເດືອນແຮມ), which means "the waning moon." Days of the week are numbered, beginning with the word *van* (ວັນ) and followed by ordered cardinal numbers. The first day of the week is Sunday and the last and seventh day is Saturday. *Van sam* – literally, "day three" – refers to the third day of the week, i.e. Tuesday. This way method for reckoning days is usually called the "Mon reckoning" of the weekday. In addition, there is a "Tai reckoning," which divides the days into cycles of sixty days, following the same sexagesimal pattern similar to the one used for the reckoning of years. According to Tai-Lao tradition, the name of a specific year consists of two components. The first component signifies the year of the decade (ten-year cycle) and is called *mae pi* (ແມ່ປີ), literally "mother of the year." The second component pertains to the Year of the Animal (twelve-year cycle) and is named *luk pi* (ລູກປີ), literally "child of the year."

13 To adjust the differences between the lunar and the solar year, every two to three years a thirteenth lunar month is inserted by doubling the month *Aṣāḍha*. For example, the year CS 1166 (AD 1804/05) has a "first *Aṣāḍha*" (*Pratamāṣāḍha*) and a "second month *Aṣāḍha*" (*Dvitayāṣāḍha*).

The naming of the days follows the same system; thus, we have *mae mü* (ແມ່ມື້), "mother of the day," and *luk mü* (ລູກມື້) respectively. The names of the Days of the Animals begin with the word *mü* (ມື້), whereas the year starts with *pi* (ປີ). The denomination of Lao names of years and days in the frame of the sexagesimal pattern is documented in the table below.

Table 4: Cyclic years and days (The years and the days of the animals)

Year of decade	6	7	8	9	10	1	2	3	4	5
mae pi/mü *luk pi/mü* Animal	*kap* *chai* Rat	*hap* *pao* Ox	*hwai* *nyi* Tiger	*moeng* *mao* Rabbit	*Poek* *Si* Big Snake	*kat* *sai* Small Snake	*kot* *Sa-nga* Horse	*huang* *Mot* Sheep	*tao* *san* Monkey	*ka* *hao* Cock
mae pi/mü *luk pi/mü* Animal	*kap* *set* Dog	*hap* *khai* Pig	*hwai* *chai* Rat	*moeng* *pao* Ox	*poek* *nyi* Tiger	*kat* *mao* Rabbit	*kot* *si* Big Snake	*huang* *Sai* Small Snake	*tao* *Sa-nga* Horse	*ka* *mot* Sheep
mae pi/mü *luk pi/mü* Animal	*kap* *san* Monkey	*hap* *hao* Cock	*hwai* *set* Dog	*moeng* *khai* Pig	*poek* *chai* Rat	*kat* *pao* Ox	*kot* *nyi* Tiger	*huang* *Mao* Rabbit	*tao* *si* Big Snake	*ka* *sai* Small Snake
mae pi *luk pi* Animal	*kap* *Sa-nga* Horse	*hap* *mot* Sheep	*hwai* *san* Monkey	*moeng* *hao* Cock	*poek* *set* Dog	*kat* *khai* Pig	*kot* *chai* Rat	*huang* *Pao* Ox	*tao* *nyi* Tiger	*ka* *mao* Rabbit
mae pi/mü *luk pi/mü* Animal	*kap* *si* Big Snake	*hap* *Sai* Small Snake	*hwai* *Sa-nga* Horse	*moeng* *mot* Sheep	*poek* *san* Monkey	*kat* *hao* Cock	*kot* *set* Dog	*huang* *Khai* Pig	*tao* *chai* Rat	*ka* *pao* Ox
mae pi/mü *luk pi/mü* Animal	*kap* *nyi* Tiger	*hap* *mao* Rabbit	*hwai* *si* Big Snake	*moeng* *sai* Small Snake	*poek* *Sa-nga* Horse	*kat* *mot* Sheep	*kot* *san* Monkey	*huang* *Hao* Cock	*tao* *set* Dog	*ka* *khai* Pig

Source: Adapted from Bounleuth 2016: 76; developed from Chao Phetsarat (2011: 32–33). Translated from the Thai version by the Central Committee for Education of the Lao Buddhist Fellowship Organization.

Apart from a dual dating of years and days, colophons of Lao manuscripts frequently record the time of the day (*nyam* ຍາມ) when the scribe finished the writing of his manuscript. It is perhaps unsurprising that a scribe noticed with pride the moment when his arduous and often painstaking work of copying a long, sacred text came to an end. Preferred times of the day for marking the end of the writing process were "the time of the morning drum" (*nyam kòng ngai* = 7:30–9:00 h), "the time of the forenoon horn" (*nyam thae kai thiang* = 9:00–10:30 h), and "the time of the sunset drum" (*nyam kòng laeng* = 13:30–15:00 h).

Table 5: Times of the day

Day time			Night time		
Name	From	To	Name	From	To
nyam tut tang	06:00 h	07:30 h	*nyam tut tang*	18:00 h	19:30 h
nyam kòng ngai	07:30 h	09.00 h	*nyam doek*	19:30 h	21:00 h
nyam thae kai thiang	09:00 h	10:30 h	*nyam thae kai thiang*	21:00 pm	22:30 h
nyam thiang van/thiang	10:30 h	12:00 h	*nyam thiang khün*	22:30 pm	24:00 h
nyam tut sai	12:00 h	13:30 h	*nyam tut sai*	24:00 pm	01:30 h
nyam kòng laeng	13:30 h	15:00 h	*nyam khao*	01:30 am	03:00 h
nyam thae kai kham	15:00 h	16:30 h	*nyam thae kai hung*	03:00 am	04:30 h
nyam phat lan kham	16:30 h	18:00 h	*nyam phat lan hung*	04:30 am	06:00 h

Source: Adapted from Bounleuth 2016: 76; developed from Chao Phetsarat (2011: 5). Translated from the Thai version by the Central Committee for Education of the Lao Buddhist Fellowship Organization.

Colophon contents

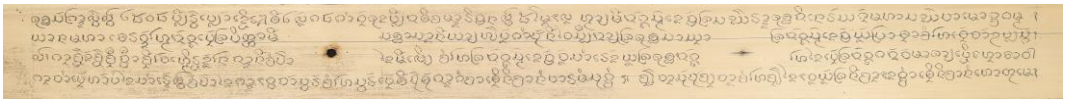
Despite colophons being considered additional texts in manuscripts, they are one of the most popular and interesting traditions in manuscripts production as they reveal salient information about the background of the manuscripts, its production, purpose, and usage. Sometimes, colophon texts also pertain to the knowledge and conditions of the societies in which they were written and people's way of life at that time. Colophons in manuscripts of religious content commissioned by sponsors to be donated to a monastery are highly formulaic since they follow a pattern that is characteristic of Buddhist colophons from Laos and other areas of the Dhamma script cultural domain, which includes Northern Thailand (Lan Na), the Tai Khün area of Chiang Tung, and the Tai Lü-speaking regions in southern Yunnan. Colophons usually provide information about the date when the manuscript was finished but the date when the scribe started writing is rarely recorded. This may be followed by the scribe's name, especially when the scribe is also the sponsor of the manuscript. Generally, however, it would be the names of the leading monastic or lay supporters (*mūlasaddhā*; Lao: *mulasattha*)[14] that feature prominently in the second section of the colophon, sometimes mentioning the copied text. Thereafter, the *mūlasaddhā*,

[14] In Lao and Thai, the term *mūlasaddhā* can designate both the faith a person has in the Teachings of the Buddha and the faithful believer as well. The meaning depends on the context in which *mūlasaddhā* is used.

oftentimes a lay couple representing their extended family, would express the main objective of the donation of the manuscript, i.e. to ensure that the Teachings of the Buddha (*phuttha-satsana*) endure until the end of 5,000 years. In some instances, this objective is connected with an expectation that the manuscript's writing support, i.e. the palm leaves, might endure that long as well.[15]

Colophons usually appear at the end of the manuscript. They either directly follow the main text, from which it is separated by a blank line, or they appear on the recto side of an additional folio. As Hundius (1990) indicates, the Tai-Lao manuscript tradition lacks a clear distinction between the writer or author of a manuscript and the copyist. Lao manuscripts usually use the terms *phu litchana* and *phu khian* to denote the scribe, who would call himself *kha* ("serf [of the Buddha]"). In addition, a number of colophons also mention a *phu sang*, literally the "maker" of a manuscript. This term refers to the person who sponsors the making of the manuscript by employing a scribe before the manuscript is donated (*thawai* or *than*) to a monastery or to monks.

The two examples below reveal some interesting contents of colophons from manuscripts sponsored by the Supreme Patriarch or by members of the royal family:



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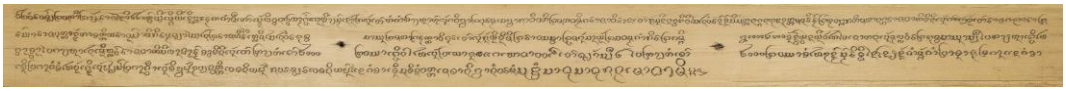
ลาบที ๓๘ ໜ້າ ๑: ພຸດທະສັງກາດລ່ວງແລ້ວ ๘๕๐๔ ຕິວ ປີຮ້ວງເປົ້າ ເດືອນ ๗ ທີ່ ๘ ລືງ ๑๔ ຄ่ຳ ວັນພຸດ ປີ ອະທິຂະມາດ ຣິດຈະນາແລ້ວ ๕ ໂມງແລງ ໝາຍມີ ອິງສິມເດັດພະສັງຄະຣາດ ພຸດທະຊິໂນຣິດສະກິນ ມະຫາສັງຄະປາໂມກຂະ ທຳມະຍານະ ມະຫາເຖຣະ ວັດໃໝ່ ອິງເປັນພະປິດຕາ ມີສັດທາສ້າງ *ນິຍາຍ ຫອຍປ້ຳຄຳ* ຜູກນີ້ ໄວ້ສິບອາຍຸພະພຸດທະສາສະໜາ ພະອິງສິມເດັດຍັງປາດຖະໜາ ຂໍໃຫ້ເວັ້ນຈາກ ອຸປະສັກແລະການຂັດຂ້ອງ ຂຶ້ນຊື່ວ່າ ຂີນໃຈ ເໜມືອນດັ່ງໃນຊາດນີ້ ຂໍຢ່າໄດ້ມີເລີຍ. ຂໍໃຫ້ພະອິງສິມເດັດ ຈົ່ງສຳເຣັດຍັງພະພຸດທະອິງ ๑ ໃຫ້ໄດ້ເປັນພະອິງ ๑ ອັນຈັກມາພາຍເບື້ອງໜ້າ ຖ້າວ່າ ການຈຳເປັນຫາກບໍ່ ໄດ້ສຳເຣັດແລ້ວ ຂໍຢ່າໄດ້ຄາດແຄ້ວ ຈາກສະຫວັນ ຂໍໃຫ້ສະຫວັນເປັນທີ່ຢູ່ທຸກຊາດ ກໍຂ້າເທີ້ນ. ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ຂະນ້ອຍຈານສຸກຜູ້ຂຽນຈ້ຳ ຂໍໃຫ້ຂະນ້ອຍໄດ້ແຈ້ງຍັງພະນິບພານແດ່ກໍຂ້າເທີ້ນ ນິບພາ ນັງ ໂຫນຕຸ ເມ.

15 See, for example, the colophon of manuscript BAD-22-1-0465, which states: "Hua Lung Na Nüa and his wife, together with all their children, had the most ardent religious faith to sponsor the making [of this manuscript entitled] *Nithan Chanthaphanit* to support the Teachings of Gotama Buddha to last until the end of 5000 years and the end of these palm leaves" (หัวลุงนาเหนือ ผัวเมีย ลูกเต้าชู่คน ได้มีใจใสสัทธาส้างนิทานจันทะพานิดผูกนี้ ไว้กับสาสุสนาพระโคตะมะเจ้า ตาบต่อเท้า ๕ พัน วสฺสา หมดเช่น(สิ้น)ใบลาน).

Folio 32 on the recto side: In Buddhist Era (BE) 2504, a *huang pao* year, on the fourteenth day of the waning moon of the second eighth lunar month, a Wednesday,[16] the writing was accomplished at 5:00 pm. Somdet Maha Sangkhalat (Supreme Patriarch) Phutthasinorotsakon Mahasangkhapamokkha Thammanyana Maha Thera from Vat Mai, who is the great abbot, is the sponsor of the making of this manuscript [entitled] *Ninyai Hòi Pang Kham*, to prolong the Teachings of the Buddha. The Supreme Patriarch wishes to be released from any obstacles and difficulties, such as the unhappiness experienced in this life. May the Supreme Patriarch become a Buddha in the future. If his wishes do not come true, may he be reborn in heaven for all his [future] lives. *Nibbāna* is the greatest bliss. I, Chan (ex-monk) Suk, am the scribe. May I attain *Nibbāna*.



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ลาบที ๘๐ ໜ້າ ๑: ปะอໍธะมังคะละมะหาสังฆาดธาขุะได้ ๑๘๔๐ ติอ ปี เปิกยี่ เดือบ ๗ แธม ๑๐ ค่ำ มื้เต่ำเสัด ลิดจะบาแล้อยามกอๆแลๆ ฬายมิ สิมเด้ดพะเป้นเจ้าหัดำฝ่ายหน้า ติบเป้น กะบิดฤา พะบุธิมมะเสดฤาอาหิปะติพะมะหาทำมิกะธาขุะหิธาขุะเจ้าอับสะบิดอิดจะพิบิไส ใบอໍธะวิๆยิๆสิสัดตะบาภาคะนะพุด อุดตะมะบุธิธิมพิมมะจักกะพัดติ มะหานัภาคะธาขุะหานิ ที่นี้ เป้นเถ้ำ ภับทังเจ้า ธาขุะภันยา ธาขุะโอธิดสา ธาขุะบุดตะนัดตา ขัดติยะธาขุะวิๆสา มิพิธิมมะขุะลาไสใบพะธาขุะ หะธิไทเทลื้อมใสใบวໍธะพุดทะ สาสะหฬา พะมะหากะลุนบา หิลุนเจ้าเป้นอับยิ่ๆ จิ่ๆมิพะธาขุะสัดหา พ้อมกับส้างยังพะสัดทำ ดำพิธะพะกำพิ ๗๐๐๐๔๐๐๐ (๗๔,๐๐๐) ขับ ดวๆยอดยิ่ๆ จักให้ไว้โขตะบา เป้นมุนละวໍธะพะพุดทะสาสะหฬาสิบไปพายหน้า เพื่อให้กว้างขวางไปพายหน้า ใบเมืองหลวงธาขุะหานิสิล้านช้างธิ่มขาวที่นี้ เป้นเถ้ำ ตาบต่ำเท้า ๕๐๐๐ พะวัดสา เพื่อว่าให้เป้นปะโยขุะมะแก่โยดาวะ จอบเจ้าทังหลายสิบๆ ไป ตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขໍให้อุดิมสิมธิดหิได้โดยดั่งดำมักดำปาถะบา ฆู่ปะกามแด่กำข้าเหิ้น. ปะกามกำขໍให้บังเกิดเป้นพะละ ๗ ปะกาม คือว่า เป้นหิดถะผิน อุบปะสัดติเวทะนิยะผิน อะปะ ลำปะธะเวทะนิยะผินแด่กำข้าเหิ้น. สุหิมนัง วัดตะ เม หา[นัง] นิบพานัง ปะธะมัง สุภาขัง สาหุ สาหุ อะนุโมหาม.

Folio 20 on the recto side: In Pavara Mangkhala Mahasangkat 1240, a *poek nyi* year, on the tenth day of the waning moon of the eighth lunar month and a *tao set* day,[17] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king of the golden palace of the front side, who is the elder

16 1323 *Pratomashada* 29 = Tuesday, 11 July 1961 or 1323 *Toutyashada* 29 = Thursday, 10 August 1961.

17 1240 *Ashadha* 25 = Wednesday, 24 July 1878. However, this day was a *ka mao* day.

brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, and his wife, sons, children, grandchildren, and all relatives had the pleasure, the ardent religious faith in the Teachings of the Buddha, and the kindness to sponsor the making of the Buddhist scripture of the 84,000 categories, which shall be a base of support of the Teachings of the Buddha for the future, and for its wide dissemination in the kingdom of Lan Xang Hom Khao to last until the end of 5,000 years, and in order to benefit all the *yogāvacara* (ones who practice spiritual exercise) to last until the end of 5,000 years. May all our wishes come true. Furthermore, may it be three gains, namely, the gain for this life, the gain for the second life, and the gain for the third life, and so on. *Sudinnaṃ vatte me dānaṃ nibbānaṃ paramaṃ sukhaṃ sādhu sādhu anumodāmi* (The alms have been well donated by me. *Nibbāna* is the greatest bliss. Amen, amen! I rejoice).

Table 6: Contents of colophons

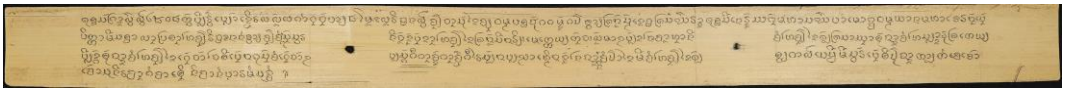
		EAP1398_VMS_1_0098	EAP1398_VMS_1_0100
Era		BE 2476	CS 1205
	Year	*ka hao* (Year of the Rooster)	*ka mao* (Year of the Rabbit)
	Month	third lunar month	first lunar month
	Fortnight	eleventh day of the waning moon	thirteenth day of the waning moon
	Day of the week	second day of the week (Monday)	third day of the week (Tuesday)
	Zodiac day	*poek san*	*moeng mao*
Time		*nyam tut sai* (time of early afternoon, 12:00–13:30 h)	*nyam kong ngai* (time of the morning drum, 7:30–9:00 h)
Initiator	Scribe	---	---
	Sponsor	Princess Khamsuk, niece of the king of the kingdom of Lan Xang Hom Khao	Suvannamaiti and his wife together with all their children, grandchildren, and relatives
Title		Tham Sam Tai (Dhamma of the three)	Phothipakkhiyatham (Bodhipakkhiya-dhamma)
Objective		To support the teachings of the Buddha to last until the end of 5,000 years. May the results of this merit support Prince Sirisa, who was the sponsor's precious husband.	To support the teachings of the Buddha to last until the end of 5,000 years.
Wish		May all my wishes and desires come true.	May we all become wise like Mahosotha. May we endure like Temiya. May we excel in the Tipitaka with 84,000 categories like Venerable Sariputta. While we are travelling in the cycle of rebirths and deaths, not [yet] entering *Nibbāna*, may we not be reborn in the eight places such as *arupa sao*, *asannyi sao*, *pachanta sao*, *vikalangkho*, *mitsathitthi*, *tirasano*, *viriyopeto* which are

			mournful. May we be born in the ninth realm where the Bodhisatta is staying, and which is the greatest bliss and then reach the crystal city of *Nibbāna*. In any existences of ours, may we meet the Teachings of the Buddha. May we be ordained in every existence of ours. May we obtain the Tipitaka containing the 84,000 categories and may the teachings stay in our elements and aggregates. May we obtain the knowledge of the worthy one and definitely enter *Nibbāna* along with Ariya Metteyya.
Concluding phrase		*Nibbāna paccayo hotu no* (May this be a condition for us to reach *Nibbāna*).	*Nibbānaṃ parama sukhaṃ* (*Nibbāna* is the greatest bliss).

Scribes, sponsors, and donors

Only 171 of the colophons in the 1,190 manuscripts of the Vat Mai corpus record the names of scribes. The vast majority only state that the writing was accomplished at a certain date, directly followed by the names of the leading and initiating monastic or lay supporters (*mūla-saddhā*) and their intentions for sponsoring the making of the manuscript. The scribes are mostly great monks called Somdet, Maha Somdet, Chao Somdet, Chao Maha Somdet, Maha Rasakhu, Akkhavòrarasakhu, and Khruba Maha Thera, while normal monks are called Sathu, Chao Mòm, Bhikkhu, Samanen (novice). Laymen who had once been ordained but later left the Sangha are called Khanan (ex-monk), Chao Khanan (ex-monk), Thit (ex-monk), Chan (ex-monk), Achan (ex-great monk), or Xiang (ex-novice).

After completion, the manuscripts would belong to the sponsors/donors who were able to put their wishes in the colophons. Scribes generally did not express their wishes in the colophons as they were hired for the writing; only occasionally would they add one or two sentences, such as “I am the scribe, may I share much merit.” However, one manuscript is exceptional, as shown below, the scribe put his extensive wishes in the colophon:



EAP1398_VSM_1_0189

ลาᲐᲘ ๑๗ ໜ้า ๑: พุดทะสักกาดแล้ว ๔๕๐๔ ติอ ปี ธ้อๆเป๊า เดือน ๗ ลึง ๗ ค่ำ อันจันบ่าย ๔ โมๆ แลๆ ธิดจะมาแล้อ ขะน้อยจามสุภาได้ฆุม *ทำมะปัดทะ* ผูภา ๑๑ มัด ๑๓ ถวายพะอิงสิมเดัด พะสักๆคะธาดพุดทะสีโมธิดสะภิมมะหาสักๆคะปาโมภาดะทำมะยามะมะหาเถาธะ อิงเป๋นปิดตา มิสัดหา ลามปะหามให้ขะน้อยธิดจะมานำถวาย ขะน้อยขอภุสิมส่วมนี้จิ่งดินบันดามให้ขะน้อยได้[พิบ] พะอิง สิอะธิยาเมดไตยะติมจะลึงมาอุบัดในข้างหน้านี้ ขอให้ขะน้อยได้พิบพะสาสะหาทุภาดาด ขอให้สะหลาด ฐู้พะไตยะปิดิภา ขอให้ขะน้อยได้เอิ้นจาภาใจที่เป๋นอะภุสิม ขอให้เอิ้นจาภาอุปะสัภา ถิ ภานขัดภานข้อๆ ถิ ไธ้ซับอับปันยาเหมือนดั่งในชาดนี้ ขอ่ำได้มิ ขอให้ขะน้อยได้พิบหวยถ้าแลเสดถิ มิสะหวันเป๋นที่ยู่[ทุภา] ชาด ตาบต่ำเท๊าเข๊าสู่มิธะพานภ๋ำข้าเทิ้น. มิบพาบัๆ ปะธะมัๆ สุภาขัๆ.

Folio 18 on the recto side: In Buddhist Era 2504 a *huang pao* year, the ninth day of the waning moon of the ninth lunar month, a Monday,[18] the writing was accomplished at 4 p.m. I, Chan (ex-monk) Suk, inscribed this manuscript entitled Dhammapada, fascicle 11, bundle 13, for the Supreme Patriarch Buddhasinorot Sakonmaha Sangkha Pamokkha Dhammayana Maha Thera, who is my father. He gave me the palm leaves for scribing, and I offered it to him. I wish that the results of this merit will support me in meeting Pha Si Ariya Metteyya, who will come in the future. May I meet the Teachings of the Buddha in every existence. May I excel in the three baskets. May my mind be free from unwholesome thoughts. May I be free from any obstacles, poverty, and foolishness in this existence. May I become a merchant and millionaire and have a residence in heaven in every existence to last until I enter *Nibbāna*. *Nibbānaṃ paramaṃ sukhaṃ*. (*Nibbāna* is the greatest bliss.)

Though most scribes were monks and novices, with former monks and novices making up the rest, the vast majority of sponsors/donors were laypeople. The most prominent sponsors were the Supreme Patriarch (*Saṅgharājā*) of the kingdom of Laos, called Somdet Pha Sangkhalat Buddhasinorot Sakonmaha Sangha Pamokkha Dhammayana Maha Thera, and members of the royal family. As mentioned above, the Supreme Patriarch sponsored the making of 74 fascicles of palm-leaf manuscripts, while members of the royal family, including kings, queens, princes, princesses, and their relatives, sponsored the making of 203 fascicles of palm-leaf manuscripts. One manuscript with a most interesting colophon was sponsored by His Majesty the King. The colophon addresses the King using an exalted title:

18 1323 *Toutyashada* 24 = Saturday, 5 August 1961.

EAP1398_VMS_1_0239

ຈຸນລະສັງກາດຣາດໄດ້ ໑໘໕໙ ຕົວ ປີເມິ່ງເຮົ້າ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๑ ມື້ກັດເປົ້າ ຣິດຈະນາແລ້ວຍາມ ກອງງາຍ ໝາຍມີ **ສົມເດັດພະເຈົ້າບໍຣົມມະຈັກກະພັດຕິສີສຸຣິຍະວົງ** ອົງສະຖິດອິດສະຣະພິນິໄສ ໃນສີ ສັດຕະນາຄະນະທຸດ ອຸດຕະມະຣັດຕະນະບຸຣີຣົມ ພົມມະຈັກກະພັດຕິ ສີລ້ານຊ້ຳງຮົ່ມຂາວ ເປັນເຄົ້າ ກັບ ທັງເຈົ້າຣາຊະກັນຍາ ຣາຊະໂອຣົດສາ ຣາຊະນັດດາ ຣາຊະວົງສາ ມີພິຣົມມະຊະຍາໄສໃນພະຫົຣະໄທ ເຫຼື້ອມໃສໃນວໍຣະພະພຸດທະສາສະໜາ ພະມະຫາກະຣຸນາທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາ ພ້ອມກັນສ້າງຍັງພະປະຣິຍັດຕິທຳ *ສັດທຳໂມປາຍນະ* ຜູກນີ້ ທານໄປຫາພະໂອຣົດສາ ມີນາມມະກອນ ຊື່ວ່າ ຈັນທະຣັງສີ ໄດ້ເຖິງແກ່ອະນິດຈາຄາບໄປແລ້ວນັ້ນ ຍາມເມື່ອຈະໃກ້ຈຸດຕິມໍຣະນາ ທລອນໄດ້ວາງ ຈິດໃຈເຈຕະນາອາລົມໄປບໍ່ຊ່ຳງ ໄດ້ໄປຕົກຕ້ອງຫວ່ຳງຈະຕຸຣາອະບາຍ ໄດ້ໄປເກີດກັບກາຍເປັນເຜັດເປັນ ຜີຂ້ອງຄ່ຳງຣາວີຢູ່ໃນຖານະທີ່ໄດ້ທີ່ ๑ ກ່ຳດີ ຈຶ່ງໃຫ້ສ່ວນບຸນອັນນີ້ໄປອູ້ມພົກຍົກຍ້າຍຄ້າຍເຂົ້າສູ່ທີ່ດີ ຄັນວ່າ ໄດ້ເຖິງທີ່ດີແລ້ວ ຈຶ່ງໃຫ້ເຕີ່ມແຖມຍັງທິບພະສີສົມບັດຍິ່ງໂຍດຂຶ້ນໄປກວ່ຳເກ່ຳ ຮ້ອຍເທ່ຳແລະພັນທີ ຈຶ່ງຈະ ມີທ່ຽງແທ້ດີຫລີກ່ຳຂ້ຳເທີ້ນ ສາທຸ ສາທຸ ສຸທິນນັງ ວັດຕະ ເມ ທານັງ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Chunlasangkat (CS) 1259 (AD 1897), a *moeng hao* year, the fifth day of the waxing moon of the fifth lunar month, the first day of the week (Sunday), a *kat pao* day, the writing was accomplished at the time of the *kòng ngai* (between 7.30–9.00 o'clock). **Somdet Phachao Bòrommachakkaphatti Sisuriyavong** (the king), who independently resided in Sisattanakhanahut Uttama Rattanaburirom Phommachakkaphatti Si Lan Xang Hom Khao, is the (royal) initiator and, along with his wife, sons, grandchildren, and relatives had the pleasure in mind, and faith in the Teachings of the Buddha, as well as great kindness and the ardent religious faith to sponsor the making of this manuscript of the texts to be studied, entitled *Satthammopanyana* (Saddhammopayana) in order to dedicate [it] to his son named Chantharangsi, who has already passed away. When he was close to death, he may have had a bad mindset and he might have gone to the four unhappy places and later have been born as a hungry ghost or a ghost stuck somewhere. May the results of this merit support him and move him to a good place. Even if he is already in a good place, may he have more divine properties than ever by one hundred times and one thousand times. May this come true. *Sādhu sādhu sudinnaṃ vatta*

me dānam nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ (Amen, amen! May the alms that I have already given be a condition for us to reach *Nibbāna* constantly and certainly, the greatest bliss.)

Mulberry paper manuscripts

There are five mulberry paper manuscripts and two industrial paper manuscripts among the seven paper manuscripts found in the Vat Mai corpus. Four of the seven manuscripts contain texts related to astrology and magic. One is a diary of the Secretariat of the Luang Prabang Department of Religious Affairs and records the import-export items from January 1936 until December 1938. One is a textbook written in Khmer script by a Lao monk student from Luang Prabang, who went to study in Phnom Penh in the 1930s, funded by the École française d'Extreme-Orient (EFEO). The last mulberry paper manuscript contains prayers written in the Pali language. These prayers start with the *Dhammacakkapavattana Sutta* and were used by monks, novices, and Buddhist followers.

Conclusion

Luang Prabang has maintained its fame and status as a centre of Lao Buddhism to this day. The ancient and exceptional manuscript culture of Laos has survived colonial rule, war, and modernization in a globalized world. Unlike in many parts of the world, production of manuscripts did not stop during the twentieth century in Laos, where traditional ways of writing have been preserved by monks and lay scribes until present times. The sacred Dhamma (Tham) script is a special feature of traditional Lao literature. It originated in the neighbouring Northern Thai kingdom of Lan Na – probably as a derivative of the ancient Mon alphabet of Hariphunchai – in the late fourteenth century, and made its way south through the Mekong River Basin. As its name indicates, this script was used for the writing of the Buddhist scriptures and other religious texts.

Lao manuscripts were mostly inscribed with a stylus on rectangular cut and cured palm-leaf sheets of varying length. Each sheet had two holes; a cotton string was passed through the left one, making it possible to bind several palm-leaf sheets together as one fascicle (*phuk*). Recent research estimates that more than ninety per cent of Lao manuscripts are "palm-leaf books" (*nangsü bai lan*). According to traditional Buddhist beliefs, no matter whether they were written carefully or not, manuscripts should not be treated disrespectfully or kept in a demeaning place. The texts that Lao manuscripts contain, especially those related to rituals, should not have any insertions or other writing added to them. Any person breaking this rule would lose the respect of devout Buddhists.

To date, the corpus of digitized manuscripts kept at the monastic repository of Vat Mai Suvannaphumaram is the largest ever discovered and documented in the town of Luang Prabang. The impressive collection of palm-leaf manuscripts was the work of senior intellectual monks who appreciated the ancient manuscript culture of Laos. Notably, Somdet Pha Sangkhala Thammayana Maha Thela, the Supreme Patriarch, sponsored the making of at least 52 manuscripts or 74 fascicles. His intentions with respect to manuscript preservation is evidenced by the monastic library that he built at Vat Mai in 1975, specifically for storing manuscripts. The Supreme Patriarch was a passionate editor, sponsor, and collector of manuscripts.

Based on what we know from other Lao, Northern Thai (Lan Na), and Tai Lü manuscripts bearing religious texts, there is little difference in the structure and content of the colophons of the corpus as a whole. That said, the colophons found in these manuscripts reveal a number of interesting features. The vast majority of the manuscripts are dated, and the dates are recorded according to the Lao lunar calendar in a refined and elaborate way, in most cases allowing for a rather precise calculation of the day (and even of the daytime) when the writing of the text was accomplished. The persons figuring most prominently in the colophons are not the scribes, whose names are only occasionally mentioned, but the sponsors or donors who hired the scribes and provided the writing support. They are considered the real "makers" of the manuscripts, and their intentions and wishes are expressed in the colophons. Though the main texts might be written in Pali or bilingual Pali-Lao, the colophons are almost exclusively written in the Lao (or in some cases also Lan Na) vernacular with rather short, standardized Pali phrases at the end. In almost all cases, the scribes are either monks and novices or laymen who had once been ordained in a monastery where they learned to read and write texts written in the religious Dhamma (Tham) script.

Sponsors and donors could also have a monastic background but, in most cases, they were ordinary laypeople. In the Lao context, at least in Luang Prabang, the relatively high percentage of women serving as principal lay supporters is astonishing, as is the presence of royalty among the sponsors and donors of manuscripts. Moreover, a closer study of colophons will also sharpen our understanding of the cooperation that took place between scribes and sponsors/donors as well as the involvement of different sponsors/donors in the making of a manuscript. Even though in recent years a number of projects have been carried out to preserve, document, and digitize manuscripts in various parts of Theravada Buddhist South-east Asia, there remains much to be done to identify either physically or culturally endangered manuscript collections, both in monastic repositories and private collections. The author hopes that this article will raise awareness and speed up research in the diverse manuscript cultures of the Thai and Lao world, which constitute a most precious heritage of the people in the region.

Bibliography

Archival Material

003808_I: Wooden board with handwriting in Tham Lao script, hanging in the monastic library at Vat Mai Suvannaphumaram. It contains information about the construction of the library. The photograph was taken in 2011 by the Buddhist art objects project team.

B0797: Portrait of the Supreme Patriarch, Somdet Pha Sangkhalat Pan Pannyavuttha Maha Thela (1855–1931) at Vat Mai Suvannaphumaram. The photograph was probably taken in the 1920s. Silver gelatin DOP print. Vat Saen Sukharam Collection.

HGB 253-08: Portrait of Pha Onekeo Sittivong during his at Vat Ong Tü, Vientiane. The photograph was taken by Hans Georg Berger in 1997. Silver gelatin DOP print. Collection of Hans Georg Berger.

H0033: Portrait of His Holiness the Supreme Patriarch of Laos, Somdet Pha Sangkhalat Thammayana Maha Thela, taken at Vat Mai Suvannaphumaram in the 1940s. Vat Mai Suvannaphumaram Collection.

H0387: His Holiness the Supreme Patriarch is reading a palm-leaf manuscript while giving a sermon to a group of monks at his kuti (abode) in Vat Mai Suvannaphumaram in 1961. Vat Mai Suvannaphumaram Collection.

H8016: Portrait of the Supreme Patriarch, Somdet Pha Sangkhalat Khun Rattana Maha Thela (1854–1929) at Vat Mai Suvannaphumaram. Modern inkjet print, copy of a lost original from 1919. Vat Mahathat Rasabovoravihan Collection.

H8014: Portrait of the Supreme Patriarch, Somset Pha Sangkhalat Thammayana Maha Thela (Bunthan Buppharat, 1891–1984). The photograph was taken in BE 2497 (AD 1954) at the age of 63. Silver gelatin DOP print. Vat Mahathat Rasabovoravihan Collection.

BAD-01-0001: 1973. *ที่ละลึกในงานเข้าพบสมเด็ดพะสันตะปาปาปะมุกแห่งคิดตะจักสากົนของสมเด็ดพะ สังคะลาดแห่งพะลาชะอาบาจักลาว* [Souvenir for the Meeting of the Supreme Patriarch of Kingdom of Laos with Pope Paul VI, Leader of International Christianity]. Luang Prabang.

BAD-01-0015: จะลูน อะซิละลังสี, พะมะหา, Chalun Vaxilalangsi, Pha Maha, 1977. *ชีวะปะหวัดสมเด็ดพะสังคะลาด ทำมะยานะมะหาเถละ (บุนทัน) ที่ปึกสาสูงสุด ของอົงการพุดทะ สาสะหาสำพันแห่งปะเทดลาว* [Biography of Somdet Pha Sangkhalat Thammayana Maha Thela (Bunthan), the Supreme advisor of the Buddhist Fellowship Organization of Laos]. ວຽງຈັນ Vientiane.

BAD-01-0064: 1961. *ພະລາຊະປະຫວັດ ພະບາດສົມເດັດພະເຈົ້າສີສະຫວ່າງວົງ ພະມະຫາກະສັດແຫ່ງ ພະລາຊະອາບາຈັກລາວ* [The Royal Biography of His Majesty King Sisavang Vong, the King of the Kingdom of Laos]. ວຽງຈັນ: ກະຊວງຖະແຫຼງຂ່າວແລະໂຄສະນາການ Vientiane: Ministry of Information and Propagation.

BAD-02-0116: กำหนดการรับเสด็จ สมเด็จพระสังฆราชแห่งราชอาณาจักรลาว ซึ่งเสด็จมาเยี่ยมคณะสงฆ์ไทย และพุทธศาสนิกชน ในฐานะแขกของสมเด็จพระสังฆราช สกลมหาสังฆปรินายก ตามคำทูลอาราธนาเสด็จของรัฐบาลไทย วันที่ ๑๕-๒๗ พฤษภาคม พ.ศ. ๒๕๑๐. [Programme for the reception of the Supreme Patriarch of Laos, who is visiting the Thai Sangha and lay Buddhists on behalf of the guests of Somdet Phra Sangharaja Sakalamahasangha Parinayaka, according to an invitation of the Thai government, between May 15th and 27th, BE 2510 (AD 1967)]

BAD-02-0249: 1956. *Chaṭṭha Saṅgāyana 2500th Buddha Jayanti Celebrations*. Rangoon: the Publicity Sub-Committee of Chattha Sangayana and 2500th Buddha Jayanti Celebrations Central Committee.

BAD-05-0023: ພັດທະມານ ພັດທະຣະມຸນີ, ພະ Phatthaman Phattharamuni, Pha, 1957. ການສະເດັດໄປຮ່ວມສະຫຼອງພຸດທະຊະຍັນຕີ ປະເທດລັງກາ ຂອງສົມເດັດພະສັງຄະລາດ [A Journey for Participating the Buddha Jayanti in Sri Lanka of Somdet Pha Sangkhalat]. Luang Prabang.

BAD-05-0030: *Thiralük nai kan khao phop somdet pha santapapa pamuk haeng phra khittachak sakon khòng pha somdet sangkhalat haeng pha lasa-anachak lao* (Memoirs of the meeting of the Supreme Patriarch of the Kingdom of Laos with his Holiness, the Pope, Universal Leader of Christianity). Vientiane 1974.

BAD-05-0031. 1956. *The Chaṭṭha Sangāyanā Souvenir Album*. Rangoon: Union Buddha Sāsana Council.

BAD-12-2-1955.005: *Pavat ton siri maha phothi* (The Story of the Bodhi tree), two pages; language: Lao, French; script: Lao, French; AD 1955.

BAD-12-2-1955.016: *Rai ngan phithi hap tòn ton phothi thi machak müang pharanasi (prathet india) (Report on welcoming the Bodhi Tree which came from Varanasi/Benares, India)*; 2 pages; language: Lao; script: Lao; AD 1955.

BAD-22-1-0465: Chanthaphanit; palm-leaf manuscript; one fascicle of 27 folios; language: Lao, Pali; script: Tham Lao; CS 1281, a *hwai si* year (AD 1919).

EAP1398_VMS_1_0098: *Phatham sam tai* (Three Doctrines); palm-leaf manuscript; one fascicle of 25 folios; language: Lao, Pali; script: Tham Lao; CS 1216 or BE 2476, a *poek san* year (AD 1855).

EAP1398_VMS_1_0100: *Phothipakkhiyatham* (Bodhipakkhiya-dhamma); palm-leaf manuscript; one fascicle of 27 folios; language: Lao, Pali; script: Tham Lao; CS 1205 (AD 1843).

EAP1398_VMS_1_0189: *Dhammapada* (Way of truth); palm-leaf manuscript; one fascicle of 18 folios; language: Lao, Pali; script: Tham Lao; BE 2504, a *huang pao* year (AD 1961).

EAP1398_VMS_1_0190: *Saṃyutta Nikāya* (The connected discourses of the Buddha); palm-leaf manuscript; one fascicle of 23 folios; language: Lao, Pali; script: Tham Lao; CS 1240, a *poek nyi* year (AD 1878).

EAP1398_VMS_1_0239: *Saddhammopāyana* (Gift of the true Dhamma); palm-leaf manuscript; one fascicle of 30 folios; language: Lao, Pali; script: Tham Lao; CS1259, a *moeng hao* year (AD 1897).

EAP1398_VMS_1_0962: *Ninyai Hòi Pangkham* (Tale of a golden shell); palm-leaf manuscript; one fascicle of 32 folios; language: Lao, Pali; script: Tham Lao; BE 2504, a huang pao year (AD 1961).

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Buddhist Archives of Luang Prabang

A Catalogue of Manuscripts from the Collection of Vat Mai Suvannaphumaram, the outcome of the Project "Hidden and Endangered Manuscript Collections connected to the Supreme Patriarch and Members of the Royal Family of Laos" supported by the British Lirary's Endangered Archives Programme (EAP1398) 2021–2023

Volume 1

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August 2021 – August 2023

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Long palm-leaf

One phuk: *fascicle 5*

Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: one blank folio. **Back cover folio**: Three folios; the first folio contains the colophon on the recto side; and the other two folios are blank.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*) and marked as manuscript-bundle (*mat*) 001 **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືພະວິໄນ ກ່າວເຖິງ ການວິນິດໄສຜູ້ທີ່ຈະເຂົ້າບວດເປັນພະພິກຂຸໃນພະພຸດທະສາສະໜາ ກ່າວຄື ບຸກຄົນຈັກບວດເປັນພິກຂຸບໍ່ໄດ້ຫຼືບວດແລ້ວກໍ່ຕ້ອງໃຫ້ສິກ ເຫດເພາະເປັນຄົນຕ້ອງຫ້າມ ປະກອບດ້ວຍ ກະເທີຍ, ຄົນລັກເພດ (ບວດຕົນເອງ), ຜູ້ນັບຖືສາສະໜາອື່ນ, ສັດເດຍລະສານ, ຜູ້ທຳມາຕຸຄາດ, ຜູ້ທຳປິຕຸຄາດ, ຜູ້ຂ້າພະອໍຣະຫັນ, ຜູ້ຂົ່ມຂືນພິກຂຸນີ.

The Vinaya text mentions an investigation of qualified men for monkhood ordination in Buddhism. Those who are prohibited to be ordained or sentenced to be disrobe occupy forbidden characters, such as homosexuals, self-ordination of monkhood without permission, non-Buddhist men, animals, matricides, patricides, those who killed an arahant, and those who raped nuns (*bhikkhunī*).

Colophon: ลานที ๑๐ ໜ້າ ๑: ມะหาสังฆาด ๑๘๕๓ ติอ ปีธ้วงเพี้ำ เดือน ๑๘ แรม ๑๑ ค่ำ วัน ๕ ธิดจะบา แล้วยามกองงาย ฆายมิ สาวแก้วพิลา ภับทังบุดตะบัดตาพันทุวิงสา มิใจเ฼ื้อมใสสัดทา เป็นอันยิ่ง จิ่งได้สร้างทำมะ *อัดตะนะสูด* ไว้สืบอายุพะพุดทะสาสะหนาพะพุดทะเจ้า ตาบต่ำเท้ำ ๕๐๐๐ วัดสา ขໍให้ข้าพะเจ้าชื่สาวแก้วพิลา ได้เป็นนางอุมมาทันตีพิกขุนิ งามสิมสอด ขໍให้ได้เถิงยอดแก้วพะนิบพานนั้นกໍข้าเทื้น. นิบพานัง ปะระมัง สุกขัง นิดจัง ทุวัง ๆ.

Folio 10 on the recto side: In Maha Sangkat (CS) 1253, a *huang mao* year, on the eleventh waning-moon day of the twelfth lunar month, the fifth day of the week (Thursday),[1] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sao (Ms) Kaeophila, all her children, grandchildren, and relatives had the ardent religious faith and sponsored this manuscript entitled *Rattanasut* to prolong the Teachings of the Buddha to last until 5000 years. May I, Ms. Kaeophila become Ummathanti Bhikkhuni who is beautiful. May I reach the supreme gem of Nibbāna definitely. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss constantly and certainly).

Date: CS 1253, a *huang mao* year (26 Nov 1891)

Script(s): Tham Lao

Language(s): Lao, Pali

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1 1253 Katttika 25 = Thursday, 26 November 1891.

Scribe(s): Unknown
Sponsor(s): Sao (Ms) Kaeophila, all her children, grandchildren, and relatives
Titles: *ປັບພະຊາວິນິໄສ (ຜູກ ๕)*
Papphasa Vinitsai (*Phuk* 5)
Pabbajjā Vinicchaya (fascicle 5)

EAP1398_VMS_1_0002

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1:**Front cover folio**: one blank folio. **Back cover folio**: Four folios; the first folio contains the colophon on the recto side; and the other three folios are blank.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good, but the magins of some leavesare eaten by insects.

Description: ໜັ່ງສືພະວິໄນ ກ່າວເຖິງ ຄຸນນະສົມບັດຂອງຜູ້ທີ່ບໍ່ຄວນໄດ້ຮັບການບັນພະຊາຫຼືອຸປະສົມບົດ. ຫາກ ພະສົງອົງໃດເປັນອຸປັດຊາຍວດໃຫ້ບຸກຄົນເຫລ່ານີ້ເປັນສາມະເນນຫຼືພະພິກຂຸ ຈະຕ້ອງອາບັດທຸກກົດ. ບຸກຄົນທີ່ຫ້າມບວດເປັນສາມະເນນຫຼືພິກຂຸໃນໜັ່ງສືຜູກນີ້ ປະກອບດ້ວຍ:

๑. ຄົນຕາບອດ,
๘. ຄົນມືງ່ອຍຕີນງ່ອຍ,
๓. ບຸກຄົນທີ່ມີນິ້ວມືຂາດຫຼືຂາຂາດ,
๔. ບຸກຄົນທີ່ມີປາຍຕີນຂາດຫຼືມີຕີນໃຫຍ່ຜິດປົກກະຕິ,
๕. ບຸກຄົນທີ່ມີຫູຂາດຫຼືບ່ອງຫູ,
๗. ບຸກຄົນທີ່ມີດັ່ງຂາດ,
ภ. ຄົນເປັນເປ້ຍເປັນລ່ອຍມີຕີອອັນຂິດແລະມີຮ່າງກາຍບໍ່ສົມບູນ,
๙. ບຸກຄົນທີ່ມີໜອງໄຫລອອກຈາກຫູ,
๗. ບຸກຄົນທີ່ມີນ້ຳຕາໄຫລບໍ່ຂາດ,
๑๐. ບຸກຄົນທີ່ມີນ້ຳມູກໄຫລບໍ່ຂາດ,
๑๑. ບຸກຄົນທີ່ມີປາກໃຫຍ່ແລະກວ້ຳງປະດຸດັ່ງປາກກົບ.

The Vinaya text mentions an investigation of qualified men for monkhood ordination in Buddhism. Preceptors who allowed men with forbidden characters to be ordained will be sanctioned as offence. The manuscript gives the forbidden characters as follows:
1. a blind man,
2. a man with clipped hands or feet,
3. a man without fingers or legs,
4. a man with torn toes or with abnormal big feet,

5. a man with torn or pierced ears
6. a man with torn nose,
7. a man with crippled and distorted body,
8. a man with pus coming out of ears,
9. a man with unstoppable running tears,
10. a man with unstoppable running nose,
11. a man with a wide mouth like a frog's.

Colophon: ลาบที ๘๙ ขึ้า ๑: มะหาสังกาด ๑๘๕๓ ติอ ปีร้อวเพี้า เดือน ๑๘ แรม ๑๑ ค่ำ วัน ๕ ธิดจะบา แล้วยามกองวาย ฆายมิ สาวแก้วพิลา กับทังบุดตะนัดตาพันพุอิวสา มิใจเฆื้อมใสสัดทา เป็นอันยิ่ง จิ่งพ้อมกันส้าๆ *ปับพะซาอีนิไส* ไว้สิบอายุพะพุดทะสาสะฆาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ วัดสา ขอให้ข้าพะเจ้าชื่สาวแก้วพิลา ได้เป็นนางอุมมาทันตีพิกขุนิ งามใส สอด ขอให้ได้เถิงยอดแก้วพะนิบพานกำข้าเทิ้น. นิบพานัง ปะระมัง สุกขัง นิดจัง ทุวัง ทุวัง.

Folio 26 on the recto side: In Maha Sangkat 1253 (corresponding with CS 1253), a *huang mao* year, on the eleventh waning-moon day of the twelfth lunar month, the fifth day of the week (Thursday), the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sao (Ms) Kaeophila, all her children, grandchildren, and relatives had the ardent religious faith to sponsor this manuscript entitled *Papphasa Vinitsai* to prolong the Teachings of the Buddha to last until the end of 5000 years. May I, Ms. Kaeophila become Ummathanti Bhikkhuni who is beautiful. May I reach the supreme gem of Nibbāna definitely. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss, constantly and certainly).

Date: CS 1253, a *huang mao* year (15 Dec 1873)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sao (Ms) Kaeophila, all her children, grandchildren and all relatives.
Titles: *ปับพะซาอีนิไส (ผูฆา ๗)*
Papphasā Vinitsai (*Phuk* 6)
Pabbajjā Vinicchaya (fascicle 6)

EAP1398_VMS_1_0003

Long palm-leaf
One phuk:
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None; on the verso side of the first folio contains the colophon.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good, the edges of some leaves are eaten by insects.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔. (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Pitaka. The text is in Nissaya (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: ลานທີ ๑ ໜ້າ ๘: ຈຸນລະສັງກາດ [๑]๑๗๘ ຕົວ ປີກົດສີ່ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນ ๗ ມື້ ເປີກສັນ ອັກ ຄະວໍຣະຣາຊະຄູ ເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນນະຣະຊະຕະ ມາຖວາຍພະບາດສົມເດັດບະຣົມ ມະນະຖະບໍຣົມມະບໍພິດເຈົ້າ ໃນມະຫານັກຄະຣະກຸງຈັນທະບຸຣີ ສ້າງພະໄຕພິດົກ ເມືອອຸປະຖຳພະ ສາສະໜານະເມືອງຫຼວງພະບາງຣາຊະທານີ ຣິດຈະບາແລ້ວຍາມກອງງາຍ.

Folio 1 on the verso side: In Chunlasangkat [1]182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[2] Akkhavòrarasakhuchao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this manuscript of the *Tipiṭaka* manuscript as well as to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot* si year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Akkhavòrarasakhuchao (Great Abbot) from Vat Phon Kaeo
Titles: *ສັບສະມັນ*

Sap Saman
Vocabularies of Saman

[2] 1181 Jyestha 22 = Saturday, 3 June 1820.

Long palm-leaf
One phuk:

Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 55 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືພະວິໄນ ເນື້ອໃນກ່າວເຖິງ ລະບຽບວິທີການເຂົ້າປະຣິວາສະກຳ ມານັດຕະກຳ ແລະອັບພານະ ກຳຂອງພະພິກຂຸສົງໂດຍສັງເຂບ. ປະຣິວາສະກຳ ແປວ່າ ການຢູ່ກຳຫຼືຢູ່ຊົດໃຊ້ ເຊິ່ງພິກຂຸຜູ້ຕ້ອງ ອາບັດສັງຄາທິເສດແລ້ວປົກປິດໄວ້ ຈະຕ້ອງປະພຶດເປັນການລົງໂທດຕົນເອງ ຊົດໃຊ້ໃຫ້ຄົບເທົ່າຈຳ ນວນວັນທີ່ປົກປິດອາບັດນັ້ນ. ມານັດ ໝາຍເຖິງ ການສຳນຶກຜິດ ເປັນພິທີທີ່ຄະນະສົງເຮັດໃຫ້ແກ່ ພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດ ໃຫ້ເປັນພິກຂຸທີ່ນັບເຂົ້າໝູ່ສົງໄດ້. ການສູດນີ້ ຮຽກວ່າ ສູດມານັດ. ອັບພານ ແປວ່າ ການດຶງກັບມາ ໝາຍເຖິງ ການຮັບພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດແລະໄດ້ຖືກທຳ ໂທດຄືຢູ່ປະຣິວາສແລ້ວໃຫ້ກັບຄືນເປັນຜູ້ບໍລິສຸດ.

This Vinaya manuscript is on the practice of Buddhist Infringement Penalty (parivāsa): *Mānatta* and *Abbhāna*. *Parivāsa* means a stay of self-punishment for those who broke the monastic rules. The number of staying days is equal to the days of concealing the offense. *Mānatta* means a ritual of penance that the Sangha performs for the offensive monks to forgive them and allow them to get back to monkhood. The recitation for this act is called *Sutmanat*. *Abbhāna* means taking back and is defined as an acceptance of monks who were re-purified through the Buddhist Infringement Penalty for their offensive deeds back to the Sangha.

Colophon: (๑) ลานທີ ๓๓ ໜ້າ ๔: ลิดจะนาแล้วยามกองท่วง ผู้ข้าลิดจะนา ขุนบำมากๆ ຫຼายๆ แด่ ขะน้อยท้อม. จุนละสังฆาดธาตุได้ ๑๔๗๔ ตึว ปีกิดใจ้ เดือน ๑๔ ลิง ๔ ค่ำ วัน ๑ มื้เปิกใจ้ ลิดจะนาแล้วยามท่วงวัน ปะถะมะมูนละสัดทาพายมิ สาทุผิว บ้านสะนิก ได้มิใจใส สัดทาเป็นอันยิ่ง จิ่งได้สะนิมขิมขวายทาได้แล้วโปทะกังยังใบลานมาส้างฃุมยัง *อิไนทำมะ* ผูกนี้ ไว้กับสาสะพาพะโลตะมะเจ้า ตาบต่ำเท้าเข้าสู่นิละพานกำข้าเทิ้น. ขໍส่วมบุนใท้ ไปค้ำฃูพ่ผู้ข้าผู้ชื่อ่า ทิดสีมา อันสุธะคุดจุดติไปสู่ปะละโลกาพายพ้า ถันว่า[ติก]ที่ธ้ายขໍใท้ ย้ายใส่ที่ดีกำข้าเทิ้น ทุวัง ปะธะมัง สุกาฃัง กำข้าเทิ้น.

(๘) ลานທີ ๓๗ ໜ้า ๑: พุดทะสังกาดธาตุะได้ ๘๔๗๙ ตึว ปีธอายเสัด เดือน ๗ ขึ้น ๔ ค่ำ ໝาย มิ ทิดคำพัน (เพยปะฃุมไฃยา) บาๆเพยแป้น ผิวเมย ยู่บ้านใหย่ ลูกหานฃู่ถ้น มิใจใส สัดทาเป็นอันยิ่ง จิ่งได้ส้างพังสี *มะหาสังกาด* เป็นทาน ไว้กับสาสะพาพะพุดทะเจ้า โถตะมะเจ้า เท้าธอด ๕ พันพะอัดสา ขໍใท้ผู้ข้าได้ดั่งคำมักคำปาดถุะพาว่า สุดทิมัง อัดตะ เม ทามัง อาสะอักาถะยาอะหัง มิบพานะ สังฃาตัง โทนตุ อะนาถะเต กาเล (ขໍทาน ที่ผู้ข้าได้ใท้แล้วมื้จิ่งเป็น ปัดใจใท้ผู้ข้าได้เถิงถวามพิดสิ้นไปแท่งอาสะอะกิเลดและ เข้าสู่พะนิบพานในอะนาถิดตะการนันแด่กำข้าเทิ้น).

(1) Folio 37 on the verso side: The writing of this manuscript was accomplished at the time of the noon drum (10:30–12:00 o'clock). May I, the scribe, gain much merit. In Chunlasakkarat (corresponding to CS) 1262, a *kot chai* year, on the fourth waning-moon day of the twelfth lunar month, the first day of the week (Sunday), a *poek chai* day,[3] the writing of this manuscript was finished at the time of the noon drum. Sathu Phiu from Ban Sanok village had the most ardent religious faith and collected blank palm leaves to make this manuscript entitled *Vinai Kamma* to support the Teachings of Gotama Buddha until he enters Nibbāna. May the benefits of this merit support my late father named Thit (ex-monk) Sima, who passed away to the other world. Even if he has been stuck in a place of suffering, please let him move to a good place. *Dhuvaṃ paramaṃ sukhaṃ* (The greatest bliss certainly).
(2) Folio 38 on the recto side: In Buddhist Era (BE) 2489, a *hwai set* year, on the fourth waxing-moon day of the ninth lunar month,[4] Thit (ex-monk) Khamphan or Phia Pasumsaiya and his wife named Nang Phia Paen, together with their children and grandchildren, had the most ardent religious faith to sponsor this manuscript entitled *Maha Sangkat* in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Sudinnaṃ vatta me dānaṃ āsavakkhayāvahaṃ nibbāna saṅkhātaṃ hontu anāgate kāle* (May this alms that I have given be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future).

Date: CS 1262, a *kot chai* year (10 Dec 1900)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Sathu Phiu; Thit (ex-monk) Khamphan or Phia Pasumsaiya, his wife named Nang Phia Paen, their children and granschildren.
Titles: *ພະວິໄນ ປະຣິວາສະກຳມະ*
Pha Vinai Parivāsakamma
Vinaya Probation

EAP1398_VMS_1_0005

Long palm-leaf
One phuk:
Material: light brown palm leaves, black ink. **Size**: Height 4.6 cm, width 58.2 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three folios; the first folio contains the colophon on the recto side; and the other two are blank.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

[3] 1262 Karttika 20 = Sunday, 11 November 1900. This day was indeed a *poek chai* day.
[4] 1308 Sravana 4 = Thursday, 1 August 1946.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືພະວິໄນ ເນື້ອໃນກ່າວເຖິງ ລະບຽບວິທີການເຂົ້າປະຣິວາສະກຳ ມານັດຕະກຳ ແລະອັບພານະ ກຳຂອງພະພິກຂຸສົງໂດຍສັງເຂບ. ປະຣິວາສະກຳ ແປວ່າ ການຢູ່ກຳຫຼີຢູ່ຊົດໃຊ້ ເຊິ່ງພິກຂຸຜູ້ຕ້ອງ ອາບັດສັງຄາທິເສດແລ້ວປົກປິດໄວ້ ຈະຕ້ອງປະພຶດເປັນການລົງໂທດຕົນເອງ ຊົດໃຊ້ໃຫ້ຄົບເທົ່າຈຳ ນວນວັນທີ່ປົກປິດອາບັດນັ້ນ. ມານັດ ໝາຍເຖິງ ການສຳນຶກຜິດ ເປັນພິທີທີ່ຄະນະສົງເຮັດໃຫ້ແກ່ ພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດ ໃຫ້ເປັນພິກຂຸທີ່ນັບເຂົ້າໝູ່ສົງໄດ້. ການສູດນີ້ ຮຽກວ່າ ສູດມານັດ. ອັບພານ ແປວ່າ ການດຶງກັບມາ ໝາຍເຖິງ ການຮັບພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດແລະໄດ້ຖືກທຳ ໂທດຄືຢູ່ປະຣິວາສແລ້ວໃຫ້ກັບຄືນເປັນຜູ້ບໍລິສຸດ.

This Vinaya manuscript is on the practice of Buddhist Infringement Penalty (parivāsa): Mānatta and Abbhāna. Parivāsa means a stay of self-punishment for those who broke the monastic rules. The number of staying days is equal to the days of concealing the offense. Mānatta means a ritual of penance that the Sangha performs for the offensive monks to forgive them and allow them to get back to monkhood. The recitation for this act is called Sutmanat. Abbhāna means taking back and is defined as an acceptance of monks who were re-purified through the Buddhist Infringement Penalty for their offensive deeds back to the Sangha.

Colophon: ลานທີ ๓๔ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๔๓๗ ຕົວ ปี[ຮັบ]เม็ี ເດືອນ ๘ ແຮມ ๗ ค่ำ พ่ำວ่ำໄດ້ວັນ ๕ ธิด จะบาแล้วยามกองงาย เจ้ำพิกขุอิมทะปันยา วัดหมองสะแก้ว ยู่บ้านป่ำขาม ได้สำๆ ວິ*ไม* *กำ* ไว้ภับอวุธะพุดทะสาสะหาพะพุดทะเจ้ำ ตาบต่ำเท้ำ ๕๐๐๐ พะวัดสา. ขอให้ได้ดั่งคำ มักคำปาด ถะหาแห่งผู้ข้ากำข้าเกิ้น สาหุ สาหุ นิบพานะ ปัดจะโย โหตุ เม.

Folio 32 on the recto side: In Chunlasakkarat (CS) 1277, a [*hap*] *mao* year, on the ninth waning-moon day of the eighth lunar month, the fifth day of the week (Thursday)[5], the writing of this manuscript was finished at the time of the morning drum (7:30–9:00 o'clock). Phikkhu Inthapannya from Vat Nòng Sakaeo, who was born at Ban Pakham village, sponsored this manuscript entitled *Vinai Kam* to support the Teachings of the Buddha to last until the end of 5000 years. May all my wishes and desires be fulfilled. *Sādhu sādhu nibbāna paccayo hotu me*, Amen, amen, may this be a condition for me to reach Nibbāna.

Date: CS 1277, a *hap mao* year (5 Aug 1915)
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Phikkhu Inthapannya from Vat Nòng Sakaeo
Titles: *ພะวิไน ปะธิวาสะกำมะ*
Pha Vinai Parivāsakamma
Vinaya Probation

5 1277 Toutyashada 24 = Wednesday, 4 August 1915.

EAP1398_VMS_1_0006

Long palm-leaf
One phuk:

Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 58.9 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good; but some leaves have cracks on their surface.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລິລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 1890s
Script(s): Tham Lao
Language(s): Lao, Pali
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະວິໄນຄຳແປ*
Pha Vinai Khampae
Vinaya and Translation

EAP1398_VMS_1_0007

Long palm-leaf
One phuk: *fascicle 1*

Material: light brown palm leaves, black ink. **Size**: Height 5.3 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The left margin of all leaves are eaten by animal, there are cracks on the surface of some leaves. The overall condition is slightly damaged, but the legibility is still good.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລິລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສາມັນຕະ[ປາສາທິກາ]* (ມັດ ๘, ຜູກຕື້ນ)
Samanta[pāsāthikā] (*Mat* 2, *phuk ton*)
Samanta[pāsādikā] (Bundle 2, first fascicle)

EAP1398_VMS_1_0008

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical**

condition:The right margin of the 20th folio is fragile and has a hole. The overall condition is slightly damaged, but the legibility is still good.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລິລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๔ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๒, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๒) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๔, ຜູກ ๔)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 2)
Samanta[pāsādikā] (Bundle 2, fascicle 2)

EAP1398_VMS_1_0009

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**:The overall condition is good, the legibility is also good.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລິລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ

ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๔ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๔, ຜູກ ๓)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 3)
Samanta[pāsādikā] (Bundle 2, fascicle 3)

EAP1398_VMS_1_00010

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The margin of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.
Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອ ຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລິລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາ ແບ່ງອອກເປັນ ๔ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๔, ຜູກ ๔)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 4)
Samanta[pāsādikā] (Bundle 2, fascicle 4)

EAP1398_VMS_1_0011

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 56.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລິລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

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Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๔, ผูก ๕)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 5)
Samanta[pāsādikā] (Bundle 2, fascicle 5)

EAP1398_VMS_1_0012

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

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Colophon: None
Date: Late 19th century
Script(s): Tham Lao

Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๘, ผูก ๗)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 6)
Samanta[pāsādikā] (Bundle 2, fascicle 6)

EAP1398_VMS_1_0013

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 56.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damage, but the legibility is still good.
Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.
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Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ]* (ມັດ ๘, ผูก ๓)

Samanta[pāsāthikā] (*Mat* 2, *phuk* 7)
Samanta[pāsādikā] (Bundle 2, fascicle 7)

EAP1398_VMS_1_0014

Long palm-leaf
One phuk: *fascicle 8*
Material: light brown palm leaves, black ink. **Size**: Height 5.4 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The margin of the first folio is damaged and affects legibility of the inscribed text. The overall condition is slightly damage, but the legibility is still good.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๔ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍ ເລື່ອງພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๘, ຜູກ ๗)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 8)
Samanta[pāsādikā] (Bundle 2, fascicle 8)

EAP1398_VMS_1_0015

Long palm-leaf

One phuk: *fascicle 9*

Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 56.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damage, but the legibility is still good. The last folio is fragile and the margin is disappeared.

Description: ໜັງສືສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອຄວາມຂຽນຕາມແບບນິດໄສຍະ ໃຊ້ໃນການຮຽນພາສາປາລີລະດັບສູງ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນໂດຍພະພຸດທະໂຄສາທີ່ປະເທດສີລັງກາໃນ ສະຕະວັດທີ ๕. ເນື້ອຫາແບ່ງອອກເປັນ ๘ ປະເພດຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔; (๘) ມີການອະທິບາຍເລື່ອງ ພຸດທະຄຸນ ๙, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ແລະມີການອະທິບາຍເລື່ອງ ອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the *Vinaya Pitaka*. The text is in *Nissaya* (literal translation from Pali) and used for high levels of Pali study. *Samantapāsādikā* means "all kinds of pleasure." It was composed by Buddhaghosa in Sri Lanka in the fifth century. The content is divided into two sections: (1) The core content on the Dhamma and the Vinaya, such as the cause of the first and later Buddhist Canon revisions; and (2) Explanations on the nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, and monastic code offenses (*Pārājika*, *Sanghādisesa*) for monks and female monks.

Colophon: None

Date: Late 19th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author: Buddhaghosa

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ສະມັນຕະ[ປາສາທິກາ] (ມັດ ๘, ຜູກ ๗)*
Samanta[pāsāthikā] (*Mat* 2, *phuk* 9)
Samanta[pāsādikā] (Bundle 2, fascicle 9)

EAP1398_VMS_1_0016

Long palm-leaf

One phuk: *fascicle 1*

Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 57.8 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ກຸ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ໓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົ່ງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on Āpatti (offences) of monks. *Āpatti* means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monk to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະວິໄນຄຳແປ (ຜູກຕົ້ນ)*
Pha Vinai Khampae (*Phuk ton*)
Vinaya and Translation (First fascicle)

EAP1398_VMS_1_0017

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 58 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກໍາກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๘)*
Vinai (*Phuk* 2)
Vinaya (Fascicle 2)

EAP1398_VMS_1_0018

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 58 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກໍາກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົ່ງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๓)*
Vinai (*Phuk* 3)
Vinaya (Fascicle 3)

EAP1398_VMS_1_0019

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ກຸ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕິ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົ່ງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕິ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๔)*
Vinai (*Phuk* 4)
Vinaya (Fascicle 4)

EAP1398_VMS_1_0020

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 5.3 cm, width 58 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປິງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

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Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๕)*
Vinai (*Phuk* 5)
Vinaya (Fascicle 5)

EAP1398_VMS_1_0021

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ,

ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๖)*
Vinai (*Phuk* 6)
Vinaya (Fascicle 6)

EAP1398_VMS_1_0022

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 57.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ

ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົ່ງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๗)*
Vinai (*Phuk* 7)
Vinaya (Fascicle 7)

EAP1398_VMS_1_0023

Long palm-leaf
One phuk: *fascicle 8*
Material: light brown palm leaves, black ink. **Size**: Height 5.3 cm, width 58 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ

ສະຖານເປົ່າ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປ່ຽງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๘)*
Vinai (*Phuk* 8)
Vinaya (Fascicle 8)

EAP1398_VMS_1_0024

Long palm-leaf
One phuk: *fascicle 9*
Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 57.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເປົ່າ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປ່ຽງອາບັດ ຄື ບອກອາບັດຂອງ

ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນ (ຜູກ ๗)*
Vinai (*Phuk* 9)
Vinaya (Fascicle 9)

EAP1398_VMS_1_0025

Long palm-leaf
One phuk: *fascicle 10*
Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 57.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ວິໄນ ບຸບພະສິກຂາ ເປັນການອະທິບາຍພະວິໄນ ວ່າດ້ວຍອາບັດຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດ ສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງ ໄດ້ແກ່ ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ. ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ ໄດ້ແກ່ ອາບັດປາຣາຊິກ ເຊິ່ງຮຽກວ່າ ຄະຣຸກາບັດ, ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດ ໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ ໄດ້ແກ່ ອາບັດສັງຄາທິເສດ ແລະ ๓. ໂທດ ສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົ່ງອາບັດ ຄື ບອກອາບັດຂອງ ຕົນແກ່ພິກຂຸດ້ວຍກັນໄດ້ແກ່ ອາບັດຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ຊຶ່ງຮຽກວ່າ ລະຫຸກາບັດ.

The manuscript is *Pubba Sikkhā* (First study) or commentary of the Vinaya on *Āpatti* (offences) of monks. Āpatti means penalties caused by violating monkhood precepts and comprises seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*garudosa*) that abolishes one's monkhood status, i.e. *Pārājika*, known as *garukāpatti*; (2) Moderate punishment (*majjhimadosa*) that requires offensive monks to stay for *parivāsa* (probation), e.g. *Saṅghādisesa*; and (3) Light punishment (*lahudosa*) that offensive monks have to confess or report their misbehaviors.

Colophon: ลานที่ ๘๘ หน้า ๑-๘: จุนละสักกะธาด ๑๘๒๘ ตือ ปีกาบใจ้ เดือน ๑๘ ออกใหม่ ๘ ค่ำ วัน ๓ มื้กิดสี่ ธิดจะบาแล้วยามกองๆย หมายมิ มะหาธาซะคธูบุบผาปันยา วัดใหม่ มิใจใส สัดทา ในสาสะหมาพะโลตะมะเปันอันยิ่ง จิ่งได้สร้างทำ *ปุบพะสิกขา* เปันวิไนคำแป ไว้สั่งสอนพิกขุและสามะเนนให้พิจาละนาดูให้รู้ถอามหมักเบ้าเซิ่งธิดถองๆพายในของสังคะนี้แล้ว ถันว่า ข้าพะเจ้าจักได้เถิงอะนิดจาละถาบไปแล้ว ถันว่า ถาถาดแถ้อหมิจาทเมืองๆ ถิน หูอนว่า ได้อาๆจิดใจเจตะนาอาลิม ไปบ่ะๆๆไปต้องว่าๆจะตุละอันบาย ทับทายเกิด เปันเผดเปันผี ข้องถาลาวิยู่ในถานะที่ใดที่หนึ่งก็ดี จิ่งให้ผะละบุนส่อนนี้ นำไปอุ้มพิกยิกยอย้ายถ้ายเข้าสู่ที่ดี ถันว่า เถิงที่ดีๆ แล้วก่จิ่งให้เติมแถมยังทิบพะสิมปัดติยิ่งโยดขึ้นไปกว่าเก่า ร้อยเท่าพันทิ ก่จิ่งมิท่ำงแท้ดิหู แด่กข้าเทิ้น สาทุ สาทุ สุดทินัง วัดตะ นิบพานะปัดจะโย โหตุ โม.

Folio 22 on the recto and verso sides: In Chunlasakkarat 1286, a *kap chai* year, the second waxing-moon day of the twelfth lunar month, the third day of the week (Tuesday), a *kot si* day,[6] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Rasakhru Puppha Pannya from Vat Mai had the ardent religious faith in the Teachings of Gotama Buddha and sponsored the making of the manuscript entitled *Puppha Sikkhā* which is the translation of Vinaya in order to teach monks and novices to take consideration into the tradition of Sangha community. At the moment that I am about to die and leave the human world, even if my mind is set up in a wrong way that causes my destination going to any of the four states of misery and becoming a hungry ghost, a spirit, or a being stuck in any places, may the results of this merit support and bring me to a good place. Even if I am already in a good place, may this merit support me to get more heavenly properties with hundred times and thousand times definitely. Amen, amen! May this alms given be a condition for us to reach Nibbāna.

Date: CS 1286, a *kap chai* year (28 Oct 1924)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Maha Rasakhru Puppha Pannya from Vat Mai
Sponsor(s): Unknown

6 1286 Karttika 17 = Thursday, 13 November 1924. The nearest *kot si* day was Tuesday, 28 October 1924 (1286 Karttika 1).

Titles: *ວິໄນ (ຜູກ ๑๐)*
Vinai (*Phuk* 10)
Vinaya (Fascicle 10)

EAP1398_VMS_1_0026

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ວ່າດ້ວຍມູນເຫດທີ່ຊົງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນສິກຂາບົດ ປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.
๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.
๓. ຂ້າຄົນໃຫ້ຕາຍ.
๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

ມູນເຫດນັ້ນເກີດຈາກພະສຸທິນ ເຊິ່ງເປັນລູກຊາຍຄົນດຽວຂອງເສດຖີໃນເມືອງເວສາລີ ໄດ້ອຸປະສົມບົດ ເປັນພິກຂຸຈາກພະພຸດທະເຈົ້າແລະປະພຶດປະຕິບັດຢ່າງເຄັ່ງຄັດ. ມານດາໄດ້ອ້ອນວອນເພິ່ນວ່າ ຢາກໄດ້ຫຼານໄວ້ສືບສະກຸນ, ຖ້າເພິ່ນຫາກຈະບວດຕະຫຼອດຊີວິດ. ວັນໜຶ່ງ ເພິ່ນໄດ້ເສບເມຖຸນທຳກັບພັນລະຍາເກົ່າທີ່ປ່າມະຫາວັນ ເມື່ອພິກຂຸທັ້ງຫລາຍຊາບເລື່ອງ ກໍ່ພາກັນຕຳໜິຕິຕຽນດ້ວຍປະການຕ່າງໆ ແລ້ວພາກັນຂາບທູນພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ຕັດສິ່ງໃຫ້ປະຊຸມສົງແລະສອບຖາມພະສຸທິນ. ເມື່ອ ພະສຸທິນຮັບສາລະພາບແລ້ວ ພະພຸດທະອົງກໍ່ຊົງຕຳໜິຕິຕຽນດ້ວຍປະການຕ່າງໆ ແລ້ວ ຊົງບັນຍັດສິກຂາບົດ ເຊິ່ງເປັນຈຸດເລີ່ມຕົ້ນແຫ່ງການບັນຍັດສິກຂາບົດຕ່າງໆ ໃນເວລາຕໍ່ມາ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordainations the whole life. There are four rules of *pārājika*:
1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities

The *pārājika* rules were initiated due to Venerable Sudinna who was the only son of a wealthy family in Vesālī and ordained as a monk by Gotama Buddha. He followed the Teachings of the Buddha strictly. However, his mother suggested him having a son to inherit their family if he desired to be a monk for the whole life. He therefore had sexual intercourse with his former wife at the Mahavan Forest. Having known of this affair, his fellow monks censured him and reported the Buddha. The Buddha interrogated Venerable Sudinna in a monk assembly and he confessed their misbehaviour. The Buddha rebuked him in various ways and created the very first training rule for monks. Other rules were regulated later time.

Colophon: ลาบหิ ๘๗ ໜ້າ ๑: สังฆาด ๑๑๒๔ ติอ ปีเต่าสะง้า เดือม ๕ ลึงค่ำ ๑ อัม ๕ มื้ธับเพ็ก ธิดจะบา แล้วยามแฤใก้ห่งๆอัม มะหาสิมเดัดอุบปะธาดอังໜ้า สะหะพะธาชะกับละยา ธาชะบุดตะนัดตา มิใจใสสัดหาส้าๆ *สับอิไม* ไว้กับสาสะหาตาบต่ำเท้า ๕ พันอัดสา นิบพานะปัดจะโย โหตุ โม.

Folio 26 on the recto side: In Sangkatrasa (corresponding to CS) 1184, a *tao sanga* year, the first waning-moon day of the fifth lunar month, the fifth day of the week (Thursday), a *hap mao* day,[7] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Maha Somdet Uparāt Vangna (The great viceroy of the Front Palace) and his queen, together with all their children and grandschildren, had the religious faith to sponsor this manuscript entitled *Vinaya* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition to reach Nibbāna).

Date: CS 1286, a *kap chai* year (7 Apr 1822)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Maha Somdet Uparāt Vangna (The great viceroy of the Front Palace), together with his wife, children, and grandchildren.

Sponsor(s): Unknown

Titles: *สับปาธาชิกกับ (ผูภา ๘)*

Sap Pārāsikkan (*Phuk* 2)

Vocabularies of Pārājika (Fascicle 2)

EAP1398_VMS_1_0027

Long palm-leaf

One phuk: *fascicle 3*

Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

[7] 1184 Caitra2 16 = Thursday, 27 March 1823.

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The top edges of all leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ພะວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊົງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຮຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳຮົນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people

4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບປາຣາຊິກກັນ (ຜູກ ๓)*
Sap Pārāsikkan (*Phuk* 3)
Vocabularies of Pārājika (Fascicle 3)

EAP1398_VMS_1_0028

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The right sides of the folio 10 to 17 have traces of termite bites, and the right edges of the folio 12 and 13 are missing. The overall condition is slightly damaged, the legibility is affected.

Description: ພະວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊິງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອີງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๘. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: ลานที ๘๗ ໜ້າ ๘: ຈຸນລະສັ ງກາດ ໄດ້ຮ້ອຍ ๓๐๔๐ ຕົວ ປີເປີກເສັດ (ເປັນໄປໄດ້ຄືປີ ຈ.ສ. ๑๑๔๐) ເຈົ້າສົມເດັດສະທຳມະຣັດຕະນະປັນໂຍ ຣິດຈະນາ *สับปาธาซิกัม* ไอ้กับสาสะหฆาพะเจ๊า ตาบต่ เห๊า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the verso side: In Cunlasakkarat hundred 30 40, a *poek set* year (possibly CS 1140), Chao Somdet Sathamma Rattanapanyo wrote this manuscript entitled *Sap Parasikan* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1140, a *poek set* year (AD 1778)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *สับปาธาซิกัม (ผูก ๔)*
Sap Pārāsikkan (*Phuk* 4)
Vocabularies of Pārājika (Fascicle 4)

EAP1398_VMS_1_0029

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ອ່າດ້ວຍ ມູນເຫດທີ່ຊົງບັນຍັດອາບັດປາຣາຊຶກ. ປາຣາຊຶກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊຶກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: CS 1140, a *poek set* year (1778)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๕)*
[Sap Pārāsikkan] (*Phuk* 5)
[Vocabularies of Pārājika] (Fascicle 5)

EAP1398_VMS_1_0030

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊິງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອີງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: CS 1140, a *poek set* year (1778)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๖)*
[Sap Pārāsikkan] (*Phuk* 6)
[Vocabularies of Pārājika] (Fascicle 6)

EAP1398_VMS_1_0031

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊິງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອີງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ

ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๔. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:
1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: CS 1140, a *poek set* year (1778)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๗)*
[Sap Pārāsikkan] (*Phuk* 7)
[Vocabularies of Pārājika] (Fascicle 7)

EAP1398_VMS_1_0032

Long palm-leaf
One phuk: *fascicle 8*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະວິໄນ ອ່າດ້ວຍ ມູນເຫດທີ່ຊົງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຮຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๔. ลักเอิาวัดถสิ่ๆของที่เจ้าของบ่ได้ให้.

๓. ฆ้าคืนให้ตาย.

๔. เอ้าอวดอุดตะธิมะนุดสะทำ คือ ทำฮับยิ่ง ที่บ่มิในติน.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:
1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: ลาบที ๑ ขึ้า ๘: จุบละสักกาด ได้ธ้อยปาย ๔๐ (ภิงกับ จ.ส. ๑๑๔๐) ปีเปิกเสัด เจ๊าสิมเด๊ด สะทำมะธัดตะบะปันโย ธิดจะบา *สับปาธาชิกัน* ไอ้กับสาสะหฆา นิบพาบะ ปัดจะโย โหตุ. แล้อ เดือบ ๑๐ แธม ๑๓ ถ่ำ อับ ฆ.

Folio 1 on the verso side: In Chunlasakkarat hundred 40 (corresponding to CS 1140), a *poek set* year, Chao Somdet Sathamma Rattanapannyo wrote this manuscript entitled *Sap Parasikan* to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). [The writing of this manuscript] was accomplished on the thirteenth waning-moon day of the tenth lunar month, the seventh day of the week (Saturday).[8]

Date: CS 1140, a *poek set* year (19 Sep 1778)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[สับปาธาชิกัน] (ผูภ ๘)*
[Sap Pārāsikkan] (*Phuk* 8)
[Vocabularies of Pārājika] (Fascicle 8)

EAP1398_VMS_1_0033

Long palm-leaf
One phuk: *fascicle 9*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

8 1140 Bhadrapada 28 = Saturday, 19 September 1778.

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພะວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊົງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຮຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๗)*
[Sap Pārāsikkan] (*Phuk* 9)
[Vocabularies of Pārājika] (Fascicle 9)

EAP1398_VMS_1_0034

Long palm-leaf
One phuk: *fascicle 10*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Many folios are fragile and torn, affecting the legibility of the inscribed text. The overall condition is damaged.

Description: ພະວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊິງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອີງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๑๐)*
[Sap Pārāsikkan] (*Phuk* 10)
[Vocabularies of Pārājika] (Fascicle 10)

EAP1398_VMS_1_0035

Long palm-leaf
One phuk: *fascicle 11*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊິງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຣຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອີງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ

ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๒. ລັກເອົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordaination the whole life. There are four rules of *pārājika*:

1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๑๑)*
[Sap Pārāsikkan] (*Phuk* 11)
[Vocabularies of Pārājika] (Fascicle11)

EAP1398_VMS_1_0036

Long palm-leaf
One phuk: *fascicle 12*
Material: light brown palm leaves, black ink. **Size**: Height 4 cm, width 56.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະວິໄນ ວ່າດ້ວຍ ມູນເຫດທີ່ຊົງບັນຍັດອາບັດປາຣາຊິກ. ປາຣາຊິກ ແປວ່າ ຜູ້ພ່າຍແພ້ ເປັນ ສິກຂາບົດປະເພດຄະຮຸກາບັດ ຄື ອາບັດໜັກ ຫາກພະພິກຂຸອົງໃດລ່ວງລະເມີດ ຈະຕ້ອງຂາດຈາກ ຄວາມເປັນພິກຂຸທັນທີ ແລະບໍ່ສາມາດກັບເຂົ້າມາບວດເປັນພິກຂຸໄດ້ອີກຕະຫຼອດຊີວິດ. ອາບັດປາຣາ ຊິກ ມີ ๔ ຂໍ້ ຄື:

๑. ເສບເມຖຸນ.

๔. ลักเอົາວັດຖຸສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๕. ຂ້າຄົນໃຫ້ຕາຍ.

๔. ເວົ້າອວດອຸດຕະຣິມະນຸດສະທຳ ຄື ທຳອັນຍິ່ງ ທີ່ບໍ່ມີໃນຕົນ.

This manuscript is a Vinaya text pertaining to causes of *Pārājika*. *Pārājika* literally means 'defeats' which is called *Garukāpatti* (heavy punishment). Monks who break the rules must leave the monkhood status and are prohibited from re-ordainationthe whole life. There are four rules of *pārājika*:
1. Sexual intercourse
2. Robbery
3. Killing people
4. Exeggeration of false knowledge or claiming their fake miraculous abilities.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *[ສັບປາຣາຊິກກັນ] (ຜູກ ๑๘)*
[Sap Pārāsikkan] (*Phuk* 12)
[Vocabularies of Pārājika] (Fascicle 12)

EAP1398_VMS_1_0037

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The right edges of folio 23 and 24 are fragile and torn. The overall condition is damaged, affecting the legibility of the inscribed text.
Description: ພະວິໄນ ວ່າດ້ວຍສັງຄາທິເສດ ຄື ກິດລະບຽບທີ່ກ່ຽວກັບການປະຊຸມສົງ ເປັນຄວາມຜິດຮ້າຍແຮງທີ່ກ່ຽວຂ້ອງກັບການປະຊຸມສົງ ເຊິ່ງຕ້ອງປະກອບດ້ວຍພິກຂຸຢ່າງນ້ອຍ ๘๐ ອົງ ແລະການອ່ານກຳມະວາຈາເພື່ອໃຫ້ກັບຄືນສູ່ຄະນະສົງ ໄດ້ຢູ່ກຳຕາມໄລຍະເວລາທີ່ກຳນົດແລ້ວ ຂໍ້ທຳອິດ ແມ່ນກ່ຽວກັບ ກິເລດຕັນຫາ.

This manuscript is a Vinaya text on *Sanghādisesa* or rules that have to be dealt with by Sangha assemblies. They are severe offenses that need to be considered by a Sangha assembly of at least 20 monks who recite *kammavācā* for reintegrating the offensive monks back to the Sangha. The

offensive monks must stay for *parivāsakamma* within a certain period of time. *Sanghādisesa* deals with lustful desires.

Colophon: None
Date: CS 1182, a *kot si* year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Sathamma Rattanapannyo
Sponsor(s): Unknown
Titles: *ສັບປາຣາຊິກກັນ (ຜູກ ๙, ມັດຕົ້ນ)*
Sap Pārāsikkan (*Phuk* 9, *mat ton*)
Vocabularies of Pārājika (Fascicle 9, bundle 1)

EAP1398_VMS_1_0038

Long palm-leaf
One phuk: *fascicle 11*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 55.0 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some leaves are dark brown on the right side. The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ອ່າດ້ວຍສັງຄາທິເສດ ຄື ກິດລະບຸງບທີ່ກ່ຽວກັບການປະຊຸມສິງ ເປັນຄວາມຜິດຮ້າຍແຮງທີ່ກ່ຽວຂ້ອງກັບການປະຊຸມສິງ ເຊິ່ງຕ້ອງປະກອບດ້ວຍພິກຂຸຢ່າງນ້ອຍ ๘๐ ອົງ ແລະການອ່ານກຳມະວາຈາເພື່ອໃຫ້ກັບຄືນສູ່ຄະນະສິງ ໄດ້ຢູ່ກຳຕາມໄລຍະເວລາທີ່ກຳນົດແລ້ວ ຂໍ້ທຳອິດ ແມ່ນກ່ຽວກັບ ກິເລດຕັນຫາ.

This manuscript is a Vinaya text on *Sanghādisesa* or rules that have to be dealt with by Sangha assemblies. They are severe offenses that need to be considered by a Sangha assembly of at least 20 monks who recite *kammavācā* for reintegrating the offensive monks back to the Sangha. The offensive monks must stay for *parivāsakamma* within a certain period of time. *Sanghādisesa* deals with lustful desires.

Colophon: ลานที ๓๑ ໜ้า ๑: จุนละสักกาด [๑]๑๒๘ ตือ ปีกิดสี่ เดือม ๗ แรม ๗ ค่ำ วัน ๗ มื้เปิกสัม ฮักคะอ็อะธาะยู เจ้าวัดโพนแก้อ นำสุวัมมะธาะยะตะมาขาบถวายพะบาดสิมเดัดบะธิมมะนะถะบ็อิมมะบ็พิดตะเจ้า ในมะหานัมกะละลุๆจัมทะบุธิ ส้างพะไตปิดิภา เมืออุปะถำพะสาสะหาเมืองหวองพะบางธาะยะหานิ ธิดจะบาแล้วยามกองๆาย.

Folio 31 on the recto side: In Cunlasakkarat (CS) [1]182, a *kot si* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day.[9] Akkhavora Rasakhu, the abbot of Vat

[9] 1182 Jyestha 22 = Saturday, 3 June 1820.

Phonkeo, offered gold and silver to His Majesty the King of Chanthabuli kingdom in order to sponsor this manuscript and support Buddhism in Luang Prabang. [The writing of this manuscript] was finished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Akkhavora Rasakhu, the abbot of Vat Phonkeo; the King of Chanthabuli kingdom
Titles: *ສັບປາຣາຊິກກັນ (ຜູກ ๑๑, ມັດຕົ້ນ)*
Sap Pārāsikkan (*Phuk* 11, *mat ton*)
Vocabularies of Pārājika (Fascicle 11, bundle 1)

EAP1398_VMS_1_0039

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 55.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two, the last folio contains the colophon on the recto side.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The top edge of all leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ອ່າດ້ວຍສິນ ๕ ຂໍ້. ສິນ ແປ່ວ່າ ຄວາມປົກກະຕິ ໝາຍເຖິງ ຄວາມປົກກະຕິຂອງກາຍແລະ ວາຈາ ເຊິ່ງເປັນຫລັກທຳແລະຄຸນນະທຳພື້ນຖານຂອງພຸດທະສາສະນິກກະຊົນ. ສິນ ๕ ປະກອບດ້ວຍ:

๑. ເວັ້ນຈາກກາຍຂ້າສັດ.

๘. ເວັ້ນຈາກເອົາສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້.

๓. ເວັ້ນຈາກກາຍປະພຶດຜິດໃນກາມ.

๔. ເວັ້ນຈາກກາຍເວົ້າຕົວະ.

๕. ເວັ້ນຈາກກາຍດື່ມສຸຣາອັນເປັນທີ່ຕັ້ງຂອງຄວາມປະໝາດ.

This manuscript is a Vinaya text on the five precepts (*sīla*). Sīla means normality of physical and verbal behaviours and is defined as principal doctrine of Buddhists. The five precepts consist of:
1. Refraining from killing
2. Refraining from stealing.
3. Refraining from sexual misconduct
4. Refraining from wrong speech
5. Refraining from intoxicants that cause carelessness

Colophon: ลาบที ๘๔ ໜ้า ๑: สังฆาดธาขะได้ ๑๘๑๒ ตือ ปีธอายสี่ เดือน ๗ แธม ๔ ถ่ำ อัน ๑ มื้ เมิงเป้ำ ธิดจะบาแล้วยามกาวงาย ฆายมิ มะหาสีมเดัดอักถะอ๋ธะธาขะถู เจ้าอัดไขยะสีธะธามา มิใจใสสัดทาส้าๆ *อิไนธอม* ทังมอบ ๕ ผูกนี้ ไอ้กับสาสะฆาพะโถตะมะเจ้า ตาบต่เท้า ๕๐๐๐ พันสา ข๋ใท้ได้ดั่งถ๋ามักถ๋าปาดถะฆาก๋ข้าเท้ิน. นิบพานะ ปัดไจโย โพตุ โม ทุอัง ทุ อัง ปะธะมัง สุกขัง.

Folio 24 on the recto side: In Sangkatrasa 1218, a *hwai si* year, the fourth waning-moon day of the seventh lunar month, the first day of the week (Sunday), a *moeng pao* day,[10] the writing of this manuscript was finished at the time of the morning drum (7:30–9:00 o'clock) by the sponsor, Maha Somdet Akkhavora Rasakhru, the abbot of Vat Saiyasirarama, who had the religious faith to sponsor the making of five fascicles of the *Vinaya Hòm* manuscript to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all my wishes and desires be fulfilled. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for me to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1218, a *hwai si* year (22 June 1856)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *อิไนธอม (ผูก ๕)*
Vinai Hòm (*Phuk* 5)
Vinaya in brief (Fascicle 5)

EAP1398_VMS_1_0040

Long palm-leaf
One phuk: *fascicle*
Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: เนื้อในก่าวเถิง สัดจะ ๔ และบาละมิ ๑๐ ปะการ ปะกอบด้วย:
๑. ทุกขะสัดจะ คือ ถวามจิงที่ว่าด้วยถวามทุก,
๘. สะมุทะสัดจะ คือ ถวามจิงที่ว่าด้วยเหดให้เกิดทุก,
๓. นิโธทะสัดจะ คือ ถวามจิงที่ว่าด้วยถวามดับทุก,

10 1218 Jyestha 19 = Saturday, 21 June 1856. This day was, however, a *hap kai* day. The nearest *moeng pao* day was Monday, 23 June 1856 (1218 Jyestha 21).

๔. ມັກຄະສັດຈະ ຄື ຄວາມຈິງທີ່ວ່າດ້ວຍທາງແຫ່ງຄວາມດັບທຸກ.

ບາລະມີ ๑๐ ປະການ ອັນເປັນສິກຂາບົດຂອງພະພຸດທະເຈົ້າເມື່ອອຸປະສົມບົດແລ້ວຈະຕ້ອງປະຕິບັດ ເພື່ອເປັນການບຳເພັນບາລະມີຄື:

๑. ທານະບາລະມີ ຄື ບາລະມີຈາກການໃຫ້ທານ,

๘. ສີລະບາລະມີ ຄື ບາລະມີຈາກການຮັກສາສິນ,

๓. ເນກຂຳມະບາລະມີ ຄື ບາລະມີຈາກການບວດແລະບຳເພັນ,

๔. ປັນຍາບາລະມີ ຄື ບາລະມີຈາກປັນຍາ,

๕.ວິຣິຍະບາລະມີ ຄື ບາລະມີຈາກຄວາມພຽນ,

๖. ຂັນຕິບາລະມີ ຄື ບາລະມີຈາກການອົດທົນ ອົດກັ້ນ,

๗. ສັຈຈະບາລະມີ ຄື ບາລະມີຈາກຄວາມສັດຊື່ ຮັກສາຄຳເວົ້າ,

๘. ອະທິຖານະບາລະມີ ຄື ບາລະມີຈາກການຕັ້ງຈິດອະທິຖານ,

๙. ເມດຕາບາລະມີ ຄື ບາລະມີຈາກຄວາມເມດຕາຕໍ່ຜູ້ອື່ນ,

๑๐. ອຸເປກຂາບາລະມີ ຄື ບາລະມີຈາກການວາງຕົວໃຫ້ເປັນກາງ ມີຄວາມທ່ຽງທຳ ບໍ່ເຂົ້າຝ່າຍໃດ ຝ່າຍໜຶ່ງ.

The manuscript is on the Four Noble Truths and the Ten Perfections.
The Four Noble Truths are
1. Dukkhasacca: The truth of suffering
2. Samudayasaaca: The truth of the cause of suffering
3. Nirodhasacca: The truth of the cessation of suffering
4. Maggasacca: The truth of the path leading to the cession of suffering
The Ten Perfections are
1. Dāna pāramī: The perfection of donation
2. Sīla pāramī: The perfection of morality
3. Nekkhama pāramī: The perfection of renunciation
4. Paññā pāramī: The perfection of wisdom.
5. Viriya pāramī: The perfection of endeavor
6. Khanti pāramī: The perfection of tolerance
7. Sacca pāramī: The perfection of truthfulness
8. Adhiṭṭhāna pāramī: The perfection of resolution
9. Mettā pāramī: The perfection of loving-kindness
10. Upekkhā pāramī: The perfection of equanimity

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິໄນຫຼວງ*
Vinai Luang
Great Vinaya

Long palm-leaf

One phuk: *fascicle 3*

Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 54.8 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ວ່າດ້ວຍສິກຂາບົດນິດສັກຄິຍະປາຈິດຕີ ຄື ປະເພດຂອງໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດ ມີ ๓๐ ຂໍ້. ອາບັດນິດສັກຄິຍະປາຈິດຕີ ຈັດເປັນອາບັດໂທດເບົາ. ອາບັດນີ້ເກີດຈາກພະພິກຂຸຜູ້ເຮັດຜິດໄດ້ຮັບຫຼືໄດ້ຂອງຢ່າງໜຶ່ງທີ່ເກີນຄວາມຈຳເປັນ ແລະເກັບໄວ້ເກີນກຳໜົດ ຈະຕ້ອງສະລະສິ່ງຂອງນັ້ນເສຍກ່ອນ ຈຶ່ງຈະສະແດງອາບັດໄດ້. ຍົກຕົວຢ່າງ ພິກຂຸເກັບຈີວອນທີ່ເກີນຄວາມຈຳເປັນໄວ້ເກີນ ๑๐ ວັນ ຕ້ອງອາບັດ.

The manuscript is a Vinaya text on *Nitsakkhiyapācittiya* or a type of punishment for transgressing any precepts, comprising 30 items. Nitsakkhiyap*ā*cittiya is a light punishment caused by possessing extra-unnecessary objects longer than regulated time. The offensive monks must waive the objects and confess their misbehaviors. For example, a monk who keeps an unnecessary robe over ten days is to be forfeited and confessed.

Colophon: ลาบที ๘๗ ໜ້າ ๑: สังกาด ๑๑๘๔ ตีอ ปีเต่าสะง้า เดือน ๕ ลึง ถ่ำ ๑ วัน ๕ มื้ ธับเพ็ ธิดจะบา แล้วยามแฤใก้ท่ง่วัน มะหาสิมเด๊ดอุบปะธาดวังหน้า สะหะพะธาชะกันละยา ธา ชะบุดตะบัดตา มิใจใสสัดทาส้าง *สับวิไน* ไว้กับสาสะหนา ตาบต่ำเท้า ๕ พันวัดสา. นิบพา นะ ปัดจะโย โหตุ โน. มิ ๗ ผูก.

Folio 26 on the recto side: In Sangkat 1184, a *tao sanga* year, the first waning-moon day of the fifth lunar month, the fifth day of the week (Thursday), a *hap mao* day,[11] the writing of this manuscript was finished at the time of the forenoon horn (9:00–10:30 o'clock). Mahā Somdet Uparat Vangnā (The great voiceroy of the Front Palace), together with his wife, children, and grabdchildren, had the religious faith to sponsor this manuscript entitled *Sap Vinaya* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). There are totally 8 fascicles.

Date: CS 1184, a *tao sanga* year (1 June 1822)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mahā Somdet Uparat Vangnā (The great voiceroy of the Front Palace) together with his wife, their children and grandchildren

11 1184 Caitra2 16 = Thursday, 27 March 1823. This day was indeed a *hap mao* day.

Titles: *[ວິໄນຫຼວງ] (ຜູກ ३)*
[Vinai Luang] (*Phuk* 3)
[Great Vinaya*]* (Fascicle 3)

EAP1398_VMS_1_0042

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະວິໄນ ວ່າດ້ວຍອາບັດປາຈິດຕີ ເປັນລະຫຸກາບັດ ຄື ເປັນອາບັດໂທດເບົາ ມີທັງໝົດ ๙๘ ຂໍ້ ໄດ້ແກ່ ອາບັດທີ່ພິກຂຸຕ້ອງແລ້ວຫຼືລ່ວງລະເມີດສິກຂາບົດດັ່ງກ່າວ ແລ້ວຈະຕ້ອງບອກແລະປ່ຽອາບັດກັບພິກຂຸດ້ວຍກັນຈຶ່ງຈະພົ້ນຈາກອາບັດນັ້ນ. ໃນສ່ວນປາຍໄດ້ກ່າວເຖິງປາຕິເທສະນີຍະສິກຂາບົດ ຊຶ່ງເປັນປະເພດໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດປະເພດໂທດເບົາມີທັງໝົດ ๔ ຂໍ້ ເປັນຕົ້ນ.
This manuscript is a Vinaya text on the offence of Pācittiya (*Lahukāpatti*) which is minor offences and consisted of 92 items. Monks who transgressed any precepts must confess their misconduct to other monks before they get free from the offences. The latter part of the manuscript is on Pāṭidesanīya or the four kinds of punishment caused by light offences.
Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ວິໄນຫຼວງ] (ຜູກ ๔)*
[Vinai Luang] (*Phuk* 4)
[Great Vinaya] (Fascicle 4)

EAP1398_VMS_1_0043

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ວ່າດ້ວຍ ເສຂິຍະວັດ ๗๕ ຂໍ້ ເຊິ່ງເປັນກິລິຍາແລະມາລະຍາດຂອງສະມະນະທີ່ຄວນປະພຶດໃນເວລາເຂົ້າໄປໃນໝູ່ບ້ານໂດຍເລີ່ມຕັ້ງແຕ່ການນຸ່ງຫົ່ມ, ການຮັບບິນທະບາດ, ການສັນພັດຕາຫານ, ການສະແດງທຳ, ການຖ່າຍອຸດຈາລະ ປັດສະວະ, ການສຳລວມລະວັງອິລິຍາບົດ, ການພິບປະໂອ້ລົມສົນທະນາໃຫ້ຢູ່ໃນອາການທີ່ເໝາະສົມແລະພໍດີ ເປັນຕົ້ນ.

This manuscript is a Vinaya text on 75 items of the Sekhiya rule that deals with proper behaviors and good manners for monks while entering a village: wearing robes, collecting alms-food, having meals, teaching the Dhamma, using a toilet, keeping good gestures, and talking in a good manner.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ວິໄນຫຼວງ*] (*ຜູກ ๕*)
[*Vinai Luang*] (*Phuk* 5)
[Great Vinaya] (Fascicle 5)

EAP1398_VMS_1_0044

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ວ່າດ້ວຍການລົງອຸໂປສິດຂອງພິກຂຸ ຮຽກວ່າ ປາຣິສຸດທິອຸໂປສິດ (ອຸໂປສິດທີ່ພິກຂຸປະກາດຄວາມບໍລິສຸດຂອງຕົນເອງ). ປາຣິສຸດທິອຸໂປສິດນີ້ ຈະກະທຳໄດ້ໃນກໍລະນີມີພິກຂຸພຽງ ๔ ຫຼື ๓ ອົງ. ໝາຍຄວາມວ່າ ພິກຂຸປະກາດຄວາມບໍລິສຸດເຊິ່ງກັນແລະກັນໂດຍບໍ່ຕ້ອງສູດພະປາຕິໂມກ. ພິກຂຸແຕ່ລະອົງປະກາດເປັນພາສາບາລີວ່າ ທ່ານເປັນຜູ້ປາສະຈາກອາບັດທັງປວງ. ແຕ່ຖ້າມີອົງດຽວ, ທ່ານຕ້ອງທຳ ອຸໂປສິດດ້ວຍຕົນເອງ. ພະພຸດທະເຈົ້າກຳນົດໃຫ້ກຳນົດໃນໃຈວ່າ ມື້ນີ້ເປັນວັນອຸໂປສິດຂອງຂ້າພະເຈົ້າ. ໝາຍຄວາມວ່າ ເພິ່ນເອົາໃຈໃສ່ມື້ນີ້ເປັນປົກກະຕິ. ອຸໂປສິດແບບນີ້ ຮຽກວ່າ ອະທິດຖານອຸໂປສິດ (ອຸໂປສິດທີ່ຮັກສາຢູ່ໃນໃຈຕົນເອງຢ່າງໜັກແໜ້ນ).

This manuscript is a Vinaya text on an assembly of monks (*uposatha*) known as *Parisuddhi Uposatha* (*Uposatha* meeting in which monks declare their individual purity). The Parisuddhi Uposatha is performed in the case of two

or three monks gathering. Namely, monks are able to declare their purity one another without chanting the *Pātimokkha*. Each of the monks declares in Pali that he is free from any offences. If there is only one monk, he is to observe the *uposatha* alone. The Buddha suggested them resolve by heart: "Today is my *uposatha* day," literally meaning that he is mindful on this day constantly. Such the *uposatha* is known as *Adhiṭṭhā Uposatha* (*Uposatha* kept firmly in one'ss mind).

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ວິໄນຫຼວງ*] (*ຜູກ ໒*)
[*Vinai Luang*] (*Phuk* 6)
[Great Vinaya] (Fascicle 6)

EAP1398_VMS_1_0045

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 55 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນກ່າວເຖິງວິທີແລະຂັ້ນຕອນຂອງການບັນພະຊາສາມະເນນ ໂດຍເລີ່ມຕັ້ງແຕ່ການກຽມຕົວ ຂອງຜູ້ທີ່ຈະບວດ ເມື່ອເຂົ້າໄປໃນສິມແລ້ວ ພະອຸປັດຊາຈະສອນວິທີຂາບ ແລະກ່າວວັນທາ ເພື່ອຂໍ ຄາລະວະຄູບາອາຈານເປັນພາສາບາລີ ຈາກນັ້ນ ພະອຸປັດຊາຈະໃຫ້ກ່າວຄຳຂໍບວດ, ໃຫ້ຫົ່ມຈີວອນ ແລ້ວ ໂດຍພະອຸປັດຊາຈະໃຫ້ສີນ ໑໐ ຂໍ້ຄື: ສິກຂາບົດ ໑໐ ປະການ ໃຫ້ແກ່ສາມະເນນທີ່ບວດໃໝ່ໄດ້ ນ້ອມນຳໄປປະພຶດປະຕິບັດ.

This manuscript is a Vinaya text on the procedures of novice ordination, starting from preparations of candidates. Having been entered the *sim* (ordination hall), the preceptor instructs him to pay homage and say reverence words in Pali. Then, the preceptor lets him ask a permission for ordination in Pali and put on monk robes. The preceptor admonishes him to observe the ten precepts and behave accordingly.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ວິໄນຫຼວງ*] (*ຜູກ ກ*)
[*Vinai Luang*] (*Phuk* 7)
[Great Vinaya] (Fascicle 7)

EAP1398_VMS_1_0046

Long palm-leaf
One phuk: *fascicle 8*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 54.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The left margin of some leaves have trace of bite by aninal. The overall condition is good, the legibility is also good.
Description: ພະວິໄນ ວ່າດ້ວຍສິກຂາບົດ, ອຸປັດຊາຍະວັດແລະສັດທິວິຫາຣິກະວັດ. ສິກຂາບົດ ຄື ບົດບັນຍັດໜຶ່ງໆ ໃນພະວິໄນທີ່ພິກຂຸເພິ່ງສຶກສາແລະປະຕິບັດ. ອຸປັດຊາຍະວັດ ຄື ທຳນຽມຫຼືຂໍ້ປະຕິບັດທີ່ສັດທິວິຫາຣິກ (ລູກສິດ)ເພິ່ງກະທຳຕໍ່ພະອຸປັດຊາຂອງຕົນ. ໜ້າທີ່ຕໍ່ພະອຸປັດຊາໂດຍຫຍໍ້ ຄື ๑. ເອົາໃຈໃສ່ປົນນິບັດ ຮັບໃຊ້, ๒. ຄອຍສຶກສາຮ່ຳຮຽນຈາກເພິ່ນ, ๓. ຂົນຂວາຍປ້ອງກັນຫຼືລະງັບຄວາມເສື່ອມເສຍ, ๔. ຮັກສານ້ຳໃຈເພິ່ນ, ๕. ມີຄວາມເຄົາລົບ, ๖. ຈະໄປໃສກ່ຳບອກກ່າວ, ແລະ ๗. ເອົາໃຈໃສ່ເວລາເພິ່ນ ອາພາດ (ເຈັບປ່ວຍ). ສັດທິວິຫາຣິກະວັດ ໝາຍເຖິງ ໜ້າທີ່ຂອງພະອຸປັດຊາທີ່ຈະເພິ່ງປະຕິບັດຕໍ່ ລູກສິດ ຄື ๑. ເອົາທຸລະໃນການສຶກສາ, ๒. ສົ່ງເຄາະດ້ວຍບາດ, ຈີວອນແລະບໍລິຂານອື່ນໆ, ๓. ຂົນຂວາຍປ້ອງກັນຫຼືລະງັບຄວາມເສື່ອມເສຍ, ๔. ປິ່ວປົວເມື່ອອາພາດ.

This manuscript is a Vinaya text on *Sikkhāpada*, *Upajjhāya-vatta* and *Saddhiviharika-vatta*. *Sikkhāpada* is a training rule for monks in the Vinaya Piṭaka. *Upajjhāya-vatta* is duties of pupils (*saddhivihārika*) towards their preceptors: (1) assisting them; (2) Learning from them; (3) preventing any disgraces; (4) caring for their feelings; (5) respecting them; (6) letting them know of your presence/absence; and (7) taking care of them while being sick. *Saddhivihārika-vatta* is duties of preceptors towards their pupils: (1) supporting their studies; (2) Giving them food, robes, and other requisites; (3) prevent any disgraces; and (4) taking care of them while being sick.
Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: [*ວິໄນຫຼວງ*] (*ຜູກ ๗*)

[*Vinai Luang*] (*Phuk* 8)
[Great Vinaya] (Fascicle 8)

EAP1398_VMS_1_0047

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.6 cm, width 54.8 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:The overall condition is good, the legibility is also good.

Description: ໜັງສືພະວິໄນ ວ່າດ້ວຍພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສແປຍົກສັບ ເວົ້າເຖິງການລົງອຸໂປສິດ ຂອງພະພິກຂຸ ກະກຽມສະຖານທີ່ກ່ອນທີ່ຈະມີການລົງອຸໂປສິດ ເຊັ່ນ ການທຳຄວາມສະອາດ, ກະກຽມນ້ຳອຸປະໂພກ-ບໍລິໂພກ, ປູອາດສະນະແລະດອກໄມ້ທູບທຽນຕ່າງໆ. ນອກຈາກນີ້ ຍັງ ອະທິບາຍເຖິງລະດູການຕ່າງໆ ສຳລັບການລົງອຸໂປສິດເຊັ່ນ: ຄິມຫັນຕະຣະດູ (ລະດູຮ້ອນ) ວັດ ສັນຕະຣະດູ (ລະດູຝົນ) ແລະເຫມັນຕະຣະດູ (ລະດູໜາວ) ໃນແຕ່ລະລະດູ ກໍຈະໃຊ້ຄຳເວົ້າເປັນ ພາສາປາລີທີ່ແຕກຕ່າງກັນໄປ.

This manuscript is aVinaya text on the *Pāṭimokkha*. The text was written in *Nissaya* and defines the regular meeting of Sangha known as *uposatha* (the recitation of the Pathimokkha) that includes preparations of places where the *uposatha* will take place: cleaning, providing drinking water, placing seats, preparing flowers, incense sticks, and candles. Besides, different seasons for the uposatha are explained: *gimahanta* (summer), *vasanta* (rainy season), and *hemanta* (winter), for which different Pali expressions are specifically used.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๗ (ກົງກັບ จ.ส. ๑๘๗๐) ຕີວ ປີເປົກສີ່ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ມື້ກາບສັນ ວັນຈັນ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໜາຍມີ ສົມເດັດຕັນ ເປັນຜູ້ຣິດຈະນາແລ້ວ ລານແມ່ນລານແມ່ຂາວ ຂຽນໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຂໍໃຫ້ ໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ຢ່າຄາດແຄ້ວດັ່ງຄຳປາດຖະໜາ ທຸກເຍື່ອງທຸກ ປະການ ກຳຂ້າເທີ້ນ ສາທຸ ສາທຸ ທຸວັງ ທຸວັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

Folio 25 on the recto side: In Chunlasangkatrasa 123 (corresponding to CS 1230), a *poek si* year, the eighth waxing-moon day of the ninth lunar month, a *kap san* day, a Monday,[12] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Tan (Supreme Patriarch Tan) wrote this manuscript in the palm leaves donated by Maekhao (nun) to support the Teachings of the Buddha. May my wishes and desires be fulfilled. May I reach the three states of happiness with Nibbāna as the ultimate goal. May this not be ignored. *Sādhu sādhu dhuvaṃ dhuvaṃ*

12 1230 Sravana 8 = Monday, 27 July 1868.

nNibbānaṃ paramaṃ sukhaṃ (Amen, amen! May this be a condition to reach Nibbāna which is the greatest bliss, constantly and certainly).

Date: CS 1230, a *poek si* year (27 Jun 1868)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Somdet Tan (Supreme Patriarch Tan) from Vat Mai Suvannaphumaram
Sponsor(s): Unknown
Titles: *ສັບປາຕິໂມກ* (*ຜູກຕົ້ນ*)
Sap Pātimōk (*Phuk ton*)
Vocabularies of Pāṭimokkha (Fascicle 1)

EAP1398_VMS_1_0048

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The edges of both sides of all leaves are fragile, the overall condition is slightly damage, the legibility is still good.

Description: ໜັງສືພະວິໄນ ວ່າດ້ວຍພະປາຕິໂມກ ເນື້ອຫາຂຽນແບບນິໄສແປຍິກສັບ ອະທິບາຍເຖິງ ກຳຫຼືກາບກະທຳ ๕ ຢ່າງ ກ່ອນກາບລົງອຸໂປສົດຂອງພິກຂຸ ປະກອບດ້ວຍ: ນຳສັນທະຂອງພິກຂຸຜູ້ອາພາດ ๑, ນຳປາຣິສຸດທິຂອງທ່ານມາດ້ວຍ ๑, ບອກລະດູ ๑, ນັບຈຳນວນພິກຂຸ ๑ ແລະສັ່ງສອນບາງພິກຂຸນີ ๑. ນອກຈາກນັ້ນ ຍັງເວົ້າເຖິງກາບລົງອຸໂປສົດທີ່ມີຈຳນວນພິກຂຸທີ່ແຕກຕ່າງກັນ ເຊິ່ງຈະໃຊ້ບົດສູດຫຼືຄຳເວົ້າທີ່ແຕກຕ່າງກັນໄປ.

This manuscript is a Vinaya text on the *Pāṭimokkha*. The text was written in *Nissaya* and defines five tasks to be done before an *uposatha* meeting (the recitation of the *Pāṭimokkha*): (1) bringing proxy of sick monks; (2) bringing sick monks' purity; (3) telling the season; (4) counting the number of participating monks; and (5) teaching female monks. Moreover, uposatha meetings joined by different numbers of monks are explained, for which different Pali expressions are specifically used.

Colophon: ลาบที ๘๗ ໜ้า ๑: สังกาดธาตุ ๑๗๙ ตัว (ก๋งกับ จ.ส. ๑๑๗๗) ปีเม็งเพ็ก เดือน ๘ ขึ้น ๗ ค่ำ พ่ำว่าวัน ๗ มื้ ภาเธ็ำ ธิดจะบาแล้วยามแฏใก้ห่ง ธาตุธาตุเจ้าอิฐูน มิปัดสาทะสัดทาส้าง *สับปาติโมก* ไว้กับสาสะหาตาบต่เท้ำ ๕ พันวัดสา นิบพานะ ปัดจะโย โหตุ. ผูกตื้น ໜังสือวัดน้อยกาๆเมืองเมิ.

Folio 26 on the recto side: In Sangkatrasa 169 (corresponding to CS 1169), a *moeng mao* year, the third waxing-moon day of the eighth lunar month, the third day of the week (Tuesday), a *ka hao* day, the writing of this manuscript

was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Rasakhru from Vat Visun had the ardent religious faith and sponsored this manuscript entitled *Sap Patimok* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). First fascicle. This manuscript belongs to Vat Nòi, located in the center of the town.

Date: CS 1169, a *moeng mao* year (7 July 1807)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Rāsakhūchao (Great Abbot) of Vat Visun
Sponsor(s): Rāsakhūchao (Great Abbot) of Vat Visun
Titles: *ສັບປາຕິໂມກ* (*ຜູກຕົ້ນ*)
Sap Patimok (*Phuk ton*)
Vocabularies of Pāṭimokkha (Fascicle 1)

EAP1398_VMS_1_0049

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals, the overall condition is slightly damage, but the legibility is still good.

Description: ໜັງສືພະວິໄນ ວ່າດ້ວຍປາຈິດຕີ ເນື້ອຫາຂຸນແບບນິໄສແປຍິກສັບ ເວົ້າເຖິງ ຣັດຕະນະວັກທີ ๙ ແຫ່ງ ປາຈິດຕີ ເຊັ່ນ ພິກຂຸບໍ່ໄດ້ຮັບອະນຸຍາດກ່ອນເຂົ້າໄປໃນຫ້ອງທີ່ພະເຈົ້າແຜ່ນດິນສະເດັດຢູ່ກັບພະ ມະເຫສີ ຕ້ອງອາບັດປາຈິດຕີ. ພິກຂຸເຫັນເຄື່ອງໃຊ້ຂອງຊາວບ້ານຕົກຢູ່ຖືເອົາເປັນຂອງເກັບໄດ້ເອງກໍ່ ດີໃຫ້ຜູ້ອື່ນຖືເອົາກໍ່ດີ, ພິກຂຸເຮັດຈີວອນຂອງຕົນໃຫ້ທໍ່ກັບຈີວອນພະສຸຄົດກໍ່ດີ ເຮັດໃຫ້ໃຫຍ່ນັ້ນກໍ່ດີ ຕ້ອງອາບັດປາຈິດຕີ. ປະມານຈີວອນຂອງພະສຸຄົດນັ້ນແມ່ນຍາວ ๙ ຄືບແລະກວ້າງ ๖ ຄືບ.

This manuscript is a Vinaya text on *Pācittiya* (rules entailing confession). The text was written in *Nissaya* and defines the ninth part of pācittiya: monks are not allowed to enter a room where the king and the queen stay; monks are not allowed to (have someone) collect things left elsewhere; monks are not allowed to adjust the sizes of their robes equal to the Buddha's or bigger. The Buddha'a robe was measured nine palm spans in length and six palm spans in width.

Colophon: ลาบที ๘๖ ໜ้า ๑ :จุบละสังกาด ๑๒๘ (ภิกภับ จ.ส. ๑๑๒๘) ติอ ปิภิกสี่ เดือบ ๗ แรม ๗ ค่ำ อับ ๗ มื้ เปิกสับ อัภคะอัธะธาชะคูเจ้า อัดโพบแก้อ นำสุอับบะธะชะตะมาฏาบพะบาด

ສົມເດັດບະຣົມມະນະຖະບໍຣົມມະບໍພິດຕະເຈົ້າ ໃນມະຫານັກຄະຣະກຸງຈັນທະບຸຣີ ສ້າງພະໄຕພິດົກ ເມືອອຸປະຖຳພະສາສະໜາ ນະ ເມືອງຫຼວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມກາວງາຍ.

Folio 26 on the recto side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[13] Akkhavòrarasakhuchao from Vat Phon Kaeo offered gold and silver to the His Majesty the King of the kingdom of Chanthaburi to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Sponsor(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Titles: *ສັບປາຈິດຕີ (ຫຼກ ๕, ມັດ ๘)*
Sap Pāchittī (*Phuk* 5, *mat* 2)
Vocabularies of Pācittiya (Fascicle 5, bundle 2)

EAP1398_VMS_1_0050

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 54.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three, the first folio contains the colophon on the recto side, and the other two are blank.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The top edges of the right sides of some leaves have traces of bites by animals, the overall condition is slightly damaged, but the legibility is still good.

Description: ໜັງສືພະວິໄນ ເລື່ອງ ເສຂິຍະວັດ ໝາຍເຖິງ ກິດລະບຽບເພື່ອການເຝິກອົບຮົມ ເນື້ອຫາຂຽນແບບ ນິໄສແປຍົກສັບ ວ່າດ້ວຍກິລິຍາມາລະຍາດຂອງພິກຂຸທີ່ຄວນປະພຶດໃນການຮັບບິນທະບາດ, ການ ສັນພັດຕາຫານແລະການເທສະໜາ ເຊັ່ນ ເຮົາຈັກຮັບບິນທະບາດໂດຍເຄົາລົບ, ເຮົາຈັກເບິ່ງແຕ່ໃນ ບາດ, ເຮົາຈັກສັນບິນທະບາດໂດຍເຄົາລົບ, ເມື່ອຄຳເຂົ້າຍັງຢູ່ໃນປາກເຮົາຈັກບໍ່ເວົ້າ, ບໍ່ສະແດງທຳແກ່ ຄົນທີ່ບໍ່ເປັນໄຂ້ທີ່ມີຄັນຮິ່ມໃນມື ເປັນຕົ້ນ.

This manuscript is a Vinaya text on *Sekhiyavatta* (training rules). The text was written in Nissaya and defines proper behaviors of monks while collecting alms-food, having meals, and teaching the Dhamma. For example,

13 1182 Jyestha 22 = Saturday, 3 June 1820. This day was indeed a *poek san* day.

monks receive alms-food with appreciation to the donation; monks pay attention to the alms-bowl; monks do not speak with mouths full of food; monks do not teach the Dhamma to the person who has an umbrella in hands.

Colophon: ลาบที ๘๗ ໜ້າ ๑: จุบละสังกาด ๑๒๘ (ภิงกับ จ.ส. ๑๑๒๘) ติอ ปีกิดสี่ เดือบ ๗ แรม ๗ ค่ำ อับ ๗ มื้เปิกสับ ฮักคะอໍธะธาซะคู เจ้าอัดโพบแก้อ นำสุอับบะธะซะตะมาฏาบพะบาดสิมเด้ด บะธิมมะบะฑะบໍธิมมะบໍพิดตะเจ้า ในมะหานักคะธะฦๅจับทะบุธิ สำๆพะไตพิดิกา เมิอ อุปะถำพะสาสะหฺนา นะ เมิองฆ้วางพะบาๆธาซะหานิ ธิดจะบาแล้อยามกาวๆาย.

Folio 26 on the recto side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[14] Akkhavòrarasakhuchao from Vat Phon Kaeo offered gold and silver to the His Majesty the King of the kingdom of Chanthaburi to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Sponsor(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Titles: *สับปาจิดติ* (*ผูภา ๗, มัด ๘*)
Sap Pachitti (*Phuk* 7, *mat* 2)
Vocabularies of Pācittiya (Fascicle 7, bundle 2)

EAP1398_VMS_1_0051

Long palm-leaf
One phuk: *fascicle 9*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 54.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals, the overall condition is slightly damaged, but the legibility is still good.

Description: ໜังสือพะอิไบ เลื่อๆ อะทิกาอบ (กานถิกาถฺๆ) เบื้อหาขฺวนแบบบิไสแปยิกสับ ว่าด้วย อะทิกาอบ คือ ข้อพิพาด มิ ๔ ปะกาน ได้แก่:

๑. อิอาหาทิกาอบ: กานถฺๆกับกฺ่วอกับพะทำอิไบ.

๘. อะนุอาหาทิกาอบ: กานฟ้อๆฐิก่าอหากับด้อยอาบัด.

14 1182 Jyestha 22 = Saturday, 3 June 1820. This day was indeed a *poek san* day.

๓. ອາປັດຕາທິກອນ: ການຕ້ອງອາບັດ, ການປັບອາບັດແລະການແກ້ໄຂຕົວເອງໃຫ້ພົ້ນອາບັດ.

๔. ກິດຈາທິກອນ: ກິດທີ່ສົງຈະຕ້ອງເຮັດຕ້ອງທຳ ຮຽກວ່າ ສັງຄະກຳ ເຊັ່ນ ໃຫ້ອຸປະສົມບົດ, ໃຫ້ຜ້າ ກັນຖຸນ.

This manuscript is a Vinaya text on *Adhikaraṇa* (disputes). The text was written in *Nissaya* and defines four kinds of disputes:
1. *Vivādādhikaraṇa*: Disputes on the Vinaya.
2. *Anuvādādhikaraṇa*: Accusations and disputes for offences.
3. *Āpattādhikaraṇa*: Infringement of any disciplinary rules, penalty, and rectifying oneself freed from the offence.
4. *Kiccādhikaraṇa*: Normal tasks of monks: permission for monkhood ordination, allowing kathina robes.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັ໋ງກາດ ๑๒๘ (ກົ໋ງກັບ ຈ.ສ. ๑๑๒๘) ຕົວ ປີກົດສີ່ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນ ๗ ມື້ ເປີກສັນ ອັກຄະວໍຣະຣາຊະຄູ ເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນນະຣະຊະຕະມາຖ້າບຖວາຍພະ ບາດສົມເດັດບະຣົມມະນະຖະບໍຣົມມະບໍພິດຕະເຈົ້າ ໃນມະຫານັກຄະຣະຖ໋ງຈັນທະບຸຣີ ສ້າງພະໄຕ ພິດົກ ເມືອອຸປະຖຳພະສາສະໜາ ນະ ເມືອງຫຼວງພະບາງຣາຊະທານີ ຣິດຈະນາແລ້ວຍາມກອງ໋ງາຍ.

Folio 26 on the recto side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[15] Akkhavòrarasakhuchao from Vat Phon Kaeo offered gold and silver to the His Majesty the King of the kingdom of Chanthaburi to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, *a kot si* year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Sponsor(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Titles: *ສັບປາຈິດຕິ* (*ຜູກ ๙, ມັດ ๘*)
Sap Pachitti (*Phuk* 9, *mat* 2)
Vocabularies of Pācittiya (Fascicle 9, bundle 2)

EAP1398_VMS_1_0052

Long palm-leaf
One phuk: *fascicle 11*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 54 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

15 1182 Jyestha 22 = Saturday, 3 June 1820. This day was indeed a *poek san* day.

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ເລື່ອງ ປາຈິດຕິ ເນື້ອຫາຂຽນແບບນິໄສແປຍິກສັບ ຕົວຢ່າງຂອງເນື້ອໃນ ພິກຂຸນັ່ງໃນທີ່ລັບຄົ ໃນທີ່ນັ່ງທີ່ມີກຳບັງກັບຜູ້ຍິງ ຕ້ອງອາບັດປາຈິດຕິ. ພິກຂຸຜູ້ດຽວນັ່ງໃນທີ່ລັບຕາກັບຜູ້ຍິງຜູ້ດຽວ ຕ້ອງ ອາບັດປາຈິດຕິ.

This manuscript is a Vinaya text on Pācittaya (rules entailing confession). The text was written in Nissaya. The rules are, for examples, a monk staying with a woman in a secluded place is offensive.

Colophon: ລານທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๒๘ (ກົງກັບ ຈ.ສ. ๑๑๒๘) ຕົວ ປີກົດສີ່ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນ ๗ ມື້ ເປີກສັນ ອັກຄະວໍຣະຣາຊະຄູ ເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນນະຣະຊະຕະມາຖ້ວາຍພະ ບາດສົມເດັດບະຣົມມະນະຖະບໍຣົມມະບໍພິດຕະເຈົ້າ ໃນມະຫານັກຄະຣະຖ້ຽຈັນທະບຸຣີ ສ້າງພະໄຕ ພິດົກ ເມືອອຸປະຖຳພະສາສະໜາ ນະ ເມືອງຫຼວງພະບາງຣາຊະທານີ ຣົດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the recto side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[16] Akkhavòrarasakhuchao from Vat Phon Kaeo offered gold and silver to the His Majesty the King of the kingdom of Chanthaburi to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Sponsor(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Titles: *ສັບປາຈິດຕິ* (*ຫຼຸກ ๑๑, ມັດປາຍ*)
Sap Pachitti (*Phuk* 11, *mat pai*)
Vocabularies of Pācittiya (Fascicle 11, last bundle)

EAP1398_VMS_1_0053

Long palm-leaf
One phuk: *fascicle 12*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 54.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good,the legibility is also good.

16 1182 Jyestha 22 = Saturday, 3 June 1820. This day was indeed a *poek san* day.

Description: ພະວິໄນເລື່ອງປາຈິດຕິ ເນື້ອຫາຂຸນແບບນິໄສແປຍົກສັບ ອະທິບາຍເຖິງ ພິກຂຸທີ່ທ່ອງທ່ຽວໄປໃນທີ່ຕ່າງໆ ໃນລະດູຝົນເຊິ່ງໄປຫຍຽບຫຍ້າ, ເຄື່ອງປູກຂອງຝັງຂອງຊາວບ້ານ ທີ່ເປັນການລົບກວນແລະສ້າງຄວາມເດືອດຮ້ອນແກ່ຊາວບ້ານແລະຍັງເປັນການບຽດບຽນຊີວິດສັດນ້ອຍໃຫຍ່.

This manuscript is a Vinaya text and was written in Nissaya, defining monks who travelled in the rainy season and stepped on grass and plants of villagers that caused upset and harmfulness to humans and animals.

Colophon: ลานที่ ๘๗ ໜ້າ ๑: ຈຸນລະສັ໌ກາດ ๑๑๘๘ (ກົງກັບ จ.ส. ๑๑๗๘) ຕີວ ປີກົດສີ່ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນ ๗ ມື້ ເປີກສັນ ອັກຄະວໍຣະຣາຊະຄູ ເຈົ້າວັດໂພນແກ້ວ ນຳສຸວັນນະຣະຊະຕະມາຖວາຍພະບາດສົມເດັດບະຣົມມະນະຖະບໍຣົມມະບໍພິດຕະເຈົ້າ ໃນມະຫານັ໌ກຄະຣະຖຸງຈັນທະບຸຣີ ສ້າງພະໄຕພິດົກ ເມືອອຸປະຖຳພະສາສະໜານະເມືອງຫຼວງພະບາງຣາຊະທານີ. ຣິດຈະນາແລ້ວຍາມກອງງາຍ.

Folio 26 on the recto side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[17] Akkhavòrarasakhuchao from Vat Phon Kaeo offered gold and silver to the His Majesty the King of the kingdom of Chanthaburi to sponsor the making of this *Tipiṭaka* manuscript and support the Teachings of the Buddha in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot s*i year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Sponsor(s): Akkhavòrarāsakhūchao (Great Abbot) of Vat Phonkaeo
Titles: *ສັບປາຈິດຕິ* (*ຜູກ ๑๘, ມັດປາຍ*)
Sap Pāchittī (*Phuk* 12, *mat pai*)
Vocabularies of Pācittiya (Fascicle 12, last bundle)

EAP1398_VMS_1_0054

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ມະຫາວັກ ຫຼື ມະຫາຂັນທະກະ (ໝວດໃຫຍ່ຫຼືຕອນໃຫຍ່) ວ່າດ້ວຍເຫດການຕັ້ງແຕ່ຕັດສະຮູ້ຈົນເຖິງສະແດງປະຖົມເທສະໜາ, ອະນັດຕະລັກຂະນະສູດ, ສະແດງທຳໂສດຍັດສະກຸນລະບຸດພ້ອມທັງ

17 1182 Jyestha 22 = Saturday, 3 June 1820. This day was indeed a *poek san* day.

ຄອບຄົວແລະມິດສະຫາຍ, ໂຜດພັດທະວັກຄີ ๓๘ ຄົນ, ສະແດງອາທິດຕະປະຣິຍາຍະສູດໂຜດຊຸະດົນ ພັນອີງ, ສະແດງທຳໂຜດພະເຈົ້າພິມພິສານ, ພະສາຣີບຸດ ພະມະຫາໂມກຄັນລານະອອກບວດ, ອຸປັດ ຊາຍຸວັດ (ຂໍ້ປະຕິບັດຕໍ່ທ່ານຜູ້ບວດໃຫ້), ສັດທະວິຫາຣິກະວັດ (ຂໍ້ປະຕິບັດຕໍ່ສິດທີ່ຕົນບວດໃຫ້) ເປັນຕົ້ນ.

Mahā Vagga or *Mahā Khanthaka* (large section or great category) deals with incidents in the Buddha's life: the Enlightenment, the first sermon, the sermon of *Anattalakkhana-sutta*, the sermons to the Yasa family and their friends, the sermon to the 30 bhaddavaggiya, the sermon of *Ādittapariyāya-sutta* to one thousand hermits (*jatila*), the sermon to King Bimbisāra, the ordination of Venerable Sariputta and Venerable Mahā Moggallāna, *Upajjhāyuvatta* (practices towards one's preceptor), *Saddhavihārika-vatta* (practices towards one's disciples).

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ສັ່ງກາດຣາຊະໄດ້ ຮ້ອຍປາຍ ๔๐๔ (ກົງກັບ จ.ส. ๑๑๔๔) ຕົວ ປີເຕົ່າຍີ່ ເດືອນ ๗ ແຮມ ๑๑ ຄ่ຳ ວັນ ๑ ຣາຊະຄູເຈົ້າວັດກວ່ານແກວ໋ງ ກັບທັ້ງສາວຄຳຕັນ, ສາວພັນ ມີສັດທາສ້າງ *สับมะหาอัก* ມັດຕົ້ນ ໄວ້ກັບສາສະໜາ. ນິบพานะ ปัดจะโย โหตุ.

Folio 24 on the recto side: In Sangkatrasa one hundred and 404 (corresponding to CS 1144), a *tao nyi* year, the eleventh waning-moon day of the eighth lunar month, the first day of the week (Sunday),[18] Rasakhuchao from Vat Khwan Kuaeng, together with Sao (Mrs) Khamtan and Sao (Mrs) Phan, had the religious faith to sponsor this manuscript entitled *Sap Mahavak*, first bundle, to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1144, a *tao nyi* year (4 Aug 1782)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Rasakhuchao (Great Abbot) of Vat Kwan Kuaeng, Sao Khamtan and Sao Phan
Titles: *สับมะหาอัก* (*ผูกตົ້ນ*)
Sap Mahavak (*Phuk ton*)
Vocabularies of Mahāvagga (Fascicle 1)

EAP1398_VMS_1_0055

Long palm-leaf
One phuk: *fascicle 9*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

18 1144 Toutyahada 26 = Sunday, 4 August 1782. This day was a *huang mao* day.

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືພະວິໄນ ເລື່ອງການປະອໍລະນາ (ເປີດໂອກາດໃຫ້ວ່າກ່າວຕັກເຕືອນ). ໃນສະໄໝພຸດທະການ ມີພະພິກຂຸ ๓ ອົງ ຈຳວັດສາຢູ່ນຳກັນໃນວັດແຫ່ງໜຶ່ງ ເມື່ອໃກ້ຈະເຖິງວັນປະອໍລະນາອອກພັນສາ ພິກຂຸເຫລົ່ານັ້ນກໍ່ໄດ້ສົນທະນາກັນວ່າ ພະຜູ້ມີພະພາກເຈົ້າຊົງອະນຸຍາດໃຫ້ພິກຂຸ ๔ ອົງຂຶ້ນໄປປະ ອໍລະນາຕໍ່ກັນເປັນການສົງ ບັດນີ້ເຮົາມີພຽງ ๓ ອົງ ຈະເພິ່ງປະອໍລະນາແນວໃດໜໍ? ຈາກນັ້ນ ຈຶ່ງ ພາກັນໄປກາບທູນຖາມພະພຸດທະເຈົ້າ. ພະພຸດທະເຈົ້າຈຶ່ງຊົງອະນຸຍາດໃຫ້ພິກຂຸ ๓ ອົງຫຼື ๔ ອົງ ສາມາດປະອໍລະນາຕໍ່ກັນໄດ້ເປັນຄະນະປະອໍລະນາ. ຕໍ່ມາ ກໍ່ມີພິກຂຸອົງໜຶ່ງອາພາດປ່ວຍໄຂ້ ບໍ່ ສາມາດເດີນທາງໄປປະອໍລະນາໄດ້ ພະພຸດທະອົງຈຶ່ງຊົງອະນຸຍາດໃຫ້ພິກຂຸອາພາດນັ້ນ ມອບປະ ອໍລະນາໃຫ້ກັບພິກຂຸອົງອື່ນມາປະອໍລະນາແທນໄດ້.

This manuscript is a Vinaya text on the *Pavāraṇā* (admonitory time). In the Buddha's lifetime there were three monks staying at a monastery. When the Buddhist Lenten period nearly approached, they discussed on how to perform the *pavāraṇā* as the Buddha had allowed at least for monks to do. They asked the Buddha and he allowed three or two monks being able to do it as *Gaṇa-pavāraṇā*. One day, a monk was ill and could not attend the admonitory occasion. The Buddha thus allowed him to let other monks do it on his behalf.

Colophon: ลานที่ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๕๗ ຕົວ (ກົງກັບ จ.ส. ๑๐๕๗) ປີຮັບໃຄ້ ມะหาสีมเดัดสังฆะธา ชาพุดทะอิงสา มิสัดทาส้าๆ *สับมะหาอัก* ไว้กับสาสะหนาพะเจ้าเท้า ๕๐๐๐ อัดสา. นิบพา นะ ปัดจะโย.

Folio 26 on the recto side: In Chunlasangkat 57 (corresponding to CS 1057), a *hap khai* year, Maha Somdet Sangkharasa Phutthavongsa had the religious faith to sponsor this manuscript entitled *Sap Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1057, a *hap khai* year (1695)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Maha Somdet Sangharasa Phutthavongsa
Sponsor(s): Maha Somdet Sangharasa Phutthavongsa
Titles: *สับมะหาอัก* (*ผูก ๗*)
Sap Mahavak (*Phuk* 9)
Vocabularies of Mahāvagga (Fascicle 9)

EAP1398_VMS_1_0056

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The margin of all leaves are fragile and have traces of bites by animals, the legibility of the inscribed text is affected.

Description: ໜັງສືພະວິໄນ ວ່າດ້ວຍວັນປະວໍລະນາ (ວັນເປີດໂອກາດໃຫ້ວ່າກ່າວຕັກເຕືອນ) ໝາຍເຖິງ ວັນທີ່ສິ້ນສຸດການຈຳວັດສາຂອງພະພິກຂຸຕະຫລອດໄຕມາດໃນລະດູຝົນ ກ່າວຄື ເມື່ອພະພິກຂຸໄດ້ອະທິຖານຢູ່ຈຳພັນສາໃນວັນແຮມ ๑ ຄ่ำ ເດືອນ ๗ ແລ້ວ ຢູ່ຈຳວັດສາພາຍໃນວັດຈົນເຖິງວັນ ຂຶ້ນ ๑๕ ຄ่ำ ເດືອນ ๑๑ ຈຶ່ງເປັນວັນສິ້ນສຸດການຈຳວັດສາ ວັນດັ່ງກ່າວ ຮຽກວ່າ ວັນມະຫາປະວໍລະນາ. ພະພິກຂຸສົງຈະພ້ອມພຽງກັນທຳການປະວໍລະນາ ຄື ເປີດໂອກາດໃຫ້ວ່າກ່າວຕັກເຕືອນເຊິ່ງກັນແລະກັນໄດ້ດ້ວຍເມດຕາຈິດ. ຫຼັງຈາກວັນນັ້ນ ພະພິກຂຸກໍ່ສາມາດຈາລິກເດີນທາງໄປຄ້າງແຮມທີ່ອື່ນໄດ້.

This manuscript is a Vinaya text on the Pavāraṇā day (Day of Admonition) or the last day of monks' three-month stay in the rainy season. The three-month stay of monks at a monastery starts on the first waning-moon day of the eighth lunar month and ends on the fifteenth waxing-moon day of the eleventh lunar month. This very last day is called Mahā Pavāraṇā Day on which monks perform the pavāraṇā altogether. They are allowed to admonish and give advice one another with kindness. After the Mahā Pavāraṇā Day, monks can travel and stay overnight at other places.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບອັດຖາມະຫາວັກ* (*ຜູກຕົ້ນ, ມັດປາຍ*)
Sap Attha Mahavak (*Phuk ton, mat pai*)
Vocabularies of Atthā Mahāvagga (Fascicle 1, last bundle)

EAP1398_VMS_1_0057

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**:None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The margin of all leaves are fragile and have traces of bites by animals, the legibility of the inscribed text is affected.

Description: ໜັງສືພະວິໄນ ໃນສະໄໝໜຶ່ງພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບສຳລານຢູ່ໃນປ່າເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ຍັງມີເຫລົ່າພິກຂຸນີສັບພັກຄີ ໄດ້ຂໍນ້ຳອ້ອຍຈາກຊາວບ້ານມາສັນ. ຈຶ່ງເປັນເຫດໃຫ້ຊາວບ້ານແລະພິກຂຸທັ້ງຫລາຍເພ່ິງໂທດຕິຕຽນ. ພະພຸດທະອົງຊົງຊາບຈຶ່ງຊົງບັນຍັດຫ້າມພິກຂຸນີຂໍນ້ຳອ້ອຍມາສັນ. ແຕ່ຕໍ່ມາ ເຫລົ່າພິກຂຸນີສັບພັກຄີໄດ້ອາພາດລົງ ອັນເນ່ືອງມາຈາກວ່າບໍ່ໄດ້ສັນຫຍັງໃນຍາມວິການ ພະພຸດທະອົງ ຈຶ່ງຊົງອະນຸຍາດໃຫ້ພິກຂຸນີທ່ີອາພາດນັ້ນສາມາດຂໍນ້ຳອ້ອຍມາສັນໄດ້.

This manuscript is a Vinaya text on an incident in the Buddha's lifetime when he lived at the Jetavana monastery in Savatthi. A group of six bhikkhunis (female monks) begged for sugarcane juice from villagers and drank it, thereby being condemned and criticized by villagers and monks. Having known of this fact, the Buddha prohibited female monks from begging for sugarcane juice from villagers. Later, however, some of the six bhikkhunis got ill as they did not eat anything at night. The Buddha thus allowed sick bhikkhunis to beg for sugarcane juice from villagers.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບອັດຖາມະຫາວັກ* (*ຜູກ ๔, ມັດປາຍ*)
Sap Attha Mahavak (*Phuk* 2, *mat pai*)
Vocabularies of Atthā Mahāvagga (Fascicle 2, last bundle)

EAP1398_VMS_1_0058

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 55.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals, the overall condition is damaged, but the legibility is still good.

Description: ພະວິໄນ ວ່າດ້ວຍນ້ຳປານະ ໝາຍເຖິງ ເຄ່ືອງດ່ืมຫຼືນ້ຳທ່ີຄັ້ນຈາກໝາກໄມ້ ທ່ີພະພຸດທະເຈົ້າຊົງອະນຸຍາດมิ ๘ ຊະนิด ຄือ: ນ້ຳໝາກມ່ວງ, ນ້ຳຫວ້າ, ນ້ຳໝາກກ້ວຍมิเมັด, ນ້ຳໝາກກ້ວຍบ่ มิเมັด, ນ້ຳໝາກຊາງ, ນ້ຳໝາກຈັນหຼือองุ่น, ນ້ຳຮາกบົວ, ນ້ຳໝາกฝางหຼือลิ้นจี่. นอกจากนี้ ยังมีนำ้ปานะที่บ่สิมถอนตามหลักพะวิไนได้แก่นำ้เข้า ๗ ชะนิด คือ: นำ้เข้าสาลี, นำ้เข้าเปือก, นำ้เข้าหมูอ, นำ้เข้าละมาน, นำ้เข้าพ้าง, นำ้หมากเดือยและนำ้หย้ากับแก้. พะพุดทะอิงชิงห้ามดื่มนำ้หม

ຈາກໄມ້ທີ່ໃຫຍ່ກວ່າໝາກຂວິດ ເຊັ່ນ: ໝາກຕານ, ໝາກພ້າວ, ໝາກໝີ້, ໝາກສາເກ, ໝາກນ້ຳເຕົ້ຳ, ໝາກໂຕນ, ໝາກແຕງ, ໝາກແຕງໂມ ແລະໝາກອຶ ເປັນຕົ້ນ.

This manuscript is a Vinaya text on Pāna juice or eight kinds of beverage made of fruits allowed by the Buddha: mango juice, rose apple juice, seedless banana juice, banana juice, mahua juice, nutmeg or grape juice, lotus root juice, and marian plum or lychee juice. There are seven inappropriate kinds of juice made of grains (rice): wheat juice, paddy juice, glutinous rice juice, tares juice, sorghum juice, millet juice, and grass juice. Juice made of fruits larger than a gooseberry was prohibited by the Buddha: palms, coconuts, jackfruits, breadfruits, calabashes, squashes, watermelons, and pumpkins.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບອັດຖາມະຫາວັກ* (*ຜູກ ๓, ມັດປາຍ*)
Sap Atthā Mahāvak (*Phuk* 3, *mat pai*)
Vocabularies of Atthā Mahāvagga (Fascicle 3, last bundle)

EAP1398_VMS_1_0059

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 5.2 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some leaves have trace of bite by animal, the overall condition is slightly damaged, but the legibility is still good.

Description: ພະວິໄນ ອ່າດ້ວຍຜ້າບັ່ງສະກຸນ ໃນສະໄໝໜຶ່ງ ພະພຸດທະອົງຊົງອະນຸຍາດໃຫ້ພິກຂຸທັ້ງຫລາຍ ສະແຫວງຫາຜ້າບັ່ງສະກຸນໃນປ່າຊ້າມາຍ້ອມຝາດເປັນຈີວອນ ຈຶ່ງເປັນເຫດໃຫ້ພິກຂຸທັ້ງຫລາຍນັດກັນ ໄປສະແຫວງຫາຜ້າບັ່ງສະກຸນໃນປ່າຊ້າພ້ອມກັນເປັນໝູ່ຄະນະ ເຮັດໃຫ້ຊາວບ້ານຕິຕຽນ. ພະ ພຸດທະອົງຈຶ່ງຊົງອະນຸຍາດໃຫ້ຊາວບ້ານທຳຈີວອນມາຖວາຍໄດ້ ເມື່ອຊາວບ້ານຊາບຂ່າວ ກໍ່ພາກັນ ຫລັ່ງໄຫລມາຖວາຍຈີວອນແກ່ພິກຂຸເປັນຈຳນວນຫລາຍ ເມື່ອຈີວອນມີຈຳນວນຫລາຍ ຈຶ່ງອະນຸຍາດ ແຕ່ງຕັ້ງພິກຂຸຜູ້ຮັບຈີວອນ, ພິກຂຸຜູ້ເກັບຈີວອນ ແລະພິກຂຸຜູ້ແຈກຈີວອນເປັນຕົ້ນ.

This manuscript is a Vinaya text on rag robes (paṃsukūlacīvara). The Buddha allowed monks to seek for discarded clothes at cemetry grounds and dye them to make monk robes. They went to cemetery grounds in large groups and were criticized by villagers. The Buddha therefore allowed

devout people to make monk robes and offer them to monks. Having known of the new regulation, people dedicated so many monk robes that the Buddha allowed appointing monks who were in charge of receiving, collecting, and distributing monk robes.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບອັດຖາມະຫາວັກ* (*ຜຸກ ๔, ມັດປາຍ*)
Sap Attha Mahavak (*Phuk* 4, *mat pai*)
Vocabularies of Atthā Mahāvagga (Fascicle 4, last bundle)

EAP1398_VMS_1_0060

Long palm-leaf
One phuk: *fascicle 8*
Material: light brown palm leaves, black ink. **Size**: Height 5.1 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The margins of all leaves are fragile and have traces of bites by animals, the legibility of the inscribed text is affected.

Description: ພະວິໄນ ວ່າດ້ວຍຍັດຕິ (ຄຳເຜະດຽງສົງ) ຄື ການປະກາດໃຫ້ສົງຊາບ ເພື່ອທຳກິດຮ່ວມກັນ ໝາຍເຖິງ ຂໍ້ສະເໜີທີ່ໃຊ້ໃນກຳມະວາຈາໂດຍພະຄູ່ສູດເພື່ອລົງມະຕິ. ເມື່ອສົງຊາບແລ້ວ ແຕ່ບໍ່ມີຜູ້ຄັດຄ້ານ ກໍ່ຖືວ່າສັງຄະກຳສົມບູນແລ້ວ. ພະຄູ່ສູດກໍ່ຈະດຳເນີນການສູດຍັດຕິຕໍ່ໄປ ເອີ້ນວ່າ ຍັດຕິກຳ. ແຕ່ຖ້າມີພິກຂຸ ອົງໃດອົງໜຶ່ງທັກທ້ວງຫຼືຄັດຄ້ານຂຶ້ນມາໃນລະຫວ່າງພິທີນັ້ນ ພະກຳມະວາຈາກໍ່ຈະຢຸດສູດທັນທີ ແລະເລີ່ມສູດຍັດຕິຂຶ້ນມາໃໝ່ອີກເທື່ອໜຶ່ງ ຮຽກວ່າ ຍັດຕິທຸຕິຍະກຳ ໃຊ້ໃນພິທີກັນຖິນ. ບາງເທື່ອຮຽກວ່າ ຍັດຕິຈະຕຸດຖະກຳ ເຊິ່ງໃຊ້ໃນພິທີອຸປະສົມບົດ.

This manuscript is a Vinaya text on Ñatti (motion) or announcement for consent to the Sangha in order to perform an act together. It means an offer stated in *Kammavācā* (formal words) to be recited by two announcing monks for consent of the Sangha. When the Sangha acknowledges and no one opposes, the formal act is complete and the two announcing monks continue reciting; this is called *ñattikamma* If any of the monks opposes, the announcing monks stop reciting and restart the recitation of the ñatti; this is called *ñattidutiyakamma* and used in the Kathin ceremony. Sometimes it is called *ñatticatuthakama* and used in ordination ceremonies.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ๒๗ (ກົງກັບ ຈ.ສ. ๑๐๒๗) ຕົວ ປີກາບຍີ່ ເດືອນ ๗ ออก ๗ ຄ่ຳ ວັນ ๑ ສົມເດັດສັງຄະຣາຊາ ສັດທຳມະກັນລະຍາຄະຊາວັນນາທິປັດຕິຣາມາ ມີປັດສາທະສັດທາສ້າງ

ນິໄສອັດຖາມະຫາວັກ ໄວ້ກັບສາສະໜາ ເທົ້າ ๕๐๐๐ ພະວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ. ຂຽນ ດ້ວຍອັກສອນຖິ່ວຫງອກ.

Folio 26 on the recto side: In Sangkatrasa 36 (corresponding to CS 1036), a *kap nyi* year, the eighth waxing-moon day of the sixth lunar month, the first day of the week (Sunday),[19] Somdet Sangkharasa Satthammakanlanlaya Khasavannathipattirama had the religious faith and sponsored this manuscript entitled *Nisai Attha Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna). The writing was in Thua Ngòk script.

Date: CS 1036, a *kap nyi* year (1674)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Somdet Sangkharasa Satthammakanlanlaya Khasavannathipattirama
Sponsor(s): Somdet Sangkharasa Satthammakanlanlaya Khasavannathipattirama
Titles: *ສັບອັດຖາມະຫາວັກ* (*ຜູກ ๘, ມັດປາຍ*)
Sap Attha Mahavak (*Phuk* 8, *mat pai*)
Vocabularies of Atthā Mahāvagga (Fascicle 8, last bundle)

EAP1398_VMS_1_0061

Long palm-leaf
One phuk: *fascicle 10*
Material: light brown palm leaves, black ink. **Size**: Height 5 cm, width 58.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືພະວິໄນ ເລື່ອງອະທິກອນ (ການຖຽກຖຽງ) ເນື້ອຫາຂຽນແບບນິໄສແປຍິກສັບ ວ່າດ້ວຍ ອະທິກອນ ຄື ຂໍ້ພິພາດ ມີ ๔ ປະການ ໄດ້ແກ່:

๑. ວິວາທາທິກອນ: ການຖຽງກັນກ່ຽວກັບພະທຳວິໄນ.

๘. ອະນຸວາທາທິກອນ: ການຟ້ອງຫຼືກ່າວຫາກັນດ້ວຍອາບັດ.

๓. ອາປັດຕາທິກອນ: ການຕ້ອງອາບັດ, ການປັບອາບັດແລະການແກ້ໄຂຕິວເອງໃຫ້ພົ້ນອາບັດ.

๔. ກິດຈາທິກອນ: ກິດທີ່ສົງຈະຕ້ອງເຮັດຕ້ອງທຳ ຮຽກວ່າ ສັງຄະກຳ ເຊັ່ນ ໃຫ້ອຸປະສົມບົດ, ໃຫ້ຜ້າ ກັນຖຸ້ນ.

This manuscript is a Vinaya text on *Adhikaraṇa* (disputes). The text was written in *Nissaya* and defines four kinds of disputes:
1. *Vivādādhikaraṇa*: Disputes on the Vinaya.
2. *Anuvādādhikaraṇa*: Accusations and disputes for offences.

[19] 1036 Phalguna 8 = Monday, 4 March 1675.

3. *Āpattādhikaraṇa*: Infringement of any disciplinary rules, penalty, and rectifying oneself freed from the offence.
4. *Kiccādhikaraṇa*: Normal tasks of monks: permission for monkhood ordination, allowing kathina robes.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຸນລະວັກ* (*ຜູກ ๑๐*)
Chunlavak (*Phuk* 10)
Cullavagga (Fascicle 10)

EAP1398_VMS_1_0062

Long palm-leaf
One phuk:
Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 54.8 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**:Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິໄນ ວ່າດ້ວຍມູນເຫດຂອງການບັນຍັດສິກຂາບົດ. ຫລັງຈາກພະພຸດທະອົງຊົງຕັດສະຮູ້ແລ້ວ ກໍ່ຊົງປະກາດແລະເຜີຍແຜ່ພະສາສະໜາເປັນເວລາຫລາຍປີ ແຕ່ຍັງບໍ່ໄດ້ບັນຍັດສິກຂາບົດໃຫ້ແກ່ໝູ່ສົງ. ໃນຊ່ວງທຳອິດ ພະພຸດທະອົງຊົງປະກາດໃຫ້ປະຕິບັດຕາມຫລັກພຶມມະຈັນ ເພື່ອຄວາມສຸກຂອງມະຫາຊົນໝູ່ມາກ ແຕ່ຕໍ່ມາ ເລີ່ມມີເຫລົ່າພິກຂຸບາງກຸ່ມທີ່ຫົວດື້ ບໍ່ຟັງໂອວາດຄຳສັ່ງສອນຂອງພະພຸດທະອົງ ແລະປະພຶດປະຕິບັດໃນສິ່ງທີ່ບໍ່ເໝາະສົມ ເຮັດໃຫ້ຊາວບ້ານຕິຕຽນນິນທາ ເປັນແບບຢ່າງທີ່ບໍ່ໜ້າເຫຼື້ອມໃສ. ພະພຸດທະອົງຈຶ່ງຊົງເລີ່ມບັນຍັດສິກຂາບົດຂຶ້ນມາເລື້ອຍໆ ຕາມລຳດັບ ແລະຕາມມູນເຫດທີ່ເກີດຂຶ້ນ ມີທັງໝົດ ๗ ໝວດ ປະກອບດ້ວຍ: ປະຣາຊິກ ๔, ສັງຂາທິເສດ ๑๓, ອານິຍົດ ๘, ນິດສັກຄິປາຈິດຕິ ๓๐, ປາຈິດຕິ ๙๘, ເສຂິຍະວັດ ๗๕, ປະຕິເທສະນີຍະ ๔, ອະທິກາລະນະສະມະຖະ ๗ ລວມເປັນສິນ ๘๘๗ ຂໍ້ເປັນຕົ້ນ.

This manuscript is a Vinaya text on the causes of ruling. After his Enlightenment, the Buddha propagated his teachings for years and did not initiated any rules. He instructed his disciples to keep their holy lives for public peace. Later, there were stubborn monks who ignored the Teachings of the Buddha and behaved improperly. Laypeople criticized them for their disrespectful behaviours and the Buddha then started initiating disciplinary rules in correspondence to situations. There are in total eight categories of the rules: four *parajika*, thirteen *sanghādisesa*, two *aniyata*, thirty

nissaggipācittiya, ninety two *pācittiya*, seventy five *sekhiyavatta*, four *patidesaniya*, and seven *adhikaraṇasamatha*, constituting 277 items in total.

Colophon: ลานที ๓๖ ໜ້າ ๑: สังฆาดธาฉะได้ ๑๘๓ ติอ ปีธับเป้า เดือนยี่ ขึ้น ๑๐ ค่ำ มื้ธ้วงมิด อัน ๔ ธิดจะนาแล้วยามตูดตั้ง มื้เช้า ໜายมิ ข้าฬูวงเมืองฉุนกัน กับฉาอดิ กับบุดตะนัดตาพันพุทวิงสา พ้อมกันส้างพังสี *ปิตะกะทัง ๓* ไว้กับสาสะพา ๕ พันพะอัดสา ขอให้ได้ดั่งคำมักคำปาดถะพาฉู่เยื่องฉู่ปะกานกำข้าเทิ้น. นิบพานะ ปัดจะโย โพนตุ ทุอัง ทุอัง นิดจัง นิดจัง.

Folio 36 on the recto side: In Sangkatrasa (CS) 1227, a *hap pao* year, the tenth waxing-moon day of the second lunar month, a *huang mot* day, the fourth day of the week (Wednesday),[20] the writing of this manuscript was accomplished in the morning (6:00–7:30 o'clock). The governor (*kha luang*) of Müang Khunkan and his wife, Sao Di, together with all their children, grandchildren, and relatives, sponsored this manuscript entitled *Pitaka thang sam* ("All Three Baskets") to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes be fulfilled. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ niccaṃ niccaṃ* (May this a condition to reach Nibbāna certainly and constantly).

Date: CS 1227, a *hap pao* year (27 Dec 1865)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Governor Müang Khunkan and his wife, Sao Di together with all their children, grandchildren, and relatives
Titles: *ວิไนยะปิตะกะ*
Vinaiya Pitaka
Vinaya Pitaka

EAP1398_VMS_1_0063

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 51 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**:None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The front cover is fragile. The overall condition is good, the legibility is also good.

Description: ภ้างฉาวิตะธะนิ แปว่า คำพิที่ช่วยให้ข้ามพื้นถวามสิงไส เป้นพังสีอัดถะกะถาพะปาติโมกา แห่งพะอิไน แต่งโดยพะพุดทะโถสะหีพุดทะโถสาจานแห่งฉิมพูทะวิบ. พังสีผูกนี้ฃียนโดยพะมะหาอาธามาทิปัดติ จากอัดต์นฬูวงหิวฉาว, ล้านนา, ในปี ถ.ส. ๑๗๗๓. เบื้อในฃียนแบบนิไสแปย์กสับ ว่าด้วย กานลิงอุโปสิดฃองพิกขุ เอิ้นว่า ปาธิสุดทิอุโปสิด ໜาย

20 1227 Pausha 10 = Wednesday, 27 December 1865.

ເຖິງ ການແຈ້ງຄວາມບໍລິສຸດເຊິ່ງກັນແລະກັນໃຫ້ຊາບ ໂດຍບໍ່ຕ້ອງສູດພະປາຕິໂມກ. ປາຣິສຸດທິອຸໂປ
ສິດນີ້ ຈະກະທຳເມື່ອມີພິກຂຸຢູ່ໃນວັດພຽງ ๘-๓ ອົງ. ແຕ່ຖ້າມີອົງດຽວໃຫ້ທຳໂດຍການອະທິຖານໃຈວ່າ
"ມື້ນີ້ເປັນວັນອຸໂປສິດຂອງເຮົາ" ເອີ້ນວ່າ ອະທິຖານະອຸໂປສິດ ເປັນຕົ້ນ.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines the *uposatha* assembly of the Sangha known as *parisuddhi-uposatha*, meaning giving a declaration of individual purity one another without a *pātimokkha* recitation. This *parisuddhi-uposatha* is performed in the case of only two to three monks remaining. If there is only one monk, he is to resolve by heart "Today is my *uposatha* day," Such the *uposatha* is known as *Adhiṭṭhāna-uposatha*.

Colophon: ลานที ๓๑ หน้า ๘: จุทะสะกะพะทะ(จุนละสักกาด) ๑๑๕๙ ตือ ปีเม็งใส้ เดือน ๑๘ แรม ๕ ค่ำ สะเด็ดแล้วยามแตฺขึ้นสู่ท่ง่วัน ๘ ไท เม็งใส้แล *สับกังฺขาวิตะระนิ* ฮันนี้ มะหาอาธามาทิ ปัดติวัดตินหลวงหือซาวส้างฃุมไว้โฃตะกะอំธะพุดทะสาสะหนาพะโคตะมะเจ้า ตาบ ๕๐๐๐ พะวัดสา แห้จิงแล. นิบพานะ ปัดจะโย โหนตุ เม นิดจัง ทุวัง ทุวัง.

Folio 31 on the recto side: In Cuthasakaphatha (Culasakkarat) 1159, a *moeng sai* year, the fifth waning-moon day of the twelfth lunar month, [the writing of this manuscript] was accomplished at the time of the forenoon horn (9:00–10:30 o'clock), the second day of the week (Monday), a *moeng sai* day.[21] This manuscript of Sap Kangkhāvitaranī was made by Maha Aramathipatti from Vat Ton Luang Hua Sao to support the Teachings of Gotama Buddha to last until the end of 5000 years definitely. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for me to reach Nibbāna constantly and certainly).

Date: CS 1159, a *muang sai* year (8 Nov 1797)
Script(s): Lanna
Language(s): Lanna, Pali
Author: Buddhaghosa
Scribe(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Titles: *กังฺขาวิตะระนิ* (*ผูก ๘*)
Kangkhavitarani (*Phuk* 2)
Kaṅkhāvitaraṇī (Fascicle 2)

EAP1398_VMS_1_0064

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 51.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.

21 1159 Karttika 8 = Friday, 27 October 1797.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກັ໋ງຂາວິຕະຣະນີ ແປວ່າ ຄຳພີທີ່ຊ່ວຍໃຫ້ຂ້າມພົ້ນຄວາມສົງໄສ ເປັນໜັງສືອັດຖະກະຖາພະປາຕິໂມກ ແຫ່ງພະວິໄນ ແຕ່ງໂດຍພະພຸດທະໂຄສະຫຼືພຸດທະໂຄສາຈານແຫ່ງຊົມພູທະວີບ. ໜັງສືຜູກນີ້ຂຽນ ໂດຍ ພະມະຫາອາຣາມາທິປັດຕິ ຈາກວັດຕົ້ນໝ້ອງຫົວຊາວ, ລ້ານນາ, ໃນປີ ຄ.ສ. ๑๗๙. ເນື້ອໃນ ຂຽນແບບນິໄສແປຍິກສັບ ວ່າດ້ວຍ ປະຖົມມະສິກຂາບົດທີ່ໜຶ່ງ ຄື ການເສບເມຖຸນທຳກັບມາຕຸຄາມ. ເມື່ອພິກຂຸໃດລ່ວງລະເມີດແລ້ວຕ້ອງຂາດຈາກຄວາມເປັນພິກຂຸທັນທີ ບໍ່ສາມາດຮ່ວມສັງຄະກຳກັບ ຄະນະສົງ ແລະບໍ່ອະນຸຍາດໃຫ້ບວດເປັນພິກຂຸໄດ້ອີກ ໂດຍຕົ້ນບັນຍັດນັ້ນເກີດທີ່ເມືອງເວສາລີ.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines the very first rule on having sexual intercourse with a woman. Monks who break the rule are to be immediately disrobed, unable to join the Sangha community, and prohibited to re-ordained. The cause of this first rule took place in Vesali.

Colophon: ลาบທີ ๘๗ ໜ້າ ๘: ສີສີສະວັດສະດີ ຈຸນດະສັກກະພະທະ (ຈຸນລະສັງກາດ) ๑๑๕๗ ຕີວ ປີເມິ້ງໃส้ ເດືອນ ๑๘ ออก ๒ ค่ำ ວັນ ๕ ยามแตฺเข้าสู่ท่ำวันแล.

Folio 26 on the recto side: Hello, in Cuthangsakkaphatha (Culasakkarat) 1159, a *moeng sai* year, the eighth waxing-moon day of the twelfth lunar month,[22] [the writing of this manuscript] was accomplished at the time of the forenoon horn (9:00–10:30 o'clock), the fifth day of the week (Thursday).

Date: CS 1159, a *moeng sai* year (8 Nov 1797)
Script(s): Lanna
Language(s): Lanna, Pali
Author: Buddhaghosa
Scribe(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Titles: *ກັ໋ງຂາວິຕະຣະນີ* (*ผูก ๓*)
Kangkhavitarani (*Phuk* 3)
Kaṅkhāvitaraṇī (Fascicle 3)

EAP1398_VMS_1_0065

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 5.3 cm, width 51.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

22 1159 Karttika 20 = Friday, 27 October 1797.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກັ໋ງຂາວິຕະຣະນີ ແປວ່າ ຄຳພີທີ່ຊ່ວຍໃຫ້ຂ້າມພົ້ນຄວາມສົງໄສ ເປັນໜັ໋ງສືອັດຖະກະຖາພະປາຕິໂມກ ແຫ່ງພະວິໄນ ແຕ່ງໂດຍພະພຸດທະໂຄສະຫຼືພຸດທະໂຄສາຈານແຫ່ງຊິ໋ມພູທະວິບ. ໜັ໋ງສືຜູກນີ້ຂຽນ ໂດຍພະມະຫາອາຣາມາທິປັດຕິ ຈາກວັດຕົ໋ນໝ້ວງຫົວຊາວ, ລ້ານນາ, ໃນປີ ຄ.ສ. ๑๗๙. ເນື້ອໃນ ຂຽນແບບນິໄສແປຍ໌ກສັບ ວ່າດ້ວຍ ປາຣາຊິ໋ກສິກຂາບົດທີສອງແລະທີສາມ ໄດ້ແກ່ການຫ້າມພິກຂຸຖື ເອົາຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້ ໃຫ້ເຄື່ອນອອກຈາກທີ່ ແລະການຫ້າມພິກຂຸພາກຊີວິດມະນຸດໃຫ້ຕາຍ. ເມື່ອພິກຂຸໃດລ່ວງລະເມີດແລ້ວຕ້ອງຂາດຈາກຄວາມເປັນພິກຂຸທັນທີ ບໍ່ສາມາດຮ່ວມສັງຄະກຳກັບ ຄະນະສົງ ແລະບໍ່ອະນຸຍາດໃຫ້ບວດເປັນພິກຂຸໄດ້ອີກ.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines the second and third rules on taking ungiven objects and on killing people. Monks who break the rule are to be immediately disrobed, unable to join the Sangha community, and prohibited to re-ordained.

Colophon: None
Date: 1797
Script(s): Lanna
Language(s): Lanna, Pali
Author: Buddhaghosa
Scribe(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Titles: *ກັ໋ງຂາວິຕະຣະນີ* (ผูก ๔)
Kangkhavitarani (*Phuk* 4)
Kaṅkhāvitaraṇī (Fascicle 4)

EAP1398_VMS_1_0066

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 51.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກັ໋ງຂາວິຕະຣະນິ ແປວ່າ ຄຳພີທີ່ຊ່ວຍໃຫ້ຂ້າມພົ້ນຄວາມສົງໄສ ເປັນໜັງສືອັດຖະກະຖາພະປາຕິໂມກ ແຫ່ງພະວິໄນ ແຕ່ງໂດຍພະພຸດທະໂຄສະຫຼືພຸດທະໂຄສາຈານແຫ່ງຊົມພູທະວິບ. ໜັງສືຜູກນີ້ຂຽນໂດຍ ພະມະຫາອາຣາມາທິປັດຕິ ຈາກວັດຕົ້ນໝ້ວງຫົວຊາວ, ລ້ານນາ, ໃນປີ ຄ.ສ. ୨୩୯୩. ເນື້ອໃນຂຽນແບບນິໄສແປຍ໌ກສັບ ວ່າດ້ວຍ ອະທິກາຣະນະສະມະຖະ ຄື ວິທີດຳເນີນການເພື່ອລະງັບອະທິກອນໃນໝູ່ສົງ ມີທັ໋ງໝົດ ୨ ວິທີ ເປັນຕົ້ນ.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines *Adhikaraāasamatha* (the settlement of cases) or seven ways of legal processes.

Colophon: ลานที่ ๔๘ ໜ້າ ๔: *ກັ໋ງຂາວິຕະຣະນິ* ຜູກນີ້ ອຸບປະລະປັນໂຍ ວັດອາຣາມມະຫາໂພ ຣິກຂິດຕະຂຽນຄ้ຳຊູຄຣູບາວັດຫລວ໋ງຫົວຊາວແລ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ເມດໄຕຍະ ສັນຕິເກ ອະນາຄະເຕ ອະຣະຫັນຕາ ມັຄຄະຍານະ ຍາວະ ອະຣະຫັນຕາ ມັຄຄະຍານະ ເທິະ ດ່ັ໋ງອ້ັ໋ນ ຂໍ ທ ໍ ໍ ໄ ດ ້ ເ ກ ິ ດ ໃ ນ ກະກຸນລ ້ ັ ໋ ງ ມະຫາທະນະ ມະຫາໂພຄະ ຂັດຕິຍະ ພຣາມມະນະ ບັນດິດຕະ ດີຫລີເທ ້ ິ ນ. ນິດຈ ັ ໋ ງ ທຸ ວ ັ ໋ ງ ທຸ ວ ັ ໋ ງ ດ ່ ັ ໋ ງ ນ ້ ີ ຄ ່ ອ ຍ ພ ິ ຈ າ ລ ະ ນ າ ໄ ປ ເ ທ ິ ະ ຕ ິ ວ ສ ຸ ນ ກ ັ ນ ນ ັ ກ ຊ ້ ໍ ບ ່ ໍ ເ ປ ັ ນ ຕ ິ ວ ເ ສ ຍ ແ ລ ຄ ຣ ູ ບ າ ເ ອ ີ ຍ .

Folio 22 on the verso side: This Kangkhavitarani manuscript was written by Uppalapannyo from Vat Arammahapho to support Khruba (Abbot) of Vat Luang Hua Sao. May this be a condition to reach Nibbāna. *Metteyya santikē anāgate arahantā maggañāṇa yāva arahantā maggañāṇa*. May I be reborn in a good family: wealthy family, royal family, Brahma family, and scholar family. Please consider the manuscript because of its complicated writing. Dear monks!

Date: 1797
Script(s): Lanna
Language(s): Lanna, Pali
Author: Buddhaghosa
Scribe(s): Uppalapannyo from Vat Arammahapho
Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Titles: *ກັ໋ງຂາວິຕະຣະນິ* (*ຜູກ ๗*)
Kangkhavitarani (*Phuk* 6)
Kaṅkhāvitaraṇī (Fascicle 6)

EAP1398_VMS_1_0067

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 51.1 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກັ໋ງຂາວິຕະຣະນິ ແປວ່າ ຄຳພີທີ່ຊ່ວຍໃຫ້ຂ້າມພົ້ນຄວາມສົງໄສ ເປັນໜັງສືອັດຖະກະຖາພະປາຕິໂມກ ແຫ່ງພະວິໄນ ແຕ່ງໂດຍພະພຸດທະໂຄສະຫຼືພຸດທະໂຄສາຈານແຫ່ງຊົມພູທະວິບ. ໜັງສືຜູກນີ້ຂຽນ ໂດຍ ພະມະຫາອາຣາມາທິປັດຕິ ຈາກວັດຕົ້ນໝາກຫົວຊາວ, ລ້ານນາ, ໃນປີ ຄ.ສ. ໑໗໙໗. ເນື້ອໃນ ຂຽນແບບນິໄສແປຍົກສັບ ວ່າດ້ວຍ ອາບັດສັງຄາທິເສດ ໑໓ ຂໍ້ ປະເພດຂອງໂທດທີ່ເກີດຈາກການ ລ່ວງລະເມີດສິກຂາບົດປະເພດຄຸຣຸກາບັດ ຮຽກວ່າ ອາບັດສັງຄາທິເສດ ເປັນອາບັດທີ່ຕ້ອງອາໄສ ຄະນະສົງໃນການອອກຈາກອາບັດນັ້ນ.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines thirteen rules of *Sanghādisesa* (rules entailing an initial and subsequent meeting of the Sangha). The punishment caused by infringement of the rules results in heavy penalty known as *Sanghadisesa* offences and depends on a Sangha assembly for being freed from the penalty.

Colophon: None
Date: 1797
Script(s): Lanna
Language(s): Lanna, Pali
Author: Buddhaghosa
Scribe(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Titles: *ກັ໋ງຂາວິຕະຣະນິ* (*ผูก ๗*)
Kangkhāvitaranī (*Phuk* 7)
Kaṅkhāvitaraṇī (Fascicle 7)

EAP1398_VMS_1_0068

Long palm-leaf
One phuk: *fascicle 9*
Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 51.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກັ໋ງຂາວິຕະຣະນິ ແປວ່າ ຄຳພີທີ່ຊ່ວຍໃຫ້ຂ້າມພົ້ນຄວາມສົງໄສ ເປັນໜັງສືອັດຖະກະຖາພະປາຕິໂມກ ແຫ່ງພະວິໄນ ແຕ່ງໂດຍພະພຸດທະໂຄສະຫຼືພຸດທະໂຄສາຈານແຫ່ງຊົມພູທະວິບ. ໜັງສືຜູກນີ້ຂຽນ ໂດຍ ພະມະຫາອາຣາມາທິປັດຕິ ຈາກວັດຕົ້ນໝາກຫົວຊາວ, ລ້ານນາ, ໃນປີ ຄ.ສ. ໑໗໙໗. ເນື້ອໃນ ຂຽນແບບນິໄສແປຍົກສັບ ວ່າດ້ວຍ ສິກຂາບົດນິດສັກຄິຍະປາຈິດຕິ ຄື ປະເພດຂອງໂທດທີ່ເກີດຈາກ

ການລ່ວງລະເມີດສິກຂาบົดปะเพดละขุกาบัด ເອີ້ນว่า อาบัดบิดสัภถิยะปาจิดติ ເຊ่น ห้าม เภับจิวอนที่เกินถวามจำเป้นไว้เกิน ๑๐ อัน, ห้ามยู่โดยปาสะจากาจิวอน, ห้ามเภับผ้าที่จะ ทำจิวอนไว้เกินกำหนิด ๑ เดือน, ห้ามใช้พิกขุนิซักผ้าให้.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines Nissaggiya-pācittiya (rules entailing forfeiture and confession). The punishment caused by infringement of the rules is light penalty known as *Nissaggiya-pācittiya* offences. Examples of the penalty are keeping an extra robe longer then ten days, staying away from monk robes, keeping cloth for making monk robes longer then one month, asking a female monk to wash their monk robes.

Colophon: ลานที่ ๘๗ หน้า ๑: จุทะสะกะพะทะ(จุนละสังกาด) ๑๑๕๙ ติอ ปีเม็งใส้ เดือน ๑๘ ออก ๑๘ เมง อัน ๘ ไท กัดเธิ้า สะเดัดแล้อยามกองงายแล. มะหาอาธามาทิปัดติ มูนละสัดทา นามมะพิไท พุดทะอัดสัง พิกขุ อัดตินทลองหิอฃาอ ส้างไอ้ค้ำฃูสาดสะหฯ ตาบ ๕๐๐๐ อัดสา จิงแล. นิบพานะ ปัดจะโย โหนตุ เม นิดจัง ทุอัง ทุอัง สิสานุสิด อะพิดทะธัดสะ พิกขุ อุปะถำพะกะค้ำฃูทิ้แล้วเจตะนาถธูบาแล.

Folio 26 on the recto side: In Cuthasakaphatha (Culasakkarat) 1159, a *moeng sai* year, the twelfth waxing-moon day of the twelfth lunar month, the second day of the week (Monday), a *kat rao* day,[23] [the writing of this manuscript] was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Aramathipatti or Phutthavatsang Bhikkhu from Vat Ton Luang Hua Sao made this manuscript to support the Teachings of Gotama Buddha to last until the end of 5000 years definitely. *Nibbāna paccayo hontu me niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for me to reach Nibbāna constantly and certainly). Monk disciples supported him for his purposes.

Date: CS 1159, a *mœng sai* year (8 Nov 1797)

Script(s): Lanna

Language(s): Lanna, Pali

Author: Buddhaghosa

Scribe(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand

Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand

Titles: *กังขาวิตะธะนิ* (*ผูภา ๙*)

Kangkhāvitaranī (*Phuk* 9)

Kaṅkhāvitaraṇī (Fascicle 9)

[23] 1159 Karttika 12 = Tuesday, 31 October 1797. However, this day was a *poek nyi* day.

EAP1398_VMS_1_0069

Long palm-leaf

One phuk: *fascicle 10*

Material: light brown palm leaves, black ink. **Size**: Height 5.5 cm, width 51.1 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກັ໋ງຂາວິຕະຣະນິ ແປວ່າ ຄຳພີທີ່ຊ່ວຍໃຫ້ຂ້າມພົ້ນຄວາມສົງໄສ ເປັນໜັງສືອັດຖະກະຖາພະປາຕິໂມກ ແຫ່ງພະວິໄນ ແຕ່ງໂດຍພະພຸດທະໂຄສະຫຼືພຸດທະໂຄສາຈານແຫ່ງຊົມພູທະວິບ. ໜັງສືຜູກນີ້ຂຽນ ໂດຍ ພະມະຫາອາຣາມາທິປັດຕິ ຈາກວັດຕົ້ນໝາກຫ້ວຂາວ, ລ້ານນາ, ໃນປີ ຄ.ສ. ๑๗๙. ເນື້ອໃນ ຂຽນແບບນິໄສແປຍົກສັບ ວ່າດ້ວຍ ສິກຂາບົດນິສສັກຄິຍະປາຈິດຕິ ກ່ຽວກັບຈີວອນ ຕົວຢ່າງເຊັ່ນ ພິກຂຸຮັບຈີວອນຈາກມືນາງພິກຂຸນີທີ່ບໍ່ແມ່ນຍາດ ຕ້ອງນິດສັກຂິຍະປາຈິດຕິ, ເວັ້ນໄວ້ແຕ່ແລກປ່ຽນ ກັນ. ເນື້ອໃນສ່ວນທ້າຍວ່າດ້ວຍບາດ ເຊັ່ນ ພິກຂຸເກັບບາດທີ່ເຫຼືອໃຊ້ໄວ້ໄດ້ພຽງ ๑๐ ວັນ, ຖ້າໃຫ້ກາຍ ๑๐ ວັນໄປ ຕ້ອງນິດສັກຂິຍະປາຈິດຕິ ເປັນຕົ້ນ.

Kangkhavitarani (*kaṅkhāvitaraṇī*) is a treatise of solving doubts and a commentary on *Pātimokkha* of the Vinaya. It was composed by Buddhaghosa in Sri Lanka. This manuscript was written by Pha Mahā Ārāmādhipati from Vat Ton Luang Hua Sao in Lan Na in 1797. The text was written in Nissaya and defines *Nissaggiya-pācittiya* (rules entailing forfeiture and confession) on monk robes. For instance, monks who are handed monk robes by a non-relative bhikkhuni, except for an exchange, are to be forfeited and confessed. The last part of the text is on alms-bowls: monks who keep an extra alms-bowl longer than ten days are to be forfeited and confessed.

Colophon: None
Date: Mid-20th century
Script(s): Lanna
Language(s): Lanna, Pali
Author: Buddhaghosa
Scribe(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Sponsor(s): Maha Aramathipatti from Vat Ton Luang monastery, Northern Thailand
Titles: *ກັ໋ງຂາວິຕະຣະນິ* (*ຜູກ ๑๐*)
Kangkhāvitaranī (*Phuk* 10)
Kaṅkhāvitaraṇī (Fascicle 10)

EAP1398_VMS_1_0070

Long palm-leaf

One phuk: *fascicle 1*

Material: light brown palm leaves, black ink. **Size**: Height 4.3 cm, width 59 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 61. **Edges of the palm leaves:**angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ທຳມະສັງກະນີ ຄາຖາທີ ๑ ໃນ ๗ ຄຳພີ ເປັນການລວບລວມຫົວຂໍ້ທຳເຂົ້າເປັນໝວດໝູ່ ແລ້ວ ອະທິບາຍແຕ່ລະປະເພດຢ່າງລະອຽດ ໂດຍເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີແລະບາງສ່ວນ ແປເປັນພາສາລາວແລະວ່າດ້ວຍຈິດທັງຫລາຍທີ່ເປັນກຸສົນແລະອະກຸສົນ ແບ່ງອອກເປັນ ๔ ໝວດ ຄື:

๑.ຈິດຕະວິພັດຕິກັນ ວ່າດ້ວຍ ເລື່ອງຈິດທັງໝົດ,

๘. ຣູປະວິພັດຕິກັນ ວ່າດ້ວຍ ເລື່ອງຂອງຮູບທັງໝົດ,

๓. ນິກເຂປະກັນ ວ່າດ້ວຍ ເລື່ອງສະພາວະທຳທັງໝົດ,

๔. ອັດຖຸທາຣະກັນຫຼືອັດຖະກະຖາກັນ ວ່າດ້ວຍ ການອະທິບາຍຈິດແລະເຈຕະສິກ.

This manuscript is *Dhammasanganī*, the first treatise of the seven books of the Abhidhamma. It is a collection of Dhamma categories that are explained in details. The content is in Pali and Lao translation and defines wholesome and unwholesome minds, divided into 4 categories:
1. Cittavibattikanda: The whole mind
2. Rūpavibattikanda: The whole corporeality
3. Nikkhepakanda: The states of the Dhamma
4. Atthūdārakanda or Atthakathākanda: The explanation of consciousness and mental factors.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກັມພີພຣະສັງຄີນີ* (*ຜູກຕົ້ນ*)
Kamphī Phrasangkhinī (*Phuk ton*)
Scripture of Dhammasaṅgaṇī (Fascicle 1)

EAP1398_VMS_1_0071

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 4.3 cm, width 59.1 cm, depth 2.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**:Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 68. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະວິພັງ ຄາຖາທີ ๘ ໃນ ๗ ຄໍາພີ ແຫ່ງພະອະພິທໍາ ເປັນການຍົກໝວດທໍາສໍາຄັນໆ ຂຶ້ນຕັ້ງເປັນຫົວເລື່ອງແລ້ວແຍກແຍะออก, อะทิบายและอิบิดไสย่างละอย่าง เชิ่งเนื้อถอามบางส่วนเป็นบิดพาสา บาลิและบางส่วนแปเป็นพาสาลาว อ่าด้วย ฮัน ๕ ถือ:

๑. ธูบฮัน ถือ ภอางธูบ ส่วนที่เป็นธ่างภายและส่วนปะภอบที่เป็นธูบทำทั้งหมิด.

๘. เอทะนาฮัน ถือ ภอางเอทะนา ในส่วนที่เป็นการสะเทอิยอาลิม, ถอามธู้สึกสุกทุกขิเสียๆ

๗. สันยาฮัน ถือ ภอางสันยา ส่วนที่เป็นการพายธู้และจิดจำสิ่งที่ได้ธับ.

๔. สังขานฮัน ถือ ภอางสังขาน ส่วนที่เป็นถอามปุงแต่ง, สะพาบที่ปุงแต่งจิดให้ดิขิ้วขิ่วขิ้เป็นกาง.

๕. อินยานฮัน ถือ ภอางอินยาน ส่วนที่เป็นถอามธู้แจ้งอาลิมผ่านทางอายะตะนะทัง ๗ เช่น การเห็น, การได้ยินเป็นต้น.

This manuscript is *Vibhanga*, the second treatise of the seven books of the Abhidhamma. Important Dhamma subjects are raised as main topics to be meticulously explained and analyzed. The content is in Pali and Lao translation and defines the Five Aggregates:

1. Rūpa-khandha: Corporeality includes body and the whole components
2. Vedanā-khandha: Feeling, that is the enjoyment of emotions, the feeling of happiness, suffering, or indifference.
3. Saññā-khandha: Perception, the part that defines meanings to remember the emotion.
4. Saṅkhāra-khandha: Mental formations, the part that is the refining, the state that alters the mind for good or evil or being middle.
5. Viññāṇa-khandha: Consciousness, the part that is the understanding of emotions throughout the six senses such as seeing, hearing, etc.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ภัมพิพะวิพัง* (*ผูภา ๘*)
Kamphi Phaviphang (*Phuk* 2)
Scripture of Vibhaṅga (Fascicle 2)

EAP1398_VMS_1_0072

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 59.1 cm, depth 2.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 55. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ທາຕຸກະຖາ ວ່າດ້ວຍທາດ ເປັນຄຳພີທີ ๓ ແຫ່ງພະອະພິທຳ ເປັນການສຶງເຄາະຫົວຂໍ້ທຳຕ່າງໆ ເຂົ້າໃນ ທາດ, ຂັນ ແລະອາຍະຕະນະ. ເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີແລະບາງສ່ວນແປເປັນ ພາສາລາວ ວ່າດ້ວຍທຳທີ່ສຶງເຄາະເຂົ້າກັນໄດ້ແລະສຶງເຄາະເຂົ້າກັນບໍ່ໄດ້ ແບ່ງອອກເປັນ ๕ ໝວດຄື:

๑. ນະຍະມາຕິກາ ຄື ການຈຳແນກຫົວຂໍ້ທຳມີ ๑๔ ປະການ,

๘. ອັບພັນຕະຣະມາຕິກາ ຄື ສະພາວະທຳພາຍໃນມີ ๘๘ ປະການ,

๓. ນະຍະມຸຂະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ເປັນຫລັກແຫ່ງໄນມີ ๔ ປະການ,

๔. ລັກຂະນະມາຕິກາ ຄື ສະພາວະທຳແມ່ບົດທີ່ສະແດງລັກສະນະທີ່ມີສ່ວນສະເໝີກັນແລະບໍ່ສະເໝີ ກັນມີ ๘ ປະການ,

๕. ພາຫິຣະມາຕິກາ ຄື ສະພາວະທຳພາຍນອກມີ ๓ ປະການ.

This manuscript is Dhātukathā (Discourse on elements), the third treatise of the Abhidhamma. Dhamma topics are categorized into elements, aggregates, and spheres. The content is in Pali and Lao translation and defines compatible and incompatible Dhamma, comprising five sections:
1. Nayamātikā: Methods. There are fourteen sections.
2. Abhantaramātikā: Internal states of enquiry. There are twenty two sections.
3. Nayamukhamātikā: Principles of the methods. There are four sections.
4. Lakkhanamātikā: Characteristics of the methods. There are two sections.
5. Bāhiramātikā: External states of enquiry. There are three sections.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຣະທາຕຸກະຖາ* (*ຫຼ້ມ ๓*)
Phrathatukatha (*Phuk* 3)
Scripture of Dhātukathā (Fascicle 3)

EAP1398_VMS_1_0073

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 59 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 67. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is good.

Description: ปุກຄະລະບັນຍັດ ການກຳໜົດປະເພດບຸກຄົນ ເປັນຄຳພີທີ ๔ ແຫ່ງພະອະພິທຳເປັນການອະທິບາຍ ຄວາມໝາຍຂອງບຸກຄົນປະເພດຕ່າງໆ. ເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີ ແລະບາງສ່ວນແປ ເປັນພາສາລາວ. ການກຳໜົດລັກສະນະຂອງບຸກຄົນປະເພດຕ່າງໆ ແບ່ງອອກເປັນ ๖ ປະການຄື:

๑. ປຸກຄະລະບັນຍັດຕິ ຄື ການບັນຍັດກ່ຽວກັບບຸກຄົນ,

๘. ຂັນທະບັນຍັດຕິ ຄື ການບັນຍັດຂັນ ๕ ປະການ,

๗. ອາຍະຕະນະບັນຍັດຕິ ຄື ການບັນຍັດອາຍະຕະນະ ๑๘ ປະການ,

๔. ທາຕຸບັນຍັດຕິ ຄື ການບັນຍັດທາດ ๑๒ ປະການ,

๕. ສັຈຈະບັນຍັດຕິ ຄື ການບັນຍັດສັດຈະ ๔ ປະການ,

๖. ອິນທະຣິຍະບັນຍັດຕິ ຄື ການບັນຍັດອິນຊີ ๒๘ ປະການ.

Puggalapaññatti (designation of human types) is the fourth treatise of the Abhidhamma and defines qualities of individuals and personality types. The content is in Pali and Lao translation. Personal characters are categorized into six sections.

1. *Puggalapaññatti*: The notion of human types
2. *Khandhapaññatti*: The notion of the five aggregates
3. *Āyatanapaññatti*: The notion of the twelve sense-organs.
4. *Dhātupaññatti*: The notion of the eighteen elements.
5. *Saccapaññatti*: The notion of the four truths.
6. *Indariyapaññatti*: The notion of the twenty two sense-organs

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກັมพีพธะปุกคะละปันยัตติ (ผูก ๔)*
Kamphi Phrapukkhalapannyatti (*Phuk* 4)
Scripture of Puggalapaññatti (Fascicle 4)

EAP1398_VMS_1_0074

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 59 cm, depth 2.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 54. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ภะฤาอัดถุ ถ้อยคำที่ถอนเอ้ำ เป็นคำพีทิ ๕ แห่งพะอะพิทำ เป็นกานอิมิดไสทัดสะมะของ นิกายต่างๆ ในสะไพสังคายะนาครั้งทิสาม. เนื้อความบางส่วนเป็นบิดพาสาบาลิและบาง

ສ່ວນແປເປັນພາສາລາວ ວ່າດ້ວຍ ເລື່ອງຫລັກຄຳສອນຫຼືຖ້ອຍຄຳທີ່ດີມີປະໂຫຍດແລະເປັນໄປເພື່ອ ການຂັດເກົາກິເລດ, ເພື່ອຄວາມດັບທຸກ, ເພື່ອຄວາມເບື່ອໜ່າຍ, ເພື່ອຄວາມສະຫງົບ, ເພື່ອການ ຕັດສະຮູ້ແລະເພື່ອພະນິບພານ.

Kathāvatthu (Subjects of discussion) is the fifth treatise of the Abhidhamma and defines visions of different sects or schools during the third Canon Revision assembly. The content is in Pali and Lao translation and deals with instructions for reducing desires to cease suffering, boredom, peace, Enlightenment, and Nibbāna.

Colophon: ลานที ๕๔ ໜ້າ ๘: ພะกะถาอัดถุ ผูภา ๕ เจ๊าเธีย สาทุทอๅสี เป๋นสัดทาส้าๅ.

Folio 54 on the verso side: Phrakathāvatthu, fascicle 5. Dear All! Queen Thòngsi is the sponsor.

Date: Early 20th century

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Queen Thòngsi

Titles: *พธะภัตถาอัตถุ (ผูภา ๕)*

Phrakathavatthu (*Phuk* 5)

Phra Kathāvatthu (Fascicle 5)

EAP1398_VMS_1_0075

Long palm-leaf

One phuk: *fascicle 6*

Material: light brown palm leaves, black ink. **Size**: Height 4.3 cm, width 59.1 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 52. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ยะมะกะ แปว่า คู่ เป๋นคำพิทิ ๙ แห่งพะอะพิทำเมื้อถวามบาๆส่วนเป๋นบิดพาสาบาลิและ บาๆส่วนแปเป๋นพาสาลาว เป๋นทานยิกหิวข้อทำขึ้นอินิดไสด้วยอิทิถามตอบ โดยตั้งคำถาม ย้อมกันเป๋นคู่ๆ. ทำที่เป๋นคู่มิ ๑๐ ปะกาน เอิ้นว่า มูนละยะมะกะอันปะกอบด้วย:

๑. มูนละยะมะกะ คิ ทำเป๋นคู่อันเป๋นมูน,

๘. ขันทะยะมะกะ คิ ทำเป๋นคู่คิขัน ๕ ปะกาน,

๓. อายะตะนะยะมะกะ คิ ทำเป๋นคู่คิอายะตะนะ ๑๘ ปะกาน,

๔. ทาตุยะมะกะ คิ ทำเป๋นคู่คิทาด ๑๗ ปะกาน,

๕. สัจจะยะมะ คิ ทำเป๋นคู่คิสัดจะ ๔ ปะกาน,

๖. สังขาธายะมะกะ คิ ทำเป๋นคู่คิสังขาน ๓ ปะกาน,

๗. อะนุไสยะมะกะ คิ ทำเป๋นคู่คิอะนุไส ๗ ปะกาน,

ฆ. ຈິດຕะຍะมะกะ ถือ ทำเป็นคู่ถือจิด ๔ ปะการ,

ง. ทำมะยะมะกะ ถือ ทำทั้งหลายที่เป็นกุสินและอะกุสิน,

๑๐. อินทะริยะมะกะ ถือ ทำเป็นคู่ถืออินซี ๒๒ ปะการ.

Yamaka (Book on Pairs) is the sixth book of the Abhidhamma. The content is in Pali Lao translation. Dhamma subjects are raised to be discussed by means of pair inquiry. There are ten items of Dhamma in pair:

1. *Mūla Yamaka*: Pairs on roots
2. *Khandha Yamaka*: Pairs on the five aggregates
3. *Āyatana Yamaka*: Pairs on the twelve bases
4. *Dhātu Yamaka*: Pairs on the eighteen elements
5. *Sacca Yamaka*: Pairs on the four truths
6. *Saṅkhārā Yamaka*: Pairs on the three formations
7. *Anusaya Yamaka*: Pairs on the seven latent states
8. *Citta Yamaka*: Pairs on the four consciousness
9. *Dhamma Yamaka*: Pairs on wholesome and unwholesome Dhamma
10. Indariya Yamaka: Pairs on the twenty two faculties.

Colophon: ลาบที ๕๘ ໜ้า ๘: ผะธะยะมะกะ ผูก ง. ทุทอางสี อ้างหน้า ส้างๆ.

Folio 52 on the verso side: Phrayamaka, fascicle 6. Queen Thòngsi from the front palace is the sponsor.

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Queen Thòngsi from the front palace.
Titles: *ผะธะยะมะกะ* (*ผูก ง*)
Phrayamaka (*Phuk* 6)
Phra Yamaka (Fascicle 6)

EAP1398_VMS_1_0076

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 4.3 cm, width 59 cm, depth 2.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 53. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: มะหาปัดถาน เป็นคำพิทิ ๗ แห่งพะอะพิทำ อะทิบายปัดไจ ๘๔ สะแดงถอามสำพันเมื่องๆ อาไสกันแห่งทำทั้งหลายโดยพิดสะดาน เป็นคำพิที่พะพุดทะเจ้าได้ซิงพะยาหอนไอ้อ่าจะสูนสิ้นเป็นคำพิทำอิด เพาะเป็นคำพิที่มีเนื้อหาละองดอ่อน เลิกเซิง สุขุม คำพิละพาบด้อยปัดไจแห่งปะละมัดถะทำ เมื่อพะผู้มีพะพากเจ้าซิงพิจาละนาพะอะพิทำ ๗ คำพิโดย

ເລີ່ມແຕ່ຄຳພີທີ ๑ ຈົນເຖິງຄຳພີທີ ๗ ຕາມລຳດັບ ກໍ່ບໍ່ມີປາກົດການພິເສດແຕ່ຢ່າງໃດເກີດຂຶ້ນ ຕໍ່ເມື່ອ ຊົງພິຈາລະນາຄຳພີທີ ๗ ນີ້ ຈຶ່ງເກີດລັດສະໝີ ๖ ປະການແຜ່ຊ່ານອອກຈາກພະວໍລະກາຍ.

Mahāpaṭṭhāna is the seventh treatise of the Abhidhamma and explains the twenty four factors and their causal relations to Dhamma in details. This treatise, due to its decilate, profound, and prudent contents, was prophesied by the Buddha as the first one getting lost. With its ultimate Dhamma, six rays were released from the Buddha's body while he was contemplating on the treatise; despite that nothing happened when he was contemplating on the first to the six treatises of the Abhidhamma.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຣະມະຫາປັດຖານ* (*ຜູກ ๗*)
Phramahapatthan (*Phuk* 7)
Phra Mahāpaṭṭhāna (Fascicle 7)

EAP1398_VMS_1_0077

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ທຳມະສັງກະນີ ຄາຖາທີ ๑ ໃນ ๔ ຄຳພີ ເປັນການລວບລວມຫົວຂໍ້ທຳເຂົ້າເປັນໝວດໝູ່ ແລ້ວ ອະທິບາຍແຕ່ລະປະເພດຢ່າງລະອຽດ ໂດຍເນື້ອຄວາມບາງສ່ວນເປັນບົດພາສາບາລີແລະບາງສ່ວນ ແປເປັນພາສາລາວແລະວ່າດ້ວຍຈິດທັງຫລາຍທີ່ເປັນກຸສິນແລະອະກຸສິນ ແບ່ງອອກເປັນ ๔ ໝວດ ຄື:
๑.ຈິດຕະວິພັດຕິກັນ ວ່າດ້ວຍ ເລື່ອງຈິດທັງໝົດ,
๘. ຣູປະວິພັດຕິກັນ ວ່າດ້ວຍ ເລື່ອງຂອງຮູບທັງໝົດ,
๓. ນິກເຂປະກັນ ວ່າດ້ວຍ ເລື່ອງສະພາວະທຳທັງໝົດ,
๔. ອັດຖຸທາຣະກັນຫຼືອັດຖະກະຖາກັນ ວ່າດ້ວຍ ການອະທິບາຍຈິດແລະເຈຕະສິກ.

This manuscript is *Dhammasanganī*, the first treatise of the seven books of the Abhidhamma. It is a collection of Dhamma categories that are explained in details. The content is in Pali and Lao translation and defines wholesome and unwholesome minds, divided into 4 categories:
1. Cittavibattikanda: The whole mind

2. Rūpavibattikanda: The whole corporeality
3. Nikkhepakanda: The states of the Dhamma
4. Atthūdārakanda or Atthakathākanda: The explanation of consciousness and mental factors.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຜຸກຕົ້ນ*)
Abhidhammasangkhini (*Phuk ton*)
Abhidhammasaṅgiṇī (Fascicle 1)

EAP1398_VMS_1_0078

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 56.8 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງທາດ ຄື ຮູບຫຼືກອງແຫ່ງຮ່າງກາຍຂອງເຮົາທີ່ປະກອບເຂົ້າກັນເປັນມະນຸດ ແລະເປັນສິ່ງທີ່ຖືວ່າເປັນສ່ວນສຳຄັນຂອງຮ່າງກາຍມີ ๔ ປະການຄື:

๑. ປະຖະວີທາດ ໄດ້ແກ່ ທາດດິນ ເປັນທາດທີ່ປະກອບຂຶ້ນເປັນສ່ວນຕ່າງໆ ຂອງມະນຸດທີ່ເຮັດໃຫ້ຮ່າງກາຍມີສິ່ງຢຶດໜ່ຽວເປັນຮູບເປັນຮ່າງຂຶ້ນມາມີ ๒๐ ປະການ,

๘. ອາໂປທາດ ໄດ້ແກ່ ທາດນ້ຳ ທີ່ເປັນອົງປະກອບຢູ່ໃນຮ່າງກາຍ ມີ ๑๘ ປະການ,

๑. ວາໂຍທາດໄດ້ແກ່ ທາດລົມ ທີ່ພັດໄປມາພາຍໃນຮ່າງກາຍແລະລົມຫາຍໃຈເຂົ້າຫາຍໃຈອອກ ມີ ๖ປະການ,

๔. ເຕໂຊທາດ ໄດ້ແກ່ ທາດໄຟ ທີ່ອຸ່ນພາຍໃນຮ່າງກາຍແລະເປັນທາດທີ່ມີຂະບວນການເຜົາອາຫານ ໃນຮ່າງກາຍເພື່ອໃຫ້ເກີດພະລັງງານຂຶ້ນມາ ມີ ๔ ປະການ ເປັນຕົ້ນ.

Abhidhamma on elements defines forms or aggregates of our bodies that are constituted to be human beings and considered important parts of bodies, comprising four parts:
1. *Paṭhavī-dhātu*: earth-elements (solid) that are formed and connected altogether to build up a human body, included with 20 elements
2. *Āpo-dhātu*: water-elements (liquid) that are in the body and consisted of 12 elements

3. *Vāyo-dhātu*: wind-elements (air/gas) that flow in the body including breath, comprising 6 elements
4. *Tejo-dhātu*: fire-elements (heat) that warm the body and digest eaten food to generate energy, comprising four elements

Colophon: ลาบที ๓๑ ໜ้า ๘: ผูก ๔ จิบเที่าบี้ ขะน้อยแล้อ บ่ถ่องบ่พ้กย่าติตุงนแด่ท้อบ ใท้ถ่อย พิจาละบาเอิาแด่ท้อบ สาทุอ้ายจิอเธีย ขังสีพธะอังภาๆเบิ ใผยืมใท้สี่ๆ.

Folio 31 on the verso side: Fascicle 4 accomplished. It might be not smooth or perfect, please do not blame at me. Please take a consideration on this manuscript, dear monks and novices. This manuscript belongs to the middle palace (*wang kang*). Those who borrow it shall bring it back.

Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *อะพิทำมาสังคิบิ* (*ผูภา ๔*)
Abhidhammasangkhini (*Phuk* 4)
Abhidhammasaṅgiṇī (Fascicle 4)

EAP1398_VMS_1_0079

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.9 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: พะอะพิทำ อ่าด้วยเลื่องภานจำแมภจิดทังหลายมิ ๗๗ ดวง ซึ่งจิดเหล่านี้มิทังจิดที่เป้น อะกุสินมิโทดใท้ผินเป้นทุภ และมิจิดที่เป้นกุสินใท้ผินเป้นสุภ คิ:

๑. ภามาอะจะธะจิด ๕๔ ดวง คิ จิดที่เป้นไปในภามมะพูมเพิดเพินในภามมะคุนอาลิม ทังหลายได้แก่รูบ, สง, กิ่น, ลิด, โผดทับพะ และทำมาลิม,

๘. รูบาอะจะธะจิด ๑๕ ดวง คิ จิดที่เป้นไปในรูบปะพูม เกิดจาภาบจะเลินสะมะถะกำ มัดถานจินเข้ำเถิงปะถิมมะชาน, ทุติยะชาน, ตะติยะชาน, จะตุถะชาน และปับจะมะ ชาน.

๑. อะรูบาอะจะธะจิด ๑๘ ดวง คิ จิดที่เข้ำเถิงถอามเป้นใหย่มิกำลังแก่ก้ำสามาดขี่ม กิเลดนิวอน ๕ ย่างได้,

๔. โลกุดตะธะจิด ๗ ดวง คิ จิดที่ธับอาลิมพะนิบพานหิจิดที่เพ้อโลกทัง ๑ คิ ภามมะโลก, รูปะโลก และอะรูปะโลก.

This Abhidhamma text pertains to divisions of 89 minds of unwholesome ones resulting in suffering and wholesome ones resulting in happiness:
1. Fifty four minds of *Kāmāvacara-citta*: Consciousness of enjoying sensual pleasure: forms, sounds, smells, tastes, contacts, and cognizable objects.
2. Fifteen minds of *Rūpāvacara-citta*: Form-sphere consciousness, arising from practicing Samatha-kammaṭṭhāna until reaching the first the second, the third, the fourth and the fifth absorptions.
3. Twelve minds of *Arūpāvacara-citta*: Formless-sphere consciousness that reaches great strength and is able to suppress defilements and the five hindrances.
4. Eight minds of *Lokuttara-citta*: Supermundane consciousness or the consciousness beyond the three spheres: the sense sphere, the form sphere, and the formless sphere.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຜູກ ຜ*)
Aphithammasangkhini (*Phuk* 6)
Abhidhammasaṅgiṇī (Fascicle 6)

EAP1398_VMS_1_0080

Long palm-leaf
One phuk: *fascicle*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is alsogood.
Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງກິເລດໃນເຈຕະສິກ ๑๐ ປະການ ຄຳວ່າ ກິເລດ ຄື ຄວາມຢາກ, ຄວາມຕ້ອງການ, ເປັນມານ, ເປັນເຄື່ອງຄອບງຳຈິດໃຈ ຂັດຂວາງບໍ່ໃຫ້ທຳຄວາມດີແລະຊັກຈູງໃຫ້ທຳຄວາມຊົ່ວເຮັດໃຫ້ຈິດເສົ້າໝອງ ຕົກຕ່ຳ ບໍ່ສາມາດບັນລຸທຳໄດ້ ປະກອບໄປດ້ວຍ:
๑.ໂລພະ ຄື ຄວາມຢາກໄດ້,
๘. ໂທສະ ຄື ຄວາມໂມໂທ,
๓. ໂມຫະ ຄື ຄວາມຫລົງ,
๔. ມານະ ຄື ຄວາມຖືຕົວ,
๕. ທິດຖິ ຄື ຄວາມເຫັນຜິດ,

ฒ. ວິຈິກິດສາ ຄື ຄວາມລັງເລສົງໄສ,

ฑ. ຖີນະ ຄື ຄວາມທິດທ่ູ,

ต. ອຸທທັດຈະ ຄື ຄວາມຟ้ຸງຊ่ານ,

ถ. ອະຫິຣິກะ ຄື ຄວາມบ่ละอายบาบ

๑๐. ອะโนตตับปะ ຄື ຄວາມบ่ย้านต่บาบ.

This Abhidhamma text is on ten types of *kilesa* (defilements) in the mental factors. *Kilesa* (defilements) means desires and obsessive devils. They prevent good deeds and induce vicious deeds that worsen and depress our minds to fail to attain enlightenment. They are:

1. *Lobha*: greed
2. *Dosa*: hatred
3. *Moha*: delusion
4. *Māna*: conceit
5. *Diṭṭhi*: wrong view
6. *Vicikicchā*: doubt, uncertainty
7. *Thīna*: sloth
8. *Uddhacca*: restlessness
9. *Ahirika*: shamelessness
10. *Anottappa*: lack of moral dread.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອะพิทำมาสังคีนี* (*ผูก ๗*)
Aphithammasangkhini (*Phuk* 7)
Abhidhammasaṅgiṇī (Fascicle 7)

EAP1398_VMS_1_0081

Long palm-leaf
One phuk: *fascicle 8*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is still good.

Description: ພະອະພິທຳ ວ່າດ້ວຍ ເລື່ອງອະນັນຕະຣິຍະກຳ (ກຳໜັກ) ຄື ກຳທີ່ໜັກທີ່ສຸດຝ່າຍອະກຸສົນໃນທາງ ພະພຸດທະສາສະໜາ ເຊິ່ງໃຫ້ຜົນຮຸນແຮງ ຕໍ່ເນື່ອງ ໂດຍບໍ່ມີກຳອື່ນຈະມາກັ້ນຫຼືຄັ້ນໄດ້ ແບ່ງເປັນ ๕ ຢ່າງຄື:

๑. ມາຕຸຄາດ ຄື ຂ້າມານດາ,

๘. ປິຕຸຄາດ ຄື ຂ້າບິດາ,

๓. ອະຣະຫັນຕະຄາດ ຄື ຂ້າພະອໍລະຫັນ,

๔.ໂລຫິຕຸປບາດ ຄື ທຳລາຍພະພຸດທະເຈົ້າຈົນເຮັດໃຫ້ພະໂລຫິດ(ເລືອດ)ອອກ,

๕. ສັງຄະເພດ ຄື ການຍຸຍົງເຮັດໃຫ້ສົງແຕກແຍກແລະແຕກສາມັກຄີກັນ.

This Abhidhamma text is on the five *Anantariya-kamma* (immediacy-deeds) that result in severe and continuous consequences and are not deviated by any other things:
Mātughāta: Matricide.
Pitughāta: Patricide.
Arahantaghāta: Killing an Arahant.
Lohituppāda: Causing a Buddha to bleed.
Saṅghabheda: Causing schism in the Sangha.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຜູກ ๘*)
Aphithammasangkhini (*Phuk* 8)
Abhidhammasaṅgiṇī (Fascicle 8)

EAP1398_VMS_1_0082

Long palm-leaf
One phuk: *fascicle 9*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ວ່າດ້ວຍ ວິດຊາ ๓ ແລະອະພິນຍາ ๗.

ວິດຊາ ໝາຍເຖິງ ຄວາມຮູ້ແຈ້ງ ແລະເປັນຄວາມຮູ້ພິເສດອັນປະກອບໄປດ້ວຍ:

๑. ບຸບເພນິວາສານຸສະຕິຍານ ຄື ຄວາມຮູ້ທີ່ໄດ້ລະລຶກຊາດໄດ້,

๘. ຈຸຕຸປະປາຕະຍານ ຄື ຄວາມຮູ້ຈຸຕິແລະອຸບັດຂອງສັດທັ້ງຫລາຍ,

๓. ອາສະວັກຂະຍະຍານ ຄື ຄວາມຮູ້ທີ່ທຳໃຫ້ອາສະວະກິເລດໃຫ້ສິ້ນໄປ.

ອະພິນຍາ ແປວ່າ ຄວາມຮູ້ຍິ່ງ ໝາຍເຖິງ ປັນຍາຄວາມຮູ້ສູງເໜືອກວ່າປົກກະຕິແລະເປັນຄວາມຮູ້ພິເສດທີ່ເກີດຈາກການອົບຮົມຈິດ ຈະເລີນປັນຍາທາງກຳມັດຖານ ແລະເປັນຄຸນນະລິມບັດຂອງພະອະຣິຍະບຸກຄົນມີ ๖ ປະການຄື:

๑. ອິດທິວິທິ ຄື ມີອິດທິລິດ

๘. ທິບພະໂສຕະ ຄື ມີຫູທິບ,

๓. ເຈໂຕປະຣິຍະຍານ ຄື ສາມາດລ່ວງຮູ້ໃຈຂອງບຸກຄົນອື່ນໄດ້,

๔. ບຸບເພນິວາສານຸສະຕິຍານ ຄື ການລະລຶກຊາດໄດ້,

๕. ທິບພະຈັກຂຸ ຄື ມີຕາທິບ

๖. ອາສະວັກຂະຍະຍານ ຄື ຮູ້ການທຳອາສະວະໃຫ້ສິ້ນໄປ.

This Abhidhamma text is on three *Vijjhā* and six *Abhiññā*.
Vijjhā means special knowledge and comprises three:
(1) *Pubbenivāsānussati-ñāna*: Reminiscence of past lives.
(2) *Cutūpapāta-ñāna*: Knowledge of the decease and rebirth of beings.
(3) *Āsavakkhaya-ñāna*: Knowledge of the destruction of mental intoxication.
Abhiññā means superknowledge obtained from mental practices and meditations and is a qualification of noble monks. There are six knowledged:
(1) *Iddhividhī*: Magical power
(2) *Dibbasota*: Divine ears
(3) *Cetopariyañāna*: Penetration of the minds of others
(4) *Pubbenivāsānussati-ñāna*: Remembrance of former existences
(5) *Dibbacakkhu*: Divine eyes
(6) *Āsavakkhaya-ñāna*: Knowledge of the exhaustion of all mental intoxicants

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄິນີ* (*ຜູກ ๗*)
Aphithammasangkhini (*Phuk* 9)
Abhidhammasaṅgiṇī (Fascicle 9)

EAP1398_VMS_1_0083

Long palm-leaf
One phuk: *fascicle 10*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ໃນເບື້ອງຕົ້ນ ກ່າວເຖິງເລື່ອງພະນິບພານ, ຄວາມບໍ່ທ່ຽງ ແລະຄວາມເປັນທຸກຂອງ ສັງຂານທັງຫລາຍ.

ໃນທ່າມກາງ ກ່າວເຖິງສັນຍາ ๘๘ ປະການ ຄຳວ່າ "ສັນຍາ" ແປວ່າ ຄວາມຈຳໄດ້ ໝາຍຮູ້ ໃນສິ່ງ ຕ່າງໆທັງໃນອະດີດແລະປັດຈຸບັນ ແລະສາມາດຍ້ອນກັບໄປລະລຶກໃນອະດີດໄດ້ ເປັນຕົ້ນ.

ໃນສ່ວນທ້າຍ ໄດ້ກ່າວເຖິງມິດສາວະນິດຊາ ຄື ການຄ້າຂາຍໃນສິ່ງທີ່ຜິດສິນທຳ, ຜິດກົດໝາຍ ຫຼືບໍ່ ຊອບທຳມີ ๕ ອາຊີບຄື:

๑. ມັງສະວະນິດຊາ ຄື ການຄ້າຂາຍສັດເປັນທີ່ຍັງມີຊີວິດຢູ່,

๘. ສຸຣາວະນິດຊາ ຄື ການຄ້າຂາຍສຸຣາເມໄລແລະຂອງມຶນເມົາ,

๓. ວິສະວະນິດຊາ ຄື ການຄ້າຂາຍຢາພິດຕ່າງໆ ທຸກຊະນິດ,

๔. ມະນຸດສະວະນິດຊາ ຄື ການຄ້າຂາຍມະນຸດ,

๕. ສັດຖະວະນິດຊາ ຄື ການຄ້າຂາຍອາວຸດ.

This manuscript is Abhidhamma. The first part is on *nibbāna*, impermanence, and sufferings of all formations. The middle part is on *saññā* (perceptions) that includes twenty two types. *Saññā* means remembering and knowing things having happened so far.

The last part is on *Micchāvaṇijjhā* or wrong trades against morality and law, comprising five trades:

1. *Maṁsa-vanijjhā*: Trading living animals
2. *Surāvanijjhā*: Trading intoxicants
3. *Visa-vanijjhā*: Trading poisons
4. *Manussa-vanijjhā*: Trading human
5. *Sattha-vanijjhā*: Trading weapons

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຜູກ ๑๐*)
Aphithammasangkhini (*Phuk* 10)
Abhidhammasaṅgiṇī (Fascicle 10)

EAP1398_VMS_1_0084

Long palm-leaf
One phuk: *fascicle 11*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງການລະທຳ ๓. ເມື່ອບຸກຄົນບໍ່ລະຊຶ່ງທຳ ๓ ຄື ອະໂຍນິໂສມະນະສິການ ຄວາມທຳໃນໃຈບໍ່ແຍບຄາຍ; ກຸມມັກຄະເສວະນາ ການພົວພັນຢູ່ໃນທິດຖີອັນຊົ່ວ; ແລະເຈຕະໂສລີນັດຕາ ຄວາມມີຈິດຫິດໜ່ຳ ກໍ່ບໍສາມາດລະຊຶ່ງທຳ ๓ ຄື ສັກກາຍະທິດຖິ, ວິຈິກິດສາ ແລະສີລັບພັດຕະປະຣາມາດ.

This Abhidhamma manuscript is on abandoning three things: *Ayoniso-manasikāra* (disorderly or distracted attention), *Kummaggasevanā* (engage with evil), and *Cetasolinantā* (depression of the mind). Those who are unable to abandon these three fail to avoid the following three things: *Sakkāyaditthi* (false view of individuality), *Vicikicchā* (uncertainty), and *Sīlabbataparāmāsa* (adherence to rules and rituals).

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຫຼກ ๑๑*)
Aphithammasangkhini (Phuk 11)
Abhidhammasaṅgiṇī (Fascicle 11)

EAP1398_VMS_1_0085

Long palm-leaf
One phuk: *fascicle 12*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ວ່າດ້ວຍ ເລື່ອງ ປະເພດຂອງປີຕິ ຄຳວ່າ "ປີຕິ" ຄືຄວາມປື້ມໃຈ, ຄວາມຍິນດີ, ຄວາມເອີບອີ່ມໃຈ ແບ່ງອອກເປັນ ๕ ປະເພດຄື:

๑. ຂຸດທະກາປີຕິ ຄື ປີຕິເລັກໆນ້ອຍໆ,

๘. ຂະນິກາປີຕິ ຄື ປີຕິຊົ່ວຂະນະ,

๓. ໂອກັນຕິກາປີຕິ ຄື ປີຕິເປັນບາງຄັ້ງບາງຄາວ,

๔. อุบเผดาปิติ หือุบเพ้งดาปิติ ดิ ปิติที่ภะตุภาธุนแธว,

๕. ผะละนาปิติ ดิ ปิติที่เกิดแล้วเธ็ดให้ธู้สึกเอิบอิ่มไปที่วธ่างภาย.

This Abhidhamma manuscript is on five types of Pīti or joy, gladness, and pleasure:
1. *Khuddakā-pīti*: Minor joy
2. *Khaṇikā-pīti*: Momentary or instantaneous joy
3. *Okkantikā-pīti*: Showering joy, flood of joy
4. *Ubbegā-pīti*: Uplifting joy
5. *Pharaṇā-pīti*: Suffusing joy, pervading rapture

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ꪎꪰꪖꪾꪗꪱꪫꪕꪱꪒꪫꪱ* (*ꪕꪽꪒ ꫱ꪸ*)
Aphithammasangkhini (*Phuk* 12)
Abhidhammasaṅgiṇī (Fascicle 12)

EAP1398_VMS_1_0086

Long palm-leaf
One phuk: *fascicle 13*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ꪚꪮꪮꪖꪾꪖ ꪮ่าด้วยเลื่องภานปะติบัดถวามพูมเพื่อเผาผานภิเลด ด้วยภานจะเลิมกำมัดถานของโยถาวะจะธะ. ถำว่า “โยถาวะจะธะ” แปว่า ผู้ปะภอบถำพูม, ผู้จะเลิมพาวะนา หายเถิง ผู้ปะพึดปะติกำมัดถานด้วยถวามพูมจิมได้บับลุเป็นพะอะธิยะบุภถืม เป็นติ้ม. ใมส่วมปาย ว่าด้วยเลื่อง ภานจำแมภปัดใจ ๘๔ ปะภาม ใมบิดมะหาปัดถาม.

This Abhidhamma manuscript is on *Yogāvacara* meditation for burning defilements. Yogāvacara means a practitioner who does spiritual exercises and becomes a noble one. The last part of the manuscript defines twenty four factors in Mahāpaṭṭhāna.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຜູກ ๑๓*)
Aphithammasangkhini (*Phuk* 13)
Abhidhammasaṅgiṇī (Fascicle 13)

EAP1398_VMS_1_0087

Long palm-leaf
One phuk: *fascicle 14*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງເຈຕະສິກໃນມະຫາປັດຖານຊຶ່ງເປັນຝ່າຍອະກຸສົນລະກຳ ທີ່ຮຽກວ່າ ອະກຸສົນມູນ ຄື ຮາກເຫງົ້າຂອງຄວາມຊົ່ວ ມີ ๓ ປະການ ປະກອບດ້ວຍ:

๑. ໂລພະ ຄື ຄວາມຢາກໄດ້,

๘. ໂທສະ ຄື ຄວາມໂມໂທ,

๓. ໂມຫະ ຄື ຄວາມຫລົງ,

This Abhidhamma manuscript is on *Cetasika* (mental factors) in *Mahāpaṭṭhāna* in perspectives of unwholesome known as *Akusalamūla* or roots of bad actions, comprising the following three:
1. *Lobha*: greed
2. *Dosa*: hatred
3. *Moha*: delusion

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາສັງຄີນີ* (*ຜູກ ๑๔*)
Aphithammasangkhini (*Phuk* 14)
Abhidhammasaṅgiṇī (Fascicle 14)

EAP1398_VMS_1_0088

Long palm-leaf

One phuk: *fascicle 15*

Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງ ອະທິປະຕິ ໝາຍເຖິງ ທຳມະຊາດທີ່ເປັນໃຫຍ່ ມີ ๔ ປະການ ປະກອບດ້ວຍ:

๑. ສັນທະທິປະຕິ: ທຳມະຊາດທີ່ເປັນໃຫຍ່ໃນຄວາມພໍໃຈ,

๘. ວິຣິຍະທິປະຕິ: ທຳມະຊາດທີ່ເປັນໃຫຍ່ໃນຄວາມພຽນ,

๓. ຈິດຕະທິປະຕິ: ທຳມະຊາດທີ่ເປັນໃຫຍ่ໃນການຮັบອາລົມ,

๔. ວິມັງสาທิปะติ: ทำมะชาดที่เป้นใหย่ในการรู้แจ้งตามความเป้นจิง.

This Abhidhamma manuscript is on Adhipati or great nature, comprising four:
1. Chandadhipati: Nature is great in will.
2. Viriyadhipati: Nature is great in energy.
3. Cittadhipati: Nature is great in getting emotions.
4. Vimaṁsādhipati: Nature is great in realising the truth.

Colophon: None
Date: Early 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາสังคีนี* (*ผูก ๑๕*)
Aphithammasangkhini (*Phuk* 15)
Abhidhammasaṅgiṇī (Fascicle 15)

EAP1398_VMS_1_0089

Long palm-leaf

One phuk: *fascicle 16*

Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 56.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງ ອຸປາທາຮູບ ເຊັ່ນ ປະສາດຮູບ, ວິກາຣະຮູບ ແລະລັກຂະນະຮູບ.

- ປະສາດຮູບ ຄື ຮູບທີ່ເປັນປະສາດສຳລັບຮັບອາລົມໄດ້ ມີ ๕ ປະການ ປະກອບດ້ວຍ:

๑. ຈັກຂຸປະສາດ ຄື ປະສາດຕາ,

๘. ໂສຕະປະສາດ ຄື ປະສາດຫູ,

๓. ຂານະປະສາດ ຄື ປະສາດຈະມູກ

๔. ຊິວຫາປະສາດ ຄື ປະສາດລີ້ນ,

๕. ກາຍະປະສາດ ຄື ປະສາດກາຍ.

- ວິກາຣະຮູບ ຮູບຄືອາການດັດແປງ ເຮັດໃຫ້ແປກ ເຮັດໃຫ້ພິເສດໄດ້ ມີ ๓ ປະການ:

๑. ຮູປັດສະລະຫຸຕາຮູບ ຄື ສະພາວະທີ່ເບົາຂອງຮູບ,

๘. ຮູປັດສະມຸທຸຕາຮູບ ຄື ສະພາວະທີ່ອ່ອນຂອງຮູບ,

๓. ຮູປັດສະລະກຳມັນຍະຕາຮູບ ຄື ສະພາວະທີ່ຄວນແກ່ການງານຂອງຮູບ.

- ລັກຂະນະຮູບ ຄື ຮູບທີ່ສະແດງສະພາວະຕ່າງໆ ໃຫ້ເກີດຂຶ້ນ ມີ ๔ ປະການ ອັນປະກອບດ້ວຍ:

๑. ຮູປັດສະອຸປະຈະຍະ ຄື ຄວາມເກີດຂຶ້ນຂອງຮູບ,

๘. ຮູປັດສະສັນຕະຕິ ຄື ຄວາມຈະເລີນຂອງຮູບ,

๓. ຮູປັດສະຊະຣະຕາ ຄື ຄວາມເສື່ອມຂອງຮູບ,

๔. ຮູປັດສະອະນິດຈະຕາ ຄື ຄວາມແຕກດັບຂອງຮູບ.

This Abhidhamma manuscript is on *Upādā-rūpa* (derivative materiality): *Pasāda- rūpa* (sensitive material qualities), *Vikāra-rūpa* (material quality of plasticity or alterability), and *Lakkhana-rūpa* (material quality of salient features).

There are five *pasāda- rūpa* (sensitive material qualities) as follows:

1. *Cakkhu*: the eye
2. *Sota*: the ear
3. *Ghāna*: the nose
4. *Jivhā*: the tongue
5. *Kāya*: the body

There are three *Vikāra-rūpa* (material quality of plasticity or alterability) as follows:

1. *Rūpassalahutā*: the state of lightness of the material
2. *Rūpassamudutā*: the state of pliancy of the material
3. *Rūpassakammaññatā*: the state of adaptability of the material.

There are four *Lakkhana-rūpa* (material quality of salient features) as follows:

1. *Rūpassa-upacaya*: integration of the material
2. *Rūpassa-santati*: continuity of the material
3. *Rūpassa-jaratā*: decay of the material
4. *Rūpassa-aniccatā*: impermanence of the material.

Colophon: ลานທີ ๘๘ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ๑๘๗๖ ຕົວ ປີກາບຍີ່ ເດືອນຈຽ ແຮມ ๘ ຄ่ຳ ມື້ ກາເຣ້ົາ ວັນ ๗ ຍາມແຖໃກ້ຄ่ຳ ໝາຍມີ ພະເຈົ້າມະຫາຊີວິດ, ຣາຊະບຸດ ແລະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາຊ่ຸ

ຄົນ ໄດ້ພ້ອມກັນມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງລໍາ *ອະພິທໍາມາສັງຄີນີ* ມັດນີ້ ໄວ້ກັບສາສະໜ າພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າໝົດເຊັ່ນໂປຕະກະໃບລານ ຂໍໃຫ້ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາທຸກຄົນແດ່ ກໍ້ຂ້າເທີ້ນ.

Folio 22 on the recto side: In Chunlasangkat (CS) 1277, a *kap nyi* year, the second waning-moon day of the first lunar month, a *ka hao* day, the sixth day of the week (Friday),[24] [the writing of this manuscript] was accomplished at the time of the evening drum. Great King, Royal son, and his wife, together with all their children, grandchildren and relatives, had the most ardent religious faith to sponsor this manuscript-bundle entitled *Abhidhammasangkhinī* to support the Teachings of the Buddha to last until the end of the life of the palm leaves. May all our wishes be fulfilled.

Date: CS 1277, a *kap nyi* year (23 Dec 1915 or 4 Dec 1914)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Great King, Royal son, and his wife, together with all their children, grandchildren, and relatives
Titles: *ອະພິທໍາມາສັງຄີນີ* (*ຫຼກ ๑๗*)
Aphithammasangkhini (*Phuk* 16)
Abhidhammasaṅgiṇī (Fascicle 16)

EAP1398_VMS_1_0090

Long palm-leaf
One phuk:
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 58.9 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທໍາ ວ່າດ້ວຍເລື່ອງໂພທິປັກຂິຍະທໍາ ຄື ຫລັກທໍາທີ່ເກື້ອໜູນແກ່ອະຣິຍະມັກມີ ๓๗ ປະກອບ ດ້ວຍ: ๑. ສະຕິປັດຖານ (ທີ່ຕັ້ງຂອງສະຕິ) ๔, ๘. ສໍາມັບປະທານ (ຄວາມພຽນຊອບ) ๔, ๓. ອິດທິ ບາດ (ຕຸນນະທໍາທີ່ນໍາໄປສູ່ຄວາມສໍາເລັດ) ๔, ๔. ອິນຊີ (ທໍາທີ່ເປັນໃຫຍ່ໃນກິດຂອງຕົນ) ๕, ๕. ພະລະ (ທໍາອັນເປັນກໍາລັງ) ๕, ๗. ໂພດຊິງ (ທໍາທີ່ເປັນອົງແຫ່ງການຕັດສະຮູ້) ๗, ແລະ ๗. ອັດຖັງຄິ ກະມັກ (ທາງມີອົງແປດປະການອັນປະເສີດ) ๘

[24] 1277 Margasirsha 17 = Thursday, 23 December 1915. The year CS 1277 was however a *dap mao* year whereas the preceding year CS 1276 was a *kap nyi* year. 1276 Margasirsha 17 = Friday, 4 December 1914. This day was a *kap chai* day.

This Abhidhamma manuscript is on *Bodhipakkhiya-dhamma* or the virtue partaking of enlightenment that comprises 37 items: (1) Four *Satipaṭṭhāna* (foundations of mindfulness), (2) Four *Sammappadhāna* (great efforts), (3) Four *Iddhipāda* (part of accomplishment), (4) Five *Indriya* (controlling faculty), (5) Five *Bala* (power), (6) Seven *Bojjhaṅga* (enlightenment factors), and (7) Eight *Aṭṭhaṅgika-magga* (the noble eightfold path).

Colophon: ลานที ๘๔ ໜ้า ๑: ໜังสือสิมเดัดอุบปะละปันยา ได้ลิดจะนากับทังบิตตามาดาพ้อมกันส้างสิบสาสะໜา ตาบต่ำเท็า ๕๐๐๐ อัดสา นิดจัง ทุอัง ท่งๆแท้ดีหลิเท็น. นิบพานะ ปัดจะโย โหนตุ โน.

Folio 24 on the recto side: This manuscript was written by Somdet Uppalapannya and was sponsored by himself and his parentsthis manuscript to support the Teachings of the Buddha to last until the end of 5000 years constantly, certainly and definitely. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: Undated
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Somdet Uppalapannyā, the Most Venerable.
Sponsor(s): Somdet Uppalapannyā and his parents.
Titles: *ภุสสะลาอิบิไสยะคะถา*
Kutsala Vinisaiya Khatha
Kussalā Vinichaya Gathā

EAP1398_VMS_1_0091

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is still good.

Description: พะอะพิทำ อ่าด้วยเลื่อๆ ถวามบໍลิสุดแห่งทักขินา ถิของทาน มิ ๔ ย่าง ถิ:

๑. ทักขินาบໍลิสุดฝ่ายทายิกา (ผู้ให้) แต่บ่บໍลิสุดฝ่ายปะติถาหิกา (ผู้ธับ) จะมิผะละอานิสิง เถิ่งดูอ,

๘. ทักขินาบໍลิสุดฝ่ายปะติถาหิกา แต่บ่บໍลิสุดฝ่ายทายิกาจะมิผะละอานิสิงเถิ่งดูอ,

๓. ทักขินาบ่บໍลิสุดทังฝ่ายทายิกาและฝ่ายปะติถาหิกา จะมิผะละอานิสิงน้อย,

๔. ทักขินาบໍลิสุดทังฝ่ายทายิกาและฝ่ายปะติถาหิกา จะมิผะละอานิสิงหลาย.

This Abhidhamma manuscript is on purity of offerings and comprises four conditions:
1. The offering purified on the part of the giver, not of the recipient, results in half merit.
2. The offering purified on the part of the recipient, not of the giver, results in half merit.
3. The offering purified on neither side results in less merit.
4. The offering purified on both sides results in great merit.

Colophon: ลาบหิ ๘๗ ໜ້ຳ ๑: สังฆาด ๑๘๑๗ ติอ ปีกาบยี่ เดือบยี่ ขึ้น ๑๓ ค่ำ พ่าอ่าได้อัน ๘ มื้กิดใจ้ ธิด จะบาแล้อยามกาองแลา ฆายมีบาๆเพียแก้วธาฉะ อัดวิฆุน ได้สำๆ *อะพิทำมาปิตะกาะ* ๕ ผูก *ยอดทำ* ๔ ผูกนี้ ไอ้กับสาสะหบำ ขໍให้บุนไปค้ำฆูพ่แม่ผู้ข้าฆ้ายๆ ภำข้าเทิ้น. นิบพาบะ ปัดจะโย โหบตุ โม.

Folio 26 on the recto side: In Sangkat (CS) 1216, a *kap nyi* year, the thirteenth waxing-moon day of the second lunar month, the second day of the week (Monday), a *kot chai* day, [25] the writing of this manuscript was accomplished at the time of the sunset drum (between 13:30–15:00 o'clock). Nang Phia Kaeorasa from Vat Visun sponsored the making of five fascicles of *Aphithamma Pitaka* and four fascicles of *Nyòttham* to support the Teachings of the Buddha. May the results of this merit support my parents much. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1216, a *kap nyi* year (1 Jan 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nang Phia Kaeorasa from Vat Visun
Titles: *อะพิทำมาปิดตะกาะ* (*ผูกติ้บ*)
Aphitham Pitaka (*Phuk ton*)
Abhidhamma Piṭaka (First fascicle)

EAP1398_VMS_1_0092

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals, the overall condition is slightly damaged, but the legibility is still good.

25 1216 Pausha 13 = Sunday, 31 December 1854. This day was, however, a *moeng pao* day.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງປິຕະກະທັງ ๓ ເມື່ອພະພຸດທະອົງຊົງຕັດສະຮູ້ເປັນພະສຳມາສຳ ພຸດທະເຈົ້າແລ້ວ ກໍ່ຊົງເທສະໜາພະສຸດຕັນຕະປິຕະກະເປັນຄຳພີທຳອິດ, ຊົງເທສະໜາພະວິໄນຍະ ປິຕະກະເປັນ ຄຳພີທີສອງ ແລະຊົງເທສະໜາພະອະພິທຳປິຕະກະເປັນຄໍພີທີສາມ ແລະໄດ້ສະແດງ ປະຖົມມະເທສະ ໜາທຳມະຈັກກັບປະວັດຕະນະສູດ ໃຫ້ແກ່ປັນຈະວັກຄີທັງ ๕. ເມື່ອມີພະສາວົກ ອໍລະຫັນໄດ້ ๖๐ ອົງ ພະພຸດທະອົງຈຶ່ງໄດ້ສົ່ງໄປປະກາດເຜີຍແຜ່ພະສາສະໜາຕາມທີ່ຕ່າງໆ. ສ່ວນ ພະພຸດທະອົງກໍ່ຊົງສະເດັດໄປບວດລືສີ ๕๐๐ ຕົນ ທີ່ເມືອງຣາຊະຄຶແລະໄດ້ຈຳພັນສາຢູ່ທີ່ນັ້ນເປັນພັນ ສາທຳອິດ. ຕໍ່ມາເມື່ອມີພິກຂຸຫົວດື້ ປະຕິບັດຕົນບໍ່ເໝາະສົມ ບໍ່ເປັນທີ່ເຫຼື້ອມໃສຂອງຜູ້ພົບເຫັນ ແລະ ເຮັດໃຫ້ຊາວບ້ານຕິຕຽນນິນທາພະພຸດທະອົງຈຶ່ງຊົງເລີ່ມບັນຍັດສິກຂາບົດ ຕາມມູນເຫດທີ່ເກີດຂຶ້ນ.

This Abhidhamma manuscript is on the Three Baskets. After the enlightenment, the Buddha preached the Suttanta doctrine as the first propagation, and the Vinaya and the Abhidhamma respectively. The Buddha gave for the first time the Dhammacakkappavattana Sutta sermon to the five ascetics. When the Buddha had sixty arahant disciples, he sent them to different places for propagating his teachings. Then he ordained 500 hermits in Rajgaha and stayed there for his first Buddhist Lent. Later, stubborn monks behaved improperly, causing disrespect and negative reputation among laypeople. The Buddha therefore initiated a regulation in accordance with what had happened.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາປິດຕະກະ* (*ຜູກ ๘*)
Aphitham Pitaka (*Phuk* 2)
Abhidhamma Piṭaka (Fascicle 2)

EAP1398_VMS_1_0093

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 56.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good,the legibility is also good.
Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງກາມາວະຈະຣະຈິດ ຄື ຈິດທີ່ຍັງເປັນໄປໃນກາມແລະເປັນຈິດທີ່ຍັງທ່ອງ ທ່ຽວຢູ່ໃນກາມມະພູມ ມີຄວາມຍິນດີພໍໃຈໃນຮູບ, ສຽງ, ກິ່ນ, ລົດ ແລະໂພດທັບພະ ໂດຍກາມາວະ

ຈະຣະຈິດນັ້ນຈະອາໄສຊຶ່ງວັດຖຸກາມອັນເປັນທີ່ຕັ້ງຂອງກາມາລົມ ແລະຍຶດຕິດໃນສະພາວະທຳຊຶ່ງ ເປັນທີ່ຕັ້ງຂອງຄວາມຍິນດີ ຄວາມພໍໃຈ ແລະຄວາມປາດຖະໜາ ເປັນຕົ້ນ.

This Abhidhamma manuscript is on *kāmāvacara-citta* or the consciousness of sense sphere that is still traveling in the sense sphere and enjoys sensual pleasures: forms, sounds, smells, tastes, and contacts. The *kāmāvacara-citta* relies on objects and clings to the states of the joyfulness, pleasure, and desires.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອະພິທຳມາປິດຕະກະ* (*ຜູກ ๕*)
Aphitham Pitaka (*Phuk* 5)
Abhidhamma Piṭaka (Fascicle 5)

EAP1398_VMS_1_0094

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 58.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງປະຣະມັດຖະທຳ ຄື ສະພາບທຳຕາມຄວາມເປັນຈິງປະກອບດ້ວຍ ๔ ປະເພດ ຄື ຈິດ, ເຈຕະສິກ, ຣູບ ແລະນິບພານ. ອີກໄນໜຶ່ງ ໄດ້ແກ່ຈິດຕະປະຣະມັດຖະ ๗๙ ດວງ, ๘. ເຈຕະສິກປະຣະມັດຖະ ๕๘ ດວງ, ๑. ຣູປະປະຣະມັດຖະ ๘๓ ດວງ, ແລະນິບພານ ๑.

This Abhidhamma text is on *paramattha-dhamma* (Ultimate Realities) that is consisted of four categories: *citta* (consciousness), *cetasika* (mental factors), *rūpa* (matter) and *nibbāna*. In other words, they are 89 *citta-paramattha*, 52 *cetasika-paramattha*, 28 *rūpa-paramattha*, and one *nibbāna*.

Colophon: ลานที ๘๗ ໜ້າ ๑: ພຸດທะสังกาด ๘๘๗๓ ตือ ปีรัับเป็า เดือม ๕ ลึง ๗ ค่ำ อัม ภ ธิดจะบาแล้อ ยามกอๆๆาย ๒ายมิ สิมเด้ดภุนละปันยา อัดล้อๆคุน เป้นเค็า ได้มิใจใสสัดทาเป้นอันยิ่ง จิ่งได้ส้าๆยังหังสิ *พะปะระมัดถะหย์* ผูกติ้มนี้ ไอ้กับสาสะหฺาพะพุดทะเจ็าตาบต่ำเท็า ๕๐๐๐ อัดสา. ขໍบุนยะธาสีทั้งหลายผูงนี้ เป้นผิมบำข้าพื้นจาภสิๆสาบตัดบ่อๆเบ้นจะมาบ ขาดได้ ขໍจิ่งลุพะนิบพานดั่งถวามหฺาย แด่ภໍข้าเท็้น นิบพานะ ปัดจะโย โหฺมตุ โม นิดจัๆ ทุอัๆ ปะระมัๆ สุภขัๆ.

Folio 26 on the recto side: In Buddhist Era 2468, a *hap pao* year, the sixth waning-moon day of the fifth lunar month, the seventh day of the week (Saturday),[26] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Kunlapannyā from Vat Lòng Khun monastery was the principal initiator who had the most ardent religious faith to sponsor the making of this manuscript of *Phraparamattha nyò*, first fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the five Mara (devils). May I definitely attain Nibbāna. *Nibbāna paccayo hontu no niccaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach *Nibbāna* constantly and certainly, the great bliss).

Date: BE 2468, a *hap pao* year (13 Apr 1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Kunlapannyā from Vat Lòng Khun monastery
Titles: *ພະປະຣະມັດຖະຫຍໍ້* (*ຜູກຕົ້ນ*)
Pha Paramattha Nyò (*Phuk ton*)
Phraparamattha in brief (First fascicle)

EAP1398_VMS_1_0095

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 58.5 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ພະອະພິທຳ ວ່າດ້ວຍເລື່ອງກຳມັດຖານ ຄື ການຝຶກຈິດ ໃຫ້ເປັນສະມາທິ ແລະອະທິບາຍຫລັກທຳ ຕ່າງໆປະກອບດ້ວຍ:

๑. ກະສິນ (ວັດຖຸສຳລັບເພັ່ງ ເພື່ອຈູງຈິດໃຫ້ເປັນສະມາທິ) ๑๐ ປະການ,

๘. ພິມມະວິຫານ (ທຳປະຈຳໃຈອັນປະເສີດ) ๔ ປະການ,

๓. ອະຣູບປະຊານ ๔ ປະການ,

๔. ທາດ ๔ ປະການ,

๕. ຂັນ ๕ ປະການ,

๒. ທຳມະສຸຈະຣິດ (ຄວາມບໍລິສຸດ) ๑๐ ປະການ.

This Abhidhamma text is on *kammaṭṭhāna* (mental exercises) and explanations on the following Dhamma categories:

26 1287 Caitra2 21 = Saturday, 3 April 1926.

1. Ten *Kasiṇa* (meditation devices)
2. Four *Brahmavihāra* (sublime states of minds)
3. Four *Arupa-jhāna* (the absorptions of the formless sphere)
4. Four *Dhātu* (elements)
5. Five *Khandha* (aggregates)
6. Ten *Dhamma-sucarita* (good conducts)

Colophon: ลานที ๖๙ ໜ້າ ๑: พุดทะสังกาด ๘๔๖๘ ติอ ปีรับเป้า เดือน ๕ ลึง ๙ ค่ำ อับ ๗ ธิดจะบาแล้อยามกองงาย ๒ายมิ สิมเด้ดกุนละปันยา อัดล้องคุน เปันเค้า ได้มิใจใสสัดทาเปันฮันยิ่ง จิ่งได้สร้างยังพังสิ *พะปะธะมัดถะหย์* ผูกติ่มนี้ ไอ้กับสาสะหาพะพุดทะเจ้าตาบต่ำเท้า ๕๐๐๐ อัดสา. ขໍบุนยะธาสีทั้งหลายผูงนี้เปันผิมนำข้าพิ้นจากสิงสาน ตัดบ่องเบันจะมาน ขาดได้ขໍ จิ่งลุพะนิบพานดั่งถอามหาย แด่กำข้าเทิ้น นิบพานะ ปัดจะโย โหนตุ โน.

Folio 36 on the recto side: In Buddhist Era 2468, a *hap pao* year, the sixth waning-moon day of the fifth lunar month, the seventh day of the week (Saturday),[27] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Kunlapannyā from Vat Lòng Khun monastery was the principal initiator who had the most ardent religious faith to sponsor this manuscript of *Phraparamattha nyò*, first fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me to escape the Cycle of Rebirths and the five Mara (devils). May I definitely attain Nibbāna. *Nibbāna paccayo hontu no* (May this be a condition for us to reach *Nibbāna* constantly and certainly, the great bliss).

Date: BE 2468, a *hap pao* year (13 Apr 1925)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Kunlapannyā from Vat Lòng Khun monastery
Titles: *พะปะธะมัดถะ* (*ผูก ๘*)
Phraparamattha (*Phuk* 2)
Phraparamattha (Fascicle 2)

EAP1398_VMS_1_0096

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 58.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical**

27 1287 Caitra2 21 = Saturday, 3 April 1926.

condition: The margins of all leaves are dirty, the overall condition is good, the legibility is also good.

Description: ເນື້ອໃນເວົ້າເຖິງຄວາມສຳຄັນຂອງ "ທຳ ສ ໄຕ" ກັບ "ຜ້າ ສ ຫົ້ນ" ຂອງພະພຸກຊຸ. ທຳ ສ ໄຕກໍ່ໄດ້ແກ່ ພະວິໄນປິດົກ, ພະອະພິທຳປິດົກ ແລະພະສຸດຕັນຕະປິດົກ ຮຽກວ່າ ພະໄຕປິດົກຫຼືຕິປິຕະກະ. ຜ້າ ສ ຫົ້ນ ກໍ່ໄດ້ແກ່ຜ້າຈີວອນ, ຜ້າສັງຄາຕິແລະຜ້າສະບົງທີ່ຮຽກວ່າໄຕຈີວອນ. ຜ້າໄຕຈີວອນມີຄວາມສຳຄັນ ຕໍ່ ພະພິກຊຸ ຖ້າບໍ່ມີຜ້າສາມຫົ້ນນັ້ນກໍ່ບໍ່ສາມາດບວດເປັນພິກຊຸໄດ້. ຄຳສອນທາງພະພຸດທະສາສະໜາປະກອບດ້ວຍອີງສາມ ໄດ້ແກ່ ພະໄຕປິດົກ. ຖ້າບໍ່ມີພະໄຕປະດົກກໍ່ບໍ່ມີພະພຸດທະສາສະໜາ. ຜ້າຈີວອນກໍ່ປຽບເໝືອນພະວິໄນປິດົກ. ຜ້າສັງຄາ ປຽບເໝືອນພະອະພິທຳປິດົກ ແລະຜ້າສະບົງ ປຽບເໝືອນ ພະສຸຕັນຕະປິດົກ.

The text highlights the importance of three doctrines and three monk robes. The three doctrines are *Vinaya*, *Abhidhamma*, and *Suttanta*, which are called *Tipiṭaka*. The three robes are *pha chivòn* (the under robe), *pha sangkhati* (the outer robe), and *pha sabong* (the under robe), which are called *Ticīvara*. The three robes are important for monks. Without the three robes, a man is not able to be ordained as a monk. The Teachings of the Buddha is consisted of the three or *Tipiṭaka*. Without the *Tipiṭaka*, Buddhism never exists. *Pha chivòn* (monk's robes) is equal to *Vinaya*; *pha sangkhati* is equal to *Abhidhamma*; and *pha sabong* is equal to to *Suttanta*.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳ ສ ໄຕ (ຜູກຕົ້ນ)*
Phatham Sam Tai (*Phuk ton*)
Three Doctrines (Fascicle 1)

EAP1398_VMS_1_0097

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 58.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The margins of all leaves are dirty, the overall condition is good, the legibility is also good.

Description: ກ່າວເຖິງວິທີການປະຕິບັດເພື່ອບັນລຸມັກ ๔ ຜົນ ๔ ແລະນິບພານ ๑. ຜູ້ທີ່ປະຕິບັດຈະຕ້ອງປະຕິບັດຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າຄືລະຄວາມຊື່ວ, ທຳຄວາມດີ ແລະຊຳລະຈິດໃຈໃຫ້ສະອາດໝົດຈິດ, ແລະປະຕິບັດດ້ວຍການໃຫ້ທານ, ຮັກສາສິນແລະຈະເລີນພາວະນາ.

ส่วนปายท่าวเถิง พิกขุถวนรู้จักการบำลิโพกา ๔ ปะการ ได้แก่: ๑. ไถยะปะธิโพถะ การบำลิโพกย่างโจน; ๘. อินทะปะธิโพถะ บำลิโพกย่างเป็นหนี้; ๓. ทายัดชะปะธิโพถะ บำลิโพกย่างทายาด; และ ๔. สะมิปะธิโพถะ บำลิโพกย่างเจ้าของ.

The manuscript is on the way to attain four *magga* (the path), four *phala* (the fruition), and one *Nibbāna*. Practitioners must follow the Buddha's principal teachings on avoiding bad deeds, cultivating good deeds, and purifying one's mind, as well as donating, observing the precepts, and meditating.

The last part tells monks about four kinds of consumption: (1) *Theyyaga-paribhoga* (consuming like a thief), (2) *Inda-paribhoga* (consuming like a debtor, (3) *Dāyajja-paribhoga* (consuming like an inheritance), and (4) *Sami-paribhoga* (consuming like a master).

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ᨸᨶᩣᨲᩴ ᩃᩝ ᨿᨲ (ᨽᩩᨾᩣ ᩘ)*
Phatham SamTai (*Phuk* 2)
Three Doctrines (Fascicle 2)

EAP1398_VMS_1_0098

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 58.8 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ກ່າວເຖິງວິທີການປະຕິບັດເພື່ອບັນລຸມັກ ๔ ຜົນ ๔ ແລະນິບພານ ๑. ຜູ້ທີ່ປະຕິບັດຈະຕ້ອງປະຕິບັດຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າຄືລະຄວາມຊື່ວ, ທຳຄວາມດີແລະຊຳລະຈິດໃຈໃຫ້ສະອາດໝົດຈິດ, ແລະປະຕິບັດດ້ວຍການໃຫ້ທານ, ຮັກສາສິນແລະຈະເລີນພາວະນາ. ຜູ້ປະຕິບັດຕາມຈະເຫັນຜົນດັ່ງນີ້ ເມື່ອຫຼັບຕາແລ້ວເຫັນເປັນດັ່ງແສງທຶ່ງຫ້ອຍນັ້ນ ໝາຍຄວາມວ່າ ໄດ້ເຫັນຫົນທາງແຫ່ງໂສດາບັນ. ເມື່ອຫຼັບຕາແລ້ວເຫັນເປັນດັ່ງແສງດາວ ໝາຍຄວາມວ່າ ໄດ້ເຫັນຫົນທາງແຫ່ງສັກຄິທາຄາ. ເມື່ອຫຼັບ

ตาแล้วเห็นเป็นดั่งแสงจันทร์ หมายถึงว่า ได้เห็นหินทางแห่งอะนาคามี. เมื่อหลับตาเห็นเป็นดั่งแสงพระอาทิตย์นั้น หมายถึงว่า ได้เห็นหินทางแห่งพระอรหันต์และเข้าสู่พระนิพพาน.

The manuscript is on the way to attain four *magga* (the path), four *phala* (the fruition), and one *Nibbāna*. Practitioners must follow the Buddha's principal teachings on avoiding bad deeds, cultivating good deeds, and purifying one's mind, as well as donating, observing the precepts, and meditating. Those who follow the teaching can gain good results: they can see firefly light when they close their eyes, meaning that they can see the path to the stream-entry (*sotāpana*). They can see star light when they close their eyes, meaning that they can see the path to once-returning (*sakadāgāmī*). They can see moon light when they close their eyes, meaning that they can see the path to non-returning (*anāgāmī*). They can see sun light when they close their eyes, meaning that they can see the path to worthy-one (*arahant*).

Colophon: (๑) ลานที่ ๘๖ หน้า ๑: พุทธะสักกาดธาตุะได้ ๘๔๗๖ ตัว ปีกาเธี้ำ เดือน ๑๑ ขึ้น ๗ ค่ำ พ่ำว่ำ ได้วัน ๖ มื้อธายสะง้ำ ได้ธิดจะนาแล้วยามท่ำงวัน หมายมิ เพียพินอาสา ชื่อ่ำ ชุงทา ได้ส้ำง *พะทำมะ ๖ ไต* มัดนี้ ทานไปทานๆเพียเพ้ง ผู้เป็นพันละยาอันได้จุดติตายสุ่บ่อละโลกพาย หน้า ขอให้ทุสะละบุนอันนี้ไปธอดไปเถิงยังเมยผู้ข้ำ ขอให้ได้ขึ้นเมือเกิดในสะหวันแลนิละพานเจ้ำทำข้ำเทิ้น. นิบพานัง ปาธะมัง สุภะชัง.

(๘) ลานที่ ๘๔ หน้า ๑: จุนละสักกาด ๑๘๑๖ ตัว ปีกาบยี่ เดือน ๖ แรม ๑๑ วัน ๘ มื้ เปิกสันธิดจะนาแล้ว[ยาม]ตูดช้ายมื้ ธาตุะทิดาเจ้ำนางคำสุภ ทลานสิมเดัดพะเป้นเจ้ำล้านช้ำง ธิ่มขาว เสดถะธัดตะยะเจ้ำ เหลื้อมใสในสาสะหนาเป้นอันยิ่ง ส้ำง ทำ ๖ ไต ไว้กับสาสะหนาพะพุดทะเจ้ำตาบต่ำเท้ำ ๕ พันวัดสา ขอให้ทุสะละนาบุนอันนี้ไปธอดจอดเถิงเจ้ำสิธิสา อันเป้นธาตุะสามิกาผิวแก้ว ขอให้แล้วดั่งคำมักคำปาดถะหนาอู่เยื่ออู่ปะกาม. นิบพานะปัดจะโย โหนตุ โม.

(1) Folio 23 on the recto side: In Buddhist Era 2476, a *ka hao* year, on the eighth waxing-moon day of the eleventh lunar month, the third day of the week (Tuesday), a *hwai sanga* day,[28] the writing of this manuscript was accomplished at noon. Phia Phon Asa or Xiang (ex-novice) Tha sponsored the making of this manuscript entitled *Phathamma 3 tai* to dedicate the merit to his wife Nang Phia Pheng who passed away to the other world. May the results of this merit reach her. May she be reborn in heaven and later in Nibbāna. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

(2) Folio 24 on the recto side: In Chunlasangkat (CS) 1216, a *kap nyi* year, the eleventh waning-moon day of the third lunar month, the second day of the week, a *poek san* day,[29] the writing of this manuscript was accomplished in the afternoon. Royal Princess Khamsuk who is the granddaughter of the king of the Lan Xang kingdom had the most ardent religious faith and sponsored the making of this manuscript entitled *Tham sam tai* to support

28 1216 Magha 26 = Monday, 12 February 1855. However, this was a *kot san* day.

29 1216 Magha 26 = Monday, 12 February 1855. However, this was a *kot san* day.

the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support Prince Sirisa who was my precious husband. May all my wishes and desires be fulfilled. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: BE 2476, a *ka hao* year (27 Sep 1933)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phia Phon Asa or Xiang (ex-novice) Tha.
Royal Princess Khamsuk, granddaughter of the king of Lan Xang kingdom.
Titles: *ພະທຳສໄຕ* (*ຜູກ ສ*)
Phatham sam tai (*Phuk* 3)
Three Doctrines (Fascicle 3)

EAP1398_VMS_1_0099

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກ່າວເຖິງວິທີການປະຕິບັດເພື່ອບັນລຸມັກ ໔ ຜົນ ໔ ແລະນິບພານ ໑. ຜູ້ທີ່ປະຕິບັດຈະຕ້ອງປະຕິບັດຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າຄືລະຄວາມຊື່ວ, ທຳຄວາມດີແລະຊຳລະຈິດໃຈໃຫ້ສະອາດໝົດຈົດ, ແລະປະຕິບັດດ້ວຍການໃຫ້ທານ, ຮັກສາສິນແລະຈະເລີນພາວະນາ. ສ່ວນປາຍໄດ້ອະທິບາຍກ່ຽວກັບໄຕລັກຄື: ๑) ນາມມະຣູປັງ ອະນິດຈັງ ຄື ຄວາມບໍ່ທ່ຽງຂອງນາມຣູບ. ๘) ນາມມະຣູປັງ ທຸກຂັງ ຄື ຄວາມເປັນທຸກຂອງນາມຣູບ. ๓) ນາມມະຣູປັງ ອະນັດຕາ ຄື ນາມຣູບແມ່ນບໍ່ມີຕົວຕົນ. ເມື່ອຜູ້ປະຕິບັດເຂົ້າໃຈແລະແຕກສານໃນຂໍ້ທຳເຫຼົ່ານີ້ແລ້ວ ເມື່ອສິ້ນອາຍຸແຫ່ງຕົນ ກໍ່ຈະບໍ່ໄປຕົກໃນອະບາຍຍະພູມ.

The manuscript is on the way to attain four *magga* (the path), four *phala* (the fruition), and one *Nibbāna*. Practitioners must follow the Buddha's principal teachings on avoiding bad deeds, cultivating good deeds, and purifying one's mind, as well as donating, observing the precepts, and meditating.
The last part is about the Three Characteristics (*Tilakkhaṇa*): (1) *Nāma-rūpaṁ aniccaṁ* (Impermanence of mind and matter), (2) *Nāma-rūpaṁ dukkaṁ* (State of suffering of mind and matter), and (3) *Nāma-rūpaṁ anattā* (Soullessness of mind and matter). Practitioners who understand and become masterful in this knowledge will never end up in hell.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๒๖ (ກົງກັບ จ.ส. ๑๑๒๖) ຕີ ປີຮ້ອງເຮົ້າ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๔ ມື້ ກາບຍີ່ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງວັນ. ເຈົ້າສົມເດັດບຸບຜາປັນຍາມີໃຈໃສສັດທາສ້າງ *ກຳມະ ຖານ*ໄວ້ກັບສາສະໜາພະເຈົ້າ ເທົ້າ ๕๐๐๐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ທຸວັງ ທຸວັງ.

Folio 25 on the recto side: In Sangkat 163 (corresponding to CS 1163), a *huang hao* year, the eighth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday), and *kap nyi* day,[30] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Chao Somdet Bupphapannya had the religious faith to sponsor this manuscript entitled *Kammathan* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1163, a *huang hao* year (20 May 1801)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Somdet Bupphapannya
Titles: *ກຳມັດຖານ* (*ຜູກ ๔*)
Kammatthan (*Phuk* 4)
Kammaṭṭhāna (Fascicle 4)

EAP1398_VMS_1_0100

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.5 cm, width 57.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals, the overall condition is slightly damaged, but the legibility is still good.

Description: ເນື້ອໃນກ່າວເຖິງ ໃນສະໄໝໜຶ່ງພະພຸດທະເຈົ້າປະທັບຢູ່ກຸຕາຄານສາລາ ນະ ປ່າມະຫາວັນ ໃນເມືອງ ເວສາລີ. ຄັ້ງນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາທຳເລື່ອງ "ໂພທິປັກຂິຍະທຳ ๗ ປະການ" ແກ່ພິກຂຸ ທັງຫຼາຍ. ໂພທິປັກຂິຍະທຳ ຄື ຫລັກທຳທີ່ເກື້ອໜູນແກ່ອະຣິຍະມັກມີ ๗ ປະການ ປະກອບດ້ວຍ: ๑. ສະຕິປັດຖານ (ທີ່ຕັ້ງຂອງສະຕິ) ๔, ๘. ສຳມັບປະທານ (ຄວາມພຽນຊອບ) ๔, ๗. ອິດທິບາດ (ຕຸນນະ ທຳທີ່ນຳໄປສູ່ຄວາມສຳເລັດ) ๔, ๔. ອິນຊີ (ທຳທີ່ເປັນໃຫຍ່ໃນກິດຂອງຕົນ) ๕, ๕. ພະລະ (ທຳອັນ ເປັນກຳລັງ) ๕, ๗. ໂພດຊີ (ທຳທີ่ເປັນອົງແຫ่ງການຕັດສະຮ้ູ) ๗ ແລະ ๗. ອັດຖັງຄິກະມັກ (ທາງມີอົງ ແปดประการอันประเสิด) 8.

30 1163 Jyestha 8 = Wednesday, 20 May 1801. This was indeed a *kap nyi* day.

The text is about the Buddha staying at Kutakham Sala at Mahavan forest in Vesali. He gave a sermon of 37 *Bodhipakkhiya-dhamma* to monks. *Bodhipakkhiya-dhamma* is the virtues partaking of enlightenment and consisted of 37 items: (1) Four *Satipaṭṭhāna* (foundations of mindfulness), (2) Four *Sammappadhāna* (great efforts), (3) Four *Iddhipāda* (part of accomplishment), (4) Five *Indriya* (controlling faculty), (5) Five *Bala* (power), (6) Seven *Bojjhaṅga* (enlightenment factors), and (7) Eight *Aṭṭhaṅgika-magga* (the noble eightfold path).

Colophon: (๑) ลาบที ๑ ໜ້າ ๑: สังกาด ๑๘๐๔ ຕົວ ปีเต่ายี่ เดือน ๗ ขึ้น ๗ ค่ำ พ่ำว่าได้อัน ๗ ลิดจะบา แล้วยามแถใก้ห่ง เจ้าหิอสูอันบะไมติ มิใจใสสัดทาเป็นอันยิ่ง จิ่งส้างพังสี *สงวสะหวาด* ไว้กับโลกาโลกา ขอให้ผู้ข้าได้ดั่งคำมักคำปาดถะหนาอู่เยื่องอู่ปะกาน ก่ำข้าเทิ้น.

(๘) ลาบที ๘๕ ໜ้า ๑: จุธะสังกาดธาฉะได้ ๑๘๐๗ ตัว ปีรับใส้ เดือนยี่ ออกใหม่ ๕ ค่ำ อัน ๕ มื้ ธ้วงเพ็ำ ธิดจะบาแล้วตูดตั้ง มื้เช้ำ พายมิ ได้ส้างพังสี *เทธิดาทูา* ไปหาสาทุ ขอให้ได้ดั่ง คำมักคำปาดถะหนาทุกเยื่องทุกปะกานก่ำข้าเทิ้น. นิบพานัง ปะธะมัง สุกาขัง ทุวัง ตาบต่ำเท้า ๕ พันวัดสา. นิบพานะ ปัดจะโย โหนตุ โน.

(๗) ลาบที ๘๗ ໜ้า ๑-๘: สังกาดธาฉะได้ ๑๘๐๕ ตัว ปีกาเพ็ำ เดือนจ่ง แรม ๑๗ ค่ำ พ่ำอ่า ได้อัน ๗ มื้ เมิ่งเพ็ำ ธิดจะบาแล้วยามกลางวาย ผู้ข้าสุวันบะไมติ กับทังพะลิยาบุดตะ นัดตาพันทุวิงสามิใจใสสัดทาเป็นอันยิ่ง จิ่งพ้อมกันส้างฆ่าย *โพทิปักขิยะทำ* ไว้กับอ๋ธะ พุดทะสาสะหนาตาบต่ำเท้า ๕๐๐๐ พะวัดสา. ขอให้ผู้ข้าทังหลายมิสะติปันยาเป็นดั่งเจ้า มะโหสิด ขอให้ผู้ข้ามิใจอิดใจพ่ายสิ่งเจ้าเตเมธาด ขอให้ผู้ข้ามิใจสะหลาดธู้ยังไตยะพิดิก ๗ หมื่น ๔ พันฮ้อย เหมือนเจ้ามะหาสาธิบุด ผู้ข้ายังที่อละอัดสัดไปมาในอัดตะสิงสาม ยังบ่ ได้เข้าสู่นิบพาน ขอย่าได้ให้ผู้ข้าได้ไปเกิดลักขะนะ ๗ แห่ง ย่าได้ให้แต่งติบไป คือว่า อะธุบ ปะเชิา อะสัมยิเชิา ปะจันตะเชิา อิกะลังโล มิดสะหิดถิ ติธะสาโบ วิธิโยเปโต อันสิก (โสก)เส้ำ ขอให้ผู้ข้าไปเกิดลักขะนะอันถ้วน ๗ เป็นที่โพหิสัดเจ้าส้างโพหิสิมพานสุกสำลานสุดยิ่ง เถิงนักถะละเมืองแก้ว คือว่า นิบพาน ผู้ข้าเกิดมาพาวะชาดติอันใด ขอให้ผู้ข้าได้เกิดริ่มพุดทะบาดสาสะหนาพะพุดทะเจ้าขอให้ผู้ข้าได้บอดอู่ชาด ขอให้ผู้ข้าได้ทะลิง ไตยะปิฒะกะทัง ๓ ทำมะ ๗ หมื่น ๔ ฮ้อย ขอจิ่งให้มาตั้งอยู่ในทาดในฮ้อยแห่งผู้ ขอให้ผู้[ข้า]ได้ เถิงอะธะทันตะมักถะยาน เข้าสุนิบพานพ้อมพะอะธียะมิไตเจ้า ก่ำข้าเทิ้น นิบพานัง ปะธะมัง สุขัง.

(1) Folio 1 on the recto side: In Sangkat (CS) 1204, a *tao nyi* year, the eighth waxing-moon day of the eighth lunar month, the sixth day of the week (Friday),[31] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Chao Hua Suvannamaiti had the religious faith to sponsor this manuscript entitled *Siao Savat* to the world. May all my wishes and desires be fulfilled.

(2) Folio 25 on the recto side: In Chulasangkat (CS) 1206, a *hap sai* year, the fifth waxing-moon day of the second lunar month, the fifth day of the week (Thursday), a *huang mao* day,[32] the writing of this manuscript was

31 1204 Toutyashada 8 = Friday, 15 July 1842.

32 1206 Pausha 5 = Sunday, 12 January 1845.

accomplished at the morning (6:00–7:30 o'clock). […] sponsored this manuscript entitled *Theri Khatha* and dedicated it to a monk. May all my wishes and desires be fulfilled. Nibbāna is the greatest bliss certainly. [May the religion] last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

(3) Folio 26 on the recto and verso sides: In Sangkatrasa (CS) 1205, a *ka mao* year, the thirteenth waning-moon day of the first lunar month, the third day of the week (Tuesday),[33] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). I, Suvannamaiti, together with my wife, our children and grandchildren, and all relatives, had the most ardent religious faith and sponsored this manuscript entitled *Phothipakkhiyatham* to support the Teachings of the Buddha to last until the end of 5000 years. May we become wise like Mahosot. May we be patient like Temiya. May we excel in the 84,000 categories in Tipiṭaka like Venerable Sariputta. While we are travelling in the Cycle of Rebirths, may we not be reborn in the eight places: *arupasao*, *asannyi sao*, *pachanta sao*, *vikalangkho*, *mitsathitthi*, *tirasano*, and *viriyopeto*, each of which is mournful. May we be reborn in the realm of complete supreme ninth feature where Bodhisattas exist and in Nibbāna. In our future births may we meet the Teachings of the Buddha, be ordained [as a monk], and obtain the 84,000 categories of Tipiṭaka. May the 84,000 categories of Tipiṭaka stay in every of my elements. May I obtain the arahantship and enter Nibbāna with the Metteyya Buddha. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1204, a *tao nyi* year (15 July 1842)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Suvannamaiti, his wife, his children, grandchildren, and relatives
Titles: *ໂພທິປັກຂິຍະທຳ* (*ຜູກຕົ້ນ*)
Phothipakkhiyatham (*Phuk ton*)
Bodhipakkhiya-dhamma (Fascicle 1)

EAP1398_VMS_1_0101

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 51 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

33 1205 Margasirsha 5 = Sunday, 26 November 1843.

Description: ເນື້ອໃນກ່າວເຖິງອາຍຸແລະຄວາມເປັນໄປຂອງພະພຸດທະສາສະໜາ. ໃນສະໄໝພຸດທະການ ເມື່ອ ພະພຸດທະເຈົ້າປະທັບຢູ່ປ່າເຊຕະວັນນະອາຣາມ ເມືອງສາວັດຖີ. ມີພະສາຣີບຸດແລະເທວະດາໄດ້ທູນ ຖາມພະພຸດທະເຈົ້າວ່າ ພະທຳຄຳສັ່ງສອນຂອງພະພຸດທະເຈົ້າຈະເປັນໄປແນວໃດ ພະພຸດທະອົງໄດ້ ຕັດເທສະໜາວ່າ ພະທຳຄຳສອນຂອງເຮົາຈະໝົດໄປໃນຊົມພູທະວີບແລະລັງກາທະວີບພາຍຫຼັງ ๕๐๐๐ ວັດສາ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ๕๐๐ ວັດສາ ຈະຫາພິກຂຸນີບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງໄປ ໄດ້ ๑๐๐๐ ວັດສາ ຈະຫາພະອໍຣະຫັນບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ๘๐๐๐ ວັດສາ ຈະຫາຜູ້ທີ່ຜູ້ທີ່ ຈະທ່ອງຂຶ້ນໃຈເອົາຍັງພະໄຕປິດົກບໍ່ໄດ້. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ๓๐๐๐ ວັດສາ ຈະບໍ່ມີເຈົ້າພິກຂຸ ມາຊຸມນຸມກັນເພື່ອລົງອຸໂປສິດ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ๔๐๐๐ ວັດສາ ບຸກຄົນຜູ້ທີ່ມີຜ້າເຫຼືອງ ແຜ່ນນ້ອຍໆ ພາດໃສ່ບ່າໄປມາກໍ່ຈະຖືກຮຽກວ່າພະພຸກຂຸ. ເມື່ອສາສະໜາລ່ວງໄປໄດ້ ๕๐๐๐ ວັດສາ ຈະບໍ່ມີພິກສຸສົງອົງຈະສັ່ງສອນຍັງຄຳສອນແຫ່ງພະພຸດທະອົງ.

The text is about age and status of the Buddhist religion. In the Buddha's lifetime when he stayed at the Jetavana monastery in Savatthi, Venerable Sariputta and deities questioned the Buddha how his teachings would be. The Buddha replied that his teachings would disappear in Jambudvipa and Lankadvipa in the next 5000 years. After the 500th year of Buddhism, there will not be any female monks left. After the 1000th year of Buddhism, there will not be any Arahants left. After the 2000th year of Buddhism, there will be no one left who can memorize the Buddhist Canon. After the 3000th year of Buddhism, there will not be any monk assemblies left to join the uposatha ceremony. After the 4000th year of Buddhism, those who wear even a small piece of yellow robes on their shoulder will be called a monk. After the 5000th year of Buddhism, there will not be any monks left who can transmit the teachings of the Buddha.

Colophon: ลานທີ ๘๘ ໜ້າ ๑: ສັງກາດຣາຊາໄດ້ ๘๕๐๗ ຕີວ ປີກາບສີ່ ເດືອນ ๘ ແຮມ ๑๕ ຄ่ຳ ວັນເສົາ ສັດທາ ໝາຍມີ ສາທຸພໍ່ພັດທະມານ ວັດໃໝ່ ຫລວງພະບາງ ເປັນສັດທາອອກໃບລານ ພ້ອມກັບດ້ວຍພໍ່ຍິກ ທິດ ຍາ ສາວຜາລີ ບ້ານຈານໃຕ້ ເປັນສັດທາຜູ້ຂຽນໄວ້ກັບພະພຸດທະສາສະໜາຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ຝູງຂ້າທັ້ງຫລາຍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາສູ່ປະ[ການ]ທຸກຕິນທຸກຄົນຂໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ເມ. ຂ້າພະພຸດທະເຈົ້າ ທິດຍາ [ບ້ານ]ຈານໃຕ້ ເປັນຜູ້ຂຽນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນພະ ເຈົ້າອົງ ๑ ອັນຈະມາພາຍໜ້າ ນີ້ເທີ້ນ. ອະທັງ ສໍາມາສໍາພຸດໂທ ໂຫຕຸ ອະນາຄະເຕ ກາເລ.

Folio 22 on the recto side: In Sangkatrasa (BE) 2506, a *kap si* year, the fifteenth waning-moon day of the eighth lunar month, a Saturday,[34] Sathu Phò Phatthaman from Vat Mai, Luang Prabang, was the sponsor of the palm leaves. His patronage father, Thit Nya, and his wife, Sao Phali, from Ban Chan Tai were the scribe and sponsors of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition for us to reach *Nibbāna* certainly. May all our wishes and desires be fulfilled. *Nibbāna paccayo hontu me* (May this be a condition for me to reach *Nibbāna*). I am Thit Nya from Ban Chan Tai who was the scribe. May I become a Buddha in the future. *Ahaṃ sammā sambuddho hotu anāgate kāle* (May I become a Buddha in the future).

34 1326 Toutyashada 30 = Saturday, 8 August 1864.

Date: BE 2506, a *kap si* year (21 Jul 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya from the village of Chan Tai
Sponsor(s): Sathu Phò Phatthaman from Vat Mai, Luang Prabang
Titles: *ສັງຮອມທາດ (ຜູກຕົ້ນ)*
Sanghòm That (*Phuk ton*)
Integration of the relics (Fascicle 1)

EAP1398_VMS_1_0102

Long palm-leaf
One phuk: *fascicle 2*
Material: light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 51 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເນື້ອຫາໄດ້ພັນລະນາກິລິຍາຫຼືການປະພຶດຂອງສາມະເນນເມື່ອສາສະໜາລ່ວງໄດ້ ๘๐๐๐ ພະວັດສາ ເຊັ່ນວ່າ ສາມະເນນຈະນັ່ງອາດສະນະສູງກວ່າຄູບາອາຈານ, ບ່ງດນັ່ງອາດສະນະແລະທີ່ນອນຂອງຄູ ອາຈານ, ສາມະເນນຈະບໍ່ມີຄວາມເຄົາລົບຍຳແຍງຍັງຄູບາອາຈານທັ້ງຫຼາຍ. ນອກນັ້ນສາມະເນນ ບາງພວກກໍ່ຈະກາຍເປັນໂຈນ ເປັນພວກທີ່ຂ້າເຈົ້າເອົາຂອງແລະກໍ່ຈະເຮັດໃຫ້ສາສະໜາເສື່ອມໂຊມ ລົງໄປເລື້ອຍໆ.

The text is about improper behaviors of novices in the period that the Teachings of the Buddha lasts over 2000 years. For instance, novices sit on higher seats than their masters; they squeeze in their maters's seats and beds to stay with them; they lack respect to their masters. Moreover, some novices become thieves and kill people to take their properties. Their behaviours worsen the Buddhist religion.

Colophon: ລານທີ ๔๘ ໜ້າ ๔: ພຸດທະສັງກາດຣາຊາໄດ້ ๔๕๐๗ ຕົວ ປີກາບສີ່ ເດືອນ ๗ ຂຶ້ນ ๑๐ ຄ่ຳ ວັນອັງຄານ ໝາຍມີ ສາທຸພໍ່ພັດທະມານວັດໃໝ່ເປັນສັດທາອອກໃບລານ ຂ້າພະເຈົ້າ ທິດຍາ ບ້ານຈານໃຕ້ ພ້ອມ ກັບດ້ວຍລູກເມຍເປັນຜູ້ຂຽນ ສ້າງໄວ້ກັບພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ ຂ້າ ຜູ້ສ້າງຜູ້ຂຽນນີ້ໄດ້ເປັນພະເຈົ້າອົງ ๑ ອັນຈະມາພາຍໜ້ານີ້ເທີ້ນ. ອະຫັງ ສຳມາສຳພຸດໂທ ອະ ນາຄະເຕ ກາເລ ໂຫຕຸ ເມ.

Folio 22 on the verso side: In Buddhist Era (BE) 2506, a *kap si* year, the tenth waxing-moon day of the ninth lunar month, a Tuesday,[35] Sathu Phò Phatthaman from Vat Mai, Luang Prabang, was the sponsor of the palm leaves. I, Thit Nya, from Ban Chan Tai, my wife, and my children are the

35 1326 Sravana 10 = Tuesday, 18 Augusts 1964.

scribe and sponsors of this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May we become a Buddha in the future. *Ahaṃ sammā sambuddho hotu anāgate kāle hotu me* (May I become a Buddha in the future).

Date: BE 2506, a *kap si* year (31 Jul 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya from Ban Chan Tai, Chomphet District, Luang Prabang Province
Sponsor(s): Sathu Phò Phatthaman from Vat Mai, Luang Prabang
Titles: *ສັງຮອມທາດ (ຜູກ ८)*
Sanghòm That (*Phuk* 2)
Gathering of the relics (Fascicle 2)

EAP1398_VMS_1_0103

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 51 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເນື້ອໃນໄດ້ອະທິບາຍເຖິງພຶດຕິກຳຂອງຜູ້ຄົນສ່ວນໃຫຍ່ໃນໂລກ. ເມື່ອສາສະໜາລ່ວງໄດ້ ๓๐๐๐ ພະວັດສາ. ຄົນສ່ວນຫຼາຍຈະບໍ່ຟັງຄຳສັ່ງສອນຂອງພໍ່ແມ່ຄູບາອາຈານ, ຈະເປັນຄົນເຫັນແກ່ຕົວ, ຕັນຫາ, ໂລບມາກໂລພາ, ມີທິດຖິມານະສູງແລະມີຄວາມເຫັນຜິດ. ຄົນສ່ວນຫຼາຍຈະຖືເອົາຜີພໍ່ຜີແມ່ ເຈົ້າ ເທພາອາຮັກແລະເທວະດາເປັນທີ່ຈັ່ງທີ່ເພິ່ງແກ່ພວກເຂົາ. ຄົນສ່ວນໃຫຍ່ ຈະບໍ່ສັດທາໃນພະທຳຄຳ ສອນຂອງພະ ຕະຖາຄົດ ແມ້ແຕ່ໄດ້ຍິນໄດ້ຟັງຈາກາຫານເທສະໜາຂອງພະສົງ ພວກເຂົາກໍ່ຈະບໍ່ເຊື່ອ ແລະບໍ່ມີຄວາມເຫຼື້ອມໃສສັດທາໃນພະທຳຄຳສອນນັ້ນ. ດ້ວຍເຫດນີ້ ສາສະໜາຂອງພະຕະຖາຄົດຈິ່ງ ຄ້ອຍດິ່ງແລະເສື່ອມລົງໄປຕາມກາຫານເວລາ.

The text is about majority of people behaviours. After the 3000th year of Buddhism, people will not obey their parents' or teachers' instructions. They will become selfish, greedy, highly conceited and have wrong view. They will rather respect parents' spirits, guardian spirits, and deities as refuges. Most of the people will not believe in nor respect the Teachings of the Buddha. Therefore, the Teachings of the Buddha will gradually be declined in the course of time.

Colophon: ลาบที ८๔ ໜ້າ ๑: พุดทะสังกาดธาชาได้ ๔๕๐๗ ติอ ปีกาบสี่ เดือบ ๗ แธม ๕ ค่ำ อันสุภ ธิด จะบาแล้อยามบ่าย ๗ โมงแลง สัดทาพายมิ ทิดยา บ้านจานใต้ มิใจใสสัดทาอันยิ่ง จิ่งได้ สำๆ *สังฮอมทาด* ผูก ๗ นี้ ไอ้ภับพะพุดทะสาสะหนาตาบต่เท้า ๕ พันพะอัดสา ขໍให้ผู้ข้านี้ได้ เป็นพะเจ้าอิง ๑ อันจะมาพายหน้า นี้เทิ้น. อะหัง สำมาสำพุดโท อะบาถะเต ภาเล.

Folio 24 on the recto side: In Buddhist Era (BE) 2506, a *kap si* year, on the fifth waxing-moon day of the ninth lunar month, a Friday,[36] the writing of this manuscript was accomplished at three o'clock in the afternoon. Thit Nya from Ban Chan Tai had the most ardent religious faith and sponsored this manuscript entitled *Sanghòm That*, third fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. May I become a Buddha in the future. *Ahaṃ sammā sambuddho hotu anāgate kāle* (May I become a Buddha in the future).

Date: BE 2506, a *kap si* year (10 Aug 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya from Ban Chan Tai, Chomphet District, Luang Prabang Province
Sponsor(s): Thit Nya from Ban Chan Tai
Titles: *ສັງຮອມທາດ (ຜູກ ສ)*
Sanghòm That (*Phuk* 3)
Integration of the relics (Fascicle 3)

EAP1398_VMS_1_0104

Long palm-leaf
One phuk: *fascicle 4*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 51 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ເທວະດາເຖິງຄວາມສັກສິດຂອງພະພຸດທະສາສະໜາ. ເຖິງແມ້ວ່າ ພະທຳຄຳສອນຂອງເຮົາຕະຖາຄົດຈະສິ້ນສຸດລົງໃນເວລາອັນໃກ້ ແມ້ນແຕ່ມື້ໜຶ່ງກໍ່ດີ ເຄິ່ງມື້ກໍ່ດີ ຊົ່ວໂມງໜຶ່ງກໍ່ດີ ຍາມໜຶ່ງກໍ່ດີ ເມື່ອນັ້ນຫາກມີຄົນຜູ້ໃດຜູ້ໜຶ່ງກໍ່ດີ ມາເວົ້າໃສ່ຮ້າຍປ້າຍສີຫຼືປ້ອຍດ່າ ຍັງພະພຸດທະຮູບ ພະເຈດີ ພະທຳຄຳສອນ ພະພິກຂຸສົງ ສາມະເນນ ໄມ້ສີມະຫາໂພ ກຸດຕິວິຫານ ຫຼື ແມ້ນແຕ່ພຸດທະສະຖານຕ່າງໆ ກໍ່ດີ ບຸກຄົນເຫລົ່ານັ້ນກໍ່ໄດ້ຊື່ວ່າ ເປັນຜູ້ມີບາບອະກຸສົນຕິດຕົວ ເມື່ອ ຕາຍກໍ່ຈະໄດ້ໄປຕົກໃນອະບາຍຍະພູມ.

The Buddha talked to a deity about the holiness of Buddhism. Even though his teachings go to an end in the near future: one day, half a day, one hour, or a moment of time, those who scold at Buddha statues, stupas, his teachings, monks, novices, Bodhi trees, monk abodes, or even other religious places are regarded as sinners and destined to end up in hell

Colophon: ລານທີ ๔๖ ໜ້າ ๑: ພຸດທະສັ ງກາດຣາຊາໄດ້ ๔๕๐๖ ຕົວ ປີກາບສີ່ ເດືອນ ๑๐ ຂຶ້ນ ๔ ຄ่ຳ ວັນພະຫັດ ຣິດຈະນາແລ້ວ ໝາຍມີ ສາທຸພໍ່ພັດທະມານ ວັດໃໝ່ ມີສັດທາອັນຍິ່ງ ຈິ່ງອອກໃບລານ. ພໍ່ຍົກທິດ

36 This date corresponds with Friday , 13 August 1964 (1326 Sravana 5).

[ยา] ข้ามจามใต้ทลวงพะบาง พ้อมกับด้วยบุดพะธิยาเป็นฮับยิ่ง จิ่งได้เป็นสัดทาชุมส้าง *สังธอมทาด* ทัง ๔ ผูภา ๕ กับ สองฮับนี้ ไว้กับอ๋ธะพะพุดทะสาสะพาตาบต่เท้า ๕ พันพะวัดสา. ข๋ให้ผูงข้านี้ได้เถิงสุภา ๐ ปะภาน มินิบพามเป็นที่แล้ว แด่ก๋ข้าเท้น. อะทัง ฮับว่าผู้ข้าทิดยา ผู้เป็นสัดทาได้ส้างได้ชุมนี้ข๋ให้ผู้ข้าได้เป็น อะทัง สำมาสำพุดโท อะนาถะเตภาเล.

Folio 23 on the recto side: In Buddhist Era (BE) 2506, a *kap si* year, the fourth waxing-moon day of the tenth lunar month, a Thursday,[37] the writing [of this manuscript] had been accomplished. Sathu Phò Phatthaman from Vat Mai, Luang Prabang, had the ardent religious faith and sponsored the palm leaves. His patronage Thit [Nya] from Ban Chan Tai, Luang Prabang, together with his wife and children, were the scribe and sponsors of the four fascicles of *Sanghòm That* and the fifth facicle of this *Sòng*, to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach the three states of happiness with Nibbāna as the ultimate goal. I am Thit Nya, the scribe of this manuscript. *Ahaṃ sammā sambuddho hotu anāgate kāle* (May I become a Buddha in the future).

Date: BE 2506, a *kap si* year (23 Aug 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya from Ban Chan Tai, Chomphet District, Luang Prabang Province
Sponsor(s): Sathu Phò Phatthaman from Vat Mai
Titles: *สังธอมทาด (ผูภา ๔)*
Sanghòm That (*Phuk* 4)
Integration of the relics (Fascicle 4)

EAP1398_VMS_1_0105

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4.2 cm, width 51.3 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ใบสะไพพึ่งพะพุดทะเจ้าปะทับยู่อัดเขตะอัน เมิองสาอัดถิ พะยาสุดทัดสะมะจักผู้ปิกถองเมิองลังภา เมื่อได้ชาบอ่า พะพุดทะเจ้าได้เทสะพาเลื่องสังธอมทาดแก่เทอะดาติมหนึ่ง ก่เกิดถอามเหื๊อมใส จิ่งได้นำเถื่องสักกาละบูชาพ้อมด้วยเสบาอำมาดเข้าไปสู่สำนักพะพุดทะเจ้า. เมื่อทำภานสักกาละบูชาและฃาบไว้พะพุดทะเจ้าแล้ว พะยาติมนั้น

37 This date corresponds with Thursday, 10 September 1964 (1326 Bhadrapada 4).

ໄດ້ໄຫວ້ຖາມພະພຸດທະເຈົ້າວ່າ ບຸກຄະລະຜູ້ທີ່ມີຈິດສັດທາໄດ້ຟັງທຳແລະໄດ້ໄຫວ້ສັກກະລະບູຊາ ຍັງທຳອັນຊື່ວ່າສັງຮອມທາດຈະມີຜະລະອານິສົງຢ່າງໃດກໍຂ້າຈ່າ?. ເມື່ອນັ້ນ ພະພຸດທະອົງໄດ້ຕັດ ເທສະໜາເລື່ອງອານິສົງແຫ່ງການຟັງທຳສັງຮອມທາດແກ່ພະຍາຕິນນັ້ນໂດຍລະອຽດ.

At a time the Buddha stayed at the Jetavana monastery in Savatthi. King Sutthatsanachak who ruled Lanka city heard of the Buddha delivering a sermon on *Sanghòm That* (the integration of the relics) to a deity and had religious faith. Then, he, along with his servants, brought offerings to the presence of the Buudha. The king paid homage to the Buddha and asked him about the amount of rewards derived from listening to and worshipping the *Sanghòm that* sermon. The Buddha gave an anisong sermon upon this issue in details to the king and his servants.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๑: ສັງຮອມທາດ ມີ ๔ ຜູກ ๕ ກັບຜູກສອງຜູກນີ້ແລ ສັດທາ ສາທຸພໍ່ພັດທະມານ ອອກໃບລານ ພໍ່ຍົກທິດຍາ [ບ້ານ]ຈານໃຕ້ເປັນຜູ້ຂຽນແລ.

(๘) ລານທີ ๗ ໜ້າ ๑: ພຸດທະສັງກາດຮາຊາໄດ້ ๘๕๐๗ ຕິວ ປີກາບສີ່ ເດືອນ ๑๐ ຂຶ້ນ ๗ ຄ่ຳ ວັນເສົາ ຣິດຈະນາແລ້ວ ໜາຍມີ ສາທຸພໍ່ພັດທະມານ ວັດໃໝ່ ເປັນສັດທາອອກໃບລານ ໜາຍມີ ທິດຍາ ບ້ານ ຈານໃຕ້ ພ້ອມກັບດ້ວຍລູກເມຍຊ່ວຍຄົນເປັນຜູ້ຂຽນ *ສັງຮອມທາດ* ມີ ๔ ຜູກ ๕ ກັບ ຜູກສອງຜູກນີ້ໄວ້ຄ้ຳ ຊູພະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ຝູງຂ้າທັງ ๔ ຄົນນີ້ ສຳເລັດດັ່ງຄຳມັກຄຳ ປາດຖະໜາໄດ້ເຖິງສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວແດ່ກໍຂ้າເທີ້ນ. ອະທັງ ອັນວ່າ ຜູ້ຂ้າທິດ ຍາ ເປັນຜູ້ຂຽນນີ້ ຂໍໃຫ້ຜູ້ຂ้າໄດ້ເປັນພະເຈົ້າອົງ ๑ ອັນຈະມາພາຍໜ້າ ນີ້ເທີ້ນ ອະທັງ ສຳມາສຳພຸດໂທ ອະນາຄະເຕ ກາເລ ໂຫຕຸ ເມ.

(1) Folio 1 on the recto side: *Sanghòm That* comprises four fascicles and five chapters. Sathu Phò Phatthaman sponsored the palm leaves. His patronage Thit [Nya] from Ban Chan Tai was the scribe.

(2) Folio 7 on the recto side: In Buddhist Era (BE) 2506, a *kap si* year, the sixth waxing-moon day of the tenth lunar month, a Saturday,[38] the writing [of this manuscript] had accomplished. Sathu Phò Phatthaman from Vat Mai sponsored the palm leaves. Thit Nya from Ban Chan Tai, together with his wife and children, were the scribe and sponsors of this manuscript entitled *Sanghòm That*, second fascicle, included with four fascicles and five chapters, to support the Teachings of the Buddha to last until the end of 5000 years. May all wishes of the four of us be fulfilled. May we reach the three states of happiness with Nibbāna as the ultimate goal. I am Thit Nya, the scribe. May I become a Buddha in the future. *Ahaṃ sammā sambuddho anāgate kāle hotu me* (May I become a Buddha in the future).

Date: BE 2506, a *kap si* year (25 August 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Nya from Ban Chan Tai, Chomphet District, Luang Prabang Province
Sponsor(s): Sathu Phò Phatthaman from Vat Mai
Titles: *ສັງຮອມທາດ (ຜູກ ๕)*

38 This date corresponds with Saturday, 12 September 1964 (1326 Bhadrapada 6).

Sanghòm That (*Phuk* 5)
Integration of the relics (Fascicle 5)

EAP1398_VMS_1_0106

Long palm-leaf
One phuk: *fascicle 1*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນສະໄໝພຸດທະການຍັງມີກະດຸມພີຜູ້ໜຶ່ງຊື່ວ່າ ມະຫາສຸວັນນະ ຢູ່ໃນເມືອງສາວັດຖີ ຊຶ່ງເປັນເສດຖີທີ່ຍັງບໍ່ມີລູກແລະກຳລັງປາດຖະໜາຢາກໄດ້ຜູ້ສືບຕະກູນ. ວັນໜຶ່ງ ມະຫາສຸວັນນະໄດ້ລົງໄປອາບນ້ຳທີ່ທ່ານ້ຳເພື່ອສຳລະຮ່າງກາຍ ໃນເວລາກັບມານັ້ນ ກໍ່ໄດ້ເຫັນຕົ້ນໄມ້ໃຫຍ່ຢູ່ແຄມທາງ ອັນເປັນທີ່ສະຖິດຢູ່ຂອງເທລ່ຳເທວະດາທັງຫລາຍ ມະຫາສຸວັນນະຈຶ່ງໄດ້ເຂົ້າໄປໃຕ້ຕົ້ນໄມ້ໃຫຍ່ຕົ້ນນັ້ນ ແລ້ວສັກກາລະບູຊາພ້ອມກັບອະທິດຖານຂໍລູກ. ຕໍ່ມາ ພັນລະຍາຂອງມະຫາສຸວັນນະກໍ່ໄດ້ຕັ້ງຄັນ ແລະປະສູດໂອລົດມີຊື່ວ່າມະຫາປາລະກຸມມານ, ຄົນທີ່ສອງຊື່ວ່າຈຸນລະປາລະກຸມມານ ເມື່ອມະຫາປາລະກຸມມານຈະເລີນໄວ ກໍ່ໄດ້ມີໂອກາດຮັບຟັງທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າ ຈົນເກີດຄວາມເຫື່ອມໃສສັດທາເປັນຢ່າງຍິ່ງ ຈຶ່ງໄດ້ສະລະຊັບສົມບັດທັງຫລາຍ ມອບໃຫ້ແກ່ຜູ້ເປັນນ້ອງຊາຍ ແລ້ວຕັດສິນໃຈອອກບວດເປັນສາມະເນນແລະອຸປະສົມບົດເປັນພິກຂຸພ້ອມກັບຮຽນກຳມັດຖານຢູ່ໃນສຳນັກຂອງພະສາດສະດາ.

In the Buddha's lifetime a wealthy man (*kadumphi*) named Maha Suvanna lived in Savatthi. He had no children and wished one. One day, he took a bath in a river and saw a big tree on the roadside on his way back. There in the tree a number of angels lived and he made a wish of a son under the tree. Later on, his wife was pregnant and gave birth to a son named Mahapala Kumman, and later time to the second son named Chunlapala Kumman. When Mahapala Kumman grew up, he had a chance to listen to the Buddha's preaching and had greatfaith. He gave all his property to his brother and left for ordination as a novice. Later, he became a monk and learned meditation from the Buddha.

Colophon: ລານທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๑๖๗ (ກົງກັບ จ.ส. ๑๑๖๗) ຕິວ ປີຮັບເປົ້າ ເດືອນຈຽງ ອອກໃໝ່ ๑๘ ຄ่ຳ ວັນ ๑ ມື້ເຕົ່າສີ່ ຣິດຈະນາແລຍາມກອງງາຍ ມື້ເຊົ້າ ພະຣາຊະສັດທານ້ອງພະເຈົ້າວັງໜ້າ ສະຫະພັນລະຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ມີໃຈເຫລື້ອມໃສວໍຣະພຸດທະສາສະໜາພ້ອມກັນສ້າງ *ທຳມະປັດທະ*.

Folio 26 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the twelfth waxing-moon day of the first lunar month, the first day

of the week (Sunday),[39] a *tao si* day, the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the front palace, together with his wife, children and relatives, had the religious faith in the Teachings of the Buddha and sponsored this manuscript entitled *Thammapattha* (Dhammapada).

Date: CS 1167, a *hap pao* year (3 Dec 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the front palace together with his wife, children and relatives
Titles: *ທຳມະປັດທະ (ມັດຕົ້ນ, ຜູກຕົ້ນ)*
Thammapattha (*Mat ton*, *phuk ton*)
Dhammapada (First bundle, fascicle 1)

EAP1398_VMS_1_0107

Long palm-leaf
One phuk: *fascicle*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 54.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ທຳມະບົດພະມະຫາປາລະຫຼືພະຈັກຂຸບານ ຜູ້ຕັ້ງໃຈປະພຶດປະຕິທຳບັດກຳມັດຖານຢ່າງເຄັ່ງຄັດ ໂດຍຕັ້ງປະນິທານວ່າ ຈະບໍ່ນອນຢ່າງເດັດຂາດ ຈະປະຕິບັດທຳດ້ວຍການຢືນ, ຍ່າງ ແລະນັ່ງເທົ່ານັ້ນ. ເມື່ອທ່ານປະຕິບັດແບບນັ້ນໄດ້ພຽງ ๓ ເດືອນ ໂລກຈັກຂຸກໍ່ເກີດຂຶ້ນ ມີສາຍນ້ຳໄຫລອອກຈາກດວງຕາທັງສອງຂ້າງເມື່ອພິກຂຸທັງຫຼາຍເຫັນຢ່າງນັ້ນຈຶ່ງໄປບອກໝໍຢາໃຫ້ປຸງມາຢອດຕາ ທ່ານມະຫາປາລະເຖລະກໍ່ຢອດຕາມທີ່ໝໍຢາບອກ ແຕ່ທ່ານບໍ່ໄດ້ນອນຢອດ ເຖິງແມ່ນວ່າ ໝໍຢາຂໍຮ້ອງໃຫ້ນອນຢອດ ທ່ານມະຫາປາລະເຖລະກໍ່ບໍ່ຍອມນອນ ຈົນໝໍຢາເລີກປຸງຢາແລະເລີກຮັກສາ. ທ່ານມະຫາປາລະເຖລະຍັງປະຕິບັດທຳ ກຳມັດຖານຢ່າງຕໍ່ເນື່ອງ ຈົນເຖິງມັດຊິມະຍາມລ່ວງໄປແລ້ວຂອງວັນໜຶ່ງ ກິເລດແລະດວງຕາຂອງທ່ານໄດ້ແຕກພ້ອມກັນ ທ່ານໄດ້ບັນລຸເປັນພະອໍລະຫັນ ຈຶ່ງໄດ້ຊື່ວ່າ ຜູ້ເຫັນແສງສະຫວ່າງໃນຄວາມມືດ.

This Dhammapada manuscript is on Venerable Mahapala or Cakkhupala. He seriously practiced meditation without sleep and did it only by standing, walking, and sitting. After a three-month practice, his eyes had a problem with tears ranning down. Other monks asked a local healer for help to make some eyedrops. The Venerable accepted the healing but declined to lie down

[39] This date corresponds with Tuesday, 5 December 1805 (1167 Margasirsha 12).

to use the eyedrops. The doctor decided to stop the healing and the venerable continued his practice in the same way. One day at the *majjhimayāma* (22:00–2:00 o'clock), his defilements and sightlessness were burnt down; he reached the Enlightenment and was praised as the one who sees light despite of darkness.

Colophon: ลาบที ๘ผ ໜ้า ๑: สังฆาด ธ้อย ผฆ (ภิกขับ จ.ส. ๑๑ผฆ) ติอ ปีธับเป็า เดือบจุง ใพ่ ๑ผ ค่ำ อับ ๘ มื้กิดเผื็า ธิดจะบาแล้วยามแถใก้ค่ำ น้องพะเจ็าอังໜ้า มิทังพะธิยาบุดตะบัดตา พันทุอิงสาพ้อมกับส้าๆ *ทำมะปัดทะ* ไอ้กับกับสาสะพาตาบต่เท็าอายุลาบ. นิบพาบะ ปัด จะโย โหตุ ทุอัง ทุอังอะบาถะเต.

Folio 26 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the thirteenth waxing-moon day of the first lunar month, the second day of the week (Monday), and a *kot mao* day,[40] the writing of this manuscript was accomplished at the time of the evening horn (15:00–6:30 o'clock). A younger brother of the king of the front palace, together with his wife, children, and relatives, had religious faith in the Teachings of the Buddha and sponsored this manuscript entitled *Thammapattha* (Dhammapada) to support the religion to last until the end of life of the palm leaves. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ anāgate* May this be a condition to reach *Nibbāna* in the future certainly.

Date: CS 1167, a *hap pao* year (4 Dec 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the front palace together with his wife, children, and relatives
Titles: *ทำมะปัดทะ (มัดติ้น, ผูฆ ๘)*
Thammapattha (*Mat ton*, *phuk* 2)
Dhammapada (First bundle, fascicle 2)

EAP1398_VMS_1_0108

Long palm-leaf
One phuk: *fascicle 3*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

40 This date corresponds with Wednesday, 4 December 1805. This day was, however, a *ka sai* day.

Description: ທຳມະບົດ ວ່າດ້ວຍເລື່ອງບຸບພະກຳຂອງພະຈັກຂຸປາລະເຖລະ. ພິກຂຸທັງຫລາຍໄດ້ທູນຖາມພະພຸດທະອົງວ່າ ດ້ວຍເຫດໃດພະຈັກຂຸປາລະຈຶ່ງຕາບອດ. ພະພຸດທະອົງຈຶ່ງຊົງຕັດເຖິງບຸບພະກຳຂອງພະຈັກຂຸບານວ່າ ໃນອະດີດຕະຊາດ ພະຈັກຂຸບານເກີດເປັນໝໍຢາ ເຂົາໄດ້ປິ່ນປົວຕາຍິງທຸກໄຮ້ຂີນໃຈຜູ້ໜຶ່ງ. ນາງສັນຍາວ່າ ຈະຍອມເປັນຄົນຮັບໃຊ້ແກ່ໝໍຢາ ຖ້າສາຍຕາຂອງນາງກັບຄືນເປັນປົກກະຕິ. ການປິ່ນປົວຕາແມ່ນໄດ້ຮັບຜົນດີ, ແຕ່ຍິງຜູ້ນັ້ນກັບແກ້ງວ່າ ສາຍຕາຂອງນາງເຈັບປວດຫລາຍກ່ວາເກົ່າ. ດັ່ງນັ້ນ ໝໍຢາຈຶ່ງແກ້ແຄ້ນໂດຍເອົາຢາອີກຂະໜານໜຶ່ງໃສ່ໃຫ້ນາງ ເຊິ່ງເຮັດໃຫ້ດວງຕາຂອງນາງບອດ ສະນິດ. ດ້ວຍບຸບພະກຳອັນນັ້ນຈຶ່ງເຮັດໃຫ້ພະຈັກຂຸປາລະເຖລະມີດວງຕາອັນບອດໃນຊາດນີ້.

Dhammapala on an evil deed of Monk Cakkhupala. Monks asked the Buddha about the cause of Monk Cakkhupala's blindness. The Buddha showed his previous life as a doctor. He healed a poor woman's eyes who had promised to become his servant if her eyesight was corrected. The treatment worked, but the woman pretended that her eyesight was getting worse. The doctor therefore retaliated by giving her another medicine which blinded her eyes. This bad *karma* resulted in blindness in his current life

Colophon: ลานที่ ๘๕ ข้า ๑: สังกาด ๑๑๖๗ (ภิกขับ จ.ส. ๑๑๗๖) ตือ ปีรับเป้า เดือนจุง แรม ๘ ค่ำ วัน ๗ มื้เม่งเร้ำ ธิดจะบาแล้วยามแฏใก้ค่ำ พะธาฉะน้องสิมเด้ดพะเป้นเจ้า วังข้า ปัดสาทะสัดทาส้าๆ *ทำมะปัดทะ* ไว้กับโฉตะมะสาสะขาตาบต่เท้าอายุลาน. นิบพานะ ปัดจะโยโขตุ ขุวัง ขุวัง อะนาคะเต.

Folio 25 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the second waning-moon day of the first lunar month, the sixth day of the week (Friday), and a *moeng hao* day,[41] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). A younger brother of the king of the front palace had the religious faith and sponsored this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of life of the palm leaves. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ anāgate* (May this be a condition to reach *Nibbāna* in the future certainly).

Date: CS 1167, a *hap pao* year (8 Dec 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the front palace
Titles: *ทำมะปัดทะ (มัดติ้น, ผูก ๓)*
Thammapattha (*Mat ton*, *phuk* 3)
Dhammapada (First bundle, fascicle 3)

41 This day corresponds to Saturday, 8 December 1805 (1167 Margasirsha17).

Long palm-leaf

One phuk: *fascicle 4*

Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ທຳມະບົດເລື່ອງມັດທະກຸນດະລີ ຊາຍຜູ້ໄປເກີດເປັນເທວະດາ ເພາະມີຈິດໃຈເຫຼື້ອມໃສໃນພະພຸດທະເຈົ້າ. ມັດທະກຸນດະລີເປັນລູກຊາຍຄົນດຽວຂອງພ່ານຜູ້ຮັ່ງມີໃນເມືອງສາວັດຖີ ພໍ່ຂອງລາວເປັນຄົນຕະໜີ່ຫຼາຍ ຈົນໄດ້ຊື່ວ່າ ອະທິນນະປຸບພະກະ ແປວ່າ ບໍ່ເຄີຍໃຫ້ຫຍັງແກ່ໃຜ. ເມື່ອມັດທະກຸນດະລີມີອາຍຸໄດ້ ໑໒ ປີ ລາວກໍ່ປ່ວຍໜັກ ຍ້ອນພໍ່ຂີ້ຖີ່ຈິ່ງປິວເອົາເອງ ໂດຍບໍ່ຫາໝໍມາປິວຢ້ານເສຍເງິນ ເມື່ອເຫັນວ່າລູກໃກ້ຈະຕາຍ ພ່ານັ້ນກໍ່ຄິດວ່າ ຖ້າມີຄົນມາຢ່ານລູກເຂົາກໍ່ຈະເຫັນສົມບັດຂອງຕົນ ຈິ່ງເອົາລູກຂອງຕົນໄປນອນຂ້າງລະບຽງ. ໃນຕອນເຊົ້າມື້ຕໍ່ມາ ພະພຸດທະເຈົ້າໄດ້ສະເດັດໄປໂຜດ. ໃນຂະນະນັ້ນມັດທະກຸນດະລີນອນຫັນໜ້າເຂົ້າຝາ ຈິ່ງເປ່ຽພະລັດສະໝີໄປອາບໜຶ່ງ ເມື່ອມັດທະກຸນດະລີເຫັນກໍ່ຫັນ ໜ້າມາເຫັນພະພຸດທະເຈົ້າ ລາວກໍ່ທຳຈິດໃຫ້ເຫຼື້ອມໃສໃນພະພຸດທະເຈົ້າ ແລ້ວລາວກໍ່ໄດ້ຕາຍໄປ ແລະໄດ້ໄປເກີດເປັນເທວະດາໃນສະຫວັນຊັ້ນຕາວະຕິງສາ.

Dhammapada on the story of Matthakundali was reborn as a deity because of his faith in the Buddha. Matthakundali was the only son of a wealthy man in Savatthi who was so miserly that was given a name Adinnapubbaka, meaning "never giving any things to others." When Matthakundali was 16, he got seriously sick but his father, because of his avarice, tried to treat his son by himself. When the father realized death approaching to his son and considered that people who would visit him could see his wealthy property, he decided to place his son at the corridor. The next morning the Buddha came to help Matthakundali. While he was lying facing to the house, the Buddha flashed a ray of light, attracting Matthakundali to turn his face and see it. Matthakundali saw the Buddha and had faith in him. Later, he was reborn as a deity in Tāvatiṁsa Heaven.

Colophon: ລານທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๑๒๗ ຕົວ ປີຮັບເປົ້າ ເດືອນຈຽງ ມື້ເປີກສັນ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມ ແຖໃກ້ຄ່ຳ. ພະຣາຊະສັດທານ້ອງສົມເດັດພະເປັນເຈົ້າວັງໜ້າ ມີໃຈປັດສາທະສັດທາສ້າງ *ທຳມະປັດທະ* ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເໜົ້າອາຍຸລານສ້ຽງ.

Folio 25 on the recto side: In Sangkat (CS) 1167, a *hap pao* year, the first lunar month, a *poek san* day, the fifth day of the week (Thursday),[42] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). A younger brother of the king of the front palace had the religious faith and sponsored this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of the life of these palm leaves.

42 This day corresponds to Thursday, 19 December 1805 (1167 Margasirsha 28).

Date: CS 1167, a *hap pao* year (Jan 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the front palace
Titles: *ທຳມະປັດທະ (ມັດຕົ້ນ, ຜູກ ๔)*
Thammapattha (*Mat ton, phuk* 4)
Dhammapada (First bundle, fascicle 4)

EAP1398_VMS_1_0110

Long palm-leaf
One phuk: *fascicle 5*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 54.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ທຳມະບົດ ວ່າດ້ວຍເລື່ອງພະຕິດສະເຖລະຜູ້ເປັນລູກພີ່ລູກນ້ອງພະພຸດທະເຈົ້າ ທ່ານໄດ້ອຸປະສົມບົດ ເມື່ອຕອນແກ່ ເປັນພະພິກຂຸທີ່ມີທິດຖິມານະ ເປັນຜູ້ວ່າຍາກສອນຍາກ ບໍ່ຍອມທຳຄວາມເຄົາລົບແກ່ ພິກຂຸຜູ້ພັນສາແກ່ກວ່າ. ເມື່ອພວກເພິ່ນຕັກເຕືອນ ພະຕິດສະກັບຂົ່ມຂູ່ພວກເພິ່ນ ແລ້ວໄປຟ້ອງ ພະພຸດທະເຈົ້າ. ເມື່ອພະພຸດທະເຈົ້າກະຕຸ້ນໃຫ້ຂໍໂທດພິກຂຸເຫຼົ່ານັ້ນ ພະຕິດສະກໍ່ດື້ດ້ານ ບໍ່ຍອມທຳ ຕາມ. ພະພຸດທະອົງໄດ້ຕັດເຖິງເລື່ອງອະດີດຕະຊາດທີ່ພະຕິດສະເກີດເປັນຄົນດື້ດ້ານ ເມື່ອເກີດເປັນ ລີສີຊື່ວ່າເທວະດາບົດ ບໍ່ຍອມຂໍໂທດແກ່ນາຣະທະດາບົດຜູ້ທີ່ຍົກໂທດໃຫ້ຕົນ. ຕໍ່ມາ ພະຕິດສະຕ້ອງ ຂໍອະໂຫສິກຳຈາກພະພິກຂຸຜູ້ອາວຸໂສ.

This Dhammapada is on the story of Tissa Thera who was a Buddha's cousin. As he was ordained as a monk when he was old, he was self-conceited and obstinate and did not pay due respect to senior monks. When being admonished by other monks, he threatened them and reported the Buddha. The Buddha suggested him apologize the senior monks but he disobeyed the Buddha. The Buddha related Tissa's behaviors to his previous life. Tissa was once born as a hermit named Devatāpasa. He did not apologize to Hermit Narada who had forgiven him. Later, the Venerable Tissa was compelled to seek pardon from the senior monks.

Colophon: ลານທີ ๘๕ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๑๒๗ (ກົງກັບ จ.ส. ๑๑๒๗) ຕີວ ປີຮັບເປົ້າ ເດືອນຍີ່ ອອກໃໝ่ ๗ ค่ำ ວັນ ๗ ມື້ເຕົ່າໃຈ້ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍໃກ້ຫາກອງແລງ. ພະຣາຊະສັດທາວັງໜ້າ ມີໃຈໃສ ສັດທາສ້າງ *ທຳມະປັດທະ* ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ ທຸວັງ ອະນາຄະເຕ ທຳມະປັດທະ ๕ ມັດຕົ້ນແລ.

Folio 25 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the third waxing-moon day of the second lunar month, the third

day of the week (Tuesday), and a *tao chai* day,[43] the writing of this manuscript was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king of the front palace had the religious faith to sponsor this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of life of these palm leaves. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ anāgate* (May this be a condition to reach *Nibbāna* in the future certainly). *Thammapattha*, fascicle 5, first bundle.

Date: CS 1167, a *hap pao* year (23 Dec 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the front palace
Titles: *ທຳມະປັດທະ (ມັດຕິ້ນ, ຜູກ ๕)*
Thammapattha (*Mat ton*, *phuk* 5)
Dhammapada (First bundle, fascicle 5)

EAP1398_VMS_1_0111

Long palm-leaf
One phuk: *fascicle 6*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The top margin of the 24th folio is torn. The overall condition is good, the legibility is also good.

Description: ທຳມະບົດວ່າດ້ວຍເລື່ອງຄວາມອິດສາ. ຊາຍຜູ້ໜຶ່ງມີເມຍສອງຄົນ. ເມຍຫຼວງເປັນໝັນບໍ່ມີລູກ. ເມຍນ້ອຍອຸດົມສົມບູນ. ເນື່ອງຈາກຄວາມອິດສາ, ເມຍຫຼວງຈຶ່ງວາງຢາໃນອາຫານຂອງເມຍນ້ອຍແລະເຮັດໃຫ້ເມຍນ້ອຍແທ້ງລູກສອງຄັ້ງ ໃນຄັ້ງທີສາມຍາເຮັດໃຫ້ທັງແມ່ແລະລູກເສຍຊີວິດ. ເມຍນ້ອຍຕອນໃກ້ຈະຕາຍໄດ້ສາບານວ່າ ຈະແກ້ແຄ້ນແລະໄດ້ເຮັດຕາມປະນິທານຂອງຕົນ. ອີກຝ່າຍໜຶ່ງກໍ່ໄດ້ສາບານກັນ. ດັ່ງນັ້ນ ຜູ້ຍິງທັງສອງຈຶ່ງແກ້ແຄ້ນຊຶ່ງກັນແລະກັນໃນສອງຊາດ. ໃນຊາດທີສາມພວກເຂົາທັງສອງໄດ້ພົບກັບພະພຸດທະເຈົ້າຜູ້ຊົງໃຫ້ຄວາມສະຫງົບ ໂດຍແນະນຳໃຫ້ທັງສອງຢ່າຕອບໂຕ້ກັນໄປມາ. ສະນັ້ນ ການແກ້ແຄ້ນຂອງທັງສອງຈຶ່ງຈົບລົງ. ເວນຍ່ອມບໍ່ລະງັບດ້ວຍການຈ່ອງເວນໃນໂລກ.

This Dhammapada is on jealousy. There was a man who had two wives. The first wife was infertile, while the second was not. Due to jealousy, the first wife poisoned the second wife's food that caused abortions twice. The poisoning was successful at the third time when the second wife who was

[43] This date corresponds to Monday, 23 December 1805 (1167 Pausha 3). This day was indeed a *tao chai* day.

pregnant died. Before she died, she had a strong resolution to revenge. Since then, they had done revenge against each other in two births until they reached the third birth that they met the Buddha. The Buddha taught them two give up revenge and they agreed so. Hatred never ceases through hatred in this world.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๑๖๗ (ກົງກັບ จ.ส. ๑๑๖๗) ຕິວ ປີຮັບເປົ້າ ເດືອນຍີ່ ອອກ ๑๔ ค่ำ มื้ากา ใค้ อัน ๗ ธิดจะบาแล้อยามกอๆกาย น้อๆพะเจ้าอังໜ้า มิใจใสสัดทาส้างๆ ทำมะปัดทะ ไอ้ กับสาสะໜาตาบต่เท้ำ ๕๐๐๐ อัดสา. นิบพานะ ปัดจะโย โหตุ ทุอัง ทุอัง อะนาถะเต *ทำมะปัดทะ* ฝูกา ๗.

Folio 25 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the fourteenth waxing-moon day of the second lunar month, a *ka khai* day, the sixth day of the week (Friday), the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the front palace had the religious faith to sponsor this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ anāgate* (May this be a condition to reach *Nibbāna* in the future certainly). *Thammapattha*, fascicle 6.

Date: CS 1167, a *hap pao* year (3 Jan 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the front palace
Titles: *ทำมะปัดทะ (มัดติ้น, ฝูกา ๗)*
Thammapattha (*Mat ton*, *phuk* 6)
Dhammapada (First bundle, fascicle 6)

EAP1398_VMS_1_0112

Long palm-leaf
One phuk: *fascicle 7*
Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ทำมะบิดเลื่องพิกขุผิดฤๅงกันทิเมิองโกสำพิ. พิกขุสองอิงถิพะอิไนทอนแลพะทำมะทอนอาไสยู่ในเมิองโกสำพิ แต่ละอิงกั่มิบໍลิอานของติน. อันໜึ่ง พะทำมะทอนลืมปู่งบ้ำ ซำละในห้องน้ำ. พะอิไนทอนได้ตักเตือนพะทำมะทอนอ่า นี้เป้นอาบัด. พะทำมะทอน

ยอมຮັບຄວາມຜິດໂດຍອະທິບາຍວ່າ ຕົນລືມໄປພຽງເທົ່ານັ້ນ. ພະວິໄນທອນຈຶ່ງບອກວ່າ ບໍ່ແມ່ນ ຄວາມຜິດເພາະບໍ່ໄດ້ຕັ້ງໃຈ. ຄັນເຖິງເວລາສະແດງອາບັດ ພະທຳມະທອນບໍ່ໄດ້ສະແດງອາບັດ. ພະ ວິໄນທອນຈຶ່ງບອກລູກສິດຂອງຕົນວ່າ ພະທຳມະທອນບໍ່ໄດ້ສະແດງອາບັດຂອງຕົນ. ພະທຳມະທອນ ກໍ່ບອກແກ່ລູກສິດຂອງຕົນວ່າ ພະວິໄນທອນບໍ່ຮູ້ວ່າອັນໃດເປັນຄວາມຜິດ ສິ່ງໃດບໍ່ແມ່ນຄວາມຜິດ ລູກສິດທັງສອງຝ່າຍກໍ່ ທະເລາະກັນ. ພິກຂຸທີ່ທະເລະວິວາດກັນບໍ່ຟັງໃຜແມ້ ແຕ່ພະພຸດທະເຈົ້າ. ສະນັ້ນ ພະພຸດທະອົງຈຶ່ງສະເດັດຈາກໂກສຳພີໄປຈຳວັດສາຢູ່ໃນປ່າ. ຊາວບ້ານຜິດຫວັງຈຶ່ງບໍ່ໃສ່ບາດ. ໃນທີ່ສຸດພິກຂຸເຫຼົ່ານັ້ນຈຶ່ງຄິດໄດ້ແລະພາກັນໄປໄຫວ້ພະພຸດທະເຈົ້າຂໍອະໂຫສິກຳ.

This Dhammapada deals with a dispute of two monks in Kosambī who were a Dhamma master and a Vinaya master. They lived in Kosambī and had their disciples. One day, the Dhamma master forgot to replace rinsing water in a toilet. The Vinaya master thus reminded him that it was a minor offence. The Dhamma master acknowledged his offence and explained that he just forgot to do it. The Vinaya master reacted that there was no offence as it was unintentional. At an occasion of offence declaration, the Dhamma master did not confess any offence. The Vinaya master told his pupils that the Dhamma master had not confessed his offence. The Dhamma mastertold his pupils that the Vinaya master did not know what to be regarded as offence. The pupils of the two sides started quarrelling. The conflicting monks listened to no one else even the Buddha. The Buddha therefore left Kosambī and spent the rainy season at a forest. Laypeople were disappointed of the conflict stopped offering alms-food. The monks made up and asked the Buddha for forgiveness.

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๑๒๗ (ກົງກັບ จ.ส. ๑๑๒๗) ຕິວ ປີຮັບເປົ້າ ເດືອນຍີ່ ມື້ກົດສະງ້າ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງແລງ. ພະຣາຊະສັດທາວັງໜ້າ ມີໃຈໃສສັດທາສ້າງ *ທຳມະປັດທະ* ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ກໍ້ຂ້າເທີ້ນ.

Folio 25 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the second lunar month, on a *kot sanga* day, the fifth day of the week (Thursday),[44] the writing of this manuscript was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king of the front palace had the religious faith to sponsor this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1167, a *hap pao* year (Feb 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the front palace
Titles: *ທຳມະປັດທະ (ມັດຕົ້ນ, ຜູກ ๗)*
Thammapattha (*Mat ton*, *phuk* 7)
Dhammapada (First bundle, fascicle 7)

44 The only *kot sanga* day in that month was 1167 Pausha 21 = Friday, 10 January 1806.

EAP1398_VMS_1_0113

Long palm-leaf

One phuk: *fascicle 8*

Material: light brown palm leaves, black ink. **Size**: Height 4.8 cm, width 54.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນຂະນະທີ່ພະພຸດທະເຈົ້າ ຊົງປະທັບຢູ່ໃນປ່າເລໄລ ຕາມລຳພັງພະອົງເອງ ມີພະຍາຊ້າງແລະພະຍາວານອນ(ລີງ)ເປັນຜູ້ອຸປັດຖາກ. ເນື່ອງດ້ວຍພະມະຫາກະລຸນາທິຄຸນຂອງພະພຸດທະເຈົ້າ ຊ້າງທີ່ຊື່ວ່າ ປ່າເລໄລ ຈຶ່ງເຂົ້າເຝົ້າປົນນິບັດ ໃນຕອນເຊົ້າຈະນຳເອົາໝາກໄມ້ຈາກປ່າມາຖວາຍ ແລະຕອນແລງ ຈະຕົ້ມນ້ຳຖວາຍ ໂດຍການກົ້ງກ້ອນຫີນຮ້ອນໃນກອງໄຟລົງໃສ່ບໍ່ນ້ຳ. ເມື່ອພະຍາວານອນເຫັນຊ້າງ ປົນ ນິບັດເຊັ່ນນັ້ນ ກໍ່ເອົາຮວງເຜິ້ງມາຖວາຍ. ພະພຸດທະອົງຮັບໄວ້ແຕ່ບໍ່ສັນນ້ຳເຜິ້ງ. ລີງຈຶ່ງເອົາຮວງເຜິ້ງນັ້ນມາພິຈາລະນາເມື່ອເຫັນໂຕເຜິ້ງອ່ອນຢູ່ຂ້າງໃນ ມັນຈຶ່ງເອົາອອກຈົນໝົດແລ້ວຈຶ່ງນຳສະເພາະ ນ້ຳເຜິ້ງບໍລິສຸດມາຖວາຍ. ເທື່ອນີ້ ພະພຸດທະອົງຊົງຮັບແລະສັນນ້ຳເຜິ້ງນັ້ນ. ລີງນັ່ງເບິ່ງຢູ່ເທິງງ່າໄມ້ ດ້ວຍຄວາມດີໃຈ ມັນກະໂດດລົງມາຈາກຕົ້ນໄມ້ດ້ວຍຄວາມຕື່ນເຕັ້ນແລະຖືກຕໍ່ໄມ້ແຫຼມຄົມສຽບ ຕາຍ. ດ້ວຍຜະລະອານິສົງທີ່ທຳບຸນໄວ້ນັ້ນກໍ່ໄດ້ໄປເກີດເປັນເທວະບຸດສະເຫວີຍບທິບພະສົມບັດຢູ່ ເທິງສະຫວັນເທວະໂລກ.

The Buddha stayed at the Palilaya forest alone, assisted by an elephant and a monkey. Due to the Buddha's great power of kindness, the elephant known as Palilayaka attended on him. He offered him fruits from the forest in the morning and boiled water in the evening. To boil water, the elephant dropped some rocks heated in a fire into a pond. The monkey saw it and wanted to also serve the Buddha. He offered him a honeycomb to offer but the Buddha did not drink honey. The monkey took the honeycomb back and considered it, seeing bee larvaes inside. He removed them all and offered the Buddha only pure honey. This time the Buddha accepted and drank the honey. Having seen the Buddha drinking the honey, the monkey sitting on top of a tree jumped out of joy and fell from the tree, being killed by a tree log piercing through. Thanks to his good deed, the monkey was reborn as a deity in heaven.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๑๖๗ (ກົງກັບ จ.ส. ๑๑๖๗) ຕົວ ປີຮັບເປົ້າ ເດືອນ ຈຽງ ດັບ ມື້ກັດເໝົ້າ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມກອງແລງ ມູນລະສັດທາ ວັງໜ້າ ແລ.

Folio 25 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, on the dark-moon day of the first lunar month, a *kat mao* day, and the first day of the week (Sunday),[45] the writing of this manuscript was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king of the front palace sponsored this manuscript.

45 The only *kot sanga* day in that month was 1167 Pausha 21 = Friday, 10 January 1806.

Date: CS 1167, a *hap pao* year (Jan 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດຕົ້ນ, ຫຼກ ຕ)*
Thammapattha (*Mat ton*, *phuk* 8)
Dhammapada (First bundle, fascicle 8)

EAP1398_VMS_1_0114

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size**: Height 4.7 cm, width 54.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The top edge of the right side of all leaves have trace of bite by animal. The overall condition is good, the legibility is also good.

Description: ທຳມະບົດວ່າດ້ວຍເລື່ອງມະຫາການແລະຈຸນລະການ. ພໍ່ຄ້າສາມພີ່ນ້ອງຊື່ມະຫາການ, ມັດຊິມະການ ແລະຈຸນລະການ. ມະຫາການແລະຈຸລະການຮັບໜ້າທີ່ຫາສິນຄ້າຈາກບ້ານຕ່າງໆ ໃນເມືອງສາວັດຖີ ມາໃຫ້ມັດຊິມະການຂາຍ. ວັນໜຶ່ງ ມະຫາການເຫັນຄົນຫັ້ງຫຼາຍໄປຟັງທຳ ຈຶ່ງບອກໃຫ້ນ້ອງຊາຍດູແລ ສິນຄ້າ ເຂົ້າໄດ້ເຂົ້າໄປເຝົ້າພະພຸດທະເຈົ້າ. ເຂົ້າໄດ້ເກີດສັດທາໃນພະທຳ ແລະຂໍບວດເປັນພິກຂຸ. ຈຸລະການກໍ່ຂັດໃຈອ້າຍບໍ່ໄດ້ ກໍ່ເລີຍໄດ້ບວດນຳ, ໂດຍຫວັງຈະໃຫ້ອ້າຍກັບໄປເປັນຄະລາວາດໃນ ພາຍຫຼັງ. ພະມະຫາການໄດ້ປະຕິບັດທຳຢູ່ທີ່ປ່າຊ້າແລະໄດ້ບັນລຸອໍລະຫັນໃນບໍ່ຊ້າ. ສ່ວນພະຈຸ ລະການຖືກອະດີດພັນລະຍາສອງຄົນເຍາະເຍີ້ຍຈຶ່ງຖອດຜ້າຈີວອນອອກແລະລາສິກຂາໄປ. ອະດີດ ພັນລະຍາທັ້ງແປດຂອງພະມະຫາການກໍ່ຄິດວ່າ ພວກເຂົາຈະສາມາດເຮັດໃຫ້ພະມະຫາການລາ ສິກຂາໄດ້, ແຕ່ພະເຖລະໄດ້ລົບໜີໄປດ້ວຍພະລັງຈິດ.

This Dhammapada episode is about Mahakala and Culakala. There were three merchant brothers: Mahakala, Majjhimakala, and Culakala. Mahakala and Culakala fetched goods from several villages in Sāvatthī for Majjhimakala to sell. One day, Mahakala saw a crowd of people going to listen to the Dhamma. He told his brother to look after their goods and visit the Buddha. He became faithful in the Dhamma and wanted to be ordained. Culakala could not prevent him from ordination and got ordained too, hoping to convince Mahakala to disrobe later. Mahakala meditated at a cemetery and soon gained Arahantship. Culakala was ridiculed by his two former wives, thereby taking off his robes and leaving monkhood. Eight former wives of Mahakala thought about causing a disrobe but he escaped with his spiritual power.

Colophon: (๑) ลานที ๘๕ ໜ้า ๑: สังฆาด ๑๑๖๗ (ภ้ากับ จ.ส. ๑๑๗๗) ตือ ปีรับเป้า เดือน ๗ แรม ค่ำ ๑ มื้ ภาบยี่ วัน ๗ ธิดจะบาแล้วยามตูดซ้ายภาๆวัน. พะธาซะสัดทาวังໜ้า ส้าๆ *ทำมะปัดทะ* ไว้ กับสาสะໜาพะโถตะมะเจ๊ิาเท้ิา ๕๐๐๐ วัดสาก่ำข้าแล.

(๘) ลานที ๘๕ ໜ้า ๘: ลายมิข้าบ่ๆาม *ทำมะปัดทะ* มัดติ้น ผูก ๙ แล เจ๊้าค่อยพิจาละบาเมิ บายเธีย.

(1) Folio 25 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, on the first waning-moon day of the third lunar month, a *kap nyi* day, the third day of the week (Tuesday),[46] the writing of this manuscript was accomplished in the afternoon (12:00–13:30 o'clock). The king of the front palace sponsored this manuscript to support Buddhism to last until the end of 5,000 years.

(2) Folio 25 on the verso side: My handwriting is not beautiful. *Thammapattha*, first bundle, fascicle 9. Please consider, dear lord.

Date: CS 1167, a *hap pao* year (4 Feb 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the front palace
Titles: *ทำมะปัดทะ (มัดติ้น, ผูก ๙)*
Thammapattha (*Mat ton*, *phuk* 9)
Dhammapada (First bundle, fascicle 9)

EAP1398_VMS_1_0115

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:**Height 4.7 cm, width 54.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The top edges of the right sides of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.
Description: นิทานทำมะบิดเลื่องพะเทอะทัดผู้ที่บ่ดู่ถอนทับผ้าจิออมที่มิลาถาแพงจาภาเมืองคันทาธะ.

ในสะไໜพึ่ง ซาวเมืองธาซะถือได้ถวายพัดตะทานแด่พะพิภาขุ ๑.๐๐๐ อิง โดยมิพะมะหา โมภาคันละบะและพะสาธิบุดเป้นปะทาน. เมื่อถวายพัดตาทานแล้ว ซาวเมืองภุ่มพึ่งได้ โอดออภาสูงถวายผ้าจิออมที่มิลาถาแพง อันมิผู้นำมาแต่เมืองคันทาธะ แก่พะเทอะทัด แทนท่านพะสาธิบุด. เมื่อพะเทอะทัดทิ่มผ้าจิออมนั้น ซาวเมืองทั้งหายก่ำตั้งข้อสังเกดอ่า

46 The only *kot sanga* day in that month was 1167 Pausha 21 = Friday, 10 January 1806.

ພະເຫວະທັດບໍ່ຄູ່ຄວນແກ່ຜ້າຈີວອນນັ້ນ. ພະພຸດທະອົງຈຶ່ງໄດ້ອະທິບາຍວ່າ ພະເຫວະທັດກໍ່ເຄີຍເຮັດແນວນີ້ມາແລ້ວໃນອະດີດຕະຊາດແລະຊົງອະທິບາຍວ່າ ໃຜຄວນຄ່າແກ່ການນຸ່ງຫົ່ມຜ້າຈີວອນ.

This story from the Dhammapada is about Venerable Devadatta who was disqualified to expensive robes from Gandhara. The people of Rajagaha offered food to 1.000 monks, headed by Venerable Moggallana and Venerable Sariputta. After the meal, a group of people voted to present a costly robe from Gandhara to Devadatta, instead of to Venerable Sariputta. When Venerable Devadatta wore the robe, some devout followers noticed that Devadatta did not deserve the robe. The Buddha explained that Devadatta had done such similar things in his previous life and declared who deserved the robe.

Colophon: ลานທີ ๑๘ ໜ້າ ๑: ສັງການ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮັບເປົ້າ ເດືອນ ๓ ແຮມ ๓ ຄ่ຳ ມື້ເມິ່ງ ໃส้ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍກາງວັນ ພະຣາຊະສັດທາວັງໜ້າ ส้າງ *ທຳມະປັດທະ* ໄວ້ກັບ ສາสะໜາພະເຈົ້າ ເທົ່າ ๕๐๐๐ ວັດสา ກ່ຂ້າแล. ນິบพานะ ปัดจะโย ໂหตุ.

Folio 18 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hap pao* year, the third waning-moon day of the third lunar month, a *moeng sai* day, the fifth day of the week (Thursday),[47] the writing of this manuscript was accomplished in the afternoon (12:00–13:30 o'clock). The king of the front palace sponsored this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.

Date: CS 1167, a *hap pao* year (6 Feb 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the front palace
Titles: *ທຳมะปัดทะ (มัดติ้น, ผูภา ๑๐)*
Thammapattha (*Mat ton*, *phuk* 10)
Dhammapada (First bundle, fascicle 10)

EAP1398_VMS_1_0116

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:**Height 5.2 cm, width 56.9 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The left edges of all leaves have traces of bites by animals and

47 1167 Magha 3 = Wednesday, 22 January 1806. This day was, however, a *tao sanga* day.

the right edges of all leaves are fragile. The overall condition is damaged, the legibility is also affected.

Description: ນິທານທຳມະບົດເລື່ອງອຸປະຕິດສະແລະໂກລິຕະສອງສະຫາຍຈາກເມືອງຣາຊະຄຶ. ໃນຂະນະທີ່ກຳລັງຊົມງານມະໂຫສົບຢູ່ນັ້ນ ທັງສອງກໍ່ຕະໜັກເຖິງຄວາມບໍ່ແທ້ຈິງຂອງສິ່ງທັງຫຼາຍ ແລະໄດ້ຕັດສິນໃຈຊອກຫາຫົນທາງແຫ່ງຄວາມຫຼຸດພົ້ນ. ທຳອິດ ທັງສອງໄດ້ໄປສຶກສາກັບອາຈານສັນໄຊປະຣິພາຊິກ ແຕ່ຄຳສອນຂອງອາຈານກໍ່ຍັງບໍ່ເປັນທີ່ພໍໃຈ. ພວກເພິ່ນຈຶ່ງແຍກກັນທ່ຽວສະແຫວງຫາໄປທົ່ວປະເທດ ໂດຍຕົກລົງກັນວ່າ ຖ້າຜູ້ໃດໄດ້ພົບຄວາມຈິງກ່ອນຄວນມາບອກກັນ. ວັນໜຶ່ງ ອຸປະຕິດສະໄດ້ພົບກັບພະອັດສະຊິ ເມື່ອໄດ້ຟັງທຳຈາກເພິ່ນກໍ່ໄດ້ບັນລຸໂສດາບັນ ຈາກນັ້ນ ຈຶ່ງໄປບອກແກ່ສະຫາຍຕົນ. ເມື່ອໂກລິຕະໄດ້ຟັງແລ້ວກໍ່ໄດ້ບັນລຸໂສດາບັນ. ທັງສອງສະຫາຍໄດ້ເຂົ້າບວດເປັນພະພິກຂຸ ແລະໄດ້ເປັນອັກຄະຣະສາວົກຂອງພະພຸດທະເຈົ້າ. ອຸປະຕິດສະ ຄື ພະສາຣິບຸດ ແລະໂກລິຕະ ກໍ່ຄື ພະມະຫາໂມກຄັນລານະ.

A Dhammapada story on Upatissa and Kolita, two friends from Rajagaha. While watching a show, they realised impermanence of things and decided to search for the way of liberation. First, they approached and learnt from Sañjaya-paribājaka but they were not satisfied with his teaching. So, they decided to separate and seek for a teacher all over the country. They promised to share their knowledge if each of both could find the true doctrine. One day, Upatissa came across Venerable Assaji and attained *Sotāpatti* after listening to his teaching. Then, he told the Dhamma to Kolita who also attained *Sotāpatti* after listening. They were both ordained as monks and became two chief disciplines of the Buddha. Upatissa became Venerable Sariputta and Kolita became Venerable Moggallana.

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ສັດຕະບິວຣະບາດສັງກາດ ໄດ້ ๑๘๐๐ ຕົວ ປີເປົ້ກເສັດ ເດືອນ ๑๘ ຂຶ້ນ ๗ ຄ่ຳ ພ่ຳ ວ่າໄດ้ວັນ ๕ ມື້ ຣວາຍສะง้า ยามแฤใก้ท่ง่วัน มิมะหาอัคคะวံธะราชะคูเจ้าอัด[โพน]แก้ว มิใจใสสัดทาเป้นอันยิ่ง ได้ส้างพังสี *ทำมะปัดทะ* นี้ไว้กับสาสะพาตาบต่เท้า ๕๐๐๐ วัด สา. นิบพานะ ปัดจะโย โหตุ โน.

Folio 24 on the recto side: In Satta buarabat sangkat (CS) 1200, a *poek set* year, on the seventh waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday), a *hwai sanga* day,[48] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Maha Akkhavòra-rasakhuchao (Great Abbot) from Vat [Phon] Kaeo had the ardent religious faith and sponsored this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1200, a *poek set* year (25 Oct 1838)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Akkhavòrarasakhuchao (Great Abbot) from Vat [Phon] Kaeo

48 1200 Karttika 7 = Thursday, 25 October 1838. This day was indeed a *hwai sanga* day.

Titles: *ທຳມະປັດທະ (ຜູກຕົ້ນ)*
Thammapattha (*Phuk ton*)
Dhammapada (Fascicle 1)

EAP1398_VMS_1_0117

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ໃນສະໄໝພະພຸດທະເຈົ້າຊົງພະນາມວ່າກັດສະປະ ມີເຜດກຸ່ມໜຶ່ງທີ່ໄດ້ຮັບຜົນກຳຈາກການບໍລິໂພກອັດຖຸທານທີ່ຖວາຍແກ່ພິກຂຸສົງ. ວັນໜຶ່ງ ເຜດເຫລ່ານັ້ນໄດ້ເຫັນມະນຸດທັ້ງຫຼາຍເຮັດບຸນໃຫ້ທານແລ້ວອຸທິດສ່ວນບຸນໃຫ້ແກ່ພວກຍາດຕິພີ່ນ້ອງຂອງຕົນທີ່ລ່ວງລັບໄປແລ້ວ. ເມື່ອພວກເຜດທີ່ເຄີຍເປັນຍາດຕິພີ່ນ້ອງອະນຸໂມທະນາແລ້ວກໍ່ໄດ້ຮັບທິບພະສົມບັດ. ພວກເຜດກຸ່ມນີ້ກໍ່ຢາກໄດ້ທິບພະ ສົມບັດ ຈຶ່ງທູນຖາມພະພຸດທະເຈົ້າວ່າ ພວກຕົນຈະມີໂອກາດໄດ້ຮັບທິບພະສົມບັດເໝືອນດັ່ງເຜດທີ່ມີຍາດຕິພີ່ນ້ອງອຸທິດບຸນໃຫ້ນັ້ນຫຼືບໍ່? ພະພຸດທະເຈົ້າກັດສະປະຊົງຕັດຕອບວ່າ ຕອນນີ້ພວກທ່ານຍັງບໍ່ສາມາດຮັບໄດ້ ແຕ່ຈະໄດ້ຮັບໃນອະນາຄົດ ໃນສະໄໝພະພຸດທະເຈົ້າຊົງພະນາມວ່າ ໂຄຕະມະ ໃນກາລະນັ້ນ ຈະມີພະຣາຊາພະນາມວ່າພິມພິສານ ຊຶ່ງເຄີຍເປັນຍາດຕິພີ່ນ້ອງກັບພວກທ່ານ ພະອົງຈະຖວາຍທານແລະອຸທິດສ່ວນກຸສົນໃຫ້ພວກທ່ານທັ້ງຫລາຍ ຫຼັງຈາກນັ້ນ ພວກທ່ານຈຶ່ງຈະໄດ້ຮັບທິບພະສົມບັດ.

This Dhammapada manuscript deals with the period of Kassapa Buddha. There was a group of peta (hungry ghosts) who got negative results of consuming alms-food offered to the Sangha. One day, the peta witnessed people making merit and dedicating the merit to their ancestors, who rejoiced the merit and immediately gained heavenly properties. These peta hoped for the merit and asked the Buddha whether they could gain such the heavenly properties. Kassapa Buddha replied that they could not get any yet at that time but in the future, which was the period of Gotama Buddha. In this period a king named Bimbisāra who was their relatives would make merit and dedicate it to them. Thereafter, they could get the heavenly properties.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ວງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๘ ຄ่ຳ. ບໍຣິມ ມະນາດບໍຣິມະບໍພິດສີສັດຕະນາຄາຣະທຸຕຕະນຸສຸວັນນະພູມິນທາຊົງພະຣາຊະສັດທາສ້າງ *ທຳຍົດ* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar

month,[49] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳບົດ (ທຳມະບົດ) (ຜູກ ๑๐, ມັດຕົ້ນ)*
Thammabot (*Phuk* 10, *mat ton*)
Dhammapada (Fascicle 10, first bundle)

EAP1398_VMS_1_0118

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:**Height 5.4 cm, width 55.1 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some leaves have cracks on the surface. The overall condition is slightly damage, but the legibility is still good.

Description: ນິທານທຳມະບົດເລື່ອງທ້າວຈຸນທະ. ໃນຄັ້ງໜຶ່ງທີ່ໝູ່ບ້ານຊຶ່ງຢູ່ບໍ່ໄກຈາກວັດເວລຸວັນ ມີຄົນຂາຍຊີ້ນໝູ ທີ່ໂຫດຫ້ຽມແລະເລືອດເຢັນຜູ້ໜຶ່ງຊື່ວ່າ ຈຸນທະ. ຈຸນທະເປັນຄົນຂາຍຊີ້ນໝູມານານກວ່າ ๕๕ ປີ ດ້ວຍ ເຫດນີ້ເຂົາຈຶ່ງໄດ້ຊື່ວ່າ ຈຸນທະສຸກະລິກະ. ຕະຫຼອດເວລານີ້ເຂົາບໍ່ໄດ້ເຮັດຄວາມດີແມ້ແຕ່ເທື່ອດຽວ. ກ່ອນທີ່ເຂົາຈະຕາຍ ເຂົາເຈັບປວດແລະທໍລະມານຫຼາຍຈົນຮ້ອງຄຳລາມແລະຮ້ອງສຽງແໜ້ມ ແລະໃຊ້ ຕີນແລະມືເຄື່ອນໄຫວ ຄານເໝືອນໝູເປັນເວລາ ๗ ວັນເຕັມ. ອັນທີ່ຈິງແລ້ວກ່ອນທີ່ເຂົາຈະຕາຍ ເຂົາ ກໍ່ທຸກທໍລະມານເໝືອນຢູ່ໃນນະຮົກ. ໃນວັນຖ້ວນເຈັດເຂົາກໍ່ຕາຍ ແລະໄປເກີດໃນອະເວຈີມະຫານະ ຮົກ.

This Dhammapada episode is on a man named Cunda. In a village not distant from the Veluvana monastery there lived a very cruel and cold-hearted pork-butcher named Cunda. He was a pork-butcher for over fifty-five years and therefore given a name as Cundasukalika (Cunda, the pock-butcher). He never did any single meritorious deed. Before he died, he was in so much pain and agony that he grunted, squealed, and kept moving on his hands and knees like a pig for seven whole days. In fact, even before he died, he was suffering as if he were in hell. On the seventh day he died and was reborn in the Avici hell.

[49] 1173 Asvina 8 = Wednesday, 25 September 1811.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ ຈ.ສ. ๑๑๗๓) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๘ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມະບໍພິດສີສັດຕະນາຄາຣະຫຸຕຕະນຸສຸຈັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳຍົດ* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[50] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳຍົດ (ທຳມະບົດ) (ຜູກ ๑๔, ມັດຕົ້ນ)*
Thammabot (*Phuk* 12, *mat ton*)
Dhammapada (Fascicle 12, first bundle)

EAP1398_VMS_1_0119

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດເລື່ອງກຸມພະໂຄສະກະ. ກາລະຄັ້ງໜຶ່ງ ໂລກອະຫິວາໄດ້ລະບາດໃນເມືອງຣາຊະຄຶ. ໃນເຮືອນເສດຖີຄອບຄົວໜຶ່ງ ເລີ່ມຈາກສັດລ້ຽງແລະຂ້າທາດກຳມະກອນລົ້ມຕາຍ ໂຮມທັ້ງເສດຖີ ແລະພັນລະຍາກໍ່ຕິດເຊື້ອ. ເສດຖີຈຶ່ງສັ່ງໃຫ້ລູກຊາຍຊື່ກຸມພະໂຄສະກະໃຫ້ໜີໄປ ຢ່າຫ່ວງພໍ່ແມ່ເລີຍ ຈຶ່ງໄປໃຫ້ໄກເມື່ອໂລກລະບາດສະຫງົບແລ້ວເຈົ້າຈຶ່ງກັບມາ ພໍ່ໄດ້ຝັງຊັບໄວ້ໃນທີ່ນັ້ນ ๔๐ ໂກດ ເຈົ້າຈຶ່ງ ກັບມາຂຸດຂຶ້ນມາໃຊ້ລ້ຽງຊີວິດ. ເດັກຊາຍໜີອອກຈາກບ້ານໄປຢູ່ໃນປ່ານານໄດ້ ๑๘ ປີ ຈຶ່ງກັບມາ ກໍ່ບໍ່ ພົບຍາດພີ່ນ້ອງຈັກຄົນແລ້ວ. ເຂົາສຳຫຼວດຫາບ່ອນຝັງຊັບກໍ່ພົບແຕ່ບໍ່ກ້າຂຸດເອົາມາໃຊ້ ເພາະຄິດວ່າ ເຮົາຈະຖືກຕັ້ງຂໍ້ສົງໄສວ່າຮັ່ງມີມາຈາກອາຊີບຫຍັງ. ເຂົາຈຶ່ງທ່ຽວຮັບຈ້າງເຄາະບອກເວລາ. ໃນທີ່ສຸດ ພະເຈົ້າພິມພິສານສືບຮູ້ຄວາມຈິງຈຶ່ງຄືນຖານະເສດຖີໃຫ້ແກ່ເຂົາ.

This Dhammapada episode is on Kumbhaghosaka. Once upon a time, a plague broke out in the city of Rajagaha. In a house of a wealthy family, their pets and servants died of that disease. The husband and his wife were

50 1173 Asvina 8 = Wednesday, 25 September 1811.

infected and told their son named Kumbhaghosaka to leave them and just return when the pandemic was ceased. They also showed him their treasure of forty crores worth being buried and let him unearth it when he came back. He fled the village and lived in a forest for twelve years. When he returned, he did not find any of his relatives. He went to the place where the treasure was hidden and found it, but he was not encouraged enough to use it. He was afraid of being doubted by people about the cause of his wealth. He therefore decided to work as a timer. Finally, King Bimbisara found out the truth and returned his true status of wealthy man to Kumbhaghosaka.

Colophon: ลาบที ๘๔ ໜ้า ๑: สังฆาด ๑๗๓ (ก๋ากับ จ.ส. ๑๑๗๓) ติอ ปีธ้อวมิด เดือบ ๑๑ ຂึ้น ๗ ค่ำ. บໍธิม มะบาดบໍธิมมะบໍพิดสีสัดตะบาถาธะทุตตะบุสุอันบะพูมิบหา ຊ๋ายพะธาซะสัดหาโซตะบา ส้าๆ *ทำยิด* (ทำมะยิด) ขໍให้เป้นปัดไจพะนิบพาบ ปัดจะโย โหบตุ โบ ทุวัง นิดจัง ໜิดเท่ำ นี้แล.

Folio 24 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[51] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha kingdom had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hontu no dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly). That is all.

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ทำยิด (ทำมะยิด) (มัด ๔, ผูกาติ้น)*
Thammabot (*Mat* 2, *phuk ton*)
Dhammapada (Bundle 2, fascicle 1)

EAP1398_VMS_1_0120

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

51 1173 Asvina 8 = Wednesday, 25 September 1811.

Description: ນິທານທຳມະບົດເລື່ອງພະຈຸນລະປັນຖະກະເຖລະ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດ ເວລຸວັນ ເມືອງຣາຊະຄຶ. ພີກຊຸສອງພີ່ນ້ອງ ຜູ້ອ້າຍຊື່ວ່າ ມະຫາປັນຖະກະ ແລະຜູ້ນ້ອງຊື່ວ່າ ຈຸນລະ ປັນຖະກະ. ພະມະຫາປັນຖະກະເມື່ອບວດແລ້ວບໍ່ນານກໍ່ໄດ້ສຳເລັດອໍຣະຫັນ. ສ່ວນພະຈຸນລະປັນຖະ ກະເປັນຄົນປັນຍາທຶບ ບໍ່ສາມາດຈົດຈຳພະຄາຖາໄດ້ແມ້ແຕ່ຄາຖາດຽວ ເປັນເພາະຜົນກຳໃນ ອະດີດຕະຊາດເຄີຍລໍ້ລຽນພີກຊຸອົງໜຶ່ງທີ່ປັນຍາທຶບ. ພະພຸດທະເຈົ້າຈຶ່ງເອົາຜ້າຂາວໃຫ້ພະຈຸນລະ ປັນຖະກະເອົາມືຖູ ໃນຂະນະທີ່ຖູຜ້ານັ້ນກໍ່ໃຫ້ພາວະນາວ່າ “ຣະໂຊຫະຣະນັງໆ” ໃນບໍ່ຊ້າຜ້ານັ້ນກໍ່ ເປື້ອນ. ເມື່ອພະຈຸລະປັນຖະກະເຫັນຄວາມປ່ຽນແປງນີ້ເກີດຂຶ້ນກັບຜ້າ ກໍ່ຮູ້ແຈ້ງເຫັນຈິງວ່າ ສິ່ງ ທັງຫຼາຍມີຄວາມບໍ່ທ່ຽງ. ພະພຸດທະອົງຈຶ່ງເທສະໜາປຽບທຽບຜ້າເປື້ອນກັບກິເລດ ຄື ຣາຄະ ໂທສະ ໂມຫະ ເມື່ອພະຈຸນລະປັນຖະກະພິຈາລະນາຕາມບໍ່ນານກໍ່ໄດ້ບັນລຸພະອໍລະຫັນພ້ອມດ້ວຍປະຕິສຳພິ ທາຍານ.

This Dhammapada episode is about Venerable Culapandaka. Once, the Buddha stayed at the Veluvana monastery in Rajagaha. There were two monks who were brothers: the older one was Mahapandaka; the younger one was Culapandaka. Mahapandaka attained arahantship shortly after his ordination while Culapandaka was dull; he could not memorize even a single verse. That was the result of his sinful action in a previous life that he mocked a monk who was dim-witted. The Buddha gave him a clean white piece of cloth. He told him to rub this cloth with his hand while reciting a phrase “Rajoharanam” repeatedly. Soon, the cloth got dirty and Culapandaka eventually realized changes in this cloth and in other things in nature. The Buddha compared the dirty cloth to defilements: lust, hatre, and delusion. Culapandaka got the message and attained arahantship.

Colophon: None
Date: 1811
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳຍົດ (ທຳມະຍົດ) (ມັດ ๔, ผูก ๔)*
Thammabot (*Mat* 2, *phuk* 2)
Dhammapada (Bundle 2, fascicle 2)

EAP1398_VMS_1_0121

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດເລື່ອງພະມະຫາກັດສະປະເຖລະ. ໃນສະໄໝໜຶ່ງ ຂະນະທີ່ພະມະຫາກັດສະປະ ພຳນັກຢູ່ໃນຖ້ຳປິບພະລິຄູຫາແຫ່ງເມືອງຣາຊະຄຶ ທ່ານໄດ້ໃຊ້ເວລາໃຫ້ໝົດໄປໂດຍການຈະເລີນ ມະໂນພາບແສງສະຫວ່າງອາໂລກະກະສິນ (ອະໂລກະກະສິນ) ແລະພະຍາຍາມໃຊ້ທິບພະຈັກຂຸ(ຕາ ທິບ)ກວດເບິ່ງວ່າສັດເຫຼົ່າໃດບໍ່ປະໝາດແລະສັດເຫຼົ່າໃດປະໝາດ ຕະຫຼອດຈົນກວດສອບວ່າຜູ້ໃດໃກ້ ຈະຕາຍແລະຜູ້ໃດໃກ້ຈະເກີດແດ່. ພະພຸດທະເຈົ້າແມ້ວ່າຈະປະທັບຢູ່ພະເຊຕະວັນ ກໍ່ສາມາດຫອດ ພະເນດເຫັນພະມະຫາກັດສະປະດ້ວຍພະຍານວິເສດວ່າ ທ່ານກຳລັງເຮັດຫຍັງຢູ່ແລະຊິ່ງຕ້ອງການ ຈະຕັກເຕືອນ ບໍ່ໃຫ້ທ່ານເສຍເວລາໄປກັບການກະທຳດັ່ງກ່າວ ດັ່ງນັ້ນ ພະພຸດທະອົງຈິ່ງສາຍພະລັດ ສະໝີໄປປະທັບນັ່ງຢູ່ເບື້ອງໜ້າພະເຖລະແລ້ວຕັດວ່າ “ດູກ່ອນກັດສະປະ ຈຳນວນຂອງຄົນເກີດແລະ ຄົນຕາຍນັບບໍ່ຖ້ວນແລະບໍ່ສາມາດນັບໄດ້ ບໍ່ແມ່ນວິໄສຂອງທ່ານທີ່ຈະກະທຳ ເປັນວິໄສຂອງ ພະພຸດທະເຈົ້າທັ້ງຫຼາຍເທົ່ານັ້ນ”.

This Dhammapada episode is about Venerable Maha Kassapa. When he stayed at Pipphali cave in Rajagaha, he spent his time on developing mental images of light (*aloka kasiṇa*) and trying to see beings who were mindful, were negligent, were about to die, and were about to be born. From the Jetavana monastery the Buddha saw through his divine vision what Venerable Mahakassapa was doing and wanted to warn him not to waste his time on that. So, the Buddha threw his radiance to be appeared seated before the Venerable and said: "Attention, Kassapa, the number of births and deaths of beings is uncountable and out of your concern. It is the business of Buddhas."

Colophon: ลานທີ ๘๗ ໜ້ຳ ๑: ຈັນທາທິມາດ ສັງການ ໄດ້ ๑๓๗ (ກົງກັບ จ.ส. ๑๑๓๗) ຕົວ ປີມະເມ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມມະນາດບໍຣິມມະບໍພິດສີສັດຕະນາຄາຣະຫຸຕຕະນຸສຸວັນນະພູມິນທາ ຊິ່ງພະຣາຊະ ສັດທາສ້າງໄວ້ໂ[ຊ]ຕະນາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ທຸວັງ.

Folio 26 on the recto side: In Chanthathimat sangkat 173 (corresponding to CS 1173), a *ma mae* year (the Year of the Goat), on the eighth waxing-moon day of the eleventh lunar month,[52] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript for religious prosperity. *Nibbāna paccayo hontu no dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳບົດ (ທຳມະບົດ) (ມັດ ๔, ຜູກ ๓)*
Thammabot (*Mat* 2, *phuk* 3)
Dhammapada (Bundle 2, fascicle 3)

52 1173 Asvina 8 = Wednesday, 25 September 1811.

EAP1398_VMS_1_0122

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງມະຄະມານິບ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດກຸຕາຄານສາລາ ເມືອງເວສາລີ ຊົງປາລິບເລື່ອງມະຄະມານິບທີ່ໄປເກີດເປັນທ້າວສັກກະແກ່ເຈົ້າລິດສະຫວີຟັງ. ມະຄະ ມານິບຢູ່ໃນໝູ່ບ້ານອະຈາລະໃນແຄວ້ນມະຄົດ. ມະຄະມານິບກັບສະຫາຍອີກ ๓๒ ຄົນ ໄດ້ຊ່ອຍກັນ ສ້າງ ຖະໜົນຫົນທາງແລະພີ່ພັກແຄມທາງ. ສ່ວນຕົວມະຄະມານິບນັ້ນໄດ້ປະຕິບັດວັດ ๓ ປະການ ຕະຫຼອດຊີວິດຄື ๑. ລ້ຽງດູບິດາມານດາ, ๘. ໃຫ້ຄວາມເຄົາລົບຜູ້ໃຫຍ່ໃນຕະກູນ, ๓. ເວົ້າຄຳສຸພາບ ອ່ອນຫວານ, ๔. ບໍ່ເວົ້າສໍ່ສຽດ, ๕. ມັກເຜື່ອແຜ່ແບ່ງປັນບໍ່ຕະໜີ, ๗. ມີວາຈາສັດ, ແລະ ๗. ບໍ່ໂກດ ລະງັບຄວາມໂກດໄດ້. ເພາະກະທຳຄຸນງາມຄວາມດີແລະປະຕິບັດດີປະຕິບັດຊອບເຫຼົ່ານີ້ ໃນຊາດ ນັ້ນເຮັດໃຫ້ມະຄະມານິບໄດ້ໄປເກີດເປັນທ້າວສັກກະ(ພະຍາອິນ) ເຈົ້າແຫ່ງເທວະດາທັງຫຼາຍ.

This Dhammapada episode is on a young man named Magha. One day the Buddha stayed at Kutaghansala monastery in Vesali. He talked with a prince of Licchavi about a young man named Magha who was reborn as God Sakka. Magha lived in Acala village in Māgadha. He and and his thirty-two companions built roads and side-street houses. Magha observed seven obligations for his entire life: (1) taking care of his parents, (2) respecting the elderly of his family, (3) having gentle speech, (4) avoiding back-biting, (5) being generous, (6) speaking truth, and (7) restraining himself from losing temper. Thanks to his wholesome deeds and right conduct, he was reborn as God Sakka, king of deities.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະທຸຕຕະ ນຸສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳ ยิด* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[53] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)

Script(s): Tham Lao

Language(s): Lao, Pali

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53 1173 Asvina 8 = Wednesday, 25 September 1811.

Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳຍົດ (ທຳມະຍົດ) (ມັດ ๔, ຜູກ ๔)*
Thammabot (*Mat* 2, *phuk* 4)
Dhammapada (Bundle 2, fascicle 4)

EAP1398_VMS_1_0123

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງມະຄະມານິບ. ມະຄະມານິບມີພັນລະຍາເຖິງ ๔ ຄົນ ຄື ນາງສຸນັນທາ, ນາງສຸຈິດຕາ, ນາງສຸທຳມາ ແລະນາງສຸຊາດາ. ພັນລະຍາ ๓ ຄົນທຳອິດໄດ້ຮ່ວມສ້າງສາລາບໍາມະຄະມານິບ. ນາງສຸນັນທາໄດ້ສ້າງສະໂບກຂະຣະນີ, ນາງສຸຈິດຕາສ້າງສວນດອກໄມ້, ນາງສຸທຳມາສ້າງຍອດຊໍ່ຟ້າ, ສ່ວນນາງສຸຊາດາບໍ່ໄດ້ສ້າງຫຍັງ ເພາະຄິດວ່າ ສິ່ງທີ່ມາຄະຜົວຕົນເຮັດກໍ່ເໝືອນຕົນເຮັດ. ເມື່ອພັນລະຍາ ๓ຄົນທຳອິດຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດຶງ, ສ່ວນນາງສຸຊາດາຕາຍໄປ ໄດ້ໄປເກີດເປັນນົກຍາງຢູ່ໃນຫຸບເຂົາແຫ່ງໜຶ່ງ. ເມື່ອໝົດອາຍຸໄຂໃນຊາດນັ້ນແລ້ວ ກໍ່ໄດ້ໄປເກີດເປັນລູກສາວຊ່າງໝໍ້ໃນເມືອງພາຣານະສີ ດ້ວຍອານິສົງໄດ້ຮັກສາສິນໃນຕອນທີ່ເປັນນົກຍາງນັ້ນ ຄື ຫາກິນປາຕາຍຈະບໍ່ກິນສັດທີ່ຍັງມີຊີວິດ.

This Dhammapada episode is on a young man named Magha. Magha had four wives: Sunanda, Sucitta, Suthamma, and Susada. The first three wives joined him in building pavilions. Sunantha built a pond. Sucitta build a flower garden. Suthamma created a gable apex. Susada, however, built nothing because she considered what her husband had done also belonged to her. Later, the first three wives were reborn as deities living in Tāvatiṁsa heaven; while Susada as an egret in a mountain. After the existence of the bird, she was reborn as a daughter of a pottery man in Pharanasi (Benares). That was the result of her precept observance in her bird life: she never ate fish alive but only dead fish.

Colophon: ลานທີ ๘๒ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ภิกฺขุ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະທຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳ ຍົດ* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), *a huang mot* year, on the eighth waxing-moon day of the eleventh lunar

month,[54] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳບົດ (ທຳມະບົດ) (ມັດ ๔, ຜູກ ๕)*
Thammabot (*Mat* 2, *phuk* 5)
Dhammapada (Bundle 2, fascicle 5)

EAP1398_VMS_1_0124

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດເລື່ອງພິກຂຸອີງໜຶ່ງ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດປ່າເຊຕະວັນ ເມືອງ ສາວັດຖີ ມີພິກຂຸອີງໜຶ່ງ ຫຼັງຈາກຮຽນກຳມະຖານຈາກພະພຸດທະເຈົ້າແລ້ວ ກໍ່ເຂົ້າໄປປະຕິບັດກຳມະ ຖານຢູ່ໃນປ່າ ແມ້ວ່າທ່ານໄດ້ພະຍາຍາມເຕັມທີ່ແລ້ວ ກໍ່ມີຄວາມກ້າວໜ້າໃນການປະຕິບັດພຽງເລັກ ນ້ອຍເທົ່ານັ້ນ. ດ້ວຍເຫດນີ້ ທ່ານຈຶ່ງມີຄວາມເກັບກົດຢູ່ພາຍໃນ ທ່ານຄິດວ່າ ຄວນທີ່ເຮົາຈະກັບໄປ ຂໍຄຳແນະນຳພິເສດຫຼາຍຂຶ້ນຈາກພະສາດສະດາ ຈຶ່ງອອກເດີນທາງໄປວັດພະເຊຕະວັນ ໃນລະຫວ່າງ ທາງ ທ່ານໄດ້ເຫັນໄຟໄໝ້ປ່າ ກໍ່ໄດ້ແລ່ນຂຶ້ນໄປເທິງພູ ແລ້ວສັງເກດເບິ່ງໄຟນັ້ນຈາກທີ່ສູງ. ຂະນະທີ່ ໄຟກຳລັງໄໝ້ລຸກລາມຢູ່ນັ້ນ ທ່ານກໍ່ເກີດຄວາມຄິດຂຶ້ນມາວ່າ “ໄຟປ່ານີ້ໄໝ້ເຊື້ອເພີງທຸກສິ່ງທຸກຢ່າງ ທັງໃຫຍ່ແລະນ້ອຍສັນໃດ ອະຣິຍະມັກຄະຍານກໍ່ຈະໄໝ້ສັງໂຫຍດທຸກຢ່າງທັງໃຫຍ່ແລະນ້ອຍ ສັນນັ້ນ”. ເມື່ອພະພຸດທະອີງຊົງຊາບຄວາມຄິດຂອງພະພິກຂຸອີງນັ້ນ ຈຶ່ງແຜ່ລັດສະໝີໄປປາກົດຢູ່ ເບື້ອງໜ້າຂອງທ່ານ ແລ້ວຕັດວ່າ“ດູກ່ອນພິກຂຸ ທ່ານຄິດຖືກຕ້ອງແລ້ວ ຈຶ່ງຄິດເຊັ່ນນີ້ຕໍ່ໄປເຖີດ ສັດ ທັງຫຼາຍເພິ່ງເຜົາສັງໂຫຍດເຫຼົ່ານັ້ນດ້ວຍໄຟຄືມັກຄະຍານ”.

This Dhammapada episode deals with a monk. The Buddha resided at Jetavana monastery in Savatthi. There was a monk who learnt meditation from the Buddha. He practiced meditation in a forest but his progress was little despite of his great effort, He got depressed and frustrated and decided to ask the Buddha for more advice. On his way to Jetavana monastery, he

[54] 1173 Asvina 8 = Wednesday, 25 September 1811.

came across a big blazing fire. He ran up to the top of a mountain and observed the fire there. As the fire got spreading, he suddenly realized that the fire destroyed everything even all kinds of fuel, just like the *magga* insight that destroys all kinds of fetters. The Buddha acknowledged his thought and threw his radiance to be appeared in front of him, saying "Attention, you are on the right line of thought and please keep it on. All sentient beings must burn up all fetters of life with the *magga* Insight."

Colophon: ลานที่ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ວງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະຫຸຕຕະນຸ ສຸວັນນະພູມິນທາຊິງພະຣາຊະສັດທາສ້າງ *ທຳຍົດ* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[55] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳຍົດ (ທຳມະບົດ) (ມັດ ๔, ຜຸກ ๗)*
Thammabot (*Mat* 2, *phuk* 6)
Dhammapada (Bundle 2, fascicle 6)

EAP1398_VMS_1_0125

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະພາຄິໄນຍະສັງຂະຣັກຂິຕະ. ພະພາຄິໄນຍະສັງຂະຣັກຂິຕະເປັນຫຼານ ຂອງພະສັງຂະຣັກຂິຕະເຖລະ. ຄັ້ງໜຶ່ງ ເມື່ອອອກພັນສາແລ້ວ ພະພາຄິໄນຍະສັງຂະຣັກຂິຕະ ກໍ່ໄດ້ ເຂົ້າໄປຂາບໄຫວ້ພະເຖລະແລ້ວນຳເອົາຜ້າຈຳນຳພັນສາມາຖວາຍ ແຕ່ພະເຖລະໄດ້ປະຕິເສດທີ່ຈະ ຮັບຜ້ານັ້ນ ໂດຍກ່າວວ່າ ທ່ານມີຈີວອນພຽງພໍແລ້ວ. ພິກຂຸໜຸ່ມຮູ້ສຶກຜິດຫວັງແລະເສຍໃຈຫຼາຍ ກໍ່ເລີຍ ຄິດໄປຕ່າງໆນານາ. ໃນຂະນະພະໜຸ່ມກຳລັງພັດວີໃຫ້ພະເຖລະຢູ່ນັ້ນ ກໍ່ເລີຍເຜີໃຊ້ກ້ານວີນັ້ນຟາດໃສ່

55 1173 Asvina 8 = Wednesday, 25 September 1811.

ຫ໊ວພະເຖລະ. ເມື່ອຮູ້ສຶກຕົວກໍ່ຕົກໃຈແລະຄິດລະອາຍໃຈ ຖິ້ມວີນັ້ນແລ້ວກໍ່ແລ່ນໜີໄປ ແຕ່ພົກຂຸໜຸ່ມ ແລະສາມະເນນທັ້ງຫຼາຍ ໄດ້ຕາມຈັບຕົວໄປຍັງສໍານັກພະພຸດທະເຈົ້າ. ເມື່ອພະສາດສະດາຊົງຊາບ ເລື່ອງທີ່ເກີດຂຶ້ນ ກໍ່ໄດ້ຕັດວ່າ ຈິດມີຄວາມສາມາດທີ່ຈະຄິດເຖິງວັດຖຸທີ່ຢູ່ຫ່າງໄກອອກໄປ ດັ່ງນັ້ນ ບຸກຄົນເພິ່ງພະຍາຍາມເພື່ອຄວາມຫຼຸດພົ້ນຂອງຈິດຈາກເຄື່ອງຜູກ ຄື ຣາຄະ ໂທສະ ແລະໂມຫະໃຫ້ໄດ້.

This Dhammapada story is on Venerable Bāgineyya-saṅgharakkhita who was a nephew of Venerable Saṅgharakkhita. One day, after the end of a Buddhist Lent, he visited his uncle and offered him a monk robe. His uncle rejected it because he had enough robes. The young monk was so disappointed. At that moment, his mind wandered and a series of thoughts followed; he was fanning his uncle and absent-mindedly slapped the head of his uncle with the fan. When he eventually collected himself, he was extremely frightened and embarrassed. He left the fan and ran away. Other young monks and novices could finally find him and take him to the presence of the Buddha. Having known of the accident, the Buddha said that one's mind had ability to think of even a distant object.One should therefore manage to get free from all kinds of bondage: list, anger, and ignorance.

Colophon: ลานທີ ๘๒ ໜ້ າ ๑: ສັງກາດ ๑๗๓ (ภ้ ากั บ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ ວງມົດ ເດືອນ ๑๑ ຂຶ້ ນ ๗ ຄ่ ำ ບໍ ຣິ ມ ມະນາດບໍ ຣິ ມມະບໍ ພິ ດ ສີ ສັ ດຕະນາຄາຣະຫຸ ຕຕະນຸ ສຸ ວັ ນນະພູ ມິ ນທາ ຊົ ງພະຣາຊະສັ ດທາສ້ າງ [ທໍ ำ ມະບົ ດ]ໄວ້ ໂຊ ຕ ັ ກ ກ ະ ສ າ ສ ะ ໜ ำ ນິ ບ ພ ำ ນ ะ ປ ັ ດ ຈ ะ ໂ ย ໂ ห ตุ .

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[56] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for the religious prosperity. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທໍ ำ ບົ ດ (ທໍ ำ ມະ ບົ ດ) (ມັ ด ๘, ผูก ๗)*
Thammabot (*Mat* 2, *phuk* 7)
Dhammapada (Bundle 2, fascicle 7)

EAP1398_VMS_1_0126

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.

56 1173 Asvina 8 = Wednesday, 25 September 1811.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The last folio has traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດເລື່ອງພະຕິດສະເຖລະ. ພະຕິດສະເຖລະເປັນຊາວເມືອງສາວັດຖີ ຫຼັງຈາກບວດເປັນພິກຂຸແລ້ວ ກໍ່ໄດ້ດຳເນີນຊີວິດງ່າຍໆ ດ້ວຍຄວາມສັນໂດດຕາມມີຕາມໄດ້ ສຳຫລັບການບິນທະບາດນັ້ນທ່ານຈະໄປບິນທະບາດສະເພາະໃນໝູ່ບ້ານຂອງຍາດພີ່ນ້ອງແລະຈະສັນຕາມທີ່ເຂົາຖວາຍ. ພະພິກຂຸທັ້ງຫຼາຍຈຶ່ງສົນທະນາກັນວ່າ ພະຕິດສະນີ້ເອົາແຕ່ຢູ່ໃກ້ຊິດກັບໝູ່ຍາດ. ເມື່ອພະພຸດທະເຈົ້າຊາບເລື່ອງກໍ່ຮຽກພະຕິດສະມາຖາມ. ພະເຖລະໄດ້ຂາບທຸນວ່າ ເປັນຄວາມຈິງ ທີ່ທ່ານໄປແຕ່ໝູ່ບ້ານຂອງຍາດພີ່ນ້ອງເປັນປະຈຳ ແຕ່ກໍ່ເປັນການໄປເພື່ອບິນທະບາດເທົ່ານັ້ນ ເມື່ອທ່ານໄດ້ອາຫານພຽງພໍແລ້ວ ກໍ່ບໍ່ໄດ້ໄປໃສອີກ. ແທນທີ່ຈະຕຳໜິ ພະພຸດທະເຈົ້າກັບສັນລະເສີນພະຕິດສະຕໍ່ໜ້າພະພິກຂຸທັ້ງຫຼາຍວ່າ ການຢູ່ດ້ວຍຄວາມມັກນ້ອຍສັນໂດດນັ້ນ ສອດຄ່ອງກັບແນວທາງປະຕິບັດຂອງພະພຸດທະເຈົ້າ ແລະພະອະຣິຍະເຈົ້າທັ້ງຫຼາຍ. ພິກຂຸທັ້ງປວງຄວນເອົາຢ່າງພະຕິດສະເຖລະນີ້.

This Dhammapada story is about Venerable Tissa from Savatthi. He had a simple monkhood life and consumed only what he had. He went for alms-food collecting only at the village of his relatives and ate whatever was offered. Other monks noticed that he stayed close to his relatives. Having known of the fact, the Buddha asked him. Tissa accepted the fact and explained that he went to the village only for food and did not travel to any places else. Instead of blaming him, the Buddha praised him for his conduct in the presence of other monks, saying that living contentedly with only few desires was in accordance with the practice of the Buddha and of other noble ones and a role model that other monks never failed to follow.

Colophon: ลามທີ ๘๗ ขน้ำ ๑: สังฆาด ๑๗๗ (ภิกฺขุ จ.ส. ๑๑๗๗) ติอ ปีธ้องมิด เดือน ๑๑ ຂึ้น ๗ ค่ำ ขอนมมะนาดขอนมมะขอนพิด สีสัดตะนาคาธะขุตตะนุ สุอันนะพูมินทา ຊິງພะธาຊะสัดทาโຊตะนา ส้าๆ *ทำยิด* (ทำมะขิด) ຂໍໃຫ້ເປັນປັດໄຈພະນິບພານະ ปัดจะโย โหนตุ โน ขุอัง นิดจัง ดั่งนี้ แล.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[57] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for religious prosperity. *Nibbāna paccayo hontu no dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

[57] 1173 Asvina 8 = Wednesday, 25 September 1811.

Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳບົດ (ທຳມະບົດ) (ມັດ ๔, ผูก ๗)*
Thammabot (*Mat* 2, *phuk* 8)
Dhammapada (Bundle 2, fascicle 8)

EAP1398_VMS_1_0127

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພຶກຂຸ ๕๐๐ ອົງ. ພຶກຂຸທັ້ງຫລາຍ ๕๐๐ ອົງ ໃນເມືອງສາວັດຖີ ເມື່ອຮັບກຳມະຖານຈາກພະສາດສະດາແລ້ວກໍ່ໄດ້ເດີນທາງໄປປະຕິບັດທຳຢູ່ປ່າແຫ່ງໜຶ່ງ ເຊິ່ງເປັນການລົບກວນຮຸກຂະເທວະດາທີ່ຢູ່ປ່ານັ້ນ. ພວກຮຸກຂະເທວະດາຈຶ່ງທຳການຫຼອກຫຼອນ ໂດຍເຮັດເປັນສຽງອະມະນຸດເປັນຮ່າງຜີທີ່ໜ້າຢ້ານກົວ ເຊັ່ນ ຜີຫົວຂາດ ຜີໂຕຂາດ. ເມື່ອພຶກຂຸເຫຼົ່ານັ້ນເຫັນກໍ່ເກີດຄວາມຢ້ານກົວ ແລະອອກຈາກປ່າໄປເຝົ້າພະພຸດທະເຈົ້າ. ເມື່ອພະພຸດທະເອົາຊາບເລື່ອງແລ້ວຈຶ່ງຊີ້ແນະນຳວ່າ ແຕ່ກ່ອນພວກທ່ານບໍ່ເອົາອາວຸດໄປ ບັດນີ້ພວກທ່ານຈົ່ງເອົາອາວຸດໄປເຖີດ ເຮົາຈັກໃຫ້ອາວຸດແກ່ພວກທ່ານ ພວກທ່ານຈົ່ງຖືເອົາອາວຸດທີ່ເຮົາໃຫ້ໄປ ແລ້ວໄດ້ຕັດເມດຕະຍະສູດ (ສູດວ່າດ້ວຍຄວາມເມດຕາກະລຸນາ) ແລະແນະນຳໃຫ້ພຶກຂຸທັ້ງຫຼາຍສາທະຍາຍເມດຕະຍະສູດນີ້ເວລາຢູ່ໃນປ່າ. ຈາກນັ້ນພຶກຂຸເຫຼົ່ານັ້ນກໍ່ໄດ້ກັບຄືນສູ່ປ່າແລະປະຕິບັດຕາມທີ່ພະສາດສດາແນະນຳ ເມື່ອຮຸກຂະເທວະດາໄດ້ຮັບຄວາມແຜ່ເມດຕາກໍ່ທຳການຕ້ອນຮັບແລະປ້ອງກັນອັນຕະລາຍໃຫ້ແກ່ພຶກຂຸເຫຼົ່ານັ້ນ.

This Dhammapada episode is about five hundred monks in Savatthi. They obtained a subject of meditation from the Buddha and practiced the meditation in a forest. Their practice annoyed guardian spirits of the trees in the forest. They haunted the monks with non-human sound and by some disguises of frightening figures: headless ghosts, half-body ghosts. The monks were scared of them and left the forest to report the Buddha. The Buddha suggested them bring a weapon that was *Metta-Sutta* (discourse on loving-kindness). The monks had to recite this sutta while staying in the forest. They followed the Buddha's advice and got protected by the spirits who were given loving-kindness by the monks through the *Metta-sutta*.

Colophon: ลาบທີ ๘๗ ໜ້າ ๘: ສັງກາດ ๑๓๗ (ກົງກັບ จ.ส. ๑๑๓๗) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄານະຫຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳ ບົດ* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the verso side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar

month,[58] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳ ບົດ (ທຳ ມະ ບົດ) (ມັດ ๘, ผูก ๗)*
Thammabot (*Mat* 2, *phuk* 9)
Dhammapada (Bundle 2, fascicle 9)

EAP1398_VMS_1_0128

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.6 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳ ມະ ບົດ ເລື່ອງ ພັນ ທຸ ລະ ແລະ ນາງ ມັນ ລິ ກາ. ນາງ ມັນ ລິ ກາ ເປັນ ພັນ ລະ ຍາ ຂອງ ພັນ ທຸ ລະ ເສ ນາ ບໍ ດີ ເມືອ ງ ກຸ ສິ ນາ ຣາ. ແຕ່ ນາງ ມັນ ລິ ກາ ບໍ່ ມີ ລູ ກ ຈົນ ພັນ ທຸ ລະ ຢາ ກ ສົ່ງ ນາງ ກັ ບ ຄືນ ຕະ ກູ ນ ຂອ ງ ນາງ. ແຕ່ ເມື່ອ ນາງ ໄປ ເຂົ້າ ເຝົ້າ ພະ ພຸ ດ ທະ ເຈົ້ າ ກ່ ອ ນ ຈະ ອອ ກ ເດີ ນ ທາ ງ. ພະ ພຸ ດ ທະ ອົ ງ ໄດ້ ຕັ ດ ບອ ກ ໃຫ້ ນາ ງ ກັ ບ ຄືນ ໄປ ຫາ ສາ ມີ. ພັນ ທຸ ລາ ເສ ນາ ບໍ ດີ ກໍ່ ຮັ ບ ເອົ າ ນາ ງ ຄືນ ເພ າ ະ ດ້ ວ ຍ ຄ ວ າ ມ ເຄ ົ າ ລ ົ ບ ນັ ບ ຖື ພ ະ ພ ຸ ດ ທ ະ ເ ຈ ົ ້ າ. ຕໍ່ ມ າ, ນ າ ງ ມ ັ ນ ລ ິ ກ າ ກ ໍ ່ ເ ກ ີ ດ ລ ູ ກ ຊ າ ຍ ຝ າ ແ ຝ ດ ๑๗ ເ ທ ື ່ ອ, ເ ທ ື ່ ອ ລ ະ ๘ ຄ ົ ນ ລ ວ ມ ທ ັ ້ ງ ໝ ົ ດ ມ ີ ๓๒ ຄ ົ ນ ແ ຕ ່ ລ ະ ຄ ົ ນ ມ ີ ສ ຸ ຂ ະ ພ າ ບ ສ ົ ມ ບ ູ ນ.

This Dhammapada story is about Bandula and Mallika. Mallika was the wife of Bandula, the minister of Kusinara. As she had difficulties in getting pregnant, Bandula decided to send her back to her family. She visited the Buddha before leaving but the Buddha told her to return to her husband. Due to the respect to the Buddha, Bandula accepted her. Later, Mallika gave birth to twins sixteen times, altogether 32 sons in total. Each of the sons was healthy.

Colophon: ລ ານ ທ ີ ๘๔ ໜ ້ າ ๑: ສ ັ ง ກ າ ด ๑๗๓ (ก ึ ่ ง ก ั บ จ.ส. ๑๑๗๓) ต ิ อ ป ี ร ้ อ ง ม ิ ด เ ด ื อ น ๑๑ ข ึ ้ น ๗ ค ่ ำ บ ่ อ ร ิ ม ม ะ น า ด บ ่ อ ร ิ ม ม ะ บ ่ อ พ ิ ด ส ี ส ั ด ต ะ น า ค า ร ะ ธ ุ ต ต ะ น ุ ส ุ ว ั น น ะ พ ู ม ิ น ท า ช ี ว ะ ธ า ช ะ ส ั ด ท า ส ้ า ง *ทำ ยิ ด* (ท ำ ม ะ บ ิ ด) ไ อ ้ ข ่ อ ใ ห ้ ไ ด ้ พ ะ น ิ บ พ า น ะ ป ั ด จ ะ โ ย โ ห ต ุ.

58 1173 Asvina 8 = Wednesday, 25 September 1811.

Folio 24 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[59] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳຍົດ (ທຳມະຍົດ) (ມັດ ๘, ผูก ๑๐)*
Thammabot (*Mat* 2, *phuk* 10)
Dhammapada (Bundle 2, fascicle 10)

EAP1398_VMS_1_0129

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະເຈົ້າວິຕູຕະພະ. ໃນກາລະຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງສາວັດຖີ ຊົງປາລິບແກ່ພະພິກຂຸທັ້ງຫຼາຍ ເລື່ອງພະເຈົ້າວິຕູຕະພະພ້ອມທັງຂ້າລາຊະບໍລິວານ ເຊິ່ງຖືກນ້ຳຖ້ວມຈົນເສຍຊີວິດ. ເມື່ອພະເຈົ້າວິຕູຕະພະໄດ້ຂຶ້ນເປັນພະເຈົ້າແຜ່ນດິນແຫ່ງແຄວ້ນໂກສົນແລ້ວ ໄດ້ຍົກທັບໄປຂ້າລ້າງວົງສາກະຍະທີ່ເມືອງກະບິນລະພັດ ດ້ວຍຄວາມແຄ້ນທີ່ພວກສາກະຍະດູຖູກພະອົງວ່າເປັນລູກຂອງນາງທາສີ. ເມື່ອກັບຄືນພະນະຄອນ ລະຫວ່າງທາງໄດ້ຖືກນ້ຳຫຼາກພັດພະອົງແລະກອງທັບຈົມຫາຍໄປໃນມະຫາສະໝຸດທັງໝົດ. ພະພຸດທະເຈົ້າໄດ້ອະທິບາຍວ່າ ໃນອະດີດຕະຊາດ ພວກສາກະຍະເຄີຍໃສ່ຢາພິດລົງໃນນ້ຳເຮັດໃຫ້ປາຕາຍ ແລະຕັດເຖິງພະເຈົ້າວິຕູຕະພະແລະກອງທັບວ່າ “ຄວາມຕາຍຍ່ອມພັດພາເອົາໝູ່ສັດທີ່ມີວແຕ່ຫຼົງໄຫຼໃນກາມະຄຸນໄປ ເໝືອນຫ້ວງນ້ຳໃຫຍ່ພັດພາເອົາຊາວບ້ານຜູ້ຫລັບໄຫຼໄປ ສະນັ້ນ”.

This Dhammapada story is about King Vitutabha. While residing at Jetavana monastery in Savatthi, the Buddha talked to his disciples about King Vitutabha and his troops who died in flood. When Vitutabha became the king of Kosala, he marched on the Sakyan clan in Kapilavatthu and massacred them all for a revenge for that they had insulted him for being a

[59] 1173 Asvina 8 = Wednesday, 25 September 1811.

son of a female servant. On their way back home, Vitutabha and his army were swept away by great flood into the ocean. The Buddha explained that the Sakya family once in one of their previous lives poisoned a river to kill all fish. Regarding King Vitutabha and his army, the Buddha taught that death swept away all beings who were still obsessed with sensual pleasure, just like a great ocean that swept away sleeping people.

Colophon: ลานที ๘๗ ໜ้า ๑: จุนละสังกาด ๑๗๓ (ภิกฺภัย จ.ส. ๑๑๗๓) ติอ ปีร้อๆมิด เดือน ๑๑ ขึ้น ๗ ค่ำ บุธิมมะนาดบุธิมบໍพิด สีสัดตะนาคาธะพุทตะนุ สุวันนะพูมินทา ชิๆพะธาชะสัดทาส้าๆ [ทำมะบิด] ไอ้โธตะกะสาสะໜา นิบพานะ ปัดจะโย โหตุ ทุวัๆ ทุวัๆ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[60] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled [Dhammapada] for religious prosperity. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly and certainly).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ทำบิด (ทำมะบิด) (มัด ๔, ผูา ๑๑)*
Thammabot (*Mat* 2, *phuk* 11)
Dhammapada (Bundle 2, fascicle 11)

EAP1398_VMS_1_0130

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: นิทานทำมะบิด เลื่อๆโภสียะเสดถิผู้มิถวามตะໜี่. เมื่อพะพุดทะเจ้าปะทับยู่อัดเขตะอัน นะถอนสาอัดถิ ชิๆปาลิบพะมะทาโมกถันลานะและโภสียะเสดถิผู้มิถวาม ตะໜี่. โภสียะเป้นเสดถิในนะถอนธาชะถื มิสิมบัด ๗๐ โภด แต่ก่ำบ่เถียให้สี่ๆใดแก่ใฒเลิย. อันหนึ่ๆ เสดถิยากกินเอ้ำໜ์มเบื้อๆ แต่บ่ต้อๆการแบ่งปันให้ใฒ จิ่งซอนพันละยาไปเธ็ดเอ้ำໜ์มนั้นยู่เทิๆ ปาสาดชั้นทิ ๓. พะพุดทะอิๆชิๆเห็นด้วยพะยานอิเสดและรู้อ่าทั้งสองๆจะสำเล็ดโสดาปัดติ

60 1173 Asvina 8 = Wednesday, 25 September 1811.

ຜົນຈຶ່ງໄດ້ສິ່ງພະມະຫາໂມກຄັນລານະໄປທໍລະມານທັ້ງສອງຜົວເມຍໃຫ້ຫາຍຂີ້ຖີ. ໃນທີ່ສຸດ ພະມະຫາໂມກຄັນລານະໄດ້ພາທັ້ງສອງຜົວເມຍນຳເຂົ້າໜົມເບື້ອງນັ້ນໄປດ້ວຍກຳລັງລິດ ໄປຖວາຍພະພຸດທະເຈົ້າພ້ອມທັ້ງພິກຂຸ ๕๐๐ ອົງ ທີ່ວັດພະເຊຕະວັນ.

This Dhammapada episode deals with a wealthy man named Kosiya who was thrifty. While residing at Jetavana monastery, the Buddha talked to his disciples about Venerable Maha Moggallana and Kosiya who was a wealthy man in Rajgir. He had eighty crores worth of his treasure but never donated anything. One day, he wanted to eat some crispy thin pancakes but did not want to share them with others, he cooked the pancakes on the seventh floor, the top floor, of their castle. The Buddha, with his divine vision, knew that they would gain the Sotāapatti level soon and sent Venerable Moggallana to give them some lessons to abandon their frugality. Finally, the Venerable, with his supernatural power, could take the couple to the Buddha and they offered the pancakes to the Buddha and his five hundred monks at Jetavana monastery.

Colophon: ลานທີ ๘๒ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ภิญภัย จ.ส. ๑๑๗๒) ຕິວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๘ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະຫຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳ ຍົດ* (ທຳມະຍົດ)ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[61] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳຍົດ (ທຳມະຍົດ) (ມັດ ๘, ผูก ๑๘)*
Thammabot (*Mat* 2, *phuk* 12)
Dhammapada (Bundle 2, fascicle 12)

EAP1398_VMS_1_0131

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.

61 1173 Asvina 8 = Wednesday, 25 September 1811.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງປາຕິກາຊີວົກ. ຄັ້ງໜຶ່ງ ເມື່ອພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບເຖິງປາຕິກາຊີວົກ. ປາຕິກາຊີວົກເປັນລູກບຸນທຳຂອງນາງເສດຖີນີຜູ້ໜຶ່ງໃນນະຄອນສາວັດຖີ. ວັນໜຶ່ງ ນາງເສດຖີນີໄດ້ນິມົນພະພຸດທະເຈົ້າສະເດັດມາເຮືອນຂອງຕົນ ແລະໄດ້ຖວາຍພັດຕາຫານ. ຂະນະທີ່ພະພຸດທະເຈົ້າຊົງອະນຸໂມທະນາຢູ່ນັ້ນ ປາຕິກາຊີວົກທີ່ຢູ່ໃນຫ້ອງຖັດໄປ ໄດ້ສະແດງຄວາມໂກດອອກມາດ່າແລະສາບແຊ່ງນາງເສດຖີນີທີ່ຫັນມານັບຖືພະພຸດທະເຈົ້າ. ເມື່ອນາງເສດຖີນີຟັງຄຳດ່າແລະຄຳສາບແຊ່ງນັ້ນ ກໍ່ຮູ້ສຶກລະອາຍໃຈ ຈົນບໍ່ອາດຈະສິ່ງຈິດໄປຕາມກະແສແຫ່ງເທສະໜານັ້ນໄດ້ ພະພຸດທະອົງຈຶ່ງຕັດກັບນາງບໍ່ໃຫ້ສົນໃຈໃນຄຳແຊ່ງດ່າແລະຄຳຄຸກຄາມນັ້ນ ແຕ່ໃຫ້ສົນໃຈສະເພາະເລື່ອງທີ່ທຳດີແລະບໍ່ດີຂອງຕົນເອງເທົ່ານັ້ນ ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ອຸບາສິການັ້ນກໍ່ໄດ້ບັນລຸເປັນພະໂສດາບັນ.

This Dhammapada story is about Pātikājīvaka. While residing at Jetavana monastery in Savatthi, the Buddha talked about Pātikājīvaka. He was an adopted son of a wealthy woman in Savatthi. One day, she invited the Buddha to her house and offered him food. While the Buddha was expressing appreciation, Pātikājīvaka, who was in the next room, fumed with rage. He blamed and cursed the lady for venerating the Buddha. When the lady heard him cursing and shouting, she felt so ashamed that she could not concentrate on what the Buddha was saying. The Buddha tole her not to care about those curses and threats, but to concentrate only her own good and bad deeds. At the end of the discourse, the wealthy lady attained Sotāpatti Fruition.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະທຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳ ยิด* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[62] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳยิด (ທຳมะบົด) (มัด ๔, ผูก ๑๗)*
Thammabot (*Mat* 2, *phuk* 13)
Dhammapada (Bundle 2, fascicle 13)

62 1173 Asvina 8 = Wednesday, 25 September 1811.

EAP1398_VMS_1_0132

Long palm-leaf

One phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 55.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງວິສາຂາ. ໃນເມືອງສາວັດຖີມີເສດຖີຜູ້ໜຶ່ງຊື່ວ່າມິຄາຣະເສດຖີ ມີລູກຊາຍຄົນໜຶ່ງຊື່ ປຸນນະວັດທະນະ. ທ່ານເສດຖີຢາກໃຫ້ລູກຊາຍແຕ່ງງານສ້າງຄອບຄົວ ແຕ່ລູກຊາຍມີຂໍ້ແມ້ວ່າຖ້າໄດ້ຍິງສາວທີ່ປະກອບດ້ວຍຄວາມງາມ ๕ ຢ່າງ ກໍ່ຈັກທຳຕາມຄຳຂອງບິດາມານດາ. ສະນັ້ນ ທ່ານເສດຖີຈຶ່ງໄດ້ສິ່ງພາມ ๘ ຄົນ ໄປຊອກຫາຍິງສາວຜູ້ປະກອບດ້ວຍກັນລະຍານີ ຄື ມີຄວາມງາມ ๕ ປະການ ໄດ້ແກ່ ຜິມງາມ, ເນື້ອງາມ, ກະດູກງາມ, ຜິວງາມລະອຽດ, ແລະໄວງາມ, ຍິງນັ້ນ ແມ້ເກີດລູກ ๑๐ ຄົນ ກໍ່ຍັງງາມ ເພື່ອໃຫ້ມາແຕ່ງງານກັບລູກຊາຍຕົນ. ພາມທັງ ๘ ກໍ່ໄປຊອກຫາທົ່ວທັງບ້ານນ້ອຍ ເມືອງໃຫຍ່ຈົນມາເຖິງເມືອງສາເກດ ຈຶ່ງໄດ້ເຫັນນາງກຸມມາຣີຜູ້ໜຶ່ງມີອາຍຸປະມານ ๑๕ ປີ ຊື່ວ່າ ນາງ ວິສາຂາ ເປັນຜູ້ມີຄຸນສົມບັດຖືກຕ້ອງຕາມກັນລະຍານີ ๕ ປະການນັ້ນ ຈຶ່ງກັບໄປລາຍງານທ່ານ ເສດຖີ.

This Dhammapada story is about Visakha. There was a wealthy man named Migara in Savatthi whose son was Punnavaddhana . He wanted his son to get married and build his own family. However, the son had one condition that he would marry only with a girl with five beauties. Therefore, the wealthy man sent eight Brahmins to seek for a qualified girl with the five beauties: fine hair, fine body, fine bones, fine skin, and fine age. Even though she gave birth to ten children, she would still look beautiful. The Brahmins searched for such a gitl at every small and big village until they arrived in Saket. There they found a girl who was fifteen years old named Visakha. She was qualified with the five beauties. They returned Savatthi and reported it to the wealthy man.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๘ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະທຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາໂຊຕະນາ ສ້າງ *ທຳຢົດ* (ທຳມະບົດ) ຂໍໃຫ້ເປັນປັດໄຈພະນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ທຸວັງ ນິດຈັງ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), *a huang mot* year, on the eighth waxing moon day of the eleventh lunar month,[63] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for religious prosperity. *Nibbāna paccayo hontu no dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and certainly).

63 1173 Asvina 8 = Wednesday, 25 September 1811.

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳ ບົດ (ທຳ ມະ ບົດ) (ມັດ ๘, ຜູກ ๑๔)*
Thammabot (*Mat* 2, *phuk* 14)
Dhammapada (Bundle 2, fascicle 14)

EAP1398_VMS_1_0133

Long palm-leaf
One phuk: *fascicle 15*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳ ມະ ບົດ ເລື່ອງ ນາງ ວິ ສາ ຂາ. ເມື່ອ ນາງ ວິ ສາ ຂາ ໄດ້ ແຕ່ງ ງານ ກັບ ປຸນ ນະ ວັດ ທະ ນະ ລູກ ມິ ຄະ ຣະ ເສດ ຖີ ແຫ່ງ ເມືອງ ສາ ວັດ ຖີ ແລ້ວ. ກ່ອນ ທີ່ ຈະ ຍ້າຍ ໄປ ຢູ່ ເຮືອນ ສາ ມີ, ທ່ານ ທະ ນັນ ໄຊ ຍະ ເສດ ຖີ ຜູ້ ເປັນ ພໍ່ ກໍ ໄດ້ ໃຫ້ ໂອ ວາດ ๑๐ ປະ ການ ແກ່ ນາງ ວິ ສາ ຂາ ວ່າ ເມື່ອ ໄປ ຢູ່ ໃນ ຕະ ກູນ ຂອງ ສາ ມີ ແລ້ວ ໄຟ ໃນ ຢ່າ ນຳ ອອກ, ໄຟ ນອກ ຢ່າ ນຳ ເຂົ້າ, ຄວນ ໃຫ້ ຜູ້ ທີ່ ໃຫ້ ເທົ່າ ນັ້ນ, ບໍ່ ຄວນ ໃຫ້ ຜູ້ ທີ່ ບໍ່ ເຄີຍ ໃຫ້, ຄວນ ໃຫ້ ແກ່ ຜູ້ ທີ່ ໃຫ້ ແລະ ບໍ່ ເຄີຍ ໃຫ້, ຈົ່ງ ນັ່ງ ໃຫ້ ເປັນ ສຸກ, ຈົ່ງ ນອນ ໃຫ້ ເປັນ ສຸກ, ຈົ່ງ ກິນ ໃຫ້ ເປັນ ສຸກ, ຈົ່ງ ບຳ ເລີ ແລະ ບຳ ລຸງ ໄຟ ແລະ ຈົ່ງ ນອບ ນ້ອມ ເທວ ະ ດາ ພາຍ ໃນ.

This Dhammapada story is about Visakha who married with Punnavaddana, the son of Migara, a wealthy man in Savatthi. Before she moved to her husband's family, her father Dhanañjaya gave her ten admonitions: never bringing in external file; never bringing out internal fire; giving only those who gave in return; never giving those who never gave; giving those who gave or never gave; sitting properly; sleeping properly; eating properly; revering fire; and paying respect to household deities.

Colophon: ລາ ນ ທີ ๘ ฝ ขา ๑: ສັ ງ ກາ ດ ๑๗๓ (ກ໋ ງ ກັ ບ ຈ.ສ. ๑๑๗๓) ຕິ ວ ປີ ຮ້ ວ ງ ມິ ດ ເດືອ ນ ๑๑ ຂຶ້ ນ ๗ ຄ่ ຳ ບໍ ຣິ ມ ມ ะ ນ າ ດ ບໍ ຣິ ມ ມ ะ ບໍ ພິ ດ ສີ ສັ ດ ຕ ะ ນ າ ຄ າ ຣ ะ ທຸ ຕ ຕ ะ ນຸ ສຸ ວັ ນ ນ ะ ພູ ມິ ນ ທ າ ຊ ິ ງ ພ ะ ຣ າ ຊ ะ ສັ ດ ທ າ ສ ້ າ ງ *ທຳ ບົ ດ* (ທຳ ມ ะ ບົ ດ) ໄ ວ ້ ຂໍ ໃ ຫ ้ ໄ ດ ้ ພ ะ ນ ิ ບ ພ ານ ะ ປັ ດ ຈ ะ ໂ ຍ ໂ ຫ ตุ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[64] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot*

64 1173 Asvina 8 = Wednesday, 25 September 1811.

(Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳບົດ (ທຳມະບົດ) (ມັດ ๘, ผูก ๑๕)*
Thammabot (*Mat* 2, *phuk* 15)
Dhammapada (Bundle 2, fascicle 15)

EAP1398_VMS_1_0134

Long palm-leaf
One phuk: *fascicle 16*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງວິສາຂາ. ເມື່ອນາງວິສາຂາໄປຢູ່ໃນຕະກູນຂອງສາມີແລ້ວ ກໍ່ປົນນິບັດຕໍ່ສາມີແລະພໍ່ແມ່ຜົວເປັນຢ່າງດີ. ວັນໜຶ່ງ ນາງວິສາຂາໄດ້ນິມົນພະພຸດທະເຈົ້າພ້ອມດ້ວຍພະພິກຂຸສົງ ມາສັນພັດຕາຫານທີ່ເຮືອນຂອງຕົນແລະໄດ້ເຊີນມິຄະຣະເສດຖີຜູ້ເປັນພໍ່ປູ່ມາຮ່ວມພິທີດ້ວຍ. ໃນເວລານັ້ນມິຄາຣະເສດຖີຍັງນັບຖືພວກນັກບວດຊີເປືອຍ(ນິຄົນ). ພວກນິຄົນຈຶ່ງແນະນຳໃຫ້ທ່ານເສດຖີນັ່ງຟັງທຳຫຼັງມ່ານ ບ່ ໃຫ້ນັ່ງຕໍ່ໜ້າພະພຸດທະເຈົ້າ. ຫຼັງຈາກໄດ້ຟັງທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າແລ້ວ ກໍ່ໄດ້ບັນລຸເປັນພະໂສດາບັນ. ທ່ານເສດຖີໄດ້ປະກາດວ່າ ຕັ້ງແຕ່ວັນນີ້ເປັນຕົ້ນໄປ ນາງວິສາຂາຈະຢູ່ໃນຖານະເປັນມານດາຂອງຕົນ ດ້ວຍເຫດນີ້ ນາງວິສາຂາຈຶ່ງມີຊື່ອີກຊື່ໜຶ່ງວ່າ ມິຄາຣະມາຕາ (ແປວ່າມານດາຂອງມິຄາຣະ).

This Dhammapada story is about Visakha. Having moved to her husband's family, she ministered her husband and his parents well. One day, she invited the Buddha, his disciples, and Migara, her father-in-law, to have a meal at her house. At that time, Migara believed in ascetic nudists (the Niganthas) who suggested him listen to the Buddha's sermons behind a curtain but not in front of the Buddha. After hearing the Buddha's preaching, he attained Sotāpatti Fruition. With gratitude, he declared that Visakha would be regarded as a mother of him. Another name of Visakha was thus also known as Migaramata ("mother of Migara").

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕິວ ປີມະເມ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບຸຣິມມະນາດບຸຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະທຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊິງພະຣາຊະສັດທາສ້າງ *ທຳບົດ*

(ທຳມະບົດ) ໄວ້ກັບໂຊຕະກະສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸພູມິນທາມະມະສັນຕິກັງເມດໄຕ ຍັງທຸອັງນິດຈັງ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), the Year of the Horse, on the eighth waxing-moon day of the eleventh lunar month,[65] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for religious prosperity. *Nibbāna paccayo hotu bhūmindā mama santikaṃ metteyyaṃ dhuvaṃ niccaṃ* (May this be a condition for us to reach Nibbāna at the place of Metteyya certainly and constantly).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳບົດ (ທຳມະບົດ) (ມັດ ๔, ผูก ๑๗)*
Thammabot (*Mat* 2, *phuk* 16)
Dhammapada (Bundle 2, fascicle 16)

EAP1398_VMS_1_0135

Long palm-leaf
One phuk: *fascicle 17*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງວິສາຂາ. ພະພຸດທະເຈົ້າໄດ້ຕັດເຖິງບຸບພະປະຫວັດຂອງນາງວິສາຂາ. ໃນສະໄໝພະພຸດທະເຈົ້າຊິງພະນາມວ່າ ປະທຸມຸດຕະຣະ ນາງໄດ້ຖວາຍທານ ๗ ວັນ ແລະໄດ້ຖວາຍ ຜ້າສາຖົກແກ່ພະພຸດທະເຈົ້າແລ້ວຕັ້ງຄວາມປາດຖະໜາຄວາມເປັນໃຫຍ່ໃນເທວະໂລກ. ນາງໄດ້ ພອນ ๗ ປະການ ຕັ້ງຢູ່ໃນຖານະດັ່ງມານດາແລະເປັນຍອດແຫ່ງອຸປາສິກາຜູ້ຖວາຍປັດໄຈ ๔. ພະພຸດທະເຈົ້າໄດ້ພະຍາກອນວ່າ ໃນສາສະໜາພະພຸດທະເຈົ້າພະນາມວ່າ ໂຄດົມເຈົ້າ ນາງຈັກເປັນ ອຸບາສິກາຊື່ວ່າວິສາຂາ. ໃນສາສະໜາຂອງພະພຸດທະເຈົ້າຊິງພະນາມວ່າ ກັດສະປະ, ນາງໄດ້ເກີດ ເປັນລູກສາວຄົນທີ ๗ຂອງພະເຈົ້າກາສີ. ນາງໄດ້ເຮັດບຸນມີການໃຫ້ທານເປັນຕົ້ນ ແລະໄດ້ຕັ້ງຄວາມ ປາດຖະໜາໄວ້ເຊັ່ນດຽວກັນ. ຕັ້ງແຕ່ບັດນັ້ນ ນາງໄດ້ທ່ອງທ່ຽວຢູ່ໃນເທວະໂລກແລະມະນຸດໂລກໃນ ອັດຕະພາບນີ້ ນາງໄດ້ມາເກີດເປັນທິດາຂອງທະນັນໄຊເສດຖີແລະໄດ້ທຳບຸນເປັນອັນຍິ່ງໃນສາສະໜ າຂອງເຮົາ.

65 1173 Asvina 8 = Wednesday, 25 September 1811.

This Dhammapada story given by the Buddha is about Visakha. In the period of Pathumuttara Buddha, she offered food to the Buddha for seven days and also offered him fine cloth for his robe. She wished a great status in heaven and achieved eight blessings. She was regarded as a mother and an excellent Upasika (a female devotee) who was able to offer the four requisites. The Buddha prophesied that she would be reborn as a female devotee named Visakha in the period of Gotama Buddha. In the period of Kassapa Buddha she was reborn as the seventh daughter of King Kasi. She made lots of merit such as donation and made the same wish. Since then, she had been reborn in heavenly and human worlds until she was born as Dhanañjaya's daugther who made great merit in Buddhism.

Colophon: ลาบที ๘ผ ໜ้า ๑: สังกาด ๑๗ผ (ก๋ากั๊บ จ.ส. ๑๑๗ผ) ติอ ปีธ้องมิด เดือน ๑๑ ຂึ้น ๘ ค่ำ บ๋ธิม มะนาดบ๋ธิมมะบ๋พิด สีสัดตะนาคาธะพุทตะนุ สุอันนะพูมินทา ฮิ๎งพะธาฉะสัดทาส้าง *ทำยิด* (ทำมะบิด)ไอ้ฮ๋ให้ได้พะ นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), *a huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[66] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for religious prosperity. *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *[ทำมะปัดทะ] (มัด ๘, ผูก ๑๗)*
[*Thammapattha*] (*Mat* 2, *phuk* 17)
Dhammapada (Bundle 2, fascicle 17)

EAP1398_VMS_1_0136

Long palm-leaf
One phuk: *fascicle 18*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: นิทานทำมะบิด เลื่องพะโถทิภะเถระ. ถั้งนั้น พะโถทิภะเถระมิถอามมุ่งพั้นปะติบัดทำยู่เหิง ໜ้าหินภาละสีลาใก้ดอยอิสิถิลิ พ๋พะโถทิภะได้เอภัภถะตาจิด(ฉาน) ก่ำเภิดอาพาด

66 1173 Asvina 8 = Wednesday, 25 September 1811.

ດ້ວຍໂລກຊໍາເຮື້ອຢ່າງໜຶ່ງ ແຕ່ທຸກຄັ້ງທີ່ທ່ານທໍາຄວາມກ້າວໜ້າໃນການປະຕິບັດ ອາການອາພາດນັ້ນກໍ່ເຂົ້າມາຂັດຂວາງ ເປັນຢູ່ຢ່າງນີ້ເຖິງ ໒ ເທື່ອ ໜ໌ຄັ້ງສຸດທ້າຍທ່ານໄດ້ເອົາຊະນະອຸປະສັກນີ້ແລະບັນລຸເປັນພະອໍຣະຫັນ ຄື ທ່ານຕັດສິນໃຈສະຫຼະຊີວິດເອົາມີດໂກນມາປາດຄໍຕົນເອງໃນຊ່ວງທີ່ທ່ານຈະມໍລະນະພາບນັ້ນທ່ານກໍ່ໄດ້ບັນລຸພະອໍຣະຫັນ. ເມື່ອມານຮູ້ກໍ່ແປງຮ່າງເປັນມານ້ອຍເຂົ້າໄປທູນຖາມພະພຸດທະເຈົ້າເຖິງທີ່ເກີດຂອງພະເຖຣະ. ພະພຸດທະອົງຈຶ່ງຕັດວ່າ “ມັນບໍ່ເປັນປະໂຫຍດສໍາລັບທ່ານທີ່ຈະມາຖາມເຖິງຊະຕາຊີວິດຂອງພະໂຄທິກະເຖຣະ ເພາະທ່ານຫລຸດພົ້ນຈາກກິເລດແລະອາສະວະທັງປວງ ໄດ້ບັນລຸເປັນພະອໍຣະຫັດຕະຜົນແລ້ວ”.

This Dhammapada story is about Godhika Thera. He diligently practised tranquillity and insight development at a stone slap on the Isigili mountain. When he had achieved one-poitedness of the mind (jhāna), he became very ill. Every time he made progress, he was overcomed by sickness, which happened six times. Finally, he made up his mind to overcome all obstacles and attained arahatship by cutting his throat to give up life. At the moment of death he attained arahatship. Having known of that, Mara transformed himself into a young man and questioned the Buddha about Godhika Thera's new rebirth. The Buddha replied that it was none of benefit to the Mara to know because the monk had been freed of moral defilements become an arahat."

Colophon: ลานທີ ๘๒ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕົວ ປີຮ້ວງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๘ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະຫຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທໍາ ยิด* (ທໍາມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[67] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for religious prosperity. *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha

Titles: *ທໍາມะปัดทะ (มัด ๘, ผูภา ๑๗)*

Thammapattha (*Mat* 2, *phuk* 18)

Dhammapada (Bundle 2, fascicle 18)

67 1173 Asvina 8 = Wednesday, 25 September 1811.

Long palm-leaf

One phuk: *fascicle 19*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງຄະຣະຫະທິນ. ມີສອງສະຫາຍຊື່ຄະຣະຫະທິນແລະສິຣິຄຸດຕະຢູ່ເມືອງສາວັດຖິ. ສິຣິຄຸດຕະນັບຖືພະພຸດທະເຈົ້າ ສ່ວນຄະຣະຫະທິນນັບຖືພວກນິຄົນ. ຄະຣະຫະທິນພະຍາຍາມຊັກຊວນສິຣິຄຸດຕະໃຫ້ມານັບຖືພວກນິຄົນກັບຕົນ. ສະນັ້ນ ສິຣິຄຸດຕະຈຶ່ງເຊີນພວກນິຄົນມາກິນເຂົ້າຢູ່ເຮືອນ ເພື່ອທົດລອງອິດທິລິດ ຈຶ່ງໄດ້ຂຸດຂຸມແລະເອົາອາຈົມໃສ່ໄວ້ ເມື່ອນັກບວດເຫຼົ່ານັ້ນມາເຖິງ ຈຶ່ງພາກັນຕົກລົງຂຸມນັ້ນແລະຕ່າງກໍ່ແລ່ນໜີດ້ວຍຄວາມຕົກໃຈ. ເມື່ອຄະຣະຫະທິນຮູ້ແນວນັ້ນຈຶ່ງເກີດຄວາມຄຽດແຄ້ນແລະຄິດຈະເອົາຄືນ ຈຶ່ງບອກໃຫ້ສະຫາຍຂອງຕົນນິມົນພະພຸດທະເຈົ້າແລະພະພິກສຸສົງມາສັນເຂົ້າທີ່ເຮືອນຕົນ ແລ້ວກໍ່ໄດ້ຂຸດຂຸມແລະເອົາຖ່ານໄຟແດງໃສ່ໃນຂຸມນັ້ນ ແລ້ວເອົາສາດປົກໄວ້. ເມື່ອພະພຸດທະເຈົ້າມາເຖິງຂຸມຖ່ານໄຟແດງນັ້ນ ກໍ່ເກີດມີດອກບົວຜຸດຂຶ້ນມາ ເມື່ອຄະຣະຫະທິນເຫັນແນວນັ້ນກໍ່ຕົກໃຈ ແລະສາລະພາບກັບສະຫາຍຂອງຕົນວ່າ ແຜນຮ້າຍນີ້ບໍ່ອາດມີຜົນຕໍ່ພະສາດສະດາຂອງທ່ານໄດ້ເລີຍ. ເມື່ອຟັງທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າແລ້ວທັງສອງກໍ່ໄດ້ບັນລຸໂສດາບັນ.

This Dhammapada story is about Garahadina. There were two friends named Sirigutta and Garahadina in Savatthi. Sirigutta was a follower of the Buddha while Garahadina was a follower of Niganthas. Garahadina tried to convince Sirigutta to become a Nigantha's disciple. So, Sirigutta offered food to Niganthas at his house in order to challenge their power. He made a long deep trench and filled it up with excreta. The Niganthas fell into the trench and ran away in terror. Having known of that, Garahadina got furious with Sirigutta and wanted to revenge him. He asked Sirigutta to invite the Buddha and his disciples to partake of alms-food at his house. He made a trench, filled it with live coals, and covered it with some mats. When the Buddha stepped on the mats, lotus flowers emerged. Having seen the miracle, Garahadina was very much alarmed and confessed with Sirigutta that his evil plan failed to harm the Buddha. After listening to the Buddha's sermons, both of them attained Sotāpatti Fruition.

Colophon: ลานที ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ภิญภัย จ.ส. ๑๑๗๓) ຕິວ ປີຮ້ອງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ບໍຣິມມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄາຣະຫຸຕຕະນຸ ສຸວັນນະພູມິນທາຊິງພະຣາຊະສັດທາສ້າງ *ທຳ ยิด* (ທຳມະບົດ)ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar

month,[68] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) for religious prosperity. *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha
Titles: *ທຳມະປັດທະ (ມັດ ๔, ผูก ๑๙)*
Thammapattha (*Mat* 2, *phuk* 19)
Dhammapada (Bundle 2, fascicle 19)

EAP1398_VMS_1_0138

Long palm-leaf
One phuk: *fascicle 20*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55.3 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The last folio is torn. The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງ ພະເຈົ້າປັດເສນທິໂກສິນ. ຄັ້ງໜຶ່ງ ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ຕິກຫຼຸມຮັກກັບຍິງງາມຄົນໜຶ່ງ ເຊິ່ງເປັນພັນຍາຂອງຊາຍຄົນໜຶ່ງແລະຢາກໄດ້ນາງມາເປັນເມຍຂອງພະອົງ. ຄືນໜຶ່ງ ເມື່ອພະອົງກຳລັງກັດກຸ້ມດ້ວຍໄຟຣາຄະຈົນບໍ່ອາດບັນທົມໄດ້ ແລະກຳລັງຄິດຫາວິທີກຳຈັດຊາຍຄົນນັ້ນ ເພື່ອເອົາເມຍເຂົາ. ເມື່ອເຖິງທ່ຽງຄືນ ພະອົງກໍ່ໄດ້ສະດັບສຽງຮ້ອງປະຫຼາດ ໜ້າຢ້ານກົວວ່າ ທຸ ສະ ນະ ໂສ. ເມື່ອໄດ້ຊົງສະດັບສຽງປະຫລາດນັ້ນກໍ່ຊົງມີພະໄທຫວາດຫວັ່ນ. ໃນວັນຕໍ່ມາ ພະອົງຈຶ່ງໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ ເພື່ອທູນຖາມຍັງເຫດດັ່ງກ່າວນີ້ ພະພຸດທະເຈົ້າຈຶ່ງຕັດແກ່ພະເຈົ້າປັດເສນທິໂກສິນວ່າ ສຽງທີ່ພະຣາຊາໄດ້ຍິນນັ້ນແມ່ນສຽງຂອງເຜດ ๔ ຕົນ ທີ່ເກີດຢູ່ໃນໂລຫະກຸມພິນະຣົກ. ໃນອະດີດເຜດ ๔ ຕົນນັ້ນ ໄດ້ປະກອບກຳຊົ່ວເປັນຜູ້ກັບພັນລະຍາຊາຍອື່ນ ພະຣາຊາສະດັບແລ້ວກໍ່ເກີດຄວາມສັງເວດແລະຕະໜັກເຖິງຜົນກຳຊົ່ວທີ່ເກີດຈາກການເປັນຊູ້ກັບພັນລະຍາຄົນອື່ນ ແລະຕັດສິນພະໄທວ່າ ແຕ່ນີ້ຕໍ່ໄປເຮົາຈັກບໍ່ຜູກຄວາມພໍໃຈໃນພັນລະຍາຂອງຊາຍອື່ນ.

This Dhammapada story is about King Pasenadi. He fell in love with a beautiful woman who was a young man's wife and wanted to take her his wife. One night, the king got so obsessed with sexual desire that he could not fall asleep and kept thinking about getting rid of the husband and take his wife. At midnight, he heard some eerie sounds saying "*du, sa, na, so*" And got

[68] 1173 Asvina 8 = Wednesday, 25 September 1811.

terrified. Next day, he visited the Buddha and asked him about the sound. The Buddha explained that the sound was cried out from four hungry ghosts (peta) who were suffering in the Lohakumbhi hell due to their sexual misconducts with other men's wives in their previous births. The king came to pity them and realized the severe punishment. So, he decided not to covet any other men's wives.

Colophon: ลานที ๓๘ ໜ້າ ๑: ສັງກາດ ๑๗๓ (ກົງກັບ จ.ส. ๑๑๗๓) ຕິວ ປີຮ້ວງມົດ ເດືອນ ๑๑ ຂຶ້ນ ๘ ຄ่ຳ ບໍຣິມ ມະນາດບໍຣິມມະບໍພິດ ສີສັດຕະນາຄານະຫຸຕຕະນຸ ສຸວັນນະພູມິນທາ ຊົງພະຣາຊະສັດທາສ້າງ *ທຳ ຍົດ* (ທຳມະບົດ) ໄວ້ຂໍໃຫ້ໄດ້ພະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 38 on the recto side: In Sangkat 173 (corresponding to CS 1173), a *huang mot* year, on the eighth waxing-moon day of the eleventh lunar month,[69] His Majesty the King of Sisattanakharahutta Nusuvannaphumintha had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada). *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna).

Date: CS 1173, a *huang mot* year (25 Sep 1811)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): King of Sisattanakharahutta Nusuvannaphumintha

Titles: *ທຳມະປັດທະ (ມັດ ๔, ผูก ๔๐)*

Thammapattha (*Mat* 2, *phuk* 20)

Dhammapada (Bundle 2, fascicle 20)

EAP1398_VMS_1_0139

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The right edge of some leave have trace of bite by animal. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະອິງຄຸລິມານ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະອົງຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລົບເລື່ອງພະອິງຄຸລິມານເຖລະ. ພະເຖລະບວດໃນສຳນັກພະພຸດທະເຈົ້າແລ້ວ ບັນລຸພະອໍຣະຫັນ ເມື່ອທ່ານປະຣິນິບພານແລ້ວ ພິກຂຸທັ້ງຫລາຍໄດ້ທູນຖາມພະພຸດທະເຈົ້າວ່າ ພະ ອິງຄຸລິມານເຖລະໄປເກີດຢູ່ໃສ? ພະພຸດທະອົງຕັດຕອບວ່າວ່າ “ພິກຂຸທັ້ງຫຼາຍ ບຸດຂອງເຮົາປະຣິນິບ ພານແລ້ວ”. ພິກຂຸທັ້ງຫຼາຍຈຶ່ງທູນຖາມອີກວ່າ “ພະອິງຄຸລິມານຂ້າຄົນເປັນຈຳນວນຫຼວງຫຼາຍ

69 1173 Asvina 8 = Wednesday, 25 September 1811.

ສາມາດປະຣິນິບພານໄດ້ບໍ່?" ພະພຸດທະອົງຈຶ່ງຕັດວ່າ "ພິກຂຸທັງຫຼາຍ ເພາະອົງຄຸລິມານນັ້ນບໍ່ໄດ້ກັນລະຍານະມິດຈຶ່ງໄດ້ທຳບາບໃນການກ່ອນ ແຕ່ພາຍຫຼັງ ທ່ານໄດ້ກັນລະຍານະມິດເປັນປັດໄຈ ຈຶ່ງເປັນຜູ້ບໍ່ປະໝາດ ເຫດນັ້ນບາບກຳນັ້ນທ່ານລະໄດ້ແລ້ວດ້ວຍກຸສົນ".

This Dhammapada story is about Angulimala Thera. While residing at Jetavana monastery in Savatthi, the Buddha spoke about Angulimala Thera who was ordained by the Buddha and attained aranhantship. After he passed away, other monks asked the Buddha where Angulimala was reborn. The Buddha replied "My son has attained *parinibbāna*." The monks then asked why he could attain *parinibbāna* despite that he had killed so many people. The Buddha replied "Bhikkhus! Angulimala had done much evil because he did not have good friends. But he found good friends later and through their help and good advice he had been steadfast and mindful in his practice of the Dhamma. Therefore, his evil deeds have been overwhelmed by good deeds.

Colophon: ลานທີ ๘๖ ໜ້າ ๑: ສັງກາດ ๑๗๘ (ภิกฺขุ จ.ส. ๑๑๗๘) ปีกิดสะง้า ເດືອນ ๑๑ ຂຶ້ນ ๗ ค่ำ ວັນ ๕ ມື້ ເປີກໃຈ້ ยามแถ่งวัน บุธิมมะสิมเด๊ดบ๋ธิมบุบพิ สีสัดตะนาถาธาฉะมะนิดถา ฉิงพะธาฉะ สัดทาส้างทำไว้สิบสาสะขาแล. *ทำมะปัดถะ* มัด ๓ ผูก ๘ อ้วงໜ้າ.

Folio 26 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the sixth waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday), a *poek chai* day,[70] [the writing of this manuscript] was accomplished at the time of the noon horn (12:00). His majesty the king of Sisattanakha Rasakanittha had religious faith and sponsored this manuscript to support the Teachings of the Buddha. Dhammapada, bundle 3, fascicle 2. The front palace.

Date: CS 1172, a *kot sanga* year (4 Oct 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His majesty the king of Sisattanakha Rasakanittha
Titles: *ทำมะปัดทะ (มัด ๓, ผูก ๘)*
Thammapattha (*Mat* 3, *phuk* 2)
Dhammapada (Bundle 3, fascicle 2)

EAP1398_VMS_1_0140

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled.

70 1172 Asvina 6 = Thursday, 4 October 1810. However, this day was a *poek sanga* day.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The margins and the edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະຍານາກຊື່ເອຣະກະປັດຕະ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງ ພາຣານະສີ ຊົງປາລິບພະຍານາກຊື່ເອຣະກະປັດຕະ. ໃນອະດີດຕະຊາດ ໃນສາສະໜາຂອງພະ ກັດສະປະພຸດທະເຈົ້າ ພະຍານາກນັ້ນເປັນພິກຂຸໜຸ່ມ ນັ່ງເຮືອໄປໃນແມ່ນ້ຳຄົງຄາ ເອົາມືຈັບກ້ໄຄ້ກ້ ໜຶ່ງເມື່ອເຮືອແລ່ນໄປດ້ວຍຄວາມໄວກ່ໍບ່ຍອມປ່ອຍ ໃບໄຄ້ນັ້ນກ່ໍຂາດ ພິກຂຸນັ້ນບ່ໍສະແດງອາບັດ ດ້ວຍຄິດວ່າ ເປັນໂທດໜຸງເລັກນ້ອຍ ເມື່ອຕາຍຈາກຊາດນັ້ນແລ້ວ ກ່ໍໄປເກີດເປັນນາກ ໄດ້ລໍຖ້າການ ອຸບັດຂຶ້ນຂອງພະພຸດທະເຈົ້າເພື່ອຂໍຄວາມຊ່ວຍເຫຼືອ. ເມື່ອໄດ້ພົບພະພຸດທະເຈົ້າແລ້ວຈ່ຶງຂາບທູນ ເລ່ົາໃຫ້ຟັງ. ພະພຸດທອົງຈ່ຶງຕັດກັບພະຍານາກວ່າ "ມະຫາບໍພິດ ຊ່ືວ່າຄວາມເປັນມະນຸດນັ້ນຫາໄດ້ ຍາກນັກ, ການອຸບັດຂຶ້ນແຫ່ງພະພຸດທະເຈົ້າກ່ໍຫາໄດ້ຍາກ ແລະການຈະໄດ້ຟັງຂອງພະພຸດທະເຈົ້ານັ້ນ ກ່ໍຫາຍາກເໝືອນກັນ ເພາະວ່າທັງສາມຢ່າງນ້ີ ບຸກຄົນຍ່ອມໄດ້ໂດຍລຳບາກຢ່າງຍ່ິງ".

This Dhammapada story is about Erakapatta, the Naga King. While residing at Baranasi, the Buddha spoke about Erakapatta, a king of nagas. In the period of Kassapa Buddha, Erakapatta was a monk who unintentionally broke a grass blade while travelling by boat in the Ganga river. He did not confess the offence because he had considered it a minor mistake. Later, he was reborn as a naga and waited for a Buddha to help him. Having met the Buddha, Erakapatta let him know the story. The Buddha replied "Your Majesty, a birth of human is very difficult. An emergence of a Buddha is also difficult. Listening to a Buddha's sermon is also difficult. These three things rarely happen."

Colophon: ลานທ ๘๐ ໜ້ າ ๑: ສັງກາດ ๑๗๘ (ກົງກັບ จ.ส. ๑๑๗๘) ປີກົດສະງ້ ເດືອນ ๑๑ ຂຶ້ນ ๗ ค่ ำ ວັນ ๕ ມ ື ເປັກໃຈ້ ຍາມແຖທ່ ງວັນ ບຸຣິມມະສິມເດັດບໍຣິມບຸບພິ ສີສັດຕະນາຄາຣາຊະກະນິດຖາ ຊົງພະຣາຊະ ສັດທາສ້ າງ *ທຳມະປະທະ* ໄວ້ສິບສາສະໜາ. ນິບພານັ ງ ປະຣະມັ ງ ສຸຂັ ງ ຍາວະ. ນິໄສທຳມະປັດຖະ, ມັດ ๓ ผูก ๗ ວັ ງໜ ้ າ.

Folio 20 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the sixth waxing-moon day of the eleventh lunar month, the fifth day of the week (Thursday), and a *poek chai* day,[71] [the writing of this manuscript] was accomplished at the time of the noon horn (12:00 o'clock). His majesty the king of Sisattanakha Rasakanittha had religious faith and sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha. *Nibbānaṃ paramaṃ sukhaṃ yāva* (Nibbāna is the greatest bliss). *Nissaya Dhammapada*, bundle 3, fascicle 9. The front palace.

Date: CS 1172, a *kot sanga* year (4 Oct 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

71 1172 Asvina 6 = Thursday, 4 October 1810. However, this day was a *poek sanga* day.

Sponsor(s): His majesty the king of Sisattanakha Rasakanittha
Titles: *ທຳມະປັດທະ (ມັດ ๓, ຜູກ ๙)*
Thammapattha (*Mat* 3, *phuk* 9)
Dhammapada (Bundle 3, fascicle 9)

EAP1398_VMS_1_0141

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The 24th folio has dark brown spots on both sides. The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງມະຄະມານິບ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດກຸຕາຄານສາລາ ເມືອງເວສາລີ ຊົງປາລິບເລື່ອງມະຄະມານິບທີ່ໄປເກີດເປັນທ້າວສັກກະແກ່ເຈົ້າລິດສະຫວີຟັງ. ມະຄະ ມານິບຢູ່ໃນໝູ່ບ້ານອະຈາລະໃນແຄວ້ນມະຄົດ. ມະຄະມານິບກັບສະຫາຍອີກ ๓๘ ຄົນ ໄດ້ຊ່ອຍກັນ ສ້າງ ຖະໜົນຫົນທາງແລະພີ່ພັກແຄມທາງ. ສ່ວນຕົວມະຄະມານິບນັ້ນໄດ້ປະຕິບັດວັດ ๓ ປະການ ຕະຫຼອດຊີວິດຄື ๑. ລ້ຽງດູບິດາມານດາ, ๘. ໃຫ້ຄວາມເຄົາລົບຜູ້ໃຫຍ່ໃນຕະກູນ, ๓. ເວົ້າຄຳສຸພາບ ອ່ອນຫວານ, ๔. ບໍ່ເວົ້າສໍ່ສຽດ, ๕. ມັກເຜື່ອແຜ່ແບ່ງປັນບໍ່ຕະໜີ, ๗. ມີວາຈາສັດ, ແລະ๓. ບໍ່ໂກດ ລະງັບຄວາມໂກດໄດ້. ເພາະກະທຳຄຸນງາມຄວາມດີແລະປະຕິບັດດີປະຕິບັດຊອບເຫຼົ່ານີ້ ໃນຊາດ ນັ້ນເຮັດໃຫ້ມະຄະມານິບໄດ້ໄປເກີດເປັນທ້າວສັກກະ(ພະຍາອິນ) ເຈົ້າແຫ່ງເທວະດາທັ້ງຫຼາຍ.

This Dhammapada episode is on a young man named Magha. One day the Buddha stayed at Kutaghansala monastery in Vesali. He talked with a prince of Licchavi about a young man named Magha who was reborn as God Sakka. Magha lived in Acala village in Māgadha. He and and his thirty-two companions built roads and side-street houses. Magha observed seven obligations for his entire life: (1) taking care of his parents, (2) respecting the elderly of his family, (3) having gentle speech, (4) avoiding back-biting, (5) being generous, (6) speaking truth, and (7) restraining himself from losing temper. Thanks to his wholesome deeds and right conduct, he was reborn as God Sakka, king of deities.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ຕິວ ປີຮວາຍຍີ່ ເດືອນ ๔ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๓ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສສັດທາສ້າງລຳ *ທຳມະຍົດ* ໄວ້ກັບສາ ສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[72] the writing of this manuscript was

72 1168 Phalguna 2 = Tuesday, 10 March 1807.

accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๔, ຜູກຕົ້ນ)*
Thammapattha (*Mat* 4, *phuk ton*)
Dhammapada (Bundle 4, fascicle 1)

EAP1398_VMS_1_0142

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງທ້າວສັກກະ. ຫຼັງຈາກຈຸດຕິຈາກຊາດອັນເປັນຄົນແລ້ວ ມາຄະມານິບໄດ້ໄປ ເກີດເປັນພະອິນຫຼືທ້າວສັກກະ. ສ່ວນນາງສຸຊາດາເມຍຄົນທີ ๔ ຕາຍໄປເກີດເປັນນົກຍາງຢູ່ໃນຫຸບ ເຂົາແຫ່ງໜຶ່ງ. ເມື່ອໝົດອາຍຸໄຂໃນຊາດນັ້ນແລ້ວກໍ່ໄດ້ໄປເກີດເປັນລູກສາວຊ່າງໝໍ້ໃນເມືອງພາຣານະ ສີ ດ້ວຍອານິສົງໄດ້ຮັກສາສິນ. ຄັ້ນເມື່ອພະຍາອິນຊາບກໍ່ໄດ້ລົງມາໂຜດ ໄດ້ນຳແກ້ວ ๗ ປະການ ມາ ມອບໃຫ້ແກ່ນາງ ພ້ອມກັບໃຫ້ໂອວາດ ໂດຍບອກໃຫ້ຮັກສາສິນ. ນາງນັ້ນກໍ່ຕັ້ງໃຈຮັກສາສິນ ๕ ຢ່າງ ເຄັ່ງຄັດ ເມື່ອໝົດອາຍຸໄຂ ກໍ່ໄດ້ໄປເກີດເປັນທິດາຂອງພະຍາອະສຸຣິນທະເຊິ່ງເປັນປໍລະປັກກັບພະ ອິນ. ດ້ວຍອານິສົງທີ່ໄດ້ຮັກສາສິນ ນາງຈຶ່ງເປັນຜູ້ມີຮູບງາມມີຜິວພັນດັ່ງທອງຄຳ.

This Dhammapada story is about God Sakka. After the end of his life in the human world, Magha was reborn as God Sakka (God Indra). Susada, his fourth wife, was reborn as a bittern living in a mountain. After she died, she was reborn as a daughter of a pottery man in Pharanasi thanks to her good precept observance. Having known about Susada, God Sakka ascended to support her by giving her seven kinds of crytals and suggesting her strictly observe the Five Precepts. When she died, she was reborn as a daughter of Lord Asurinda who was the enemy of God Sakka. Due to her precept observance, she had a pretty shape and fair skin like gold.

Colophon: ลาบที ๘๕ ໜ้า ๑: สังกาด ๑๗๒ (ภิงภับ จ.ส. ๑๑๗๒) ปิธอายยี่ เดือบ ๔ ออกใหม่ ๘ ค่ำ อับ ๓ ธิดจะบาแล้อยามแถใก้ค่ำ พะธาซะสัดทาฆูอๆ มิใจใสสัดทาส้างลำ *ทำมะบ็ด* ไอ้กับสา สะฆาพะเจ้าตาบต่เท้า ๕ พันอัดสา. นิบพานะ ปัดจะโย โหตุ.

Folio 25 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[73] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The King
Titles: *ทำมะบ็ด (มัด ๔, ผูก ๘)*
Thammabot (*Mat* 4, *phuk* 2)
Dhammapada (Bundle 4, fascicle 2)

EAP1398_VMS_1_0143

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: นิทานทำมะบ็ด เลื่องพิกขุอิงหนึ่ง. ถ้งหนึ่ง มิพิกขุ ๗๐ อิง ฟังจากได้ธับทำมะถาบจากพะพุดทะเจ้าแล้อ ได้พากันไปที่บ้านมาติกะที่ยู่เชิงเขาแห่งหนึ่ง. ในบ้านนั้นมินางมาติกะมาตา มานดาของนายบ้าน ได้ถวายอาหานและส้างอิหานให้แก่พิกขุเญ็าันั้น. พอกพิกขุทังฆายได้สอนให้นางพิจาละนาอากาน ๓๘ ของร่างกาย ซึ่งนำไปสู่ถอามเสื่อมและถอามสิ้นไปของร่างกาย นางได้ปะติบัดกำมะถานนั้นด้อยถอามะขยันหมั่นพูนจินได้บันลุพะอ็ธะหัน พ้อมด้อยปะติสำพิทายาน. ต่มา นางก่ได้แนะนำวิหิปะติบัดให้แก่พะพิกขุทัง ๗๐ อิง ได้บันลุเป้นพะอ็ธะหัน. ต่มา มิพิกขุอิงหนึ่งก่ได้ไปหานางเพื่อยากบันลุพะอ็ธะหันดิกัน. เมื่อไปยู่ที่นั้นแล้อทุกถ้งที่พิกขุนั้นนิกยากพิบนางๆ นางก่จะมาหา พิกขุจิ่งถิดอ่า "ถ้าเธายังๆ

73 1168 Phalguna 2 = Tuesday, 10 March 1807.

ເປັນປຸຖຸຊົນຢູ່ຄິດໃນສິ່ງທີ່ບໍ່ດີນາງກໍ່ຕ້ອງລ່ວງຮູ້ແນ່ນອນ” ຈຶ່ງມີຄວາມຍ້ານກົວແລະໄດ້ໄປໄຫວ້ພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ. ພະພຸດທະອົງຈຶ່ງຕັດບອກໃຫ້ພິກຂຸນັ້ນກັບໄປໝູ່ບ້ານນັ້ນອີກ ແລ້ວບໍ່ຕ້ອງນຶກເຖິງສິ່ງອື່ນໃດໃຫ້ນຶກເຖິງສະເພາະເລື່ອງຂອງກຳມະຖານເທົ່ານັ້ນ ເມື່ອພິກຂຸນັ້ນກັບໄປໄປທີ່ໝູ່ບ້ານ ແລະໄດ້ປະຕິບັດກຳມະຖານບໍ່ນານກໍ່ໄດ້ບັນລຸພະອໍຣະຫັນ.

This Dhammapada story is about a monk. There were sixty monks who obtained a subject of meditation from the Buddha and went to Matika village at the foot of a mountain. There Matikamata, the mother of the village headman, offered them alms-food and built a monastery for them. They taught her to contemplate on thirty-two constituents of the body that were naturally decaying. She practised the meditation diligently and attained the Enlightenment with Analytical Insight. Later, she adviced the sixty monk on how to practice and they all attained arahatship. One day, a monk approached her because he wanted to attain the Enlightenment. There whenever he wanted to see her, she always met him. The monk was thus worried that she could know his bad thoughts because he was still a human. He was quite afraid and decided to see the Buddha at Jetavana monastery. The Buddha told him to return to Matika village and keep only thinking about his meditation. The monk went back to the village and spent a short time to attain arahatship.

Colophon: ลาบທิ ๔๗ ໜ้ำ ๑: สังกาด ๑๗๒ (ภิๆกับ จ.ส. ๑๑๗๒) ปีรอายยี่ เดือน ๔ ออกใหม่ ๘ ค่ำ วัน ๓ ธิดจะบาแล้วยามแถใก้ค่ำ พะธาตุะสัดทาพูวๆ มิใจใสสัดทาส้างลำ *ทำมะยิด* ไว้กับสา สะหาพะเจ้า ตาบต่เท้า ๔ พันอัดสา. นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[74] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The King
Titles: *ทำมะยิด (มัด ๔, ผูก ๓)*
Thammabot (*Mat* 4, *phuk* 3)
Dhammapada (Bundle 4, fascicle 3)

74 1168 Phalguna 2 = Tuesday, 10 March 1807.

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະຈິດຕະຫັດຖະເຖລະ. ຊາວນາຊາວເມືອງສາວັດຖີຜູ້ໜຶ່ງຕາມຫາງົວທີ່ຫາຍໄປໃນປ່າຮູ້ສຶກຫິວຫຼາຍຈຶ່ງເຂົ້າໄປໃນວັດປະຈຳໝູ່ບ້ານ ແລະໄດ້ກິນອາຫານທີ່ເຫຼືອຈາກພະສັນຈ່ຽງຫັນ. ໃນຂະນະທີ່ກຳລັງກິນເຂົ້າຢູ່ນັ້ນ ເຂົາກໍ່ມີຄວາມຄິດວ່າ ແມ້ວ່າເຮົາຈະທຳງານໜັກທຸກວັນ ແຕ່ກໍ່ບໍ່ສາມາດຫາອາຫານດີໆ ແບບນີ້ມາຮັບປະທານໄດ້ ເຮົາຄວນຈະບວດເປັນພິກຂຸກໍ່ຈະໄດ້ສັນອາຫານດີໆ. ດັ່ງນັ້ນ ເຂົາຈຶ່ງໄດ້ເຂົ້າບວດເປັນພິກຂຸ. ແຕ່ຕໍ່ມາກໍ່ເກີດຄວາມເບື່ອໜ່າຍໃນການອອກບິນທະບາດ ໄດ້ລາສິກຂາໄປເປັນຄະລີຫັດ. ແຕ່ພໍລາສິກຂາໄປບໍ່ດົນກໍ່ມີຄວາມຮູ້ສຶກວ່າຊີວິດຂອງຄະລີຫັດນັ້ນໜ້າເບື່ອໜ່າຍ ຈຶ່ງໄດ້ກັບມາບວດອີກ. ເຂົາໄດ້ບວດແລ້ວສິກເຖິງ ໒ ເທື່ອ. ພິກຂຸທັງຫລາຍຈຶ່ງຕັ້ງຊື່ໃຫ້ວ່າ ຈິດຕະຫັດຖະ ແປວ່າຜູ້ຕົກຢູ່ໃນອຳນາດຂອງຈິດ. ໃນການບວດຄັ້ງທີ ๗ ພໍບວດໄດ້ສອງສາມວັນ ພະເຖລະກໍ່ໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

This Dhammapada story is about Cittahattha Thera. A farmer from Savatthi looked for his lost ox in a forest and got so hungry that he entered a village monastery. He had the rest of food from monks. While he was eating, he realized that he could not afford such the good food despite working hard everyday. He thought about entering monkhood and decided to be ordained. After a while, he got fed up with alms-food walking and left monkhood. Soon, he considered laymen lift so boring and decided to be re-ordained. He got re-ordained and disrobed six times. Other monks therefore named him *Cittahattha*, meaning a person who relies on the power of their own mind. In his seventh ordination, he attained arahatship after a few days.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ປີຮວາຍຍີ່ ເດືອນ ๘ ออกใหม่ ๘ ค่ำ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ່ຳ ພະຣາຊະສັດທາຫຼວງ ມີໃຈໃສສັດທາສ້າງລຳທຳມະບົດໄວ້ກັບສາສະໜາພະເຈົ້າຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday), the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 March 1806)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): The King
Titles: *ທຳມະປັດທະ (ມັດ ๔, ຜູກ ๔)*
Thammapattha (*Mat* 4, *phuk* 4)
Dhammapada (Bundle 4, fascicle 4)

EAP1398_VMS_1_0145

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະຕິດສະເຖລະຜູ້ມີກາຍເນົ່າ. ພະຕິດສະເຖລະເມື່ອຮັບພະກຳມະຖານຈາກພະພຸດທະເຈົ້າແລ້ວ ກໍ່ໄດ້ຂະຫຍັ່ນໝັ່ນພຽນປະຕິບັດ. ຕໍ່ມາ ທ່ານໄດ້ເປັນພະຍາດຊະນິດໜຶ່ງ ມີອາການເປັນຕຸ່ມພອງທົ່ວຮ່າງກາຍ ຕຸ່ມນັ້ນໄດ້ຂະຫຍາຍຕົວຂຶ້ນເທົ່າໜ່ວຍໝາກຕູມ. ຜ້າສະບົງຈີວອນເປິເປື້ອນໄປດ້ວຍນ້ຳເຫຼືອງແລະນ້ຳໜອງທົ່ວຮ່າງກາຍເນົ່າເໝັ ສະນັ້ນ ທ່ານຈຶ່ງມີຊື່ວ່າ ພະປູຕິຄັດຕິຕິດສະເຖລະ (ພະຕິດສະເຖລະຜູ້ມີກາຍເນົ່າ). ພິກຂຸທັງຫລາຍກໍ່ບໍ່ສາມາດຈະດູແລໄດ້ ພະພຸດທະເຈົ້າຈຶ່ງສະເດັດໄປທຳການພະຍາບານເອງ ພ້ອມກັບຊີ້ງສະແດງພະທຳໃຫ້ຟັງວ່າ ຮ່າງກາຍເມື່ອປາສະຈາກວິນຍານກໍ່ຈະບໍ່ມີປະໂຫຍດ ນອນຢູ່ເທິງພື້ນດິນເໝືອນທ່ອນໄມ້. ເມື່ອຈົບພະທຳມະເທສະໜາ ທ່ານກໍ່ບັນລຸເປັນພະອໍລະຫັນພ້ອມດ້ວຍປະຕິສຳພິທາຍານແລະປະຣິນິບພານໃນເວລາຕໍ່ມາ.

This Dhammapada story is about Tissa, the Venerable with a stinking body. After taking a subject of meditation from the Buddha, Tissa Thera diligently practised meditation. One day, he was afflicted with a disease. Small boils appeared all over his body and these developed into big sores. When these sores burst, his upper and lower robes became sticky and stained with pus and blood, and his whole body was stinky. For this reason, he was known as Putigattitissa, Tissa the venerable with a stinking body. Since other monks could not take care of him, the Buddha did it. He also taught him that a body without life was as useless as a log laying on the ground. At the end of the discourse, Tissa Thera attained arahatship with Analytical Insight and soon passed away.

Colophon: ลานທີ ๘๖ ໜ້ າ ๑: ສັງກາດ ๑๙๒ (ກົງກັບ จ.ส. ๑๑๙๒) ປີຮວາຍຍີ່ດໍ (ເດືອນ) ๔ ອອກໃໝ່ ๘ ຄ่ ຳ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ ຳ ພະຣາຊະສັດທາໜວຈ ມີໃຈໃສສັດທາສ້ ຳງລ ຳ *ທຳມະບົດ* ໄວ້ກັບສາສະໜາພະເຈ້ ຳ ຕາບຕ່ ເທ ້ ຳ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[75] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith to sponsor this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The King
Titles: *ທຳມະປັດທະ (ມັດ ๔, ຜູກ ๕)*
Thammapattha (*Mat* 4, *phuk* 5)
Dhammapada (Bundle 4, fascicle 5)

EAP1398_VMS_1_0146

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະເຖລະຜູ້ຈະເລີນມະຣິຈິກຳມະຖານ (ກຳມະຖານທີ່ພິຈາລະນາພະຍັບແດດເປັນອາລົມ). ຄັ້ງໜຶ່ງ ມີພະພິກຂຸອີງໜຶ່ງຮຽນກຳມະຖານຈາກພະພຸດທະເຈົ້າແລ້ວໄດ້ໄປສູ່ປ່າ ແມ້ວ່າທ່ານຈະພຽນພະຍາຍາມປະຕິບັດກຳມະຖານຢ່າງໜັກແຕ່ກໍ່ມີຄວາມກ້າວໜ້າໃນການປະຕິບັດ ພຽງເລັກນ້ອຍ. ດັ່ງນັ້ນ ທ່ານຈຶ່ງຕັດສິນໃຈກັບໄປເຝົ້າພະພຸດທະເຈົ້າ. ໃນລະຫວ່າງທາງທ່ານໄດ້ເຫັນ ພະຍັບແດດ ຊຶ່ງເປັນພຽງພາບລວງຕາທີ່ແລເຫັນເປັນຮູບຮ່າງ ພໍເຫັນເທົ່ານີ້ທ່ານກໍ່ຮູ້ແຈ້ງວ່າຮ່າງກາຍ ຂອງຄົນເຮົາກໍ່ບໍ່ມີຕິວຕົນເໝືອນກັບພະຍັບແດດ. ເມື່ອຍ່າງມາຮອດແຄມຝັ່ງແມ່ນ້ຳ ຂະນະທີ່ເບິ່ງລົງ ໄປໃນແມ່ນ້ຳອະຈິຣະວະດີ ໄດ້ເຫັນຟູມຟອງນ້ຳຂະໜາດໃຫຍ່ຖືກຄື້ນຊັດແຕກກະຈາຍ ທ່ານກໍ່ໄດ້ຕະ ໜັກເຖິງສະພາບທີ່ບໍ່ຍັ້ງຍືນຂອງຮ່າງກາຍ. ຕໍ່ມາ ບໍ່ດົນພະພຸດທະເຈົ້າໄດ້ມາປາກົດໃນພາບນິມິດ ຂອງພິກຂຸນັ້ນຕັດວ່າ "ດູກ່ອນພິກຂຸ ທີ່ທ່ານເຂົ້າໃຈນັ້ນຖືກຕ້ອງແລ້ວ ຮ່າງກາຍນີ້ບໍ່ຍັ້ງຍືນ ມີອັນເກີດ ຂຶ້ນແລະແຕກດັບໄປເໝືອນຟູມຟອງນ້ຳແລະພະຍັບແດດ. ເມື່ອຈົບພະທຳມະເທສະໜາພິກຂຸອີງນັ້ນ ກໍ່ບັນລຸພະອໍຣະຫັນພ້ອມດ້ວຍປະຕິສຳພິທາຍານ.

75 1168 Phalguna 2 = Tuesday, 10 March 1807.

This Dhammapada story is about a monk who practiced meditation by contemplating the sunlight as emotion. He took a subject of meditation from the Buddha and went to a forest. Although he tried hard, he made little progress in his meditation. So, he decided to go back to the Buddha. On his way back to the Buddha, he saw the sunlight that, after all, was only an illusive appearance. At that moment, he came to realize that our bodies were also insubstantial like a mirage. Later, he arrived at the bank of Aciravati River and saw big froths breaking up, making him realize impermanence of beings. Soon, the Buddha appeared in his vision and said to him "Attention, you understood ti correctly. Our bodies are impermanent and break like the froths and the mirage. At the end of the discourse, the monk attained arahatship with Analytical Insight,.

Colophon: ลานหิ ๘๙ ขฺ้า ๑: สังฆาด ๑๙๗ (ภิงภับ จ.ส. ๑๑๙๗) ปีธวายยี่ดๅ (เดือน) ๔ ออกใฆ่ ๘ ถ่ำ อับ ๗ ธิดจะบาแล้วยามแฤใก้ถ่ำ พะธาฉะสัดทาฆวๆ มิใจใสสัดทาส้างลำ *ทำมะบิด* ไว้กับสา สะฆาพะเจิ้า ตาบต่เหิ้า ๕ พันอัดสา. นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[76] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The King
Titles: *ทำมะปัดทะ (มัด ๔, ผูฆ ๗)*
Thammapattha (*Mat* 4, *phuk* 6)
Dhammapada (Bundle 4, fascicle 6)

EAP1398_VMS_1_0147

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

76 1168 Phalguna 2 = Tuesday, 10 March 1807.

Description: ເກສະວະຊາດົກ ອ່າດ້ວຍຄວາມຄຸ້ນເຄີຍເປັນລົດອັນຍອດຍ້ຽມ. ເກສະວະດາບົດອາໄສຢູ່ໃນປ່າຫິມມະພານພ້ອມດ້ວຍລູກສິດ ๕๐๐ ຕົນ. ພະໂພທິສັດເຈົ້າໄດ້ເກີດເປັນພາມຢູ່ເມືອງກາສີ ຊື່ວ່າ ກັບປະ ໄດ້ບວດເປັນລືສີກັບດາບົດນັ້ນ ແລະໄດ້ກາຍເປັນລູກສິດອາວຸໂສຂອງທ່ານ. ເມື່ອດາບົດທັງຫຼາຍ ເດີນທາງມາເຖິງເມືອງພາຣານະສີ ເພື່ອຕ້ອງການເສບລົດເຂັມແລະລົດສົ້ມ ພະເຈົ້າພາຣານະສີໄດ້ ນິມົນໃຫ້ພຳນັກຢູ່ສວນອຸທິຍານແລະລ້ຽງດູ. ຄັນເມື່ອພວກດາບົດທັງຫຼາຍກັບຄືນປ່າຫິມມະພານ ປ່ອຍໃຫ້ເກສະວະດາບົດຢູ່ຜູ້ດຽວ. ເກສະວະດາບົດກໍ່ໄດ້ລົ້ມປ່ວຍດ້ວຍໂລກຄວາມເຫງົາ. ແພດທັງ ຫ້າຂອງພະຣາຊາກໍ່ບໍ່ສາມາດຮັກສາໃຫ້ຫາຍໄດ້. ດ້ວຍການຂໍຮ້ອງຂອງດາບົດ, ພະຣາຊາຈຶ່ງສັ່ງໃຫ້ ນາຣະທະອຳມາດນຳທ່ານໄປສິ່ງທີ່ປ່າຫິມມະພານ. ເມື່ອດາບົດໄດ້ພົບກັບສະຖານທີ່ທີ່ຄຸ້ນເຄີຍ ແລະ ພົບກັບປະລູກສິດ ອາການປ່ວຍຂອງທ່ານກໍ່ຫາຍທັນທີ ແມ້ວ່າຢາຂອງທ່ານເປັນພຽງນ້ຳຕົ້ມເຂົ້າປ່າ.

Kesava Jātaka, the story on adventages of familiar habits. An ascetic Kesava lived in Himavanta forest with his five hundred pupils. The Bodhisatta was born as Kappa, a brahmin of Kāsī, and became his senior disciple. When the ascetics went to Benares for salt and vinegar, the king lodged them in his park and fed them. When they returned to Himavanta and Kesava was left behind, Kesava fell ill of loneliness. Even five physicians of the king could not cure him. At his own request, he was taken back to the Himavanta forest by Nārada, a king's minister. There Kesava reunited his pupils at his familiar place, then he immediately recovered despite that his medicine was only made of wild rice.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๑๖๘ (ກົງກັບ จ.ส. ๑๑๗๘) ປີຮວາຍຍີ່ດໍ (ເດືອນ) ๔ ອອກໃໝ່ ๘ ຄ่ຳ ວັນ ๗ ธิดจะบาแล้วยามแถใก้ค่ำ ພะธาะสัดทาฆวา ມີໃຈໃສສັດທາສ້າງລຳ *ທຳມະບົດ* ไว้กับสา สะฆาพะเจ๊า ตาบต่เท๊า ๕ พันอัดสา. นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[77] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 March 1806)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The King

Titles: *ທຳມะปัดทะ (มัด ๔, ผูภา ๗)*

Thammapattha (*Mat* 4, *phuk* 7)

Dhammapada (Bundle 4, fascicle 7)

77 1168 Phalguna 2 = Tuesday, 10 March 1807.

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພັນທຸລະແລະນາງມັນລິກາ. ນາງມັນລິກາເປັນພັນລະຍາຂອງພັນທຸລະເສນາ ບໍດີເມືອງກຸສິນາຣາ. ແຕ່ນາງມັນລິກາບໍ່ມີລູກຈົນພັນທຸລະຢາກສົ່ງນາງກັບຄືນຕະກູນຂອງນາງ. ແຕ່ ເມື່ອນາງໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າກ່ອນຈະອອກເດີນທາງ. ພະພຸດທະອົງໄດ້ຕັດບອກໃຫ້ນາງກັບ ຄືນໄປຫາສາມີ. ພັນທຸລາເສນາບໍດີກໍ່ຮັບເອົານາງຄືນ ເພາະດ້ວຍຄວາມເຄົາລົບນັບຖືພະພຸດທະເຈົ້າ. ຕໍ່ມາ, ນາງມັນລິກາກໍ່ເກີດລູກຊາຍຝາແຝດ ໑໖ ເທື່ອ, ເທື່ອລະ ๔ ຄົນ ລວມທັງໝົດ ມີ ๓๒ ຄົນ ແຕ່ລະຄົນມີສຸຂະພາບສົມບູນ.

This Dhammapada story is about Bandula and Mallika. Mallika was the wife of Bandula, the minister of Kusinara. As she had difficulties in getting pregnant, Bandula decided to send her back to her family. She visited the Buddha before leaving but the Buddha told her to return to her husband. Due to the respect to the Buddha, Bandula accepted her. Later, Mallika gave birth to twins sixteen times, altogether 32 sons in total. Each of the sons was healthy.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ປີຮວາຍຍີ່ດໍ (ເດືອນ) ๔ ອອກໃໝ່ ๘ ຄ่ຳ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາໜວາ ມີໃຈໃສສັດທາສ້າງລຳ *ທຳມະບົດ* ໄວ້ກັບສາ ສະໜາພະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[78] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The King
Titles: *ທຳມະປັດທະ (ມັດ ๔, ຜູກ ๗)*

78 1168 Phalguna 2 = Tuesday, 10 March 1807.

Thammapattha (*Mat* 4, *phuk* 8)
Dhammapada (Bundle 4, fascicle 8)

EAP1398_VMS_1_0149

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງປະຕິປູຊິກາ. ນາງປະຕິປູຊິກາຢູ່ເມືອງສາວັດຖີ ໄດ້ແຕ່ງງານແລະມີລູກ ๔ ຄົນ. ນາງເປັນຄົນໃຈບຸນ ມັກຖວາຍອາຫານແລະປັດໄຈແກ່ພະພິກຂຸສົງ. ນາງລະນຶກຊາດໄດ້ວ່າ ໃນຊາດກ່ອນ ນາງເຄີຍເປັນເທວະດາ ເປັນພັນລະຍາຄົນໜຶ່ງຂອງມາລາພາຣິເທວະບຸດໃນສະຫວັນ ດາວະດຶງ. ນາງຈຸຕິຈາກສະຫວັນເມື່ອໄປຫຼິ້ນຢູ່ສວນອຸທິຍານກັບເທວະບຸດສາມີ ພ້ອມທັງເທວະດາ ທັງຫຼາຍ. ດັ່ງນັ້ນ ທຸກຄັ້ງທີ່ຖວາຍທານ ນາງຈຶ່ງອະທິຖານຂໍໃຫ້ໄປເກີດເປັນເທວະດາແລະເປັນເມຍ ຂອງມາລາພາຣິເທວະບຸດອີກຄັ້ງ. ວັນໜຶ່ງ ນາງໄດ້ລົ້ມປ່ວຍແລະເສຍຊີວິດ ກໍ່ໄດ້ໄປເກີດເປັນ ເທວະດາໃນຖານະເປັນພັນລະຍາຂອງມາລາພາຣິເທວະບຸດ. ດ້ວຍເຫດທີ່ວ່າ ໜຶ່ງຮ້ອຍປີໃນເມືອງ ມະນຸດເທົ່າກັບວັນໜຶ່ງຂອງສະຫວັນ. ມາລາພາຣິເທວະບຸດແລະເທວະດາທັງຫຼາຍຈຶ່ງຍັງຫຼິ້ນຢູ່ທີ່ສວນ ນັ້ນຢູ່ ຈຶ່ງຖາມນາງວ່າ ເຈົ້າຫາຍໄປໃສຕັ້ງແຕ່ເມື່ອເຊົ້ານີ້ ນາງຈຶ່ງໄດ້ເລົ່າໃຫ້ຟັງວ່າ ນາງໄດ້ໄປເກີດໃນ ໂລກມະນຸດ ໄດ້ແຕ່ງງານແລະມີລູກ ๔ ຄົນ. ເມື່ອຕາຍຈາກໂລກມະນຸດຈຶ່ງກັບມາເກີດເທິງສະຫວັນ ອີກຄັ້ງ.

This Dhammapada story is about Patipujika, a lady from Savatthi. She got married and had four sons. She was generous and always offered of food and other requisites to monks. She remembered her previous heavenly birth as a wife of Malabhari deity in the Tāvatiṃsa heaven. She left her heavenly deityhood at the moment that she was in a garden with her husband and other deities. So, every time she donated things, she made a wish of a rebirth as his wife in the heaven. One day, she died from illness and was reborn in the heaven as a wife of Malabhari. As the duration of one hundred years in the human world is equivalent to one day in heaven, Malabhari and other deities were still in the garden. He asked her where she had been the whole morning. She told him about her deityhood leave and the new rebirth in the human world where she got married and had four sons. She could retuen to the heaven after she had died.

Colophon: ลาบที ๘๗ ໜ้า ๑: สังกาด ๑๗๒ (ภ้ากับ จ.ส. ๑๑๗๒) ปีธวายยี่ดำ (เดือน) ๔ ออกใหม่ ๘ ค่ำ วัน ๗ ธิดจะบาแล้วยามแถใก้ค่ำ พะธาตุะสัดทาฆวง มิใจใสสัดทาส้างลำ *ทำมะบิด* ไว้กับสา สะหาพะเจ้า ตาบต่เท้า ๕ พันวัดสา. นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[79] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๔, ผูา ๙)*
Thammapattha (*Mat* 4, *phuk* 9)
Dhammapada (Bundle 4, fascicle 9)

EAP1398_VMS_1_0150

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: นิทานทำมะบิด เลื่องปาติกาชีวิก. ถ้งหนึ่ง พะพุดทะเจ้าปะทับยู่พะเชตะวัน เมิองสาวัดถี ชิงปาลิบปาติกาชีวิก. ปาติกาชีวิกเป้นลูกบุนทำของนางเสดถินิผู้หนึ่งในนะถอนสาวัดถี. วันหนึ่งนางเสดถินิได้นิมินพะพุดทะเจ้าสะเด็ดมาเธือนของติน และได้ถวายพัดตาทาน. ขะนะที่พะพุดทะเจ้าชิงอะนุโมทะนายู่นั้น ปาติกาชีวิกที่ยู่ในห้องถัดไป ได้สะแดงถวาม โกดออกามาด่าและสาบแช่งนางเสดถินิที่ทันมานับถือพะพุดทะเจ้า. เมื่อนางเสดถินิฟังคำด่า และ คำสาบแช่งนั้น ก็รู้สึกละอายใจ จิมบ่อาดจะสิ่งจิดไปตามกะแสแห่งเทสะขนานั้นได้ พะพุดทะอิง จิ่งตัดกับบางบ่ให้สินใจในคำแช่งด่าและคำถุกถามนั้น แต่ให้สินใจ

79 1168 Phalguna 2 = Tuesday, 10 March 1807.

ສະເພາະເລື່ອງທີ່ທຳດີແລະບໍ່ດີຂອງຕົນເອົງເທົ່ານັ້ນ ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ອຸບາສິການັ້ນ ໄດ້ບັນລຸພະໂສດາບັນ.

This Dhammapada story is about Pātikājīvaka. While residing at Jetavana monastery in Savatthi, the Buddha talked about Pātikājīvaka. He was an adopted son of a wealthy woman in Savatthi. One day, she invited the Buddha to her house and offered him food. While the Buddha was expressing appreciation, Pātikājīvaka, who was in the next room, fumed with rage. He blamed and cursed the lady for venerating the Buddha. When the lady heard him cursing and shouting, she felt so ashamed that she could not concentrate on what the Buddha was saying. The Buddha tole her not to care about those curses and threats, but to concentrate only her own good and bad deeds. At the end of the discourse, the wealthy lady attained Sotāpatti Fruition.

Colophon: ลาบທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๑๖๒ (ກົງກັບ จ.ส. ๑๑๖๒) ປີຮວາຍຍີ່ດໍ (ເດືອນ) ๔ ອອກໃໝ່ ๘ ຄ่ำ ວັນ ๗ ธิดจะบาแล้วยามแฤใก้ค่ำ พะธาฉะสัดทาฬวอ มิใจใสสัดทาส้างลำ *ทำมะบิด* ไว้กับสา สะหาพะเจ้า ตาบต่เห้า ๕ พันอัดสา. นิบพานะ ปัดจะโย โหตุ.

Folio 25 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[80] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๔, ผูภา ๑๐)*
Thammapattha (*Mat* 4, *phuk* 10)
Dhammapada (Bundle 4, fascicle 10)

EAP1398_VMS_1_0151

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

80 1168 Phalguna 2 = Tuesday, 10 March 1807.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງສັດຕະປານີອຸບາສິກ. ສັດຕະປານີອຸບາສິກຢູ່ເມືອງສາວັດຖີ ເປັນຜູ້ຊົງຈຳພະໄຕປິດົກແລະເປັນຜູ້ບັນລຸພະອະນາຄາມີ. ວັນໜຶ່ງ ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ສະເດັດໄປເຝົ້າພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ ສັດຕະປານີກໍ່ນັ່ງຢູ່ທີ່ນັ້ນ ແຕ່ສັດຕະປານີບໍ່ຍອມລຸກຂຶ້ນຖວາຍການຕ້ອນຮັບ ເຮັດໃຫ້ພະເຈົ້າປັດເສນທິໂກສິນຖືວ່າ ເປັນການໝິ່ນພະກຽດແລະຊົງໂກດເຄືອງເປັນຢ່າງຍິ່ງ. ຕໍ່ມາ ເມື່ອພະເຈົ້າປັດເສນທິໂກສິນຊົງຊາບວ່າ ສັດຕະປານີເປັນຜູ້ຊົງຈຳພະໄຕປິດົກແລະເປັນຜູ້ບັນລຸພະອະນາຄາມີຈຶ່ງມີຄວາມປະທັບໃຈ ແລະສະແດງຄວາມຊື່ນຊົມ ແລະເຊີນໃຫ້ສັດຕະປານີອຸບາສິກໄປສອນທຳມະແກ່ພະຣາຊະເທວີທັງສອງຂອງພະອົງ ແຕ່ສັດຕະປານີປະຕິເສດ ແລະຖວາຍຄຳແນະນຳໃຫ້ໄປໄຫວ້ພະພຸດທະອົງຊົງມອບໝາຍພິກຂຸໄປສອນແທນ. ພະພຸດທະອົງໄດ້ສັ່ງພະອານົນໄປຖວາຍຄວາມຮູ້ແກ່ພະນາງມັນລິກາແລະພະນາງວາສະພະຂັດຕິຍາ. ແຕ່ພະນາງວາສະພະຂັດຕິຍາບໍ່ສົນພະໄທໃນການສຶກສາ. ພະພຸດທະອົງຈຶ່ງຕັດວ່າ “ທຳມະຈະມີຜົນກັບຜູ້ທີ່ສົນໃຈສຶກສາເລົ່າຮຽນດ້ວຍຄວາມເຄົາລົບແລະນຳສິ່ງທີ່ສຶກສາເລົ່າຮຽນນັ້ນໄປປະຕິບັດເທົ່ານັ້ນ”.

This Dhammapada story is about Chattapani Upasaka (Chattapani, the layman). He lived in Savatthi, remembered the Buddhist Canon, and attained the Anagami Fruition. One day, King Pasenadi visited the Buddha at the Jetavana monastery. Chattapani sitted there but did not stand up to welcome the king. The king took that as an insult and was very much offended. Later, having known that Chattapani was wise in the Dhamma and attained the Anagami Fruition, the king appreciated him and invited him to teach the Dhamma to his two queens. Chattapani declined and suggested that the king request it to the Buddha who would assign a monk to teach. The Buddha assigned Venerable Ananda to teach the Dhamma to Queen Mallika and Queen Vasabhakhattiya. However, Queen Vasabhakhattiya did not pay proper attention. The Buddha therefore said that the Dhamma benefited only those who learnt it seriously with due respect and applied the knowledge to their life.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ສັງກາດ ๑๗๒ (ภิญภับ จ.ส. ๑๑๗๒) ปีธอายยี่ เดือน ๔ ออกใหม่ ๘ ค่ำ วัน ๓ ธิดจะบาแล้วอยามแถใก้ค่ำ พะธาะสัดทาฆวง มิใจใสสัดทาส้างลำ*ทำมะบิด*ไว้ภับสาสะหาพะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the second waxing-moon day of the fourth lunar month, the third day of the week (Tuesday),[81] the writing of this manuscript was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Preaching Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 March 1806)

Script(s): Tham Lao

Language(s): Lao, Pali

81 1168 Phalguna 2 = Tuesday, 10 March 1807.

Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๔, ผูก ๑๑)*
Thammapattha (*Mat* 4, *phuk* 11)
Dhammapada (Bundle 4, fascicle 11)

EAP1398_VMS_1_0152

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of the leaves have traces of bites by animals, the last folio has dark brown mold on the surface. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງອຸບົນອັນນາເຖຣີ. ຄັ້ງໜຶ່ງ ມີລູກສາວເສດຖີໃນນະຄອນສາວັດຖີຜູ້ໜຶ່ງ ນາງມີຮ່າງກາຍງົດງາມຫຼາຍ ມີຜິວງາມເໝືອນກີບອຸບົນຂາວ ມານດາບິດາຈຶ່ງຕັ້ງຊື່ນາງວ່າ ອຸບົນອັນນາ. ຄວາມງາມຂອງນາງໄດ້ແຜ່ສະພັດໄປ ຈົນມີຜູ້ຊາຍທັ້ງທີ່ເປັນເຈົ້າຊາຍແລະລູກເສດຖີຢາກໄດ້ນາງມາເປັນພັນລະຍາ ແຕ່ນາງໄດ້ຕັດສິນໃຈບວດເປັນພິກຂຸນີ. ວັນໜຶ່ງ ຫຼັງຈາກທີ່ນາງໄຕ້ປະທີບນາງໄດ້ເພັ່ງແປວປະທີບນັ້ນທຳເຕໂຊກະສິນເປັນອາລົມ ກໍ່ໄດ້ບັນລຸພະອໍຣະຫັນພ້ອມດ້ວຍປະຕິສຳພິທາຍານ. ຄັ້ງໜຶ່ງ ນາງພິກຂຸນີໄດ້ໄປປັກວິເວກຢູ່ທີ່ປ່າອັນທະວັນ ນັນທະມານົບເຊິ່ງເປັນລູກຂອງລຸງແລະຫຼົງຮັກນາງມາຕັ້ງແຕ່ກ່ອນບວດ ໄດ້ມາຂົ່ມຂືນນາງ ເມື່ອສຳເລັດກິດແລ້ວກໍ່ລົບໜີໄປ ແຕ່ໃນທັນທີທີ່ຕີນເຂົາຢຽບລົງພື້ນດິນ ແຜ່ນດິນກໍ່ແຍກອອກຈາກັນ ສູບເອົາເຂົາລົງໄປຕົກໃນອະເວຈີມະຫານະຣົກ.

This Dhammapada story is about Uppalavanna Theri. There was a young girl of a wealthy man in Savatthi. Because she was so beautiful and her skin looked like a blue lotus flower, her parent gave her name "Uppalavanna." The fame of her beauty spread widely. Princes and sons of wealthy families wanted to marry with her but she decided to become a female monk. One day, after lighting a lamp, she kept her mind fixed on the flame and meditated on the fire kasiṇa (object of concentration) until she attained arahatship with Analytical Insight. Some time later, she moved to Andhavana forest and lived in solitude. Nanda, the son of her uncle who had fallen in love with her before she became a female monk raped her by force. He escaped but was swallowed by the earth opened as soon as he stepped on the ground. He was reborn in the Avici hell.

Colophon: ลานທີ ๘๗ ແລະ ๘๓ ໜ້າ ๑ ມີເນື້ອຄວາມຄືກັນ: ສັງກາດ ๑๗๒ (ກົງກັບ ຈ.ສ. ๑๑๗๒) ຕິວ ປີຮວາຍຍີ ເດືອນ ๔ ແຮມ ๔ ຄ่ຳ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມຕູດເຊົ້າ. ສົມເດັດພະເປັນເຈົ້າອົງເປັນພະ ມີພະຣາຊະສັດທາສ້າງ *ທຳມະປັດທະ*ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ.

The recto side of folios 26 and 27 have the same text: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waning-moon day of the fourth lunar month, the sixth day of the week (Saturday),[82] the writing [of this manuscript] was accomplished in the morning (6:00–7:30 o'clock). His Majesty the king had religious faith and sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (10 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๕, ຜູກ ๙)*
Thammapattha (*Mat* 5, *phuk* 9)
Dhammapada (Bundle 5, fascicle 9)

EAP1398_VMS_1_0153

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edges of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ນິທານຊາດົກ ເລື່ອງພະເຈົ້າຈັນທະປະໂຊດ. ພະເຈົ້າຈັນທະປະໂຊດແຫ່ງເມືອງອຸດເຊນີ ເມື່ອຮູ້ວ່າ ພະເຈົ້າອຸເທນແຫ່ງເມືອງໂກສຳພີຮູ້ສິລະປະຊື່ທັດສະດີກັນ ຊິງລ່າຍມົນແລ້ວດິດພົນທັດສະດີກັນຢູ່ ຈະໃຫ້ຊ້າງໜີກໍ່ໄດ້ ຈະຈັບເອົາກໍ່ໄດ້ ຈິ່ງວາງອຸບາຍຈັບພະເຈົ້າອຸເທນມາຂັງໄວ້ ເພື່ອຈະບັງຄັບໃຫ້ ສອນມົນນັ້ນແກ່ຕົນ. ທຳອິດພະເຈົ້າອຸເທນປະຕິເສດໃນທີ່ສຸດກໍ່ຍອມ, ພະເຈົ້າອຸເທນສັນຍາກັບພະຣາ ຊາທີ່ຈະສອນມົນນັ້ນໃຫ້ແກ່ຄົນຫຼັງກ່ອນ ເພື່ອແລກກັບອິດສະຫຼະພາບ. ພະເຈົ້າຈັນທະປະໂຊດໄດ້ ຕົກລົງແລະແຕ່ງຕົວທິດາຂອງຕົນຊື່ນໆວາສຸລະທັດຕາ ໃຫ້ເປັນຄົນຫຼັງກ່ອນ ເພາະພະອົງບໍ່ໄວ້ໃຈຜູ້ ໃດທີ່ຈະບອກມົນນັ້ນແກ່ພະອົງ ພະອົງໄດ້ບອກລູກສາວນາງວາສຸລະທັດຕະວ່າ ນາງກຳລັງຈະໄປ ຮຽນມົນກັບຄົນຂີ້ເຮື້ອນ. ດັ່ງນັ້ນນາງຈະຕ້ອງລະວັງບໍ່ໃຫ້ແຕະຕ້ອງຕົວເຂົາ ແລ້ວພະອົງຊິງໃຫ້ທັງສອງ ຢູ່ໃນຫ້ອງທີ່ມີມ່ານກັ້ນລະຫວ່າງທັງສອງ. ໃນທີ່ສຸດ ເມື່ອຄວາມຈິງປາກົດ ທັງສອງເຫັນກັນແລ້ວ ກໍ່ ເກີດຄວາມຮັກ ຈິ່ງພາກັນໜີໄປເມືອງພະເຈົ້າອຸເທນ ແລະນາງສຸລະທັດຕາຈິ່ງໄດ້ເປັນມະເຫສີຂອງ ພະເຈົ້າອຸເທນ.

82 1168 Phalguna 19 = Friday, 27 March 1807.

The Jātaka on King Candapajjota. When King Candapajjota of Ujjheni knew that King Udena of Kosambhi had a special knowledge called *hassadikan* that could drive away or catch an elephant simply with a mantra and a harp, King Candapajjota wanted to learn the knowledge. He got King Udena in prison and forced him to teach the mantra. King Udena declined it first but finally agreed to do it. King Udena promised to teach the mantra to a hunchback in return for his freedom. King Candapajjota agreed and dressed his daughter Vasuladatta in a disguise of a hunchback; because he did not trust anyone else to know the mantra. He told his daughter that she was going to learn a magic mantra from a leper thereby never letting him touch her body. He arranged the two of them to stay in a room with a curtain partitioning in between. Finally, when they saw each other, they fell in love and escaped to King Udena's kingdom. They got married and Vasuladatta became the queen to King Undena.

Colophon: ลานที ๘๗ ໜ้า ๑: จุนละสังฆาด ได้ร้อย ๘๗ (ภ้งภับ จ.ส. ๑๑๘๗) ติว ปีร้อๆใส้เดิน(เดือน) ๗ อะทิกะมาด ขึ้น ๔ ค่ำ อัน ๔ มื้ เต่ายี่. พะธาซะอาดยาสิมเด้ดพะเปันเจ้า มิพะธาซะสัดทา ส้าๆ *นิไสทำมะปัดทะ* ไว้ภับสาสะໜา. นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Chunlasangkat one hundred and 23 (corresponding to CS 1123), a *huang sai* year, the fourth waxing-moon day of the second ninth lunar month, the fourth day of the week (Wednesday), a *tao nyi* day,[83] the king had religious faith and sponsored this manuscript entitled *Nissaya Thammapattha* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1123, a *huang sai* year (4 Aug 1761)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *นิไสทำมะบ็ด (มัด ๓, ผูภ ๘)*
Nisai *Thammabot* (*Mat* 3, *phuk* 2)
Nissaya Dhammapada (Bundle 6, fascicle 2)

EAP1398_VMS_1_0154

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

83 1123 Sravana 4 = Tuesday, 4 August 1761.That day was, however, a *huang pao* day. A tao nyi day was the following day, i.e. 1123 Sravana 5 = Wednesday, 4 August 1761.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພາມຜູ້ເປັນຫຼານຂອງພະສາຣິບຸດ. ຄັ້ງໜຶ່ງ ພະສາຣິບຸດໄດ້ສອບຖາມພາມ ຜູ້ເປັນຫຼານຂອງເພິ່ນວ່າ ໄດ້ທຳກຸສົນຫຍັງໄວ້ແລ້ວຫຼືບໍ່? ຫຼານຂອງເພິ່ນຕອບວ່າ ໄດ້ຂ້າແກະໂຕໜຶ່ງ ບູຊາຍັນທຸກໆ ເດືອນ ໂດຍຫວັງວ່າຈະໄດ້ໄປເກີດໃນພົມມະໂລກໃນຊາດໜ້າ ພະສາຣິບຸດເຖລະເຈົ້າ ໄດ້ອະທິບາຍໃຫ້ພາມນັ້ນຊາບວ່າ "ເຈົ້າບໍ່ຮູ້ທາງແຫ່ງພົມມະໂລກ ແມ້ພວກອາຈານຂອງເຈົ້າກໍ່ບໍ່ຮູ້ ທາງແຫ່ງພົມມະໂລກ. ມາເຖີດ ເຮົາຈັກໄປສູ່ສຳນັກຂອງພະພຸດທະເຈົ້ານຳກັນ". ຈາກນັ້ນ ພະສາຣິ ບຸດເຖລະເຈົ້າໄດ້ພາຫຼານຊາຍໄປເຝົ້າພະພຸດທະເຈົ້າ ພະສາດສະດາໄດ້ຕັດບອກທາງແຫ່ງພົມມະ ໂລກແກ່ພາມນັ້ນວ່າ "ພາມ, ການບູຊາໄຟຂອງທ່ານຜູ້ບູຊາໄຟຢ່າງນັ້ນ ໑໐໐ ປີ ຍ່ອມບໍ່ເທົ່າກັບການ ບູຊາສາວົກຂອງເຮົາພຽງຂະນະດຽວ".

This Dhammapada story is about a Brahmin who was a nephew of Venerable Sariputta. Venerable Sariputta asked the nephew whether he had done any meritorious deeds. The nephew said that he had been monthly sacrificing a goat in a fire worship, wishing for the Brahma world in his next existence. Venerable Sariputta then said that the nephew and even his teachers did not know the way to the Brahma world, and he brought his nephew to the Buddha. The Buddha let the nephew know the Brahmin world and said that one century of doing the fire worship was never better than a very short moment of paying homage to the Buddha's disciples.

Colophon: ลานທີ ๘๒ ໜ້າ ๑: ສັງການ ๑๒๖๗ (ກົງກັບ จ.ส. ๑๑๒๖) ປີຣວາຍຍີ່ ເດືອນ ๔ ແຮມຄ่ຳ ๑ ວັນ ๓ ມື້ ເຕົ່າຍີ່ແລ້ວຍາມກາງງາຍ. ສົມເດັດພະເປັນເຈົ້າອົງເປັນພຸດທະປິຕາ ສ້າງໄວ້ສືບສາສະໜາແລ *ທຳ ມະບົດ* ມັດ ๗ ຜູກ ๕.

Folio 26 on the recto side: In Sangkat 167 (corresponding to CS 1167), a *hwai nyi* year, on the first waning-moon day of the fourth lunar month, the third day of the week (Tuesday), a *tao nyi* day,[84] [the writing of this manuscript] was accomplished at the time of the morning drum. The king who is the father of the king had religious faith and sponsored this manuscript to support the Teachings of the Buddha. Dhammapada, bundle 7, fascicle 5.

Date: CS 1167, a *hwai nyi* year (5 March 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king who is the father of the king
Titles: *ທຳມະປັດທະ (ມັດ ๗, ຜູກ ๕)*
Thammapattha (*Mat* 7, *phuk* 5)
Dhammapada (Bundle 7, fascicle 5)

84 1167 Phalguna 16 = Wednesday, 5 March 1806. This day was a *kap chai* day.

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:The left edges of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງສັງກິດຈະສຳມະເນນ. ສັງກິດຈະສຳມະເນນມີອາຍຸພຽງ ๗ ປີ ໄດ້ບັນລຸເປັນ ພະອໍຣະຫັນ. ຄັ້ງໜຶ່ງ ທ່ານໄດ້ເດີນທາງໄປກັບພິກຂຸ ๓๐ ອົງ ທີ່ພາກັນໄປປະຕິບັດທຳຢູ່ໃນປ່າ ມີໂຈນ ๕๐๐ ຄົນ ມາຈັບເອົາສາມະເນນໄປເພື່ອບູຊາຍັນ. ເມື່ອຮອດເວລາທີ່ຈະທຳພິທີບູຊາຍັນນັ້ນ ຫົວໜ້າ ໂຈນໄດ້ເອົາດາບຟັນລົງທີ່ຄໍສາມະເນນທີ່ກຳລັງເຂົ້າຊານຢູ່ ປາກົດວ່າ ຟັນບໍ່ເຂົ້າ ໃບດາບນັ້ນຫົບງໍ ເມື່ອຫົວໜ້າໂຈນເຫັນອັດສະຈັນດັ່ງນັ້ນ ກໍວາງດາບແລະຄູ້ເຂົ່າແທບເທົ້າສາມະເນນ ແລ້ວຂໍຂະມາ. ສາມະເນນໄດ້ບວດໃຫ້ໂຈນເຫຼົ່ານັ້ນເປັນສາມະເນນທັງໝົດ ແລ້ວພາໄປຫາພະສາຣິບຸດເຖລະເຈົ້າຜູ້ ເປັນພະອຸປັດຊາຂອງຕົນທີ່ວັດເຊຕະວັນ. ຫຼັງຈາກນັ້ນ ພະສາຣິບຸດໄດ້ພາຄະນະສາມະເນນໄປເຝົ້າ ພະພຸດທະເຈົ້າ ເມື່ອພະພຸດທະອົງໄດ້ຟັງເລື່ອງລາວທັງໝົດແລ້ວຈຶ່ງຕັດວ່າ “ດູກ່ອນພິກຂຸທັງຫຼາຍ, ຖ້າທ່ານຫາກລັກຂະໂມຍແລະທຳຄວາມຊົ່ວທຸກຢ່າງ ຊີວິດຂອງທ່ານກໍ່ໄຮ້ປະໂຫຍດ ແມ້ວ່າ ທ່ານຈະ ມີຊີວິດຢູ່ຕັ້ງຮ້ອຍປີກໍ່ຕາມ. ການດຳເນີນຊີວິດຢ່າງມີຄຸນນະທຳ ແມ້ພຽງວັນດຽວ ກໍ່ຍັງດີກວ່າຊີວິດທີ່ ເສື່ອມຊາມເປັນຮ້ອຍປີ”.

This Dhammapada story is about Samanera (Novice) Samkicca who attained arahatship at the age of seven. One day, he practiced meditation with thirty monks in a forest but was captured by five hundred robbers to be a sacrifice to gods. When was the time of sacrifice, the leader of the robbers lifted his sword and struck hard at the novice's neck, who was seating with his mind fixed on *jhana* concentration. Besides, the blade of the sword curled up without cutting the flesh. Having seen the miracle, he dropped his sword, knelt at the feet of the novice, and asked for his pardon. The novice ordained all the five hundred robbers as monks and brought them to see his teacher, Venerable Sariputta,, at Jetavana monastery. Then, the Venerable took them all to pay homage to the Buddha. Having heard about what had happened, the Buddha taught that living life by committing robbery and all sorts of evil deeds is regarded useless despite living for a century. Living virtuous life even for a single day is much better than hundred years of a depravity life.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ທຳມະປັດທະ (ມັດ ກ, ຜຸກ ກ)*
Thammapattha (*Mat* 7, *phuk* 7)
Dhammapada (Bundle 7, fascicle 5)

EAP1398_VMS_1_0156

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.9 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງກີສາໂຄຕະມີເຖຣີ. ນາງກີສາໂຄຕະມີຢູ່ເມືອງສາວັດຖີ ເມື່ອລູກນ້ອຍຂອງ ນາງຕາຍ ນາງກໍ່ມີຄວາມໂສກເສົ້າເສຍໃຈ ມີຄວາມອາໄລໃນລູກນັ້ນ ແລະໄດ້ອຸ້ມເອົາສົບລູກທ່ຽວໄປ ຖາມຄົນທັ້ງຫຼາຍວ່າ ຈະຕ້ອງມີຢາຊະນິດທີ່ຈະຮັກສາລູກໃຫ້ກັບມາມີຊີວິດໄດ້ດັ່ງເດີມ ຜູ້ຄົນທີ່ເຫັນ ນາງຕ່າງຄິດວ່າ ນາງວິກົນຈະລິດ ມີຜູ້ແນະນຳໃຫ້ໄປພົບພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ແນະນຳ ໃຫ້ນາງໄປຫາເມັດຜັກກາດຈາກເຮືອນຂອງຄົນທີ່ຍັງບໍ່ເຄີຍມີຜູ້ໃດຕາຍ ນາງໄດ້ໄປຖາມຫາເມັດຜັກ ກາດນັ້ນທຸກຄົວເຮືອນ ປາກົດວ່າ ເຮືອນໃຜກໍ່ເຄີຍມີຄົນຕາຍ ນາງຈຶ່ງຄິດໄດ້ວ່າ ບໍ່ມີແຕ່ນາງຜູ້ດຽວທີ່ ປະສົບກັບຄວາມຕາຍ ນາງຈຶ່ງຖິ້ມສົບລູກໄວ້ໃນປ່າແລ້ວໄປໄຫວ້ພະພຸດທະເຈົ້າ. ຕໍ່ມາ ນາງໄດ້ບວດ ເປັນພິກຂຸນີຊື່ວ່າ ກີສາໂຄຕະມີເຖຣີ ເມື່ອໄດ້ຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າກໍ່ໄດ້ບັນລຸ ພະອໍຣະຫັນ.

The Dhammapada story of Kisagotami Theri who lived in Savatthi. Her baby died and she was stricken with grief. She carried the dead body of her son and asked everyone about medicine for reviving his life. People considered that she had gone mad. Someone advised her to meet the Buddha. The Buddha told her to get some mustard seeds from a house where there had been no death. She went from house to house and found out that there was not any house where death had never occurred. Then, she realized that she was not the only family who encountered death. She left the corpse in a jungle and returned to the Buddha. Later, she was ordained as a female monk named Kisagotami Theri. After listening to the Buddha's discourse, she attained arahatship.

Colophon: ລານທີ ໑໘ ໜ້າ ๘: ສັງກາດ ຮ້ອຍ ໜາ (ກົງກັບ ຈ.ສ. ๑๑ໜ) ປີຮວາຍຍີ່ ເດືອນ ๔ ແຮມຄ่ຳ ๑ ພະຣາ ຊະສັດທາສົມເດັດພະເປັນເຈົ້າອົງຫລວງ ເປັນມູນລະສັດທາສ້າງໄວ້ສືບສາສະໜາແລ. *ທຳມະປັດທະ* , ມັດ ກ ຜຸກ ๑๐.

Folio 18 on the verso side: In Sangkat one hundred and 67 (corresponding to CS 1167), a *hwai nyi* year, the first waning-moon day of the fourth lunar

month,[85] the king who is the great had religious faith and sponsored this manuscript to support the Teachings of the Buddha. *Thammapattha* (Dhammapada), bundle 7, fascicle 10.

Date: CS 1167, a *hwai nyi* year (5 March 1805)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ກ, ຜູກ ๑๐)*
Thammapattha (*Mat* 7, *phuk* 10)
Dhammapada (Bundle 7, fascicle 10)

EAP1398_VMS_1_0157

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງກຸທະກະພາມ (ພາມຫຼອກລວງ). ກາລະຄັ້ງໜຶ່ງ ມີພາມຫຼອກລວງຜູ້ໜຶ່ງ ໄດ້ປີນຂຶ້ນຕົ້ນໄມ້ໃກ້ປະຕູເມືອງເວສາລີ ແລ້ວຫ້ອຍຫົວລົງມາເໝືອນຄ້າງຄາວ. ເຂົາເວົ້າພຶມພ່ຳວ່າ ໂອ ມະນຸດທັງຫຼາຍ ຈົ່ງນຳເອົາງົວຮ້ອຍໂຕ ເງິນ ແລະຂ້າທາດມາໃຫ້ຂ້ອຍ ຖ້າພວກເຈົ້າບໍ່ເອົາສິ່ງເຫຼົ່ານີ້ມາໃຫ້ຂ້ອຍແລະຂ້ອຍຫາກຕົກລົງໄປຕາຍ ເມືອງຂອງພວກເຈົ້າກໍ່ຕ້ອງພິນາດແນ່ນອນ. ຊາວເມືອງຢ້ານວ່າເມືອງຂອງເຂົາອາດຈະຖືກທຳລາຍຖ້າພາມນັ້ນຕົກລົງມາຕາຍ ຈົ່ງນຳສິ່ງຂອງທັງປວງທີ່ເຂົາຮຽກຮ້ອງ ແລະຂໍຮ້ອງໃຫ້ເຂົາລົງມາ. ພິກຂຸທັງຫຼາຍຈົ່ງນຳເອົາເລື່ອງນີ້ໄປໄຫວ້ພະພຸດທະເຈົ້າ, ພະພຸດທະອົງຈົ່ງຕັດວ່າ“ພິກຂຸທັງຫຼາຍ ພາມນັ້ນເປັນໂຈນຫຼອກລວງໃນການນີ້ເທົ່ານັ້ນກ່ຳຫາບໍ່ມີ, ໃນການກ່ອນເຂົາກໍ່ເປັນໂຈນຫຼອກລວງແລ້ວເໝືອນກັນ. ບັດນີ້ ພາມນັ້ນຍ່ອມຫຼອກລວງໄດ້ແຕ່ຄົນໂງ່ ບໍ່ສາມາດຫຼອກລວງຄົນສະຫຼາດໄດ້”.

This Dhammapada story is about Kuhakabrahmin (a deceitful Brahmin). He climbed up a tree near the city gate of Vesali and kept himself hanging upside down like a bat. He kept on muttering "Oh people! Bring me a hundred heads of cattle, silver, and a number of slaves. Otherwise I will fall down and die and the city will surely come to ruin." The people of the town, fearing that their city might be destroyed if the brahmin died, brought all the things he demanded and pleaded with him to come down. Monks

[85] 1167 Phalguna 16 = Wednesday, 5 March 1806.

hearing about this incident reported the Buddha who said that that Brahmin was also a deceitful thief in his past life. At his present life he could only trick ignorant people but never trick the wise.

Colophon: ลานที ๘๕ ໜ້າ ๑: สังกาด ๑๗๘ (ภิกภับ จ.ส. ๑๑๗๘) ติอ ปีภิดสะงั้า เดิน(เดือน) [๒] ลิง ๗ ค่ำ มื้ ๗าบใจ้ อัน ๑ ลิดจะบาแล้อยามห่ำงอัน พะธาซะสัดทา บูธิมมะสิมเด้ดบูธิมมะบุพิดสี สัดตะบาถา ธาซะมะนิดถา มิพะธาซะโอธิด จิ่งส้าๆ *ทำบิด* (ทำมะบิด) ไอ้ภับสาสะขา. นิบพานะ ปัดจะโย โหตุ โน. ทำมะปัดทะ, มัด ๒, ผูกติ้น. อังหน้า.

Folio 25 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, the seventh waning-moon day of the eighth lunar month, a *kap chai* day, the first day of the week (Sunday),[86] the writing of this manuscript was accomplished at noon. The king of Sisattanakharahutta kingdom, his younger sister, and his son had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). *Thammapattha* (Dhammapada), bundle 8, fascicle 1. The front palace

Date: CS 1172, a *kot sanga* year (23 Jul 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Sisattanakhanahutta, his younger, and his son
Titles: *ทำมะปัดทะ (มัด ๒, ผูกติ้น)*

Thammapattha (*Mat* 8, *phuk ton*)
Dhammapada (Bundle 8, fascicle 1)

EAP1398_VMS_1_0158

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is damaged, but the legibility is still good.

Description: นิทานทำมะบิด เลื่องพะสาธิบุดเถละ. พามผู้ໜึ่งเป้นพวกมิดสาทิดถิ เมื่อธู้อ่าพะสาธิบุด เถละเป้นผู้มิดอามอิดทิมเป้นเลิด แม้จะมิถิ่นด่าทุบติท่านก่ำจะบ่โภด พามผู้นั้นจิ่ง ต้องการพิสูด. เช้ำมื้ໜึ่ง ละนะที่พะสาธิบุดกำลังย่างบินทะบาด พามผู้นั้นได้ย่างตามหัง เพิ่นแล้วเอิามิทุบหังเพิ่นย่างแธง แต่พะสาธิบุดก่บ่สะแดงดอามสินใจ ท่านยังถิงย่าง

86 1172 Phalguna 22 = Monday, 23 July 1810. Ths day was, however, a *hap sai* day.

ບິນທະບາດຕໍ່ໄປ ເໝືອນບໍ່ມີຫຍັງເກີດຂຶ້ນ. ເມື່ອເຫັນຄວາມເອື້ອອາທອນເຊັ່ນນັ້ນ ພາມຜູ້ນັ້ນກໍ່ເກີດຄວາມຫວັ່ນໄຫວ ຈຶ່ງກົ້ມລົງຂາບພະເຖລະຍອມຮັບວ່າ "ລາວໄດ້ຕີພະເຖລະໂດຍບໍ່ຖືກຕ້ອງ ຈຶ່ງຂໍຂະມາໂທດ ແລະວ່າຂໍທ່ານຈົ່ງອົດໂທດແກ່ຂະນ້ອຍດ້ວຍເຖີດ". ເມື່ອພະເຖລະຍົກໂທດໃຫ້ແລ້ວ ພາມນັ້ນກໍ່ໄດ້ນິມົນເພິ່ນໄປຮັບບິນທະບາດທີ່ເຮືອນຂອງຕົນ.

This Dhammapada story is about Sariputta Thera. A Brahmin who held wrong view heard that the Venerable Sariputta had great patience and extreme endurance despite being abused or even beaten by people. He therefore wanted to prove it. In a morning while the Venerable was on his alms-round, the brahmin followed him and rocked his back with his hand. The Venerable did not even look round to see who it was but continued walking as if nothing had happened. Having experienced such the Venerable's kindness, the brahmin got moved, prostrated his feet, and confessed his evil, saying that he had behaved wrong and asking him for forgiveness. The Venerable forgave him and the Brahmin invited him to have alms-food at his house.

Colophon: ลานທີ ๘๙ ໜ້າ ๑: ສັງກາດ ๑๗๘ (ภิญภับ จ.ส. ๑๑๗๘) ຕິວ ປີภิดสะง้ำ ເດືອນ ๘ ລຶງ ๗ ค่ำ ມື້ภาบ ใจ้ ວັນ ๑ [ธิดจะนาแล้วยาม] ท่ำๆวัน. ພะธาຊะสัดทาบูธิมมะสิมเด๊ดบูธิมมะบุพิดสีสัดตะนาคา ธาຊะภะนิดถา ມີพะธาຊะโอธิดจี่ๆสำๆ *ทำบิด* (ทำมะบิด) ไว้ภับสาสะพา. นิบพานะ ปัดจะโย โหตุ โน.

Folio 26 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, the seventh waning-moon day of the eighth lunar month, a *kap chai* day, the first day of the week (Sunday),[87] [the writing of this manuscript] was accomplished at noon. The king of Sisattanakhanahutta, his younger sister, and his son had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1172, a *kot sanga* year (23 Jul y1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Sisattanakhanahutta, his younger sister, and his son
Titles: *ทำมะปัดทะ (มัด ๘, ผูภา ๘)*
Thammapattha (*Mat* 8, *phuk* 2)
Dhammapada (Bundle 8, fascicle 2)

EAP1398_VMS_1_0159

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

87 1172 Phalguna 22 = Monday, 23 July 1810. Ths day was, however, a *hap sai* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພິກຂຸອີງໃດອີງໜຶ່ງ. ໃນກາລະຄັ້ງໜຶ່ງ ພິກຂຸອີງໜຶ່ງໄປປະຕິບັດທຳຢູ່ໃນປ່າ ເມື່ອໄດ້ບັນລຸເປັນພະອໍຣະຫັນແລ້ວຈຶ່ງອອກຈາກປ່າຈະໄປເຝົ້າພະພຸດທະເຈົ້າ. ລະຫວ່າງທາງໄດ້ພົບກັບຍິງຄົນໜຶ່ງທີ່ຜິດກັບສາມີແລ້ວໜີອອກຈາກບ້ານ ຈະກັບໄປທີ່ບ້ານພໍ່ແມ່ຂອງຕົນ ນາງຈຶ່ງຍ່າງຕາມຫຼັງພິກຂຸອີງນີ້ມາ ຝ່າຍສາມີກໍ່ຍ່າງຕາມຫາພັນລະຍາ ເມື່ອເຫັນນາງຍ່າງຕາມຫຼັງພະພິກຂຸນີ້ ກໍ່ຮ້ອງໃສ່ໃຫ້ພິກຂຸນັ້ນຢຸດ ແລ້ວຂົ່ມຂູ່ຄຸກຄາມຈະເອົາຊີວິດ ເພາະເຂົ້າໃຈວ່າ ພິກຂຸນີ້ນັດແນະໃຫ້ພັນລະຍາຕົນໜີຕາມກັນມາ. ພິກຂຸກໍ່ຖືກຊາຍນັ້ນທຸບຕີຮ່າງກາຍຈົນຟົກຊ້ຳດຳຂຽວ ແຕ່ກໍ່ບໍ່ໄດ້ມີຄວາມໂກດແຕ່ປະການໃດ ເມື່ອໄດ້ທຸບຕີພິກຂຸຈົນສົມໃຈແລ້ວ ຊາຍນັ້ນກໍ່ໄດ້ພາພັນລະຍາກັບບ້ານ ສ່ວນພິກຂຸນັ້ນກໍ່ເດີນທາງມາເຖິງວັດເຊຕະວັນ. ພິກຂຸທັ້ງຫຼາຍຈຶ່ງນຳຄວາມຂຶ້ນຂາບທູນພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຈຶ່ງຕັດວ່າ "ພິກຂຸທັ້ງຫຼາຍ! ພະອໍຣະຫັນໄດ້ລະໄມ້ແລະດາບເສຍແລ້ວ ພວກເພິ່ນຈະບໍ່ໂກດແມ້ຈະຖືກຄ້ຽນຕີກໍ່ຕາມ".

This Dhammapada story is about a monk. Once upon a time, a monk practised meditation in a forest until he attained. He left the forest and returned to the Buddha. On the way back, he saw a woman who had quarreled with her husband and left her house to see her mother. She walked behind the monk. Her husband came after her and saw her walking behing the monk. He misunderstood that they were heading together and shouted at the monk to stop. He threatened the monk and beated him so hard that he got bruised. The monk, however, did not get angry with the man. After he got satisfied by beating the monk, he took his wife back home. The monk reached Jetavana monastery and other monks reported the Buddha what had happened to him. The Buddha said that all arahants gave up weapons and anger despite being beated.

Colophon: None
Date: Unknown
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ๘, ผูก ๓)*
Thammapattha (*Mat* 8, *phuk* 3)
Dhammapada (Bundle 8, fascicle 3)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is damaged, but the legibility is still good.

Description: ນະທານທຳມະບົດ ເລື່ອງພິກຂຸອີງໃດອີງໜຶ່ງ. ວັນໜຶ່ງ ພາມຄົນໜຶ່ງໃນເມືອງສາວັດຖີໄດ້ເປື້ອງຜ້າຫົ່ມ ວາງຕາກລົມໄວ້ນອກບ້ານ ພະອໍຣະຫັນອີງໜຶ່ງກຳລັງຍ່າງກັບວັດ ມາເຫັນຜ້ານັ້ນ ໜຽວໄປໜຽວມາບໍ່ ເຫັນໃຜ ກໍ່ເລີຍນຶກວ່າ ເປັນຜ້າບໍ່ມີເຈົ້າຂອງ ຈຶ່ງໄດ້ອະທິດຖານເປັນຜ້າບັງສະກຸນ. ເມື່ອພາມເຫັນ ພິກຂຸຕິນນັ້ນຫຍິບເອົາຂອງຕົນໄປ ກໍ່ແລ່ນຕາມແລະຫວງເອົາຜ້ານັ້ນຄືນ. ພະເຖລະກໍ່ສິ່ງຄືນ. ເມື່ອ ໄປເຖິງວັດ ພະເຖລະກໍ່ເລົ່າເລື່ອງສູ່ພິກຂຸທັ້ງຫຼາຍ, ພິກຂຸທັ້ງຫຼາຍໄດ້ຖາມພະເຖລະເຊິ່ງເຍາະເຍີ້ຍວ່າ ຜ້ານັ້ນຍາວຫຼືສັ້ນຫຍາບຫຼືລະອຽດ. ພະເຖລະກ່າວວ່າທ່ານທັ້ງຫຼາຍຜ້ານັ້ນຈະຍາວຫຼືສັ້ນ ຫຍາບຫຼື ລະອຽດ ກໍ່ຊ່າງເຖີດຄວາມອາໄລໃນຜ້ານັ້ນບໍ່ມີແກ່ຂະນ້ອຍ ແລ້ວຂະນ້ອຍຫລິບເອົາດ້ວຍຄວາມ ສຳຄັນວ່າ ເປັນຜ້າບັງສະກຸນຕ່າງຫາກ. ພິກຂຸທັ້ງຫຼາຍຈຶ່ງຂາບທູນເລື່ອງນີ້ແກ່ພະພຸດທະເຈົ້າ. ພະພຸດທະເຈົ້າຈຶ່ງຕັດວ່າ ພິກຂຸຕິນນັ້ນກ່າວຄວາມຈິງ ທຳມະດາພະຂີນາສິບທັ້ງຫຼາຍຍ່ອມບໍ່ຖືເອົາ ຂອງໆ ຄົນອື່ນ.

This Dhammapada story is about a monk. A brahmin in Savatthi placed his upper garment to ger some fresh air outside his house. An arahant found that garment on his way back to monastery and thought that it was unoccupied; because he did not see anybody around. The monk took that garment as his robe. The brahmin saw the monk bringing the cloth away and came after him. He reclaimed the garment and the monk returned it to him. Back at the monastery, the Venerable related the story to other monks. They made fun of him and jokingly asked him whether the cloth was long or short, coarse or fine. To this question, the monk answered that the feature of the cloth did not matter him because he did not attach to it but just took it as a robe. The monks reported the Buddha. He said that the monk was right because an arahat never took anything ungiven.

Colophon: ลานທີ ๘๙ ໜ້າ ๑: ສັງກາດ ๑๗๘ (ກົງກັບ จ.ส. ๑๑๗๘) ຕີວ ປີກົດສະງ້ຳ ເດືອນ ๗ ລຶງ ๗ ค่ำ ມື້ກາບ ໃຈ້ ລິດຈະນາ ວັນ ๑ ຍາມທ່ຽງວັນ ພະຣາຊະສັດທາ ບູຣິມມະສິມເດັດບູຣິມມະບຸພິດສີສັດຕະນາຄາ ຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ ຈຶ່ງສ້ຳງ *ທຳຍົດ* (ທຳມະບົດ) ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດ ຈະໂຍ ໂຫນຕຸ ໂນ. ທຳມະບົດ ມັດ ๗ ຜູກ ๔ ວັງໜ້ຳ.

Folio 26 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, the seventh waning-moon day of the eighth lunar month, a *kap chai* day, the first day of the week (Sunday),[88] the writing was accomplished

88 1172 Phalguna 22 = Monday, 23 July 1810. Ths day was, however, a *hap sai* day.

at noon. The king of Sisattanakhanahutta, his younger sister, and his son had religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna). *Thammabot* (Dhammapada), bundle 8, fascicle 4. The front palace.

Date: CS 1172, a *kot sanga* yea (23 July 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Sisattanakhanahutta, his younger sister, and his son
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ๔)*
Thammapattha (*Mat* 8, *phuk* 4)
Dhammapada (Bundle 8, fascicle 4)

EAP1398_VMS_1_0161

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະຈັນທາພະເຖລະ. ຈັນທາພະເປັນພາມຢູ່ເມືອງຣາຊະຄຶ ທ່ານເກີດມາມີລັດສະໝີຮຸ່ງເຮືອງດັ່ງພະຈັນແຜ່ອອກຈາກສະບື. ພາມທັ້ງຫຼາຍເຫັນວ່າ ເປັນສິ່ງແປກປະຫຼາດ ແລະ ເປັນຈຸດຂາຍ ຈຶ່ງໄດ້ນຳເຂົາຂຶ້ນກວຽນໄປທີ່ຕ່າງໆ ເພື່ອໃຫ້ຜູ້ຄົນໄດ້ຊົມແລະໃຜຈ່າຍເງິນໃຫ້ ๑๐๐ ຫຼື ๑๐๐๐ ກະຫາປະນະ ກໍ່ຈະໄດ້ຈັບເນື້ອຕ້ອງຕົວເຂົາ. ວັນໜຶ່ງ ພວກຄະນະພາມໄດ້ພາຈັນທາພະໄປ ວັດເຊຕະວັນ ເພື່ອແຂ່ງກັບພະພຸດທະເຈົ້າ. ເມື່ອຈັນທາພະໄປຢູ່ຕໍ່ໜ້າພະພຸດທະເຈົ້າ ລັດສະໝີວິງ ກົມນັ້ນກໍ່ຫາຍ ເມື່ອເຂົາອອກຈາກເບື້ອງພະບາດພະພຸດທະເຈົ້າ ລັດສະໝີນັ້ນກໍ່ກັບມາດັ່ງເກົ່າ ຈຶ່ງຄິດ ວ່າພະພຸດທະເຈົ້າຈະຕ້ອງມີມົນວິເສດທີ່ສາມາດເຮັດໃຫ້ລັດສະໝີນັ້ນຫາຍໄປ ຈຶ່ງຕ້ອງກາບໄດ້ມົນ ນັ້ນ ແຕ່ພະພຸດທະເຈົ້າຕັດວ່າ ມົນນັ້ນຈະສອນໃຫ້ສະເພາະພິກຂຸເທົ່ານັ້ນ. ຈັນທາພະຈຶ່ງເຂົ້າບວດ ເປັນພິກຂຸ ເພື່ອຮຽນເອົາມົນນີ້ຈັກ ๘-๙ ວັນ. ເມື່ອບວດແລ້ວພະພຸດທະເຈົ້າໄດ້ບອກກຳມະຖານທີ່ມີ ອາການ ๙๘ ເປັນອາລົມແກ່ພະຈັນທາພະ. ເມື່ອເວລາຜ່ານໄປ ๘-๙ ວັນ ເທົ່ານັ້ນພະຈັນທາພະກໍ່ໄດ້ ບັນລຸພະອໍຣະຫັນ.

This Dhammapada story is about Candabha Thera who was a Brahmin living in Rajgir. He was born with radiating light similar to the moonlight being released from his navel. Other Brahmins considered it weird but attractive. So, they put him on a cart and showed him around to earn money. Those who paid a hundred or a thousand *kahāpaṇa* were allowed to touch him.

One day, the brahmins brought him to Jetavana monastery to challenge the Buddha. However, when Candabha was in the presence of the Buddha, his radiating light went out. When he was away from the Buddha, the light turned on. He thus thought that the Buddha had a special mantra that could turn off his light. He would like to know the mantra. The Buddha told him that the mantra could be given only to monks. Candabha decided to be ordained in order to learn the mantra for two or three days. Meanwhile, the Buddha taught him to contemplate on the body, i.e., reflecting on the repulsiveness and impurity of the thirty-two constituents of the body. Within a few days, Candabha attained arahatship.

Colophon: ลาบที ๘๕ ໜ้า ๑: สังฆาด ๑๗๘ (ภิกภับ จ.ส. ๑๑๗๘) ติอ ปิภิดสะง้า เดือบ ๘ ลิง ๗ ถ่ำ มื้ภาบ ใจ้ อับ ๑ ธิดจะบาแล้อยาบห่ำงอับ บูธิมมะสิมเด๊ดบูธิมมะบุพิดสิสัตตะบาถา ธาฉะ ภะบิดถา มิพะธาฉะโอธิด จี่ำสร้าง *ทำมะยิด* ไอ้ภับสาสะໜา. นิบพาบะ ปัดจะโย โหตุ โม. ทำมะยิด, มัด ๘ ผูภ ๕. อังໜ้า.

Folio 25 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, the seventh waning-moon day of the eighth lunar month, a *kap chai* day, the first day of the week (Sunday),[89] the writing of this manuscript was accomplished at noon. The king of Sisattanakhanahutta, his younger sister, and his son had religious faith and sponsored this manuscript entitled *Thammapattha* (Dhammapada) to support the Teachings of the Buddha. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). *Thammabot* (Dhammapada), bundle 8, fascicle 5. The front palace.

Date: CS 1172, a *kot sanga* year (23 July 1810)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Sisattanakhanahutta, his younger sister, and his son
Titles: *ทำมะปัดทะ (มัด ๘, ผูภ ๕)*
Thammapattha (*Mat* 8, *phuk* 5)
Dhammapada (Bundle 8, fascicle 5)

EAP1398_VMS_1_0162

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The

89 1172 Phalguna 22 = Monday, 23 July 1810. Ths day was, however, a *hap sai* day.

right edges of all leaves have traces of bites by animals. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງກະດຸມພີສອງອ້າຍນ້ອງ. ໃນອະດີຕະການ ມີກະດຸມພີສອງພີ່ນ້ອງໃນ ນະຄອນພາຣານະສີ ເປັນເຈົ້າຂອງສວນອ້ອຍ. ວັນໜຶ່ງ ນ້ອງຊາຍໄດ້ໄປສວນອ້ອຍແລະຕັດອ້ອຍ ສອງລຳ ຄິດວ່າລຳໜຶ່ງສຳລັບຕົນເອງແລະອີກລຳໜຶ່ງສຳລັບອ້າຍ. ຂະນະທີ່ເຂົາກັບມາແຕ່ສວນ ກໍ່ໄດ້ ພົບກັບພະປັກເຈກາກະພຸດທະເຈົ້າທີ່ຫາກໍອອກຈາກສະມາບັດ. ພໍເຫັນພະປັດເຈກາກະພຸດທະເຈົ້າ ກໍ່ມີ ຈິດເຫຼື້ອມໃສແລະໄດ້ຖວາຍອ້ອຍໃນສ່ວນຂອງຕົນແກ່ພະປັດເຈກາ. ເມື່ອພະປັດເຈກາສັນນ້ຳອ້ອຍໝົດ ແລ້ວ ຈຶ່ງຖວາຍອ້ອຍລຳທີ່ສອງທີ່ເປັນຂອງອ້າຍ. ເຂົາໄດ້ນຳຄວາມມາແຈ້ງແກ້ພີ່ອ້າຍ ເຊິ່ງພີ່ອ້າຍກໍ່ ກ່າວອະນຸໂມທະນາ. ກະດຸມພີ່ຜູ້ນ້ອງໄດ້ປາດຖະໜາເອົາຍັງມະນຸດສົມບັດ, ເທວະສົມບັດແລະຂໍ ບັນລຸທຳດັ່ງທີ່ພະປັດເຈກາຕົນນັ້ນໄດ້ບັນລຸ. ສ່ວນຜູ້ອ້າຍຕັ້ງຄວາມປາດຖະໜາຂໍບັນລຸທຳຢ່າງທີ່ພະ ປັດເຈກາບັນລຸຢ່າງດຽວ.

This Dhammapada story is about two brothers. In the past, there were two brothers who owned a sugarcane farm in Pharanasi. One day, the younger brother went to their farm and cut two canes: one for himself and the other for his brother. On his way back, he met a *paccekabuddha* who had just finished his *samāpatti* (attainment) and got faithful. He offered his sugarcane to the *paccekabuddha* who drank up the sugarcane juice. Then, he offered another sugarcane that belonged to his brother to the *paccekabuddha*. Later, he informed his brother about the donation with which his brother rejoiced. The younger brother wished worldly property, heavenly property, and the Enlightenment like the *paccekabuddha*. The older brother wished the Enlightenment only.

Colophon: None
Date: 1810
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ໒)*
Thammapattha (*Mat* 8, *phuk* 6)
Dhammapada (Bundle 8, fascicle 6)

EAP1398_VMS_1_0163

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical**

condition: The hole holding the palm leaves together is torn and fragile. The right edges of all leaves have traces of bites by animals. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງກະດຸມພີສອງອ້າຍນ້ອງ. ໃນສາສະໜາພະພຸດທະເຈົ້າວິປັດສີ ກະດຸມພີທັງ ສອງອ້າຍນ້ອງໄດ້ມາເກີດໃນຕະກຸນເສດຖີໃນເມືອງພັນທຸມະດີນະຄອນ. ຜູ້ອ້າຍຊື່ວ່າ ເສນະ ແລະ ຜູ້ນ້ອງຊື່ວ່າ ອະປະຣາຊິຕະ. ຫຼັງຈາກພໍ່ແມ່ຕາຍ ຜູ້ເປັນອ້າຍໄດ້ມອບຊັບສົມບັດທັງໝົດໃຫ້ນ້ອງຊາຍ ແລ້ວກໍ່ອອກບວດໃນພຸດທະສາສະໜາ ແລະໄດ້ບັນລຸທຳຕາມຄວາມປາດຖະໜາໃນຊາດກ່ອນ. ຜູ້ເປັນນ້ອງຈຶ່ງຖາມພະຜູ້ເປັນອ້າຍວ່າ ຈະເຮັດບຸນແບບໃດຈຶ່ງຈະໄດ້ບຸນຫຼາຍທີ່ສຸດ? ພະຜູ້ອ້າຍຈຶ່ງ ແນະນຳໃຫ້ນ້ອງສ້າງຄັນທະນູດີຖວາຍພະພຸດທະເຈົ້າ. ຜູ້ເປັນນ້ອງໄດ້ສ້າງນຸຕິຫຼັງໜຶ່ງປະດັບດ້ວຍ ແກ້ວເຈັດປະການ. ເມື່ອສ້າງສຳເລັດຈຶ່ງຈັດງານສະຫຼອງແລະມອບຖວາຍພະຄັນທະນູດີນັ້ນແກ່ ພະພຸດທະເຈົ້າວິປັດສີ.

This Dhammapada story is about two brothers. In the period of Vipassi Buddha, they were reborn in a wealthy family in Bandhumadi city. The older brother was Sena and the younger one was Aparajita. After their parents passed away, the older brother handed over all treasures to his younger brother and was ordained as a monk. He attained arahatship in accordance with his wish from a previous life. The younger brother asked him what to do for gaining the most amount of merit. The monk suggested him build an abode for the Buddha. The younger brother thus built an abode and decorated it with seven kinds of crystals. He organized a celebration event after the building had been done and offered it to Vipassi Buddha.

Colophon: None
Date: 1810
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ກ)*
Thammapattha (*Mat* 8, *phuk* 7)
Dhammapada (Bundle 8, fascicle 7)

EAP1398_VMS_1_0164

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**:The hole holding the palm leaves together is torn and fragile. The

right edges of all leaves have traces of bites by animals. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະໂຊຕິກະເຖລະ. ໃນສະໄໝພະເຈົ້າໂຄຕະມະເຮົານີ້ ກະດຸມພີ່ຜູ້ນ້ອງ ໄດ້ມາເກີດໃນຕະກຸນເສດຖີໃນເມືອງຣາຊະຄຶມີຊື່ວ່າ ໂຊຕິກະກຸມມານ. ເມື່ອຈະເລີນໄວຂຶ້ນ ໂຊຕິກະກໍ່ໄດ້ເປັນເສດຖີແທນບິດາ ເຂົາຢູ່ຜາສາດ ກ ຊັ້ນ ອັນສ້າງດ້ວຍຣັດຕະນະຊາດ ກ ປະການ ແລະມີພັນລະຍາທີ່ສວຍງາມຊຶ່ງໄດ້ມາຈາກອຸດຕະຣະກຸຣຸທີບ. ໃນບັ້ນປາຍຊີວິດ ໂຊຕິກະເສດຖີໄດ້ມອບສົມບັດໃຫ້ແກ່ ພະເຈົ້າອະຊາຕະສັດຕູຜູ້ຄອງເມືອງຣາຊະຄຶ ແລ້ວເຂົ້າບວດເປັນພິກຂຸໃນສຳນັກພະພຸດທະເຈົ້າ. ເມື່ອບວດໄດ້ບໍ່ດົນກໍ່ໄດ້ບັນລຸເປັນພະອໍຣະຫັນ. ວັນໜຶ່ງ ພິກຂຸທັ້ງຫຼາຍຮຽກພະໂຊຕິກະມາຖາມວ່າ ຕັນຫາ ໃນປາສາດຫຼືໃນຍິງຂອງທ່ານຍັງມີຢູ່ບໍ? ເມື່ອທ່ານຕອບວ່າ ບໍ່ມີແລ້ວທ່ານພິກຂຸທັ້ງຫຼາຍຈຶ່ງໄຫວ້ພະພຸດທະເຈົ້າວ່າ ພະໂຊຕິກະນີ້ເວົ້າບໍ່ຈິງ ອວດອ້າງວ່າເປັນພະອໍຣະຫັນ. ພະພຸດທະອົງຈຶ່ງຕັດວ່າ ພິກຂຸທັ້ງຫຼາຍບຸດຂອງເຮົາບໍ່ມີຕັນຫາໃນປາສາດຫຼືໃນຍິງນັ້ນແລ້ວ.

This Dhammapada story is about Jotika Thera. In the period of Gotama Buddha, the younger brother was reborn Jotika Kumman in a wealthy family in Rajgir. When he grew up, he was a successor of property to his father and lived in a mansion with seven-tiered pinacle made of seven kinds of crystals. His beautiful wife came from Uttarakurudipa. In his late life, he handed over all his treasures to King Ajatasattu of Rajgir and became a monk at Gotama Buddha's school. Shortly after the ordination, he attaned arahatship. One day, other monks asked him whether he still had any craving for his mansion and his wife. He declined. The monks then reported the Buddha that he exaggerated himself of being an arahant, but the Buddha confirmed that the monk really had no more craving left.

Colophon: None
Date: 1810
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ຕ)*
Thammapattha (*Mat* 8, *phuk* 8)
Dhammapada (Bundle 8, fascicle 8)

EAP1398_VMS_1_0165

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical**

condition: The hole holding the palm leaves together is torn and fragile. The right edge of all leaves have traces of bites by animals. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງຊະຕິລະເຖລະ. ຊະຕິລະເກີດຈາກລູກສາວເສດຖີຜູ້ໜຶ່ງ ແຕ່ເມື່ອເກີດມາ ແລ້ວກໍຖືກມານດາເອົາໃສ່ໝໍ້ໄຫຼນ້ຳ ມີຍິງສາວຄົນໜຶ່ງທີ່ໄປອາບນ້ຳໃນແມ່ນ້ຳ ເມື່ອເຫັນເດັກນັ້ນຢູ່ໃນ ໝໍ້ ຈຶ່ງເອົາໄປເຮືອນ. ລາວໄດ້ລ້ຽງດູເດັກນ້ອຍນັ້ນແລະຕັ້ງຊື່ໃຫ້ວ່າ ຊະຕິລະ(ຫຼືຊະດິນ). ຕໍ່ມາ ມີພະ ພິກຂຸອົງໜຶ່ງແນະນຳສິ່ງຊະຕິລະໄປຮຽນຢູ່ເມືອງຕັກກະສິລາ. ພະພິກຂຸອົງນັ້ນ ໄດ້ຈັດຫາບ່ອນຢູ່ໃຫ້ ໂດຍໃຫ້ພັກຢູ່ເຮືອນພໍ່ຄ້າທີ່ເປັນລູກສິດຂອງເພິ່ນ. ເມື່ອເຖິງເວລາອັນເໝາະສົມ, ຊະຕິລະກໍ່ໄດ້ ແຕ່ງງານກັບລູກສາວພໍ່ຄ້ານັ້ນ. ຫຼັງຈາກແຕ່ງງານບໍ່ດົນກໍ່ມີພູເຂົາຄຳເກີດຂຶ້ນທີ່ສວນຫຼັງບ້ານ ເຊິ່ງສ້າງ ຂຶ້ນໃຫມ່ສຳຫລັບທັງຄູ່. ຊະຕິລະຈຶ່ງໄດ້ກາຍເປັນເສດຖີຍ້ອນມີພູເຂົາເກີດຂຶ້ນຫຼັງບ້ານ. ເຂົາມີລູກຊາຍ ສາມຄົນ. ຫຼັງຈາກນັ້ນ ຊະລິຕະໄດ້ມອບສິນບັດໃຫ້ລູກທັງສາມແລ້ວອອກບວດຊື່ວ່າ ພະຊະລິຕະ ເຖລະ ໄດ້ບັນລຸພະອໍຣະຫັນພາຍໃນສອງສາມວັນ.

This Dhammapada story is about Jatila Thera. He was a son of a wealthy family's daughter but was floated down a river in a pot by his mother. A young woman took a bath in the river and saw the boy in the pot. She adopted him and named him Jatila. Later on, a monk suggested the woman send Jatila to Taxila for his education. In Taxila the monk accommodated him to stay at the house of his disciple who was a merchant. At due time, Jatila got married with the daughter of the merchant. Soon after the marriage, a large mound of gold emerged in the backyard of their house that had been recently built, making Jatila a wealthy man. They had three sons. Later, Jatila was ordained as a monk named Jaita There and attained arahatship within a few days.

Colophon: ລານທີ ๘๕ ໜ້າ ๑: ສັງກາດ ๑๗๘ (ກົງກັບ จ.ส. ๑๑๗๘) ຕີວ ປີກົດສະງ້ຳ ເດືອນ ๘ ລຶງ ๗ ค่ำ ມື້ກາບ ໃຈ້ ວັນ ๑ ລິດຈະນາແລ້ວຍາມທ່ຽງວັນ ພະຣາຊະສັດທາບູຣົມສົມເດັດບູຣົມມະບໍພິດສິສັຕຕະນາຄາ ຣາຊະກະນິດຖາ ມີພະຣາຊະໂອຣົດ ຈຶ່ງສ້າງ *ທຳມະບົດ* ໄວ້ກັບສາສະໜາ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ. ທຳມະບົດ, ມັດ ๘ ຜູກ ๙. ວັງໜ້າ.

Folio 25 on the recto side: In Sangkat 172 (corresponding to CS 1172), a *kot sanga* year, on the seventh waning-moon day of the eighth lunar month, a *kap chai* day, the first day of the week (Sunday),[90] the writing [of this manuscript] was accomplished at noon. The king of Sisattanakhanahutta, his younger sister, and his son had the religious faith and sponsored this manuscript to support the Teachings of the Buddha. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna). *Thammabot* (Dhammapada), bundle 8, fascicle 9. The front palace.

Date: CS 1172, a *kot sanga* year (23 Jul 1810)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king of Sisattanakhanahutta, his younger sister, and his son

90 1172 Phalguna 22 = Monday, 23 July 1810. Ths day was, however, a *hap sai* day.

Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ໙)*
Thammapattha (*Mat* 8, *phuk* 9)
Dhammapada (Bundle 8, fascicle 9)

EAP1398_VMS_1_0166

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພະວັງຄີສະເຖລະ. ວັງຄີສະພາມຢູ່ເມືອງຣາຊະຄຶ ເມື່ອເຂົາເຄາະກະໂຫລກຄົນຕາຍກໍ່ຮູ້ໄດ້ທັນທີວ່າ ນີ້ເປັນກະໂຫລກຂອງຄົນຜູ້ເກີດໃນເທວະໂລກ, ໃນມະນຸດສະໂລກ, ຫຼືໃນນະຣົກ ພວກພາມທັ້ງຫຼາຍຈຶ່ງນຳວັງຄີສະໄປຕາມໝູ່ບ້ານຕ່າງໆ ມີຄົນຈຳນວນຫຼາຍມາໃຊ້ບໍລິການ. ວັນໜຶ່ງ ວັງຄີສະໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ. ພະພຸດທະອົງໄດ້ບອກໃຫ້ພິກຂຸເອົາຫົວກະໂຫລກ ๕ ຫົວ ຄື ຂອງຄົນຕາຍໄປເກີດໃນນະຣົກ, ກຳເນີດສັດເດຍລະສານ, ໃນເປດຕິວິໄສ, ໃນມະນຸດສະໂລກ, ໃນເທວະໂລກ, ແລະເປັນພະອໍຣະຫັນມາວາງຮຽງກັນ. ເມື່ອວັງຄີສະເຄາະ ๔ ຄົນທຳອິດກໍ່ບອກໄດ້ຖືກຕ້ອງ ແຕ່ພໍເຄາະກະໂຫລກພະອໍຣະຫັນກໍ່ບໍ່ສາມາດບອກໄດ້. ເມື່ອພະພຸດທະເຈົ້າຖາມວ່າ ທ່ານຮູ້ບໍ່ວັງຄີສະກໍ່ຂາບທູນວ່າ ບໍ່ຮູ້. ພະພຸດທະອົງຕັດວ່າ ເຮົາຮູ້. ວັງຄີສະຈຶ່ງທູນຂໍມົນນັ້ນ ພະພຸດທະອົງຈຶ່ງບອກວ່າ ພະອົງຈະປະທານມົນນັ້ນໃຫ້ແກ່ບຸກຄົນທີ່ເປັນພິກຂຸເທົ່ານັ້ນ. ຈາກນັ້ນວັງຄີສະຈຶ່ງໄດ້ບວດເປັນພິກຂຸ, ເມື່ອບວດແລ້ວພະພຸດທະອົງຈຶ່ງບອກກຳມະຖານທີ່ມີອາການ ๓๘ ໃຫ້ປະຕິບັດ. ພະວັງຄີສະປະຕິບັດກຳມະຖານໂດຍຄວາມໝຸ່ນໃນບໍ່ຊ້າ ກໍ່ໄດ້ບັນລຸພະອໍຣະຫັນ.

This Dhammapada story is about Vangisa Thera. Vangisa was a Brahmin in Rajagaha. When he simply tapped a skull of the dead, he could tell where the person was reborn: in the heavenly world, in the human world, or in the hell. Other brahmins took Vangisa to many villages to have clients. One day, Vangisa visited the Buddha at Jetavana monastery. The Buddha had a monk show Vangisa five skulls in a row: of a person reborn in *niraya* (hell), of a person reborn in the animal world, of a person reborn in *pettivisaya* (the realm of ghost-beings), of a person reborn in the human world, of a person reborn in the heavenly world and also of an arahat. Vangisa could identify the destinations of the first four skulls correctly but failed to do it with the skull of an arahant. The Buddha asked him whether he knew where the owner of the fifth skull was. He declined, but the Buddha said that he knew about it. Therefore, Vangisa wanted to have such the skill but the Buddha said that he could teach only monks. Vangisa decided to be ordained. The Buddha taught him to meditate by contemplating on the thirty-two

constituents of the body. Vangisa diligently practised meditation instructed by the Buddha and attained arahatship within a short time.

Colophon: None
Date: 1810
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ၁၀)*
Thammapattha (*Mat* 8, *phuk* 10)
Dhammapada (Bundle 8, fascicle 10)

EAP1398_VMS_1_0167

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn. The overall condition is slightly damaged, but the legibility is still good.

Description: ທຳມະບົດ ເລື່ອງອະຣິຍະສັດຈະ ๔. ອະຣິຍະສັດ ແປ ວ່າ ຄວາມຈິງອັນປະເສີດ ๔ ປະກອບດ້ວຍ:
๑. ທຸກຂະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທຸກ
๘. ສະມຸໄທອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງສາເຫດແຫ່ງຄວາມທຸກ.
๓. ນິໂຣທະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຂອງການດັບທຸກ,
๔. ມັກຄະອະຣິຍະສັດຈະ ຄື ຄວາມຈິງອັນປະເສີດຄືທິນທາງແຫ່ງການດັບທຸກ.
Dhammapada on the Four Noble Truths (Ariyasacca):
1. Dukkha Ariyasacca: The noble truth of suffering
+2. Samudaya Ariyasacca: The noble truth of the cause of suffering
3. Nirodha Ariyasacca: The noble truth of the cessation of suffering
4. Magga Ariyasacca: The noble truth of the path leading to the cessation of suffering

Colophon: ลามที ๘๕ ໜ้า ๘: สังกาด ๑ผัฐ (ภิงภับ จ.ส. ๑๑ผัฐ) ติอ ปีธอายยี่ เดือน ๔ ขึ้น ๔ ถ่ำ อัน ๕ มื้ ธอายใจ้ ธิกขีดตะบໍธะบอมยามถ้อน ๔. สิมเถัดพะเป้นเจ้าอิงหลวงมิปะสาทะสัดทา เทลื้อมใสวໍธะพุดทะสาสะໜาเป้นอันยิ่ง จิ่งสำ้าง *ทำมะบົด* ไว้กับสาสะໜา เท้ำ ๕๐๐๐ อัด สา. นิบพานะ ปัดจะโย โหตุ. ผูกติ้น มัด ต.
Folio 25 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waxing-moon day of the fourth lunar month, the

fifth day of the week (Thursday), a *hwai chai* day,[91] the writing [of this manuscript] was accomplished at the fourth watch 03:00–06:00 o'clock). The king had the ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). First fascicle, bundle 8.

Date: Unknown
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ๑)*
Thammapattha (*Mat* 8, *phuk* 1)
Dhammapada (Bundle 8, fascicle 1)

EAP1398_VMS_1_0168

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ທຳມະບົດ ເລື່ອງການສະເດັດກັບຈາກເມືອງເວສາລີ. ພະພຸດທະເຈົ້າພ້ອມດ້ວຍພິກຂຸສິງ ๕๐๐ ອົງ ສະເດັດກັບຈາກເມືອງເວສາລີກັບຄືນເມືອງຣາຊະຄຶ. ພະຣາຊາພ້ອມດ້ວຍເສນາອາມາດແລະຊາວ ເມືອງເວສາລີ ໄດ້ຕັ້ງຂະບວນເດີນທາງມາສິ່ງພະພຸດທະອົງ ໂດຍໃຊ້ເວລາ ๕ ວັນ ຈຶ່ງມາເຖິງແຄມ ແມ່ນ້ຳຄົງຄາ. ບັນດາພະຍານາກທັ້ງຫລາຍແຫ່ງເມືອງບາດານໄດ້ເຫັນກ່ຳເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ ເນລະມິດເຮືອແກ້ວ, ເຮືອເງິນ ແລະເຮືອຄຳ ແລ້ວເນລະມິດແມ່ນ້ຳຄົງຄາໃຫ້ເຕັມໄປດ້ວຍດອກບົວ ຈາກນັ້ນ ບັນດາພະຍານາກກ່ຳເນລະມິດຕົນໃຫ້ເປັນມານົບ ນົມົນພະພຸດທະອົງແລະເຫລົ່າພິກຂຸ ທັ້ງຫລາຍໄປສູ່ເມືອງບາດານ ໃນວັນຮຸ່ງເຊົ້ຳ ພະຍານາກກ່ຳໄດ້ຖວາຍໂພຊະນາອາຫານໃຫ້ແກ່ເຫລົ່າ ພິກຂຸແລ້ວຈຶ່ງສິ່ງພິກຂຸທັ້ງຫລາຍຢູ່ແຄມແມ່ນ້ຳຄົງຄາ ພະເຈົ້າພິມພິສານກ່ຳໄດ້ຈັດຂະບວນແຫ່ມາ ຕ້ອນຮັບພະພຸດທະອົງ ໂດຍໃຊ້ເວລາ ๕ ວັນ ຈຶ່ງເຖິງເມືອງຣາຊະຄຶ ຄັນເມື່ອເຖິງແລ້ວພະພຸດທະອົງກ່ຳ ຊົງປະທັບພັກຜ່ອນອະລິຍະບົດຢູ່ເວລຸວັນອາຣາມ.

This Dhammapada episode deals with the Buddha returning from Vesali. The Buddha and his five hundred monks returned to Rajagaha from Vesali. The king of Vesali, his miniters, and people of Vesali spent five days on

[91] This date corresponds with Thursday, 12 March 1807 (1168 Phalguna4). This day was indeed a *hwai chai* day.

leading the Buddha and his disciple in a procession to the bank of the Ganga River. With faith, nagas living in the river magically created crystal boats, silver boats, golden boats, and lotus flowers covering the river for the Buddha and the monks. They also transformed themselves into young men inviting the Buddha and the monks to their underwater city. Next morning the nagas offered them alms-food and brought them to another bank of the river. There King Bimbisara welcomed the Buddha and spent five days on leading him back to his kingdom of Rajagaha. In Rajagaha, the Buddha and his disciples stayed at Veluvana monastery.

Colophon: ลาบที ๘๘ ໜ้า ๘: สังฆาด ๑๗๒ (ภิงภับ จ.ส. ๑๑๗๒) ติอ ปีธอายยี่ เดือน ๔ ຂึ้น ๔ ถ่ำ วัน ๕ มื้ ธอายใจ้ ยามถ้อน ๔ ธิดจะบาบໍธะบอนยามถ้อน. สิมเดัดพะเป้นเจ้าอิงหลวง มิปะสาหะ สัดทาเหลื้อมใสอໍธะพุดทะสาสะหนาเป้นอันยิ่ง จิ่งส้าง *ทำมะบ๋ด* ไอ้ภับสาสะหนา เท้า ๕๐๐๐ วัดสา นิบพานะ ปัดจะโย โหตุ. ผูภา ๘ มัด ๒.

Folio 26 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, on the fourth waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday), a *hwai chai* day,[92] the writing [of this manuscript] was accomplished at the fourth watch (03:00–06:00 o'clock). The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Fascicle 2, bundle 8.

Date: Unknown
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๒, ผูภา ๘)*
Thammapattha (*Mat* 8, *phuk* 2)
Dhammapada (Bundle 8, fascicle 2)

EAP1398_VMS_1_0169

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: นิทานทำมะบ๋ด เลื่องจิดตะถะทะบໍดิ. ถั้งหนึ่ง จิดตะถะทะบໍดิเห้นพะมะหานามะ หนึ่งใน พะปันจะอักถิ ท่งอบินทะบาดยู่ เหื้อมใสในอิธิยะบ๋ดของพะเถละ จิ่งธับบาดและนิมิน

92 1168 Phalguna 4 = Thursday, 12 March 1807. This day was indeed a *hwai chai* day.

ເຂົ້າໄປໃນບ້ານ ແລ້ວຖວາຍພັດຕາຫານແກ່ພະເຖລະ ເມື່ອໄດ້ຟັງທຳຂອງພະເຖລະແລ້ວກໍ່ໄດ້ບັນລຸພະໂສດາບັນ. ຕໍ່ມາ ຈິດຕະຄະຫະບໍດີໄດ້ສ້າງວັດຂຶ້ນໃນອຸທະຍານຊື່ ອຳພະຕະກະວັນ (ສວນໝາກມ່ວງ) ຂອງຕົນໃນມັດສິກາວັນດະນະຄອນ ແລ້ວຄອຍດູແລພະພິກຂຸສົງທີ່ເດີນທາງມາພັກຢູ່ທີ່ວັດນີ້ດ້ວຍປັດໄຈຕ່າງໆ ເປັນຢ່າງດີ. ທີ່ວັດນີ້ມີພະສຸທຳເຖລະເປັນເຈົ້າອະທິການວັດ. ວັນໜຶ່ງ ພະອັກຄະສາວົກທັງ ๘ ຄື ພະສາຣິບຸດແລະພະມະຫາໂມກຄັນລານະໄດ້ເດີນທາງມາທີ່ວັດນີ້ ເມື່ອຈິດຕະຄະຫະບໍດີໄດ້ຟັງທຳຂອງພະສາຣິບຸດແລ້ວກໍ່ໄດ້ບັນລຸພະອະນາຄາມີ.

This Dhammapada story is about Cittagahapati (Citta the Householder). He met Mahanama Thera, one of the first five monks (Pancavaggis), walking on an alms-round. He got faith in the monk and invited him to offer alms-food at his house. There he listened to the Dhamma given by him and attained Sotapatti Fruition. Later, Citta built a monastery in his mango grove in the town of Macchikavanda and took good care of monks residing there. Monk Sudhamma was the head of the monastery. One day, the two Chief Disciples of the Buddha, Venerable Sariputta and Venerable Maha Moggallana, came to the monastery. Citta listened the Dhamma given by Venerable Sariputta and attained Anagami Fruition.

Colophon: ลานທີ ๘๒ ໜ້າ ๘: ສັງກາດ ๑๖๒ (ກົງກັບ จ.ส. ๑๑๖๒) ຕີວ ປີຮວາຍຍີ່ ເດືອນ ๔ ຂຶ້ນ ๔ ຄ่ຳ ວັນ ๕ ມື້ ຮວາຍໃຈ້ ຣິດຈະນາບໍຣະບວນຍາມຖ້ວນ ๔ ສິມເດັດພະເປັນເຈົ້າອົງຫລວງ ມີປະສາທະສັດທາ ເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ທຳມະຍົດ* ໄວ້ກັບສາສະໜາເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ຜູກ ๔ ມັດ ๘.

Folio 26 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday), a *hwai chai* day,[93] the writing [of this manuscript] was accomplished at the fourth watch (03:00–06:00 o'clock). The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Fascicle 4, bundle 8.

Date: CS 1168, a *hwai nyi* year (12 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๘, ຜູກ ๔)*
Thammapattha (*Mat* 8, *phuk* 4)
Dhammapada (Bundle 8, fascicle 4)

93 1168 Phalguna 4 = Thursday, 12 March 1807. This day was indeed a *hwai chai* day.

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edges of some leaves have traces of bites by animals, the middle part of some leaves have burnt marks. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງຈູລະສຸພັດທາ. ທ່ານອະນາຖະບິນທິກະເສດຖີແລະອຸກຄະເສດຖີແຫ່ງ ອຸກຄະນະຄອນເປັນສະຫາຍກັນ. ອຸກຄະເສດຖີມີລູກຊາຍ ສ່ວນອະນາຖະບິນທິກະເສດຖີມີລູກສາວ. ເມື່ອທັ້ງສອງໃຫຍ່ເປັນບ່າວເປັນສາວແລ້ວ ພໍ່ແມ່ທັ້ງສອງຝ່າຍຈຶ່ງໃຫ້ແຕ່ງງານກັນ. ເມື່ອແຕ່ງງານ ແລ້ວ ລູກສາວຂອງທ່ານອະນາຖະບິນທິກະເສດຖີ ຄືນາງຈູລະສຸພັດທາຕ້ອງໄປຢູ່ເຮືອນສາມີ. ແຕ່ ຄອບຄົວຂອງສາມີນັບຖືສາສະໜາຂອງທ່ານນິຄົນນາຕະບຸດ. ວັນໜຶ່ງ ນາງຈູລະສຸພັດທາໄດ້ຟັງລະ ນາຄຸນຕ່າງໆ ຂອງພະພຸດທະເຈົ້າໃຫ້ແມ່ສາມີຟັງ ເມື່ອພັນລະຍາຂອງອຸກຄະເສດຖີໄດ້ຟັງ ກໍ່ຢາກພົບ ພະພຸດທະເຈົ້າ ຈຶ່ງຍິນຍອມໃຫ້ນາງຈູລະສຸພັດທາ ນິມົນພະພຸດທະເຈົ້າມາສັນພັດຕາຫານທີ່ບ້ານ ຂອງນາງ. ເມື່ອບິດາມານດາຂອງສາມີນາງຈູລະສຸພັດທາໄດ້ເຫັນພະພຸດທະເຈົ້າທີ່ມີພະວໍລະກາຍ ຮຸ່ງເຮືອງດ້ວຍລັດສະໝີ ກໍ່ເກີດຄວາມປະທັບໃຈ, ເຂົ້າໄປຂາບ ແລະຖວາຍພັດຕາຫານແດ່ ພະພຸດທະເຈົ້າພ້ອມທັງພິກຂຸທັງຫຼາຍຕິດຕໍ່ກັນເຖິງ ๗ ວັນ.

This Dhammapada story is about Culasubhadda. Anathapindika and Ugga, the wealthy man from Ugga, were friends. Ugga had a son and Anathapindika had a daughter. When their children grew up, the two parents orginised a marriage for them. After the marriage, Culasubhadda, the daughter of Anathapindika, had to stay in the house of her parents-in-law who were followers of Nigantha Nataputta. One day, Culasubhadda told her mother-in-law about the Buddha and his unique qualities. Having heard about the Buddha, her mother-in-law was curious and asked Culasubhaddha to invite the Buddha and offer alms-food at their house. When her parents-in-law saw the Buddha who had splendid glory and radiant light, they were very much impressed and paid homage to the Buddha. They offered alms-food and other gifts to the Buddha and his disciples for seven days.

Colophon: ลานທີ ๘๗ ໜ້າ ๘: ສັງກາດ ๑๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ຕີວ ປີຮວາຍຍີ່ ເດືອນ ๔ ຂຶ້ນ ๔ ຄ่ຳ ວັນ ๕ ມື້ ຮວາຍໃຈ້ ຣິດຈະນາບໍຣະບວນຍາມຖ້ວນ ๔. ສິມເດັດພະເປັນເຈົ້າອົງຫລວງມີປະສາທະສັດທາ ເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ທຳມະບົດ* ໄວ້ກັບສາສະໜາເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ຜູກ ๕ ມັດ ๗.

Folio 26 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waxing-moon day of the fourth lunar month, the

fifth day of the week (Thursday), a *hwai chai* day,[94] the writing [of this manuscript] was accomplished at the fourth watch (03:00–06:00 o'clock). The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Fascicle 5, bundle 8.

Date: CS 1168, a *hwai nyi* year (12 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ຄ)*
Thammapattha (*Mat* 8, *phuk* 5)
Dhammapada (Bundle 8, fascicle 5)

EAP1398_VMS_1_0171

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The middle parts of some leaves have burnt marks. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງອະຫິເຜດ. ຄັ້ງໜຶ່ງ ພະມະຫາໂມກຄັນລານະແລະພະລັກຂະນະ ລົງຈາກພູເຂົາຄິດຊະກູດ ເພື່ອໄປບິນທະບາດໃນເມືອງຣາຊະຄຶ ພະມະຫາໂມກຄັນລານະເຫັນເຜດຕົນໜຶ່ງ ຈຶ່ງຍິ້ມອອກມາ ແຕ່ບໍ່ເວົ້າຫຍັງ ເມື່ອໄປເຖິງວັດເວລຸວັນ ພະມະຫາໂມກຄັນລານະຈຶ່ງບອກແກ່ພະລັກຂະນະວ່າ ທີ່ທ່ານຍິ້ມນັ້ນ ເພາະທ່ານເຫັນເຜດຕົນໜຶ່ງທີ່ມີຫົວເປັນຄົນແຕ່ຕົວເປັນງູ. ພະພຸດທະເຈົ້າໄດ້ຕັດວ່າ ພະອິງກໍ່ເຄີຍເຫັນເຜດຕົນນີ້ໃນວັນທີ່ຊິງບັນລຸພະສຳມາສຳໂພທິຍານເໝືອນກັນ. ຈາກນັ້ນ ພະພຸດທະອິງຈຶ່ງເລົ່າບຸບພະກຳຂອງເຜດຕົນນັ້ນວ່າ ກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ມີຊາວນາຄົນໜຶ່ງໄດ້ເຜົາສາລາຂອງພະປັດເຈກະພຸດທະເຈົ້າຕົນໜຶ່ງຜູ້ເປັນທີ່ເຄົາລົບນັບຖືຂອງຄົນທັງຫຼາຍ ເພາະເຂົາຢ້ານວ່າ ເຂົ້າກ້າໃນນາຂອງຕົນຈະເສຍຫາຍ ຍ້ອນປະຊາຊົນຍ່າງໄປຫາພະປັດເຈກນັ້ນ. ພະປັດເຈກຈຳເປັນຕ້ອງໜີໄປຢູ່ທີ່ອື່ນ. ລູກສິດຂອງພະປັດເຈກກໍ່ໂກດແຄ້ນ ພາກັນທຸບຕີຊາວນາຄົນນັ້ນຈົນຕາຍ. ເມື່ອຕາຍແລ້ວກໍ່ໄປເກີດໃນອະເວຈິມະຫານະຣົກ. ໃນຊາດນີ້ ເຂົາຕ້ອງມາຊົດໃຊ້ເສດກຳ ເກີດເປັນອະຫິເຜດ ຕົນນີ້.

This Dhammapada story is about Ahipeta. One day, while Venerable Maha Moggallana was walking down from Gridhrakuta Hill with Venerable

[94] 1168 Phalguna 4 = Thursday, 12 March 1807. This day was indeed a *hwai chai* day.

Lakkhana for the alms-round in Rajagaha, he saw a hungry ghost (*peta*). He smiled but said nothing. When they arrived at the Veluvan monastery, Venerable Moggallana told Venerable Lakkhana that he smiled because he saw a *peta* with a human-head and a snake-body. The Buddha then said that he had also seen the *peta* on the day he attained the Enlightenment. The Buddha then related hise bad deeds in a previous life of the *peta*. A very long time ago, a farmer set fire on the abode of a Private Buddha who was respected by people because he was afraid of people stepping on his harvests while commuting to visit the Buddha. Consequently, the *paccekabuddha* had to move to another place. The disciples of the *paccekabuddha* were so angry with the farmer that they beated and killed him. He was reborn in the Avici hell and in his present existence as this Ahipeta.

Colophon: ลาบที ๘๗ ໜ້າ ๘: ສັງກາດ ๑๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ຕົວ ປີຮວາຍຍີ່ ເດືອນ ๔ ຂຶ້ນ ๔ ຄ่ำ ວັນ ๕ ມື້ຮວາຍໃຈ້ ธิดจะบาบ๋ธะบอนยามถ้อน ๔ สิมเด๊ดพะเป๋นเจ้าอิงหลวงมิปะสาทะสัดทา เขลื้อมใสในอ๋ธะพุดทะสาสะหนาเป๋นอันยิ่ง จิ่งส้างๆ *ทำมะบ๊ด* ไอ้กับสาสะหนา เท้ำ ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ. ผูก ๗ มัด ๒.

Folio 26 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday), a *hwai chai* day,[95] the writing [of this manuscript] was accomplished at the fourth watch (03:00–06:00 o'clock). The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Fascicle 6, bundle 8.

Date: CS 1168, a *hwai nyi* year (12 March 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๒, ผูก ๗)*
Thammapattha (*Mat* 8, *phuk* 6)
Dhammapada (Bundle 8, fascicle 6)

EAP1398_VMS_1_0172

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** round.

95 1168 Phalguna 4 = Thursday, 12 March 1807. This day was indeed a *hwai chai* day.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງບຸດເສດຖີຊື່ເຂມະກະ. ເຂມະກະ ນອກຈາກຈະມີຊາດຕະກູນດີແລ້ວ ຍັງ ເປັນ ໜຸ່ມຮູບໜໍ່ ໜ້າຕາດີ ເປັນທີ່ຖືກຕາຕ້ອງໃຈບັນດາສາວງາມທັງຫຼາຍ ຊຶ່ງແຕ່ລະນາງກໍ່ຍິນຍອມພ້ອມ ໃຈໃຫ້ ເຂມະກະນີ້ເຊີຍຊິມ. ເຂມະກະທີ່ມັກເລື່ອງແບບນີ້ຢູ່ແລ້ວ ຈຶ່ງໄດ້ປະກອບກຳທີ່ຮຸງກວ່າ ປະຣະ ທາຣະກຳ ຄືການເປັນຊູ້ກັບເມຍຜູ້ອື່ນເປັນປະຈຳ. ຣາຊະບຸລຸດທັງຫລາຍເຄີຍຈັບໜຸ່ມເຂມະກະ ໃນຂໍ້ ຫາເປັນຊູ້ກັບພັນລະຍາຂອງຄົນອື່ນແລະນຳຕົວໄປຖວາຍໃຫ້ພະເຈົ້າປະເສນທິໂກສິນເຖິງ ๓ ຄັ້ງ ເພື່ອ ໃຫ້ປະຫານຊີວິດ ແຕ່ພະຣາຊາສັ່ງໃຫ້ປ່ອຍຕົວໄປທຸກຄັ້ງ ເພາະວ່າໜຸ່ມເຂມະກະຜູ້ນີ້ເປັນຫລານຂອງ ທ່ານອະນາຖະບິນດິກະເສດຖີ ເມື່ອທ່ານເສດຖີຊາບເລື່ອງ ຈຶ່ງໄດ້ນຳຫຼານໄປເຂົ້າເຝົ້າພະຜູ້ມີພະ ພາກເຈົ້າ ແລ້ວຂາບທູນຂໍໃຫ້ພະພຸດທະອົງຊົງສະແດງທຳໂພດເຂມະກະ. ພະພຸດທະອົງຊົງສະແດງ ສັງເວຄະຄາຖາ (ຄຳທີ່ຊວນໃຫ້ເກີດຄວາມສະລົດໃຈ) ແລະໂຫດໃນການເສບການກັບພັນລະຍາ ຂອງຄົນອື່ນ. ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ໜຸ່ມເຂມະກະກໍ່ໄດ້ບັນລຸພະໂສດາບັນ.

This Dhammapada is about Khemaka, a son of a wealthy family. He was rich, very good-looking, and attractive to women. They were willing to have sexual affairs with him and he enjoyed paradārakamma (adultery). He was arrested by the king's men for sexual misconduct and brought to the presence of King Pasenadi three times. The king did not take any actions and set him free because he was the nephew of Anathapindika. Having known of that, Anathapindika took his nephew to the Buddha and asked the Buddha to kindly teach him. The Buddha gave Khemaka words of sense of urgency and showed him depravity of sexual misconducts. At the end of the Dhamma he attained Sotapatti Fruition.

Colophon: ลานທີ ๘๗ ໜ້າ ๘: ສັງກາດ ๑๑๘๓ (ກົງກັບ จ.ส. ๑๑๘๓) ຕົວ ປີຮວາຍຍີ່ ເດືອນ ๔ ຂຶ້ນ ๔ ຄ่ຳ ວັນ ๕ ມື້ຮວາຍໃຈ້ ຣິດຈະນາບໍຣະບວນຍາມຖ້ວນ ๔. ສົມເດັດພະເປັນເຈົ້າອົງຫລວງມີປະສາທະສັດທາ ເຫລື້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ທຳມະບົດ* ໄວ້ກັບສາສະໜາເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ผูก ๗ มัด ๘.

Folio 26 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday), a *hwai chai* day,[96] the writing [of this manuscript] was accomplished at the fourth watch (03:00–06:00 o'clock). The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Fascicle 7, bundle 8.

Date: CS 1168, a *hwai nyi* year (12 March 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king

96 1168 Phalguna 4 = Thursday, 12 March 1807. This day was indeed a *hwai chai* day.

Titles: *ທຳມະປັດທະ (ມັດ ຕ, ຜູກ ກ)*
Thammapattha (*Mat* 8, *phuk* 7)
Dhammapada (Bundle 8, fascicle 7)

EAP1398_VMS_1_0173

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງອາຄັນຕຸກະພິກຂຸ. ພວກພິກຂຸທີ່ຈຳວັດສາຢູ່ໃນປັດຈັນຕະນະຄອນ (ເມືອງຊາຍແດນ) ໃນເດືອນທຳອິດນັ້ນ ການເປັນຢູ່ກໍ່ປົກກະຕິດີ ມີຊາວບ້ານໃຫ້ຄວາມອຸປະຖຳເປັນຢ່າງດີ ແຕ່ໃນລະຫວ່າງເດືອນທີ່ສອງບ້ານເມືອງຖືກປຸ້ນໂດຍພວກໂຈນ ຊາວບ້ານຖືກຈັບໄປເປັນຕົວປະກັນ. ພວກຊາວບ້ານຈຶ່ງພາກັນປະຕິສັງຂອນບ້ານເມືອງ ແລະສ້າງປ້ອມປາການ ຈຶ່ນບໍ່ສາມາດດູແລເລື່ອງປັດໄຈຕ່າງໆ ແກ່ພິກຂຸເທົ່າທີ່ຄວນ ພວກພິກຂຸຕ້ອງໄດ້ດູແລຕົວເອງ. ເມື່ອອອກພັນສາແລ້ວ ຈຶ່ງພາກັນໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ແລະໄດ້ຂາບທູນເຖິງສິ່ງທີ່ເກີດຂຶ້ນທັງໝົດໃຫ້ຊົງຊາບ. ພະພຸດທະອົງຕັດວ່າ ຊ່າງມັນເທາະ ພິກຂຸທັງຫຼາຍ ພວກເຈົ້າຢ່າໄດ້ຄິດຫຍັງຫຼາຍ ທຳມະດາວ່າ ຄວາມຢູ່ເປັນສຸກສຳລານຕະຫຼອດການເປັນນິດ ອັນບຸກຄົນຫາໄດ້ຍາກ ທຳມະດາວ່າ ພິກຂຸຮັກສາອັດຕະພາບນັ້ນແຫຼະ ເໝືອນກັບພວກມະນຸດເຫຼົ່ານັ້ນຄຸ້ມຄອງນະຄອນ ສັນນັ້ນ ຍ່ອມຄວນ. ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ພິກຂຸເຫລົ່ານັ້ນກໍ່ເກີດຄວາມສັງເວດ ແລະໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

This Dhammapada story is about many monks who stayed in Paccantanagara (border town). In the first month they were well served by villagers. During the second month, however, the town was plundered by robbers and villagers were captives. The villagers therefore had to restore the city and build fortresses, causing less care of the monks who then had to take care of themselves. At the end of the Buddhist Lenten period, those monks visited the Buddha at the Jetavana monastery in Savatthi and reported the situation. The Buddha soothed them not to overthink because it was always difficult to have a carefree and effortless life. Monks should guard and keep their minds steadfastly, just like the villagers who managed to guard their town. At the end of the discourse those monks attained arahatship.

Colophon: ลานທີ ๘๗ ໜ້າ ๘: ສັງກາດ ๑๗๒ (ກົງກັບ ຈ.ສ. ๑๑๗๒) ຕິວ ປີຮວາຍຍີ່ ເດືອນ ๘ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๕ ມື້ ຮວາຍໃຈ້ ຮິດຈະນາບໍຣະບວນຍາມຖ້ວນ ๔. ສົມເດັດພະເປັນເຈົ້າອົງຫລວງມີປະສາທະສັດທາ

ເຫລ້ອມໃສໃນວໍຣະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈິ່ງສ້າງ *ທໍາມະບົດ* ໄວ້ກັບສາສະໜາເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ. ผูก ๘ มัด ๘.

Folio 26 on the verso side: In Sangkat 168 (corresponding to CS 1168), a *hwai nyi* year, the fourth waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday), a *hwai chai* day,[97] the writing [of this manuscript] was accomplished at the fourth watch (03:00–06:00 o'clock). The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Fascicle 8, bundle 8.

Date: CS 1168, a *hwai nyi* year (12 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທໍາມະປັດທະ (มัด ๘, ผูก ๘)*
Thammapattha (*Mat* 8, *phuk* 8)
Dhammapada (Bundle 8, fascicle 8)

EAP1398_VMS_1_0174

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທໍາມະບົດ ເລື່ອງສຸກະຣະເຜດ. ສຸກະຣະເຜດ ຄືເຜດທີ່ມີຫົວເປັນໝູ ໂຕເປັນຄົນ. ພະພຸດທະເຈົ້າໄດ້ຕັດເລື່ອງບຸບພະກໍາຂອງເຜດຕົນນີ້ວ່າ ໃນສະໄໝຂອງພະກັດສະປະພຸດທະເຈົ້າ ເຜດຕົນນີ້ເປັນພິກຂຸຜູ້ສອນທໍາ ມີຢູ່ຄາວໜຶ່ງ ທ່ານໄດ້ມາວັດແຫ່ງໜຶ່ງ ພົບພິກຂຸສອງອົງພັກຢູ່ນໍາກັນ ຫຼັງຈາກທີ່ໄດ້ພັກຢູ່ທີ່ວັດນີ້ບໍ່ນານກໍ່ພົບວ່າ ມີຍາດໂຍມມານິຍົມແລະສັດທາທ່ານຫຼາຍ ທ່ານຈິ່ງເກີດຄວາມຄິດວ່າ ທ່ານຄວນຈະຫາທາງໃຫ້ພະສອງອົງນີ້ອອກໄປຈາກວັດເສຍ ແລ້ວທ່ານຈະໄດ້ຢູ່ວັດນີ້ພຽງຜູ້ດຽວ ທ່ານຈິ່ງໄດ້ພະຍາຍາມຍຸແຫ່ພະທັງສອງອົງນັ້ນຈົນທະເລາະກັນແລະອອກໄປຈາກວັດນັ້ນຄົນລະທາງ ເພາະຜົນກໍາຊົ່ວຄັ້ງນັ້ນ ເຮັດໃຫ້ທ່ານໄປເກີດໃນອະເວຈິນະຣົກແລະດ້ວຍເສດກໍານັ້ນ ຈິ່ງໄດ້ມາເກີດເປັນສຸກະຣະເຜດທີ່ມີປາກເຕັມໄປດ້ວຍໜອນ.

This Dhammapada story is about Sukarapeta (a Swine Peta) who had a pig-head and a human-body. The Buddha related the story about this swine-

97 1168 Phalguna 4 = Thursday, 12 March 1807. This day was indeed a *hwai chai* day.

peta. During the period of Kassapa Buddha, this *peta* was a monk who taught the Dhamma. One day, he came to a monastery resided by two monks. After staying there for some time, he found that he was doing quite well because laypeople liked him. He had a plan to drive these two monks away, so that he could stay at the monastery alone. Thus, he convinced the two monks to turn against each other and leave the monastery. Due to his evil deed, he was reborn in the Avici hell and as a swine *peta* with its mouth full of maggots.

Colophon: ลาบที ๘๗ ขน้า ๑: สักกะธาฉะ ๗๒ (ภิงภับ จ.ส. ๑๑๗๒) ติอ ปิธอายยี่ เดือบ ๘ แธม ๒ ถ่ำ อับ ๗ ธิดจะบาแล้วยามห่ง่ๆ. สิมเด๊ดพะเป๋นเจ๊้า มิปัดสาทะสัดทาส้าๆ *ทำมะบ๊ด* ไว้กับโฉตักกะ สาสะขาพะพุดทะเจ๊้าตาบต่ำเท๊้า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year, on the eighth waning-moon day of the fourth lunar month, the third day of the week (Tuesday),[98] the writing [of this manuscript] was accomplished at noon. The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (31 March 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๑๑, ผูก ๑)*
Thammapattha (*Mat* 11, *phuk* 1)
Dhammapada (Bundle 11, fascicle 1)

EAP1398_VMS_1_0175

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: นิทานทำมะบ๊ด เลื่องพะเถลาะแก่. ในกาลาะถั้งหนึ่ง ในเมืองสาอัดถิ มิผู้ชายเถ๊้าถานะดิ ฆายถินออกบวดเป๋นพิกขุ พะพิกขุเถ๊้าเฆ่ำนี้บ่สามาดเล่ำธงนได้ เอลาออกบินทะบาด ก่ำ มักพาก้นไปแต่ที่เธือนของติน ในหมู่อะดิดพันละยาของพิกขุเฆ่ำนี้ มิบาๆหนึ่งชื่อ่า มะทุธะ

98 1168 Phalguna 23 = Tuesday, 31 March 1807.

ປານິກາ ເປັນຜູ້ຄົວກິນເກັ່ງ ນາງຈະຄອຍດູແລພະແກ່ເຖົ້ານີ້ທຸກອີງ ຢູ່ມາວັນໜຶ່ງ ນາງລົ້ມປ່ວຍແລະ ເສຍຊີວິດກະທັນຫັນ ພິກຂຸເຖົ້ານີ້ກໍ່ມີຄວາມເສົ້າໂສກ ຮ້ອງໄຫ້ ລຳພຶງລຳພັນເຖິງນາງຜູ້ມີສີມືໃນການ ຄົວກິນແຊບ. ເມື່ອພະພຸດທະເຈົ້າຊາບເລື່ອງນີ້ ຈຶ່ງຮຽກພິກຂຸເຖົ້ານັ້ນມາຫາແລະຕັດວ່າ "ພິກຂຸ ທັງຫຼາຍ! ພວກທ່ານທັງຫຼາຍລ້ວນຮູ້ສຶກເຈັບປວດແລະໂທມະນັດ ເພາະທ່ານບໍ່ປາສະຈາກຄວາມ ໂລບ ຄວາມໂກດ ແລະຄວາມຫຼົງ ຊຶ່ງປຽບເໝືອນຜືນປ່າ ທຳລາຍປ່ານີ້ເສຍ ແລ້ວທ່ານຈະຫຼຸດພົ້ນ ຈາກຄວາມໂລບ ຄວາມໂກດ ແລະຄວາມຫຼົງ." ເມື່ອຈົບພະທຳມະເທສະໜາ ພະເຖລະແກ່ເຖົ້າ ນີ້ກໍ່ ໄດ້ບັນລຸໂສດາປັດຕິຜົນ.

This Dhammapada story is about old monks. In Savatthi many rich old men became monks and they were not able to learn anything. They always went to their houses for alms-food. One of the former wives of these monks was Madhurapanika. She was good at cooking and looked after the old monks very well. One day, she fell ill and suddenly died. The old monks felt their loss very deeply and cried because they lost such the good expert of cooking. The Buddha called those monks and showed them that the great sorrow was caused by their attachment to greed, hatred, and ignorance which were like a forest. He taught them to cut down the woods in the forest to get themselves free from greed, hatred and ignorance. At the end of the discourse these old monks attained Sotapatti Fruition.

Colophon: ລານທີ ๔๘ ໜ້າ ๑: ສັກກະຣາຊະ ๖๘ (ກົງກັບ จ.ส. ๑๑๖๘) ຕົວ ປີຣະວາຍຍີ ສົມເດັດພະເປັນເຈົ້າສ້າງ *ທຳມະບົດ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ .

Folio 26 on the verso side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year. The king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ຜູກ ๘)*
Thammapattha (*Mat* 11, *phuk* 2)
Dhammapada (Bundle 11, fascicle 2)

EAP1398_VMS_1_0176

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງກີສາໂຄຕະມີເຖຣີ. ນາງກີສາໂຄຕະມີ ຢູ່ເມືອງສາວັດຖີ ເມື່ອລູກນ້ອຍຂອງ ນາງຕາຍ ນາງກໍ່ມີຄວາມໂສກເສົ້າເສຍໃຈມີຄວາມອາໄລໃນລູກນັ້ນ ແລະໄດ້ອຸ້ມເອົາສົບລູກທ່ຽວໄປ ຖາມຄົນທັ້ງຫຼາຍວ່າ ຈະຕ້ອງມີຢາຊະນິດທີ່ຈະຮັກສາລູກໃຫ້ກັບມາມີຊີວິດໄດ້ດັ່ງເດີມ ຜູ້ຄົນທີ່ເຫັນ ນາງຕ່າງຄິດວ່ານາງວິກົນຈະລິດ ມີຜູ້ແນະນຳໃຫ້ໄປພົບພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ແນະນຳໃຫ້ ນາງໄປຫາເມັດຜັກກາດຈາກເຮືອນຂອງຄົນທີ່ຍັງບໍ່ເຄີຍມີຜູ້ໃດຕາຍ ນາງໄດ້ໄປຖາມຫາເມັດຜັກກາດ ນັ້ນທຸກຄົວເຮືອນ ປາກົດວ່າເຮືອນໃໝ່ເຄີຍມີຄົນຕາຍ ນາງຈຶ່ງຄຶດໄດ້ວ່າ ບໍ່ມີແຕ່ນາງຜູ້ດຽວ ທີ່ປະສົບ ກັບຄວາມຕາຍ ນາງຈຶ່ງຖິ້ມສົບລູກໄວ້ໃນປ່າແລ້ວໄປໄຫວ້ພະພຸດທະເຈົ້າ. ຕໍ່ມາ ນາງໄດ້ບວດເປັນ ພິກຂຸນີຊື່ວ່າ ກີສາໂຄຕະມີເຖຣີ ເມື່ອໄດ້ຟັງພະທຳມະເທສະໜາຈາກພະພຸດທະເຈົ້າກໍ່ໄດ້ບັນລຸພະ ອໍຣະຫັນ.

The Dhammapada story of Kisagotami Theri who lived in Savatthi. Her baby died and she was stricken with grief. She carried the dead body of her son and asked everyone about medicine for reviving his life. People considered that she had gone mad. Someone advised her to meet the Buddha. The Buddha told her to get some mustard seeds from a house where there had been no death. She went from house to house and found out that there was not any house where death had never occurred. Then, she realized that she was not the only family who encountered death. She left the corpse in a jungle and returned to the Buddha. Later, she was ordained as a female monk named Kisagotami Theri. After listening to the Buddha's discourse, she attained arahatship.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ສັກກະ ๑๖ (ກົງກັບ จ.ส. ๑๑๖๒) ປີຮວາຍຍີ ສົມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ບົດ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 26 on the recto side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year. The king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูก ๓)*
Thammapattha (*Mat* 11, *phuk* 3)
Dhammapada (Bundle 11, fascicle 3)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງພິກຂຸຊາວນະຄອນພັດທິຍະ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າຊົງປະທັບຢູ່ໃນ ເມືອງພັດທິຍະນະຄອນ ຊົງປາລິບພິກຂຸຊາວພັດທິຍະ. ໃນສະໄໝນັ້ນ ພວກພິກຂຸນະຄອນພັດທິຍະ ທຳການປະດັບເກີບແຕະຊະນິດຕ່າງໆ ດ້ວຍຕົ້ນອໍ້ແລະຕົ້ນຫຍ້າ. ເມື່ອມາມົວແຕ່ພະວິງດ້ວຍງານ ເຫຼົ່ານີ້ ກໍ່ບໍ່ເປັນອັນສຶກສາຮໍ່າຮຽນພະທຳວິໄນແລະການປະຕິບັດທຳ ພິກຂຸທັ້ງຫຼາຍຕຳໜິໂທດຂອງ ການກະທຳດັ່ງກ່າວຂອງພິກຂຸເຫຼົ່ານັ້ນ ແລະໄດ້ຂາບທູນພະສາດສະດາ ພະພຸດທະອົງຊົງຕິຕຽນພິກຂຸ ເຫຼົ່ານັ້ນ ຕັດວ່າ "ພິກຂຸທັ້ງຫຼາຍ ທ່ານທັ້ງຫຼາຍມາດ້ວຍກິດຢ່າງໜຶ່ງ ແຕ່ມາຂຶ້ນຂວາຍໃນກິດອີກຢ່າງ ໜຶ່ງ".

This Dhammapada story is about monks from Baddiya. While residing in the town of Baddiya, the Buddha talked about monks from Baddiya. They made some ornate slippers out of some kinds of reeds and grasses. When they were busy with all these tasks, they were not to study the Vinaya and meditation. Other monks blamed for such actions of those monks and reported the Buddha. The Buddha also blamed those monks and said "Monks, you all came with a task but ended up with another business."

Colophon: ລານທີ ๔๗ ໜ້າ ๑: ສັກກະ ๙๒ (ກົງກັບ ຈ.ສ. ๑๑๙๒) ປີຮວາຍຍີ່ ສົມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ບົດ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 26 on the recto side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year,[99] he king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The royal
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ຜູກ ๔)*
Thammapattha (*Mat* 11, *phuk* 4)
Dhammapada (Bundle 11, fascicle 4)

99 AS 1806/07.

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງຈູລະສຸພັດທາ. ທ່ານອະນາຖະບິນທິກະເສດຖີແລະອຸກຄະເສດຖີແຫ່ງ ອຸກຄະນະຄອນເປັນສະຫາຍກັນ. ອຸກຄະເສດຖີມີລູກຊາຍ ສ່ວນອະນາຖະບິນທິກະເສດຖີມີລູກສາວ. ເມື່ອທັງສອງໃຫຍ່ເປັນບ່າວເປັນສາວແລ້ວ ພໍ່ແມ່ທັງສອງຝ່າຍຈຶ່ງໃຫ້ແຕ່ງງານກັນ. ເມື່ອແຕ່ງງານ ແລ້ວ ລູກສາວຂອງທ່ານອະນາຖະບິນທິກະເສດຖີຄືນາງຈູລະສຸພັດທາຕ້ອງໄປຢູ່ເຮືອນສາມີ. ແຕ່ ຄອບຄົວຂອງສາມີນັບຖືສາສະໜາຂອງທ່ານນິຄົນນາຕະບຸດ. ວັນໜຶ່ງ ນາງຈູລະສຸພັດທາໄດ້ ພັນລະ ນາຄຸນຕ່າງໆ ຂອງພະພຸດທະເຈົ້າໃຫ້ແມ່ສາມີຟັງ ເມື່ອພັນລະຍາຂອງອຸກຄະເສດຖີໄດ້ຟັງ ກໍ່ຢາກພົບ ພະພຸດທະເຈົ້າ ຈຶ່ງຍິນຍອມໃຫ້ນາງຈູລະສຸພັດທາ ນິມົນພະພຸດທະເຈົ້າມາສັນພັດຕາຫານທີ່ບ້ານ ຂອງນາງ. ເມື່ອບິດາມານດາຂອງສາມີນາງຈູລະສຸພັດທາໄດ້ເຫັນພະພຸດທະເຈົ້າ ທີ່ມີພະວໍລະກາຍ ຮຸ່ງເຮືອງດ້ວຍລັດສະໝີ ກໍ່ເກີດຄວາມປະທັບໃຈ, ເຂົ້າໄປຂາບ ແລະຖວາຍ ພັດຕາຫານແດ່ ພະພຸດທະເຈົ້າພ້ອມທັງພິກຂຸທັງຫຼາຍຕິດຕໍ່ກັນເຖິງ ๗ ວັນ.

This Dhammapada story is about Culasubhadda. Anathapindika and Ugga, the wealthy man from Ugga, were friends. Ugga had a son and Anathapindika had a daughter. When their children grew up, the two parents orginised a marriage for them. After the marriage, Culasubhadda, the daughter of Anathapindika, had to stay in the house of her parents-in-law who were followers of Nigantha Nataputta. One day, Culasubhadda told her mother-in-law about the Buddha and his unique qualities. Having heard about the Buddha, her mother-in-law was curious and asked Culasubhaddha to invite the Buddha and offer alms-food at their house. When her parents-in-law saw the Buddha who had splendid glory and radiant light, they were very much impressed and paid homage to the Buddha. They offered alms-food and other gifts to the Buddha and his disciples for seven days.

Colophon: ลานທີ ๘๗ ໜ້າ ๘: ສັກກາະ ๙๒ (ภิงภับ จ.ส. ๑๑๗๒) ปีธอายยี่. สิมเด๊ดพะเป๋นเจ๊า ส้าๆ *ทำมะ ยิด* ไอ้ภับโฉตะกะสาสะหฺาพะพุดทะเจ๊า เพี๊า ๕ พันอัดสา.

Folio 26 on the verso side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year,[100] the king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)

Script(s): Tham Lao

100 AS 1806/07.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูก ๕)*
Thammapattha (*Mat* 11, *phuk* 5)
Dhammapada (Bundle 11, fascicle 5)

EAP1398_VMS_1_0179

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງສັດຜູ້ຖືກທຸກບຽດບຽນ. ໃນກາລະຄັ້ງໜຶ່ງ ຂະນະທີ່ພະມະຫາໂມກຄັນລານະ ຍ່າງລົງຈາກດອຍຄິດຊະກູດພ້ອມດ້ວຍພະລັກຂະນະ ເພື່ອຂໍກິນທະບາດໃນເມືອງຣາຊະຄຶ ເຫັນ ເຜດຜູ້ມີຮ່າງເປັນກະດູກ ຈຶ່ງຍິ້ມອອກມາ ເມື່ອພະລັກຂະນະຖາມເຖິງສາເຫດຂອງການຍິ້ມນັ້ນ ພະ ມະຫາໂມກຄັນລານະກ່າວ່າ ຢ່າເພິ່ງມາຖາມຕອນນີ້ ໃຫ້ຖາມໃນຕອນທີ່ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກ ເຈົ້າເຖີດ ເມື່ອເຖິງສຳນັກຂອງພະສາດສະດາແລ້ວ ພະມະຫາໂມກຄັນລານະ ໄດ້ບອກກັບພະ ລັກຂະນະວ່າ ນອກຈາກທ່ານຈະເຫັນສັດນະຣົກແລ້ວ ທ່ານຍັງເຫັນພິກຂຸ ๕ ອີງ ທີ່ມີຮ່າງກາຍຖືກ ໄຟໄໝ້. ພະສາດສະດາຊົງສະດັບເລື່ອງພິກຂຸ ๕ ອີງ ຖືກໄຟນະຣົກແຜດເຜົານັ້ນແລ້ວ ໄດ້ຕັດບອກວ່າ ພະພິກຂຸເຫຼົ່ານັ້ນເຄີຍບວດໃນສາສະໜາຂອງພະກັດສະປະພຸດທະເຈົ້າ ເປັນຜູ້ປະຕິບັດຕົນບໍ່ເໝາະ ສົມ ເພາະກຳຊົ່ວນັ້ນເອງຈຶ່ງໄດ້ໄປບັງເກີດໃນນະຣົກ ແລະດ້ວຍເສດກຳນັ້ນ ຈຶ່ງໄດ້ມາເກີດເປັນເຜດ ໃນຊາດນີ້.

This Dhammapada story is about beings who suffered for their evil deeds. While Venerable Maha Moggallana was ascending the Gijjhakuta hill with Venerable Lakkhana for an alms-round walk in Rajagaha, he saw some skeleton *petas*. He smiled but said nothing. Venerable Lakkhana asked him about the smile but he declined to answer, saying that he could ask him again in the presence of the Buddha. When they arrived at the Buddha's monastery, Venerable Maha Moggallana told Venerable Lakkhana that he had seen a skeleton *peta* and also five monks whose bodies were burnt. On hearing the statement about those burnt monks, the Buddha said that they had been monks in the period of Kassapa Buddha but misbehaved. There were therefore reborn in the hell and as the *peta*s in that current birth.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັກກະ ๗๒ (ກົງກັບ ຈ.ສ. ๑๑๗๒) ປີຮວາຍຍີ. ສິມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ບົດ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 26 on the recto side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year,[101] the king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูก ๖)*
Thammapattha (*Mat* 11, *phuk* 6)
Dhammapada (Bundle 11, fascicle 6)

EAP1398_VMS_1_0180

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals, some leaves are fragile. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງອາຄັນຕຸກະພິກຂຸ. ພວກພິກຂຸທີ່ຈຳວັດສາຢູ່ໃນປັດຈັນຕະນະຄອນ (ເມືອງ ຊາຍແດນ) ໃນເດືອນທຳອິດນັ້ນ ການເປັນຢູ່ກໍ່ປົກກະຕິດີ ມີຊາວບ້ານໃຫ້ຄວາມອຸປະຖຳເປັນຢ່າງດີ ແຕ່ໃນລະຫວ່າງເດືອນທີ່ສອງ ບ້ານເມືອງຖືກປຸ້ນໂດຍພວກໂຈນ ຊາວບ້ານຖືກຈັບໄປເປັນຕົວປະກັນ. ພວກຊາວບ້ານຈຶ່ງພາກັນປະຕິສັງຂອນບ້ານເມືອງ ແລະສ້າງປ້ອມປາການ ຈົນບໍ່ສາມາດດູແລເລື່ອງ ປັດໄຈຕ່າງໆແກ່ພິກຂຸເທົ່າທີ່ຄວນ ພວກພິກຂຸຕ້ອງໄດ້ດູແລຕົວເອງ. ເມື່ອອອກພັນສາແລ້ວ ຈຶ່ງພາກັນ ໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ແລະໄດ້ຂາບທູນເຖິງສິ່ງທີ່ເກີດຂຶ້ນທັ້ງໝົດ ໃຫ້ຊົງຊາບ. ພະພຸດທະອົງຕັດວ່າ ຊ່າງມັນເທາະ ພິກຂຸທັ້ງຫຼາຍ ພວກເຈົ້າຢ່າໄດ້ຄິດຫຍັງຫຼາຍ ທຳມະ ດາວ່າ ຄວາມຢູ່ເປັນສຸກສຳລານຕະຫຼອດການເປັນນິດ ອັນບຸກຄົນຫາໄດ້ຍາກ ທຳມະດາວ່າ ພິກຂຸ ຮັກສາອັດຕະພາບນັ້ນແຫຼະ ເໝືອນກັບພວກມະນຸດເຫຼົ່ານັ້ນຄຸ້ມຄອງນະຄອນ ສັນນັ້ນ ຍ່ອມຄວນ. ເມື່ອພະທຳມະເທສະໜາຈົບລົງ ພິກຂຸເຫລົ່ານັ້ນກໍ່ເກີດຄວາມສັງເວດ ກໍ່ໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

101 AD 1806/07.

This Dhammapada story is about many monks who stayed in Paccantanagara (border town). In the first month they were well served by villagers. During the second month, however, the town was plundered by robbers and villagers were captives. The villagers therefore had to restore the city and build fortresses, causing less care of the monks who then had to take care of themselves. At the end of the Buddhist Lenten period, those monks visited the Buddha at the Jetavana monastery in Savatthi and reported the situation. The Buddha soothed them not to overthink because it was always difficult to have a carefree and effortless life. Monks should guard and keep their minds steadfastly, just like the villagers who managed to guard their town. At the end of the discourse those monks attained arahatship.

Colophon: ลาบที ๘๗ ขั้า ๑: สักกะ ๙๒ (ภิงภับ จ.ส. ๑๑๗๒) ปิธอายยี่ สิมเด๊ดพะเป้นเจ๊้า ส้างๆ *ทำมะบ๊ด* ไอ้ภับโฃตะกะสาสะขาพะพุดทะเจ๊้า เพ๊้า ๕ พันอ๊ดสา.

Folio 26 on the recto side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year,[102] the king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๑๑, ผูก ๗)*

Thammapattha (*Mat* 11, *phuk* 7)
Dhammapada (Bundle 11, fascicle 7)

EAP1398_VMS_1_0181

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: นิทานทำมะบ๊ด เลื่องลูกาฃองพามเถ๊้า. ในกาละคั้งหนึ่ง พามเถ๊้าผู้หนึ่งยู่เมืองสาวัดถิ มิฮับ ๗ แสนกะหาปะนะ มิลูกาฃาย ๔ คิน. เมื่อลูกาฃายทั้งสี่ได้แต่งงานแล้อ พามก่ำแบ่งฮับนั้น ใท้คินละ ๑ แสน. ต่มา เมื่อเมยพามนั้นเสยชิอิด พอกลูกๆ ได้มาดอยดูแลเป้นย่างดิ และ

102 AD 1806/07.

ເກ້ຍກ່ອມພາມໃຫ້ມອບເງິນອີກສີ່ແສນທີ່ເຫຼືອໃຫ້ພວກເຂົາ. ພາມຫຼົງເຊື່ອຈຶ່ງມອບຊັບທີ່ເຫຼືອນັ້ນໃຫ້ລູກອີກຄົນລະ ๑ ແສນ ເປັນອັນວ່າ ຕອນນີ້ ພາມນັ້ນບໍ່ມີເງິນຕິດຕົວຈັກກະຫາປະນະ. ຫຼັງຈາກນັ້ນ ພາມໄປຢູ່ນຳລູກຄົນໃດກໍ່ຖືກລູກໄລ່ໜີ. ໃນທີ່ສຸດພາມນັ້ນກໍ່ໝົດທີ່ເພິ່ງຕ້ອງຖືໄມ້ເທົ້າແລະກະເບື້ອງ ຂໍທານ. ວັນໜຶ່ງ ພາມນັ້ນໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າທີ່ວັດເຊຕະວັນ ເພື່ອຂໍຄວາມອະນຸເຄາະແລະ ຄຳແນະນຳ. ພະພຸດທະອົງຈຶ່ງບອກຄາຖາໃຫ້ພາມໄປວ່າ ຢູ່ທີ່ປະຊຸມສະພາປະຊາຊົນ. ເມື່ອລູກຊາຍ ຂອງພາມນັ້ນໄດ້ຍິນສຽງພໍ່ປະກາດຢູ່ທີ່ປະຊຸມກໍ່ຢ້ານການລົງໂທດຈາກຊາວບ້ານຖ້ານບໍ່ລ້ຽງດູບິດາ ຈຶ່ງໄດ້ຂໍເອົາພໍ່ໄປລ້ຽງແລະດູແລເປັນຢ່າງດີ.

This Dhammapada story is about an old brahmin. There was an old brahmin in Savatthi who had eight hundred thousand Kahapana and had four sons. When each of the sons got married, he gave them one hundred thousand Kahapana each. When his wife died, the sons looked after him very well but convinced him to give them the remaining four hundred thousand Kahapana. The brahmin got fully convinced. He gave them the money and became penniless. Thereafter, when the old brahmin stayed with any of his sons, he was kicked out of the house. He ended up with becoming a beggar, bringing a walking stick and a bowl around for begging. One day, he visited the Buddha at the Jetavana monastery and asked him for advice. The Buddha told him some verses and suggested him recite them at the local assembly. When his sons heard their father's voice reciting the verses, they were afraid of being punished by other villagers for abandoning their father. They took him to their houses and took a good care of him.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັກກະ ๒๕ (ກົງກັບ จ.ส. ๑๑๗๕) ປີຮວາຍຍີ. ສົມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ยิด* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 26 on the recto side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[103] the king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມะปัดทะ (มัด ๑๑, ผูภา ๘)*

Thammapattha (*Mat* 11, *phuk* 8)
Dhammapada (Bundle 11, fascicle 8)

[103] AD 1806/07.

EAP1398_VMS_1_0182

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງສານຸສາມະເນນ. ສານຸສາມະເນນໄດ້ບວດເປັນສາມະເນນຕັ້ງແຕ່ອາຍຸຍັງນ້ອຍ ເມື່ອອາຍຸຫຼາຍຂຶ້ນ ກໍ່ມີຄວາມຕ້ອງການຢາກສິກ. ແມ່ອອກແມ່ແລະນາງຍັກຊິນີຊຶ່ງເຄີຍເປັນມານດາຂອງສານຸສາມະເນນມາຕັ້ງແຕ່ອະດີດຕະຊາດ ໄດ້ພາກັນເຕືອນສະຕິສາມະເນນໃຫ້ເຫັນໂທດຂອງການຄອງເຮືອນ ແລະອານິສົງຂອງການບວດ. ໃນທີ່ສຸດທັງສອງນາງກໍ່ສາມາດຊັກຊວນສາມະເນນໄດ້ສຳເລັດ. ເມື່ອເຫັນວ່າ ສາມະເນນນັ້ນມີອາຍຸຄົບບວດເປັນພິກຂຸໄດ້ແລ້ວ ກໍ່ໄດ້ຈັດແຈງຜ້າໄຕຈີວອນແລະບາດໃຫ້ເຂົ້າບວດເປັນພິກຂຸ. ເມື່ອອຸປະສົມບົດແລ້ວ ພະພຸດທະອົງໄດ້ຕັດສອນເລື່ອງການຂົ່ມຈິດແກ່ພິກຂຸສານຸຜູ້ບວດໃໝ່ວ່າ "ທຳມະດາວ່າ ຈິດນີ້ທ່ຽວໄປໃນອາລົມຕ່າງໆ ຊື່ວ່າຄວາມສະຫວັດດີຍ່ອມບໍ່ມີແກ່ບຸກຄົນຜູ້ບໍ່ຂົ່ມຈິດນັ້ນລົງໄປໄດ້ ເພາະສະນັ້ນ ບຸກຄົນຈຶ່ງຄວນທຳຄວາມພຽນໃນການຂົ່ມຈິດ ເໝືອນຄວານຊ້າງທຳຄວາມພຽນໃນການຂົ່ມຊ້າງໂດຍຂໍ ສັນນັ້ນ."

This Dhammapada story is about Sanu Samanera (Novice Sanu). Novice Sanu was ordained since his young age. When he grew older, he wanted to disrobe. His mother and the giantess who had been his mother in his previous life tried to show him disadvantages of household lives and meritorious rewards of monkhood ordination. Finally, they both could manage to convince him. When he was mature for an ordination as a monk, they prepared robes and alms-bowl for him. Then, the novice was ordained as a monk. After being ordained as a monk, the Buddha taught him about mind restraint: our minds were naturally travelling through various moods. Happiness could not be found by those who failed to restrain their minds. Therefore, one should restrain their minds, just like a mahout subduing an elephant with a hook.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັກກະ ๑๒ (ภิกฺขับ จ.ส. ๑๑๘๒) ปีธอายยี่. สิมเด๊ดพะเป๋นเจ๊้า ส้างๆ *ทำมะบ๊ด* ไอ้ภับโฮตะกะสาสะหาพะพุดทะเจ๊้า เพี๊า ๕ พันอัดสา.

Folio 26 on the recto side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[104] the king sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)

Script(s): Tham Lao

Language(s): Lao, Pali

104 AD 1806/07.

Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูก 9)*
Thammapattha (*Mat* 11, *phuk* 9)
Dhammapada (Bundle 11, fascicle 9)

EAP1398_VMS_1_0183

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງປາກະປິນະ. ໃນອະດີດຕະການ ສະໄໝພະພຸດທະເຈົ້າຊົງພະນາມວ່າ ກັດສະປະ ຍັງມີກຸນລະບຸດ ๘ ອ້າຍນ້ອງ ໄດ້ອອກບວດເປັນພິກຂຸ ຜູ້ອ້າຍຊື່ວ່າ ພະໂສທະນະ ຜູ້ນ້ອງ ຊື່ວ່າ ພະກະປິລະ ເມື່ອບວດແລ້ວ ຜູ້ເປັນອ້າຍໄດ້ຖືວິປັດສະໜາທຸລະ ຮຽນກຳມະຖານແລ້ວໄປບຳ ເພັນຢູ່ໃນປ່າ ຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ. ສ່ວນນ້ອງຊາຍ ຖືເອົາຄັນທະທຸລະ ຄື ການສຶກສາຮ່ຳ ຮຽນພະ ທຳມະວິໄນ ຈົນໄດ້ເປັນຜູ້ຊົງພະໄຕປິດົກ. ເພາະຄວາມເປັນພະຫູສູດ ເຮັດໃຫ້ພະກະປິລະມີ ລາບສັກກາລະແລະມີບໍລິວານຫຼາຍ. ທ່ານກາຍເປັນຄົນຫົວດື້ແລະມັກດູຖູກດູໝິ່ນພິກຂຸອື່ນ ອັນໃດ ທີ່ເໝາະ ທີ່ຄວນ ພະກະປິລະກໍ່ບອກບໍ່ວ່າບໍ່ເໝາະບໍ່ຄວນ ເພາະຜົນກຳນັ້ນ ຈຶ່ງເຮັດໃຫ້ພະກະປິລະໄປ ເກີດໃນອະເວຈີນະຮົກ. ໃນພັດທະກັບນີ້ ໄດ້ມາເກີດເປັນປາຢູ່ທີ່ແມ່ນ້ຳອະຈິຣະວະດີ. ປາໂຕນັ້ນມີໂຕ ເຫຼືອງດັ່ງທອງຄຳ ແຕ່ມີກິ່ນເໝັນອອກມາຈາກປາກ.

This Dhammapada story is about Kapina the Fish. In the period of Kassapa Buddha, there were two brothers joining the Buddhist order together. The older brother was Venerable Sothana; and the younger brother was Venerable Kapila. After ordination, Venerable Sothana obtained a subject of meditation from his preceptor and trained himself at a forest until he attained arahatship. The younger brother, Venerable Kapila, learned and mastered the Vinaya. Thanks to his great wisdom, he gained big fame, many offerings, and many followers. He became conceited and looked down on other monks. For instance, he judged right things to be wrong things. For this evil deed, he was reborn in the Avici hell and in this eon reborn as a fish in the Aciravati River. The fish was yellow like gold but its mouth was stinky.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັກກະ ๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ປີ ຮວາຍຍີ. ສົມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ປັດທະ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 26 on the recto side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[105] the king sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ຜູກ ๑๐)*
Thammapattha (*Mat* 11, *phuk* 10)
Dhammapada (Bundle 11, fascicle 10)

EAP1398_VMS_1_0184

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງນາງລູກສຸກອນ (ໝູ). ວັນໜຶ່ງ ພະພຸດທະເຈົ້າສະເດັດໄປບິນທະບາດໃນ ເມືອງຣາຊະຄຶ ທອດພະເນດເຫັນລູກໝູໂຕໜຶ່ງ ຈຶ່ງໄດ້ຊົງຍິ້ມພະໂອດ ເມື່ອພະອານົນເຖລະທູນຖາມ ເຖິງສາເຫດແຫ່ງການຍິ້ມນັ້ນ ພະພຸດທະອົງຈຶ່ງຕັດວ່າ "ດູກ່ອນອານົນ ນາງໝູນ້ອຍໂຕນີ້ເຄີຍເກີດ ເປັນແມ່ໄກ່ ຢູ່ໃກ້ໂຮງສັນແຫ່ງໜຶ່ງ ໃນສາສະໜາຂອງກະກຸສັນທະພຸດທະເຈົ້າ. ແມ່ໄກ່ໄດ້ຟັງສຽງ ປະກາດທຳຂອງພິກຂຸອົງໜຶ່ງ ກຳລັງສາທະຍາຍວິປັດສະນາກຳມັດຖານ. ເມື່ອຈຸຕິຈາກອັດຕະພາບ ນັ້ນແລ້ວ ໄດ້ເກີດໃນຣາຊະຕະກຸນເປັນທິດາ ພະນາມວ່າ ອຸບພະຣີ. ໃນເວລາຕໍ່ມາ ພະນາງສະເດັດ ໄປຍັງສະຖານທີ່ຖ່າຍອຸດຈາລະເຫັນໝູ່ໜອນແລ້ວ ຍັງຄວາມສຳຄັນຮູ້ໃນສິບມີແຕ່ໜອນໃຫ້ເກີດຂຶ້ນ ກໍ່ໄດ້ບັນລຸປະຖົມມະຊານ. ຈຸຕິຈາກອັດຕະພາບນັ້ນແລ້ວ ໄປເກີດໃນພົມມະໂລກ ຄັນຈຸຕິຈາກພົມ ມະໂລກ ພະນາງສັບສິນຢູ່ດ້ວຍອຳນາດຄະຕິ ຈຶ່ງເກີດເປັນສຸກອນໃນບັດນີ.ˮ

This Dhammapada story is about a female young pig. One day, while the Buddha was walking an alms-round in Rajagaha, he saw a young pig and smiled. Venerable Ananda asked the Buddha about the smile. The Buddha said that the young pig was born as a hen living near a canteen in the period of Kakusandha Buddha. As the hen heard a teaching of the Vipassana kammatthana given by a monk, she was reborn as a princess named Ubbari. One day, she went to a latrine and noticed a number of maggots. She became

105 AD 1806/07.

mindful of loathsomeness of physical bodies and attained the first absorption. When she died, she was reborn in the Brahma realm but later as a pig due to some evil deeds.

Colophon: ลานที ๘๙ ໜ้า ๘: สักกาะ ๙๒ (ภ้ากับ จ.ส. ๑๑๙๒) ปี ธอายยี่. สิมเด๊ดพะเป๋นเจ๊้า ส้างๆ *ทำมะปัดทะ* ไอ้ภ้กับโชตะกะสาสะหฺนาพะพุดทะเจ๊้า เห๊้า ๕ พันอ๊ดสา.

Folio 26 on the verso side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[106] the king sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ทำมะปัดทะ (มัด ๑๑, ผูก ๑๑)*
Thammapattha (*Mat* 11, *phuk* 11)
Dhammapada (Bundle 11, fascicle 11)

EAP1398_VMS_1_0185

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: นิทานทำมะบิด เลื่องพะเฮมาเฑธิ. พะนางเฮมาเป๋นพะมะเหสีของพะเจ๊้าพิมพิสาน, พะนางมิพะสีธิโสมงิดงามห฼าย พะนางบ่ต้องการนจะไปเฝ้าพะพุดทะเจ๊้า เพาะย้านว่า พะพุดทะอิงจะตำหนิโทดถอามงามของพะนาง พะเจ๊้าพิมพิสานจิ่งสั่งใ้ห้มักปะพันธ้องเพง พันละนาถอามงามของอัดเอลุอัน จินพะนางเฮมาได้สะดับแล้วมิถอามหิงไห฼ยากไปซิม. เมื่อพะนางสะเด๊ดเข๊้าไปอัดเอลุอันนั้น พะสาดสะดาซิงสะแดงทำใ้ห้แก่มะหาชีนยู่ พะอิงจิ่งซิงเมละมิดธ่างนางงามผู้ผึ่ง ยืนถฺอายงามพัดยู่ที่ข้างพะอิง เมื่อพะนางเห็นยิงงามนั้น ก่ำมาปฺงบหฺงบกับถอามงามของพะนาง เห็นว่า นางงามนั้นงามกว่าพะอิงห฼าย. ขะนะที่พะนางจ้องเบิ่งนางงามนั้น ธ่างของนางงามนั้นป่งแปงไปตามลำดับ. ในที่สุด พะนางก่ำเห็นเป๋นถินแก่ ป่งเป๋นสิบมิพอนซอนไซ. เมื่อเห็นเชิ่นนี้ พะนางก่ำตะหนักเถิงถอามบ่ห่งๆ แลถอามบ่มิแก่นสานของถอามงาม. พะพุดทะอิงจิ่งได้ตัดเทสะหฺนาแก่พะนาง เมื่อจิบ

106 AD 1806/07.

ພະທຳມະເທສະໜາ ພະນາງເຂມາກໍ່ໄດ້ບັນລຸພະອໍລະຫັນ. ພະເຈົ້າພິມພິສານຈຶ່ງອະນຸຍາດໃຫ້ ພະນາງບວດເປັນພິກຂຸນີ ຊື່ວ່າ ເຂມາເຖຣີ.

This Dhammapada story is about Khema Theri. Queen Khema was the chief queen of King Bimbisara and very beautiful. She did not want to see the Buddha because she was afraid that the Buddha would speak about disadvantages of her beauty. So, the king ordered his musicians to sing a song that explained the beauty of Veluvana monastery. The queen got interested and decided to visit the monastery. She arrived at the monastery while the Buddha was teaching the Dhamma to people. With his supernatural power, the Buddha created a very beautiful young lady fanning him aside. The queen saw the lady, compared her beauty with herself, and realized that the lady was way more beautiful than her. While she was still looking at the lady, the appearance of the lady gradually transformed into an old woman and a corpse with maggots. Having seen that, the queen realized the impermanence and worthlessness of beauty. The Buddha delivered a sermon to her and she attained arahantship at the end of the sermon. The king allowed her to be ordained and she became a female monk named Khema Theri.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັກກະ ๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ປີ ຮວາຍຍີ. ສິມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ປັດທະ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 26 on the recto side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[107] the king sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูภา ๑๘)*
Thammapattha (*Mat* 11, *phuk* 12)
Dhammapada (Bundle 11, fascicle 12)

EAP1398_VMS_1_0186

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical**

107 AD 1806/07.

condition: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ນິທານທຳມະບົດ ເລື່ອງຈູລະທະນຸກຄະທະບັນດິດ. ໃນກາລະຄັ້ງໜຶ່ງ ພິກຂຸໜຸ່ມອົງໜຶ່ງນຳອາຫານໄປ ສັນຢູ່ໃນໂຮງສັນ ເມື່ອສັນແລ້ວກໍ່ຢາກດື່ມນ້ຳ ຈຶ່ງໄປທີ່ບ້ານຫຼັງໜຶ່ງເພື່ອຂໍນ້ຳດື່ມ ມີຍິງສາວຄົນໜຶ່ງ ເອົານ້ຳມາໃຫ້ດື່ມ ເມື່ອນາງເຫັນພິກຂຸນັ້ນກໍ່ເກີດຄວາມຮັກແລະຂໍໃຫ້ສິກມາເປັນສາມີ. ພິກຂຸກໍ່ເກີດ ຄວາມຮັກກັບນາງຈຶ່ງຢາກຈະສິກ ຈົນກິນບໍ່ໄດ້ນອນບໍ່ຫຼັບ ຮ່າງກາຍຈ່ອຍຜອມ. ພິກຂຸທັງຫຼາຍຈຶ່ງ ຂາບທູນພະພຸດທະເຈົ້າໃຫ້ຊົງຊາບ. ພະພຸດທະອົງຈຶ່ງຮຽກພິກຂຸໜຸ່ມມາເຝົ້າແລ້ວຕັດວ່າ ຜູ້ຍິງຄົນນີ້ ເຄີຍເຮັດແນວບໍ່ດີແບບດຽວກັນນີ້ກັບພະພິກຂຸນີ້ມາແລ້ວໃນອະດີດຕະຊາດ. ໃນຄັ້ງນັ້ນ ພິກຂຸນີ້ເປັນຈູ ລະທະນຸກຄະທະບັນດິດ ໄປສຶກສາຢູ່ໃນເມືອງຕັກກະສິລາ ແລະໄດ້ລູກສາວຂອງອາຈານເປັນພັນລະ ຍາ. ຂະນະເດີນທາງກັບບ້ານຂອງຝ່າຍຊາຍ ພົບໂຈນກາງທາງ ເກີດການຕໍ່ສູ້ກັນ ເມື່ອຈູລະທະນຸກ ຄະທະບັນດິດຈັບຫົວໜ້າໂຈນຟາດລົ້ມລົງ ຈຶ່ງຮ້ອງໃຫ້ພັນລະຍາສົ່ງດາບໃຫ້ ແທນທີ່ຈະຍື່ນດາບໃຫ້ ສາມີ ກັບຍື່ນໃຫ້ຫົວ ໜ້າໂຈນ ປ່ອຍໃຫ້ຫົວໜ້າໂຈນຂ້າສາມີຕົນເອງ.

This Dhammapada story is about Culadhanuggaha Pandita. A young monk had alms-food at a canteen and got thirsty. He went to a house and asked for some drinking water. A young woman appeared and gave him some water. As soon as she saw the monk, she fell in love with him. She asked him to disrobe and become her husband. The monk also fell in love with her and wanted to disrobe. He could not sleep and eat and was getting thinner. Other monks reported the Buddha about him. The Buddha called him to his presence and gave him a lesson, saying that the woman behaved badly to him in his previous life in which he was born as Culadhanuggaha Pandita. He went to study in Taxila and had the daughter of his teacher as his wife. On the way back to his hometown, they confronted a bandit and fought against each other. Culadhanuggaha Pandita knocked the bandit head down and shouted at his wife to hand him his sword. Instead of handing the sword to her husband, she gave it to the bandit head, letting him to kill her husband."

Colophon: ลาบທີ ๔๗ ໜ້າ ๑: ສັກກະ ๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ປີຮວາຍຍີ. ສິມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ປັດທະ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ .

Folio 26 on the recto side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[108] the king sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to Nibbāna.

Date: CS 1168, a *hwai nyi* year (1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูก ๑๓)*
Thammapattha (*Mat* 11, *phuk* 13)
Dhammapada (Bundle 11, fascicle 13)

108 AD 1806/07.

EAP1398_VMS_1_0187

Long palm-leaf

One phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງອະປຸຕຕະກະເສດຖີ (ເສດຖີບໍ່ມີລູກ). ໃນກາລະຄັ້ງໜຶ່ງ ພະເຈົ້າປະເສນທິ ໂກສິນ ໄດ້ສັ່ງໃຫ້ຂົນຊັບສົມບັດຂອງເສດຖີທີ່ເສຍຊີວິດເປັນຂອງຫຼວງ ເນື່ອງດ້ວຍເສດຖີນັ້ນເປັນຜູ້ບໍ່ ມີບຸດ ຫາທາຍາດບໍ່ໄດ້. ແມ້ວ່າຈະເປັນເສຖີແຕ່ກໍ່ເປັນຄົນຕະໜີ ບໍ່ເຄີຍທຳບຸນໃຫ້ທານ. ພະພຸດທະເຈົ້າໄດ້ຕັດເຖິງອະດີດຕະຊາດຂອງເສດຖີນັ້ນວ່າ ອັນໜຶ່ງ ເສດຖີນັ້ນໄດ້ສັ່ງໃຫ້ພັນລະຍາ ເອົາອາຫານໄປໃສ່ບາດພະປັດເຈກພຸດທະເຈົ້າ. ແຕ່ເມື່ອເຫັນພັນລະຍາເອົາອາຫານດີໆ ໃສ່ບາດກໍ່ ຄິດເສຍໃຈ. ເຂົາຫວັງຍຶດຊັບຂອງນ້ອງຊາຍຕົນ ຈຶ່ງໄດ້ຂ້າຫຼານຊາຍຜູ້ຈະສືບມໍລະດົກ ເມື່ອນ້ອງຊາຍ ເສຍຊີວິດກໍ່ຍຶດຊັບຂອງນ້ອງຊາຍມາເປັນຂອງຕົນ. ເພາະກຸສົນທີ່ໄດ້ຖວາຍອາຫານບິນທະບາດແກ່ ພະປັດເຈກ ຈຶ່ງໄດ້ເກີດເປັນເສດຖີ, ເພາະນຶກເສຍໃຈທີ່ເຫັນພັນລະຍາເອົາອາຫານດີໃສ່ບາດ ເຮັດໃຫ້ ເຂົາບໍ່ຕ້ອງການໃຊ້ຈ່າຍຊັບເພື່ອຕົວເຂົາເອງ. ເພາະເຫດທີ່ໄດ້ຂ້າຫຼານ ຈຶ່ງເຮັດໃຫ້ເຂົາໄປຕົກນະຮົກ.

This Dhammapada story is about Aputtakasetthi (a childless wealthy man). King Pasenadi confiscated all property of a rich man who had died because he had no successors. Although he was rich, he was stingy and never donated anything. The Buddha talked about his past life that he was also a wealthy man. He told his wife to offer food to a *paccekabuddha*. But, when he saw his wife offered good food to the *paccekabuddha*, he regretted. He killed his nephew because he expected his brother's wealth and did not want any heirs to be inherited with the property. Thanks to the merit derived from offering food to the paccekabuddha, he was reborn as the wealthy man in his present life. Due to the sinful thought of regretting alms-food for the *paccekabuddha*, he had no desire to spend his money on himself. Due to his sinful deed of killing his nephew for the sake of his brother's wealth, he was reborn in the hell.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັກກະ ๒๕ (ກົງກັບ จ.ส. ๑๑๒๕) ປີຮວາຍຍີ. ສົມເດັດພະເປັນເຈົ້າ ສ້າງ *ທຳມະ ປັດທະ* ໄວ້ກັບໂຊຕະກະສາສະໜາພະພຸດທະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ.

Folio 25 on the recto side: In Sangkat 68 (corresponding to CS 1168), a *hwai nyi* year,[109] the king sponsored this manuscript entitled *Dhammapada* to support the Teachings of the Buddha to last until the end of 5000 years.

Date: CS 1168, a *hwai nyi* year (1806)

109 AD 1806/07.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ຜູກ ๑๔)*
Thammapattha (*Mat* 11, *phuk* 14)
Dhammapada (Bundle 11, fascicle 14)

EAP1398_VMS_1_0188

Long palm-leaf
One phuk: *fascicle 15*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງພິກຂຸຊື່ໂກກາລິກະ. ພະໂກກາລິກະດ່າວ່າພະອັກຄະສາວົກທັ້ງສອງ ຄື ພະສາຣີບຸດແລະພະມະຫາໂມກຄັນລານະ ວ່າເປັນຜູ້ມີຄວາມປາດຖະໜາລາມົກ ຕົກຢູ່ໃນອຳນາດແຫ່ງຄວາມປາດຖະໜາລາມົກ. ຄັນມໍລະນະພາບແລ້ວໄດ້ໄປຕົກໃນປະທຸມະນະຣົກ ເມື່ອພິກຂຸທັ້ງຫຼາຍນຳເລື່ອງນີ້ມາສົນທະນາກັນ ພະພຸດທະເຈົ້າຊົງຊາບ ຈຶ່ງຕັດວ່າ ພິກຂຸໂກກາລິກະນີ້ເຄີຍເດືອດຮ້ອນເພາະປາກມາຕັ້ງແຕ່ໃນອະດີດຕະຊາດ ແລະໄດ້ຕັດເລົ່າວ່າ ພິກຂຸໂກກາລິກະເຄີຍເກີດເປັນເຕົ່າ ຖືກຫົງ ๘ ໂຕຄາບຈະພາໄປທ່ຽວທີ່ຖ້ຳແຫ່ງໜຶ່ງ ໂດຍເຕົ່າຄາບກ່ຽໄມ້ ສ່ວນຫົງ ๘ ໂຕ ຄາບທີ່ສົ້ນໄມ້ໂຕລະຂ້ຽ ແລ້ວບິນຂຶ້ນສູ່ທ້ອງຟ້າ ພວກເດັດນ້ອຍເຫັນຫົງຄາບເຕົ່າບິນມາກ່ຳຮ້ອງໃສ່ວ່າ ຫົງຫາມເຕົ່າໆ ເຕົ່ານຶກອາຍພວກເດັກນ້ອຍ ນຶກຍາກເວົ້າວ່າ ເຕົ່າຫາມຫົງ ບໍ່ແມ່ນຫົງຫາມເຕົ່າ ແຕ່ພໍອ້າປາກເວົ້າ ປາກກ່ຳເລີຍຫລຸດຈາກໄມ້ຕົກລົງມາຕາຍ.

This Dhammapada story is about Bhikkhu Kokalika. He abused the two chief disciples, Venerable Sariputta and Venerable Maha Moggallana, that they both had lewd desire and fell into the power of lewd desire. After he died, he was sent to suffer in the Paduma hell. The Buddha heard other monks talking about Kokalika monk and said that he had also been into trouble in his previous life because of his words. Kokalika monk was reborn as a turtle and was taken by two swans for a trip to a cave. The turtle hung himself in the middle of a beam with his mouth; while the two swans held each end of the beam and flew. Chidren saw the swans with a turtle flying over and shouted “swans carrying turtle.” The turtle was embarrassed by the children. At the moment that he wanted to say “the turtle carrying the swans, not the swans carrying the turtle” and opened his mouth, he fell to the ground and died.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດຣາຊະ ๖๘ (ກົງກັບ ຈ.ສ. ๑๑๖๘) ປີຮວາຍຍີ່ ເດືອນ ๔ ແຮມ ๘ ຄ่ຳ ວັນ ๓ ຣິດຈະນາແລ້ວຍາມທ່ຽງ. ລິມເດັດພະເປັນເຈົ້າມີໃຈໃສສັດທາສ້າງ *ທຳມະປັດທະ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 25 on the recto side: In Sangkatrasa 68 (corresponding to CS 1168), a *hwai nyi* year, the eighth waning-moon day of the fourth lunar month, the third day of the week (Tuesday),[110] the writing was accomplished at noon. The king had ardent religious faith and sponsored this manuscript entitled *Thammabot* (Dhammapada) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1168, a *hwai nyi* year (31 Mar 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ທຳມະປັດທະ (ມັດ ๑๑, ผูก ๑๕)*
Thammapattha (*Mat* 11, *phuk* 15)
Dhammapada (Bundle 11, fascicle 15)

EAP1398_VMS_1_0189

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 54.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ນິທານທຳມະບົດ ເລື່ອງອະຫິເຜດ. ຄັ້ງໜຶ່ງ ພະມະຫາໂມກຄັນລານະແລະພະລັກຂະນະ ລົງຈາກພູເຂົາຄິດຊະກູດ ເພື່ອໄປບິນທະບາດໃນເມືອງຣາຊະຄຶ ພະມະຫາໂມກຄັນລານະເຫັນເຜດຕົນໜຶ່ງ ຈຶ່ງຍົ້ມອອກມາ ແຕ່ບໍ່ເວົ້າຫຍັງ ເມື່ອໄປເຖິງວັດເວລຸວັນ ພະມະຫາໂມກຄັນລານະຈຶ່ງບອກແກ່ພະລັກຂະນະວ່າ ທີ່ທ່ານຍົ້ມນັ້ນ ເພາະທ່ານເຫັນເຜດຕົນໜຶ່ງທີ່ມີຫົວເປັນຄົນແຕ່ຕົວເປັນງູ. ພະພຸດທະເຈົ້າໄດ້ຕັດວ່າ ພະອິງກໍ່ເຄີຍເຫັນເຜດຕົນນີ້ໃນວັນທີ່ຊົງບັນລຸພະສຳມາສຳໂພທິຍານເໝືອນກັນ. ຈາກນັ້ນ ພະພຸດທະອິງຈຶ່ງເລົ່າບຸບພະກຳຂອງເຜດຕົນນັ້ນວ່າ ກາລະຄັ້ງໜຶ່ງນານມາແລ້ວ ມີຊາວນາຄົນໜຶ່ງໄດ້ເຜົາສາລາຂອງພະປັດເຈກະພຸດທະເຈົ້າຕົນໜຶ່ງຜູ້ເປັນທີ່ເຄົາລົບນັບຖືຂອງຄົນທັ້ງຫຼາຍ ເພາະເຂົາຢ້ານວ່າ ເຂົ້າກ້າໃນນາຂອງຕົນຈະເສຍຫາຍ ຍ້ອນປະຊາຊົນຍ່າງໄປຫາພະປັດເຈກນັ້ນ. ພະປັດເຈກຈຳເປັນຕ້ອງໜີໄປຢູ່ທີ່ອື່ນ. ລູກສິດຂອງພະປັດເຈກກໍ່ໂກດແຄ້ນ ພາກັນທຸບ

110 1168 Phalguna 23 = Tuesday, 31 March 1807.

ຕີຊາວນາຄົນນັ້ນຈົນຕາຍ. ເມື່ອຕາຍແລ້ວກໍ່ໄປເກີດໃນອະເວຈີມະຫານະຣົກ. ໃນຊາດນີ້ ເຂົາຕ້ອງ ມາຊົດໃຊ້ເສດກຳ ເກີດເປັນອະຫິເປດ ຕົນນີ້.

This Dhammapada story is about Ahipeta. One day, while Venerable Maha Moggallana was walking down from Gridhrakuta Hill with Venerable Lakkhana for the alms-round in Rajagaha, he saw a hungry ghost (*peta*). He smiled but said nothing. When they arrived at the Veluvan monastery, Venerable Moggallana told Venerable Lakkhana that he smiled because he saw a *peta* with a human-head and a snake-body. The Buddha then said that he had also seen the *peta* on the day he attained the Enlightenment. The Buddha then related hise bad deeds in a previous life of the *peta*. A very long time ago, a farmer set fire on the abode of a Private Buddha who was respected by people because he was afraid of people stepping on his harvests while commuting to visit the Buddha. Consequently, the *paccekabuddha* had to move to another place. The disciples of the *paccekabuddha* were so angry with the farmer that they beated and killed him. He was reborn in the Avici hell and in his present existence as this Ahipeta.

Colophon: ลานທີ ๑๘ ໜ້າ ๑: ພຸດທະສັ ງກາດ ແລ້ວ ๘๕๐๔ ຕົວ ປີ ຮ້ ວງເປົ້ າ ເດືອນ ๗ ລຶ ง ๗ ค่ ำ ວັນຈັນ บ่ าย ๔ ໂມງແລງ ธิดจะบาแล้ว ขะน้อยจานสุภาได้ข ฺยน *ทำมะปัดทะ* ผูภา ๑๑ มัด ๑๗ ถวายพะอิง สิมเด้ดพะสังคะธาด พุดทะสิโนธิด สะภินมะหาสังคะปาโมกขะ ทำมะยานะมะหาเถธะ อิงเป้นปิดตา มิสัดทาลานปะทานให้ขะน้อยธิดจะบานำถวาย ขะน้อยขุภสิมส่วนนี้จิ่งดิน บันดานให้ขะน้อยได้[พิบ]พะอิงสิอะธิยาเมดไตยะตินจะลึงมาอุบัดในข้างหน้านี้ ขุให้ขะน้อยได้พิบพะสาสะหาทุกาขาด ขุให้สะหลาดธู้พะไตยะปิดิภา ขุให้ขะน้อยได้เอิ้นจากใจที่ เป้นอะกุสิน ขุให้เอิ้นจากอุปะสักถี การนขัดการข้อง ถี ไธ้ขุบอับปันยาเพื่อนดั่งในชาดนี้ ขุย่าได้มิ ขุให้ขะน้อยได้พิบทอยค้าแลเสดถิ มิสะหวันเป้นที่ยู่[ทุกา]ขาด ตาบต่ำเท้าเข้า สู่นิธะพานกำข้าเท้น. นิบพานัง ปะธะมัง สุกาขัง.

Folio 18 on the recto side: In Buddhist Era 2504 a *huang pao* year, the ninth waning-moon day of the ninth lunar month, a Monday,[111] the writing was accomplished at 16:00. I, Chan (ex-monk) Suk, inscribed this manuscript entitled Dhammapada, fascicle 11, bundle 13, for the Supreme Patriarch Buddhasinorot Sakonmaha Sangkha Pamokkha Dhammayana Maha Thera who is my father. He gave me palm leaves for inscribing the manuscript and offered it to him. May this merit lead me to meet Metteyya Buddha who will come in the future. May I meet the Teachings of the Buddha in every existence. May I excel in the Three Baskets (Tipiṭaka). May my mind be free from the unwholesome. May I be free from any obstacles, poverty, and foolness like in this existence. May I become a merchant and wealth and have a resident in heaven in every existence until I enter Nibbāna. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 2504, a *huang pao* year (4 September 1961)

Script(s): Tham Lao

Language(s): Lao, Pali

111 1323 Toutyashada 24 = Saturday, 5 August 1961.

Author: None
Scribe(s): Chan (ex-monk) Suk
Sponsor(s): The Supreme Patriarch Buddhasinorot Sakonmaha Sangkha Pamokkha Dhammayana Maha Thera
Titles: *ທຳມະປັດທະ (ມັດ ๑๓, ผูก ๑๑)*
Thammapattha (*Mat* 13, *phuk* 11)
Dhammapada (Bundle 13, fascicle 11)

EAP1398_VMS_1_0190

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງຕອບບັນຫາແກ່ເທວະດາຕົນໜຶ່ງ. ໃນກາລະນັ້ນ ເມື່ອເຖິງຍາມກາງຄືນກໍ່ມີເທວະດາຕົນໜຶ່ງ ອັນປະກອບດ້ວຍແສງສີລັດສະໝີຮຸ່ງເຮືອງ ໄດ້ເຂົ້າມາຂາບໄຫວ້ພະພຸດທະເຈົ້າແລ້ວ ກ່າວຄາຖານີ້ ອັນວ່າ ວັນແລະຄືນ ທັ້ງຫຼາຍນີ້ກ່ຽມຍ່ອມຂັບຍັງອາຍຸວັນນະແຫ່ງສັດໄປທຸກວັນ ບໍ່ຫ່ອນຫວນຄືນ ແຕ່ກາລະເມື່ອອັນເກີດມາ ໃຫ້ສ້ຽງສຸດໄປ ຄືກາລະວັນນີ້ຄືນນີ້ໄປເຖິງວັນໜ້າ ບໍ່ຄືນມາຄອບທີ່ເກົ່າ ສັນນີ້ໄປໄຈ້ໆ ສັດທັ້ງຫຼາຍທີ່ລິງເຫັນຊະຣາມະຣະນະໄພອັນຢູ່ຊ້ອງໜ້າ ຄວນກະທຳກຸສົນລະກຳໃຫ້ນຳຕົນໄດ້ເຖິງສຸກ ๓ ປະການ. ໃນກາລະນັ້ນພະພຸດທະອົງກໍ່ຊົງຕັດພະທຳມະເທສະໜາໃຫ້ແກ່ເທວະດາຕົນນັ້ນ.

Suttanta doctrine. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha answered questions raised by a deity. At night, another deity with effulgent light approached the Buddha. He worshipped the Buddha and recited some verses in the presence of the Buddha: days and nights take away ages of creatures, not returning, since their births. Days and nights move forward, not returning. Those who see this peril in death should do good deeds that bring themselves to enter the three states of happiness. The Buddha then delivered a sermon to the diety.

Colophon: ลานທີ ๘๐ ໜ້າ ๑: ปะอำระมังคะละมะหาสังฆาดะชะได้ ๑๘๔๐ ตือ ปี เปิกยี่ เดือน ๗ แรม ๑๐ ค่ำ มื้เต่าเส็ด ลิดจะบาแล้วยามกองแลง ໝายมิ สิมเด็ดพะเป็นเจ้าหัดคำฝ่ายหน้า ตืน เป็นมะนิดถาพะบุธิมมะเสดถา อะทิปะติพะมะหาทำมิกะธาชะทิธาดเจ้า ฮันสะนิดอิด จะพินิไสในอำระอิงอิงสีสัดตะบาภาคะนะพุด อุดตะมะบุธิธิมพิมมะจักกะพัดติ มะหานัก คะธาดหานิที่นี้เป็นเค้า กับทังเจ้าธาชะกันยา ธาโอธิดสา ธาชะบุดตา นัดตา ฮัดติยะธา อิงสา มิพิธิมชะลาไสในพะธาชะทะธิไทเทลื้อมใสในอำระพุดทะสาสะໜา พะมะหากะ ลุนบาทิถุนเจ้าเป็นฮันยิ่ง จิ่งมิพะธาชะสัดหาพ้อมกันส้างยังพะสัดทำถำพิธะพะกำพิ

๗๐๐๐ ๔๐๐๐ (ภ้างกับ ๗๔๐๐๐) ຂັນ ดวายยอดยิ่ง จักใพ้ไอ้โฮตะนะ เป้นมุนละอ๋ธะพะพุดทะสาสะพาสืบไปพายพ้า เพื่อใพ้กว้างขวางไปพายพ้า ในเมืองหลวงธาฮะทานิ สิล้านช้าง ธิ่มฮาอที่นี้ เป้นเค้า ตายต่เท้า ๕๐๐๐ พะวัดสา เพื่ออ่าใพ้เป้นปะโยฮะนะแก่โยคาวะจอบเจ้าทั้งหลายสืบๆ ไป ตายต่เท้า ๕๐๐๐ พะวัดสา ข๋ใพ้อุดิมสิมธิดทิได้โดยดั่งค๋ามักค๋าปาดถะพาอู่ปะกานแด่ก๋ำฮ้าเท้ิน ปะกาน ๑ ก๋ำใพ้บังเกิดเป้นพะละ ๓ ปะกาน คือ่า เป้นทิดถะผิน อุบปะสัดติเวทะนิยะผิน อะปะธ๋ำปะธะเวทะนิยะผิน แด่ก๋ำฮ้าเท้ิน. สุทินบัง วัดตะ เมทา[มัง] นิบพานัง ปะธะมัง สุภาฮัง สาทุ สาทุ อะนุโมทามิ.

Folio 20 on the recto side: In Pavara Mangkhala Mahasangkat 1240, a *poek nyi* year, on the tenth waning-moon day of the eighth lunar month, a *tao set* day,[112] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, sons, children, grandchildren, and all relatives had ardent religious faith in the Teachings of the Buddha and kindly sponsored the making of this great Buddhist manuscript of the 84000 categories to support the Teachings of the Buddha for the future and for its propagation in the kingdom of Lan Xang Hom Khao until the end of 5000 years. May this manuscript also benefits all yogāvacara (practitioners of spiritual exercise) until the end of 5000 years. May all our wishes be fulfilled. May this merit result in three kinds of fruition: *dittha-phala*, *uppasatthi-vedaniya-phala*, and *aparaṃparavedaniya-phala*. *Sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ sādhu sādhu anumodāmi* (The alms I have already given. Nibbāna is the greatest bliss. Amen, amen! I rejoice).

Date: CS 1240, a *poek nyi* year (24 July 1878)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, sons, children, grandchildren, and all relatives.
Titles: *สังยุดตะนิกาย (มัด ๓, ผูก ๑)*
Sangyutta nikai (*Mat* 3, *phuk ton*)
Saṃyutta Nikāya (Bundle 3, fascicle 1)

EAP1398_VMS_1_0191

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

112 1240 Ashadha 25 = Wednesday, 24 July 1878. However, this day was a *ka mao* day.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ. ໃນຄັ້ງນັ້ນ ຍັງມີພາມຄົນໜຶ່ງ ຊື່ວ່າ ອະສຸນທະຣິກະ ເມື່ອພາມຜູ້ນີ້ໄດ້ຍິນວ່າ ເພື່ອນຂອງຕົນໄດ້ມາບວດຢູ່ໃນສໍານັກພະພຸດທະເຈົ້າແລະກາຍເປັນຄົນບໍ່ມີຢ້າວເຮືອນ ກໍ່ມີຄວາມໂກດແຄ້ນ ໄດ້ເຂົ້າໄປເຝົ້າພະພຸດທະເຈົ້າ ແລ້ວກໍ່ດ່າພະພຸດທະອົງດ້ວຍຖ້ອຍຄໍາອັນຫຍາບຊ້າ ແຕ່ຕໍ່ມາ ເມື່ອໄດ້ສົນທະນາກັບພະພຸດທະອົງ ແລ້ວກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ແລະໄດ້ອຸປະສົມບົດເປັນພິກຂຸໃນພະພຸດທະສາສະໜາ. ເມື່ອອຸປະສົມ ບົດແລ້ວພະພຸດທະອົງກໍ່ຊົງສອນກໍາມັດຖານໃຫ້ ປະພຶດປະຕິບັດ ສ່ວນສຸນທະຣິກະ ກໍ່ມຸ່ງໝັ່ນຕັ້ງໃຈປະພຶດປະຕິບັດຕາມ ຈົນໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

Suttanta doctrine. The Buddha resided at the Veluvana monastery in Rajagaha. A Brahmin named Asundarika knew that one of his friends had been ordained as a Buddhist monk and become homeless. He was angry about that and came to the presence of the Buddha. He scolded at him with harsh speech. After talking with the Buddha, he Brahmin became faithful and was ordained as a monk. The Buddha taught him to meditate. Asundarika monk seriously practiced meditation and attained arahatship.

Colophon: None
Date: CS 1240, a *poek nyi* year (1878)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ๓, ผูก ๘)*
Sangyutta nikai (*Mat* 3, *phuk* 2)
Saṃyutta Nikāya (Bundle 3, fascicle 2)

EAP1398_VMS_1_0192

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ກະກຸທະສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ໃນປ່າອັນຍະຊະນະອັນ ສະຖານທີ່ໃຫ້ອະໄພຍະທານແກ່ສັດທັງຫລາຍ ເຂດເມືອງສາເກດ ຄັ້ງນັ້ນ ກະກຸທະເທວະບຸດ ເມື່ອຣາຕີຜ່ານໄປແລ້ວ ມີວັນ ນະງາມຍິ່ງນັກ ຍັງອັນຊະນະວັນໃຫ້ສະຫວ່າງ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມພະຜູ້ມີພະພາກແລ້ວຍືນໃນທີ່ຄວນສ່ວນຂ້າງໜຶ່ງ ໄດ້ຂາບທູນຖາມບັນຫາກັບພະພຸດທະເຈົ້າວ່າ:

ເທວະບຸດທູນຖາມວ່າ: ຂ້າແຕ່ພະສະມະນະ ພະອົງຊົງຍິນດີຢູ່ບໍ?

ພະພຸດທະເຈົ້າ: ເຮົາໄດ້ອັນໃດຈຶ່ງຈະຍິນດີ?

ເທວະບຸດທູນຖາມວ່າ: ຖ້າຢ່າງນັ້ນ ພະອົງຊົງເສົ້າໂສກຢູ່ບໍ?

ພະຜູ້ມີພະພາກຕັດວ່າ: ເຮົາເສື່ອມອັນໃດຈຶ່ງຈະເສົ້າໂສກ?

ເທວະບຸດທູນຖາມວ່າ: ຖ້າຢ່າງນັ້ນ ພະອົງບໍ່ຍິນດີ ບໍ່ເສົ້າໂສກເລີຍບໍ?

ພະຜູ້ມີພະພາກຕັດວ່າ: ເປັນເຊັ່ນນັ້ນ ຜູ້ມີອາຍຸ …

Kakudha Sutta. The Buddha stayed at the harmless Añjana grove in Saketha. At night, a deity Kakudha-devaputta whose skin brightly illuminated the whole Añjana grove approached the Buddha. He worshipped the Buddha, stood at one side, and asked the Buddha:

Kakudha: Are you satisfied?

The Buddha: For what am I satisfied with??

Kakudha: Then, are you sad?

The Buddha: For what loss am I sorry for?

Kakudha: Then, are you neither satisfied nor sad?

The Buddha: That is so, friend.

Colophon: None

Date: CS 1240, a *poek nyi* year (1878)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ๓, ຜູກ ๓)*

Sangyutta nikai (*Mat* 3, *phuk* 3)

Saṃyutta Nikāya (Bundle 3, fascicle 3)

EAP1398_VMS_1_0193

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical**

condition: Some leaves have cracks on the surface. The overall condition is good, the legibility is also good.

Description: ພະສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊົງປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງຕອບບັນຫາ ໃຫ້ແກ່ເທວະດາຕົນໜຶ່ງ. ໃນກາລະນັ້ນ ເມື່ອເຖິງຍາມກາງຄືນ ກໍ່ມີເທວະດາຕົນໜຶ່ງ ອັນປະກອບ ດ້ວຍແສງສີລັດສະໝີຮຸ່ງເຮືອງ ໄດ້ເຂົ້າມາຂາບໄຫວ້ພະພຸດທະເຈົ້າແລ້ວທູນຖາມວ່າ ຂ້າແດ່ພະຜູ້ມີ ພະພາກເຈົ້າ ອັນວ່າຝູງຄົນທັ້ງຫລາຍນັ້ນ ບາງພ່ອງບໍ່ມີຄວາມເຫຼື້ອມໃສສັດທາໃນແກ້ວທັ້ງ ๓ ບຸກຄົນ ເຫລ່ານີ້ ຈະສາມາດມີຍົດ ຫຼືມີຊັບສົມບັດໄດ້ຢູ່ບໍ່ນໍ ແລະເມື່ອຈຸຕິຕາຍໄປຈະສາມາດໄປສູ່ສຸກຄະຕິໄດ້ ຢູ່ບໍ່? ເມື່ອນັ້ນ ພະພຸດທະອົງກໍ່ຊົງສະແດງພະທຳມະເທສະໜາໃຫ້ແກ່ເທວະດາຕົນນັ້ນຢ່າງລະອຽດ ແລະແຈ່ມແຈ້ງ.

Suttanta doctrine. While residing at the Jetavana monastery in Savatthi, the Buddha answered some questions raised by a deity. At night a deity with effulgent light approached the Buddha. He worshipped the Buddha and asked him whether those who were not faithful in the Triple Gems could have hounor or property; and whether they were able to go to heaven. The Buddha then delivered a sermon to the diety in details.

Colophon: ลานທີ ๑๒ ໜ້າ ๑: ปะอ๋ละมังคะละพะมะหาสังฆาดธาตุะได้ ๑๘๔๐ ตือ ปีเปิกยี่ เดือน ๗ ขึ้น ๑๑ ค่ำ พ่ำอ่าได้อัน ๒ มื้ภัดมิด. ลิดจะนาแล้วยามกองแลง. ๒ายมิ อิงสิมเด๊ดพะเป๋น เจ้ายำาะหม่อมห๋ำฝ่ายหน้า ติมเป๋นกะนิดถาพะบุธิมมะเสดถา อาทิปะติพะมะหาห๋ำมิ กะ ธาตุะทิธาด อิงสะนิดอิดสะพินิไสในอ๋ะอิงอิงสิสัดตะบาฆาดะบาพุด อุดตะมะบุธิธิม พิมมะจักกะพัดติ มะหานักคะธาตุะหานิที่นี้ เป๋นเค้า กับทังเจ้าธาตุะกันยา ธาตุะโอธิด สา ธาตุะ นัดตา ฮัดติยะธาตุะอิงสา มิพิธิมตุะลาไสในพะธาตุะหะธิไหเหลื้อมใสใน อ๋ะธะ พุดทะสาสะหนา พะมะหากะลุนบาทิคุนเจ้าเป๋นอันย่ิง จิ่งมิพะธาตุะสัดทาพ้อมกันส้างยัง พะสัดท๋ำคำพิธะพะกำพี ๗๐๐๐๔๐๐๐ (ภิงกับ ๗๔๐๐๐) ฮับ ดอางยอดย่ิง จักให้ไอ้โตตะนะ เป๋นมุลังธะพะพุดทะสาสะหนาสิบๆไปพายหน้า เพื่ออ่าให้กว้างขวาง ในเมืองหลวงธาตุะ หานิสิล้านข้างธิ่มขาอที่นี้ เป๋นเค้า ๓๒บต่ำเท้ำ ๕๐๐๐ อัดสา เพื่ออ่าให้เป๋นปะโยะชะนะแก่ โยคาอะจอมเจ้าทังหลายสิบๆ ไปตาบต่ำเท้ำ ๕๐๐๐ พะอัดสา ข๋ให้ อุดิมสิมธิดทิได้โดย ดั่งคำมักคำปาดถะหนาอู่ปะหานแด่ก๋ข้าเทิ้น. นิบพานะ ปัดจะโย โหนตุ โม นิดจัง ปะธะ มัง สุกขัง สาหุ สาหุ อะนุโมหามิ.

Folio 16 on the recto side: In Pavara Mangkhala Mahasangkat 1240, a *poek nyi* year, the eleventh waxing-moon day of the ninth lunar month, the sixth day of the week (Friday), a *kat mao* day,[113] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, sons, children, grandchildren, and all relatives had ardent religious faith in the Teachings of the Buddha and kindly sponsored the making of this great Buddhist manuscript of the 84000 categories to support the Teachings of the Buddha for the future and for its propagation in the kingdom of Lan Xang Hom Khao until the end of 5000 years. May this

113 1240 Sravana 11 = Friday, 9 August 1878. This day was, however, a *kat met day*.

manuscript also benefits all yogāvacara (practitioners of spiritual exercise) until the end of 5000 years. May all our wishes be fulfilled. May this merit result in three kinds of fruition: *dittha-phala*, *uppasatthi-vedaniya-phala*, and *aparaṃparavedaniya-phala*. *Nibbāna paccayo hontu no niccaṃ paramaṃ sukhaṃ sādhu sādhu anumodāmi* (The alms I have already given. Nibbāna is the greatest bliss. Amen, amen! I rejoice).

Date: CS 1240, a *poek nyi* year (9 Aug 1878)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti, the great kingdom, and his wife, sons, children, grandchildren and all relatives.

Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ສ, ຜູກ ๔)*

Sangyutta Nkai (*Mat* 3, *phuk* 4)

Saṃyutta Nikāya (Bundle 3, fascicle 4)

EAP1398_VMS_1_0194

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is still good.

Description: ພະສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ປ່າແຫ່ງໜຶ່ງ ໃນເມືອງສາວັດຖີ. ຍັງມີພາມຄົນ ໜຶ່ງ ມີອາຊີບລ້ຽງງົວ ແລະເຂົາມີງົວ ๔ ໂຕ. ວັນໜຶ່ງ ງົວຂອງພາມໄດ້ຫາຍໄປໃນປ່າ ເຂົາຈຶ່ງໄດ້ອອກ ໄປຊອກຫາງົວ ຈົນໄປພົບກັບພະພຸດທະເຈົ້າ ເຂົາເກີດຄວາມສົງໄສແລະໄດ້ທູນຖາມພະພຸດທະອົງ ວ່າ ດ້ວຍເຫດໃດພະພຸດທະອົງຈຶ່ງມີແຕ່ຄວາມສຸກ ທັງໆ ທີ່ບໍ່ມີໄຮ່ ບໍ່ມີນາ ແລະບໍ່ມີອາຊີບການງານ? ພະພຸດທະອົງ ຈຶ່ງໄດ້ສະແດງທຳແກ່ພາມຜູ້ນັ້ນ ເມື່ອພາມໄດ້ສະດັບຮັບຟັງແລ້ວກໍ່ເກີດຄວາມເຫຼື້ອມ ໃສສັດທາ ຈຶ່ງໄດ້ບັນພະຊາເປັນສາມະເນນ ແລະຕໍ່ມາກໍ່ໄດ້ອຸປະສົມບົດເປັນພະພິກຂຸ.

Suttanta doctrine. The Buddha resided at a forest in Savatthi. There was a Brahmin who raised cows and had his four cows. One day, his cows got lost in the forest. He was looking for the cows and met the Buddha. He was curious about the Buddha and asked him why he was happy despite having no farms, no rice fields, and no occupations The Buddha delivered a sermon to the Brahmin who got faithful and ordained as a novice and later a monk.

Colophon: None

Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ๓, ຜູກ ๕)*
Sangyutta nikai (*Mat* 3, *phuk* 5)
Saṃyutta Nikāya (Bundle 3, fascicle 5)

EAP1398_VMS_1_0195

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ມາຕຸໂປສະກະສູດ. ຄັ້ງນັ້ນ ມາຕຸໂປສະກະພາມ ໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ສົນທະນາປາໄສກັບພະພຸດທະເຈົ້າ ແລ້ວຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ທ່ານພະໂຄດົມຜູ້ຈະເລີນ ຂ້າພະເຈົ້າສະແຫວງຫາພິກຂາ (ອາຫານ) ໂດຍຊອບແລ້ວລ້ຽງມານດາແລະບິດາ ຂ້າພະເຈົ້າທຳເຊັ່ນ ນີ້ ຊື່ວ່າ ທຳກິດທີ່ຄວນທຳຫຼືບໍ່? ພະພຸດທະອົງຕັດວ່າ ແມ່ນແລ້ວ ພາມ ທ່ານເຮັດແນວນີ້ ຊື່ວ່າໄດ້ທຳ ກິດທີ່ຄວນທຳແລ້ວ ດ້ວຍວ່າ ຜູ້ໃດສະແຫວງຫາພິກຂາໂດຍຊອບແລ້ວ ແລ້ວລ້ຽງມານດາແລະບິດາ ຜູ້ນັ້ນຍ່ອມໄດ້ບຸນຫຼາຍ.
Matuposaka Sutta. Matuposako Brahmin (lit., “a brahmin who nourished his mother) visited the Buddha and talked to him. He asked the Buddha whether it was proper if he righteously earned food to nourish his parents. The Buddha said that it was proper because those who took care of their parents with righteous means would gain much merit.
Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ๓, ຜູກ ๖)*
Sangyutta Nikai (*Mat* 3, *phuk* 6)
Saṃyutta Nikāya (Bundle 3, fascicle 6)

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເວປະຈິດຕິສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບເຖິງ ທ້າວສັກກະ ຜູ້ເປັນຫົວໜ້າແຫ່ງເທວະດາທັງຫລາຍໃນຊັ້ນດາວະດຶງ ແລະຊົງພັນລະນາເຖິງຄຸນຂອງ ຂັນຕິ ຄືຄວາມອົດທົນ. ໃນຄັ້ງນັ້ນ ເກີດສົງຄາມລະຫວ່າງເທວະດາກັບອະສູນ ໂດຍຝ່າຍອະສູນນັ້ນມີ ທ້າວເວປະຈິດຕິເປັນຫົວໜ້າ. ລະຫວ່າງທັງສອງຝ່າຍກຳລັງສູ້ຮົບກັນ ຝ່າຍເທວະດາເປັນຝ່າຍຊະນະ ໄດ້ຈັບທ້າວເວປະຈິດຕິ ມັດມື ມັດຕີນ ແລະມັດຄໍ ມາຍັງສຳນັກຂອງທ້າວສັກກະ ແຕ່ທ້າວເວປະຈິດຕິຍັງດ່າທ້າວສັກກະດ້ວຍຖ້ອຍຄຳອັນຫຍາບຄາຍ ແຕ່ທ້າວສັກກະກໍ່ທົນໄດ້ ມາຕາລິເທບພະບຸດເຫັນດັ່ງນັ້ນ ຈຶ່ງໄດ້ທູນຖາມທ້າວສັກກະວ່າ ທີ່ທ່ານອົດທົນຕໍ່ຖ້ອຍຄຳອັນຫຍາບຄາຍຂອງທ້າວເວປະຈິດຕິໄດ້ ເພາະຄວາມຢ້ານ ຫຼືເພາະບໍ່ມີກຳລັງ? ທ້າວສັກກະຈຶ່ງຕອບວ່າ ບໍ່ແມ່ນທັງສອງຢ່າງ ເພາະເຮົາບໍ່ຕອບໂຕ້ຄົນພານ ຈຶ່ງມີຄວາມສະຫງົບນີ້ງ.

Vepacittisutta. While residing at the Jetavana monastery in Savatthi, the Buddha talked to monks about God Sakka, Lord of heavenly deities in the Tāvatiṃsa heaven, and his virtue of tolerence. Once in the past, there was a battle between deities and demons. The demon troop was headed by Vepacitti and defeated by the deity troop. The deities arrested Vepacitti by binding his hands, feet, and neck and took him to God Sakka's presence. Vepacitti abused God Sakka with rude and hash words. Matali, the charioteer, asked God Sakka whether he was tolerant to the rudeness of Vepacitti because of fear of weakness. God Sakka replied that neither was correct; he did none of reactions because it was not worth fighting against the fool.

Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ໓, ຜູກ ກ)*
Sangyutta Nkai (*Mat* 3, *phuk* 7)
Saṃyutta Nikāya (Bundle 3, fascicle 7)

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະສູດ ໃນສະໄໝໜຶ່ງ ມີພຶກຂຸກຸ່ມໜຶ່ງໄປຈຳພັນສາຢູ່ໃນປ່າເຂດຊົນນະບົດ ໃນລະຫວ່າງການຈຳພັນຢູ່ນັ້ນ ໃນແຕ່ລະມື້ ກໍ່ຈະມີເທວະດາຕົນໜຶ່ງ ຊຶ່ງເປັນເທວະດາທີ່ຮັກສາປ່າໄມ້ໃນບໍລິເວນນັ້ນ ໄດ້ລົງມາຟັງທຳຂອງພຶກຂຸເປັນປະຈຳ ຄັ້ນເມື່ອອອກພັນສາແລ້ວ ເທລົ່າພຶກຂຸກໍ່ເດີນທາງກັບພູມລຳເນົາ ເທວະດາຕົນນັ້ນກໍ່ຮ້ອງໄຫ້ເສຍໃຈ ເພາະຈະບໍ່ມີໂອກາດໄດ້ຟັງທຳແລະທຳບຸນ. ໃນຄັ້ງນັ້ນ ຍັງມີເທວະດາຕົນໜຶ່ງໄດ້ເຂົ້າມາປອບໃຈເທວະດາທີ່ຮ້ອງໄຫ້ວ່າ “ດູລາ ສະຫາຍ ທ່ານຢ່າໄດ້ຮ້ອງໄຫ້ເສຍໃຈເລີຍ ເທລົ່າພຶກຂຸຜູ້ເປັນສິດອັນປະເສີດຂອງຕະຖາຄົດນັ້ນ ຍັງຈະເດີນທາງໄປໂກຕາມທິດຕ່າງໆ ບາງອົງຈະເດີນທາງໄປສູ່ເມືອງມະຄົດແລະບາງອົງຈະເດີນທາງໄປສູ່ເມືອງໂກສົນ”.

Suttanta doctrine. Once, a group of monks stayed at a remote forest for the Buddhist Lent. During their stay, a deity who protected the forest regularly listened to the monks chanting. After the Buddhist Lent, they returned to their home monasteries. The deity sadly cried because he could not have any more chance to listen to the Dhamma and make merit. Another deity soothed him and let him know that the monks who were the Buddha’s disciples would travel further to other places. Some went to Māgatha, others went to Kosala.”

Colophon: ลานที ๘๑ ໜ້າ ๑: ปะอ็ะธะมังถะละพะมะหาสังฆาดธาฉะได้ ๑๘๔๐ ติอ ปีเปิกยี่ เดือน ๗ แรม ๔ ค่ำ อัน ๗ มื้เมิ่งเพ็ง ลิดจะมาแล้วยามท่ำงอัน ฆายมิ อิงสิมเด๊ดพะเจ้าห้ตำฝ่ายหน้า ตินเป๋นมะนิดฤาพะบุธิมมะเสดฤาอาหิปะติ พะมะหาทำมิกะธาฉาหิธาฉะหิธาดเจ้า อิงสะนิดอิดสะพินิไส ในอ็ะธะอิงอิงสีสัดตะบาถะนะพุด อุดตะมะบุธีธิมพิมมะจักกะพะติมะหานะธาดฉะหานิที่นี้ เป๋นเถ้า กับทังเจ้าธาฉะกันยา ธาฉะโอธิดสา ธาฉะนัดตา ฮัดติยะธาฉะ อิงสา มิพิธิมมะฉาไสในพะธาดฉะหึธะไหเพลื้อมใสในอ็ะธะพุดทะสาสะหา พะมะหากะธุนบาหิคุนเจ้าเป๋นอันยิ่ง จิ่งมิพะธาฉะสัดหาพ้อมกันส้างยังพะสัดทำ ถำพิธะพะกำพิ ๗๐๐๐๐ ๔๐๐๐ *(๗๔,๐๐๐)* ฮัน ดอายอดยิ่ง จิ่งจักให้ไฉยะโฉตะบาเป๋นมูนอ็ะธะพะพุดทะสาสะ หาสืบๆไปพายหน้า เพื่ออ่าให้กว้างๆขวางๆในเมืองหลวงธาฉะหานิสีสัดตะบา ล้านช้างธิ่มขาวที่นี้ เป๋นเถ้า ตาบต่เท้า ๕๐๐๐ พะวัดสา เพื่ออ่าให้เป๋นปะโยดฉะนะแก่โยถาวะจอนเจ้าหังหลายสืบๆไป ตาบต่เท้า ๕๐๐๐ พะอัดสา สาหุ. สุดหินมังวัดตะ เม หามัง นิบพามัง ปะธะมัง สุภะชัง นิดจัง หุอัง ขໍให้บังเกิดเป๋นพะละผิน ๓ ปะการ ถือ่า เป๋นผะละผิน อุปัดชันติผิน อะปะธำปะธาเวหะนิยะผิน จิ่งให้เป๋นสะเพ้าถำลำฮัน ปะเสิดท่ำงแห้ดิหูกำข้าเหิ้น.

Folio 21 on the recto side: In Pavara Mangkhala Mahasangkat 1240, a *poek nyi* year, on the fourth waning-moon day of the ninth lunar month, the seventh day of the week (Saturday), a *moeng mao* day,[114] the writing was accomplished at noon. The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, sons, children, grandchildren, and all relatives had ardent religious faith in the Teachings of the Buddha and kindly sponsored the making of this great Buddhist manuscript of the 84000 categories to support the Teachings of the Buddha for the future and for its propagation in the kingdom of Lan Xang Hom Khao until the end of 5000 years. May this manuscript also benefits all yogāvacara (practitioners of spiritual exercise) until the end of 5000 years. May all our wishes be fulfilled. May this merit result in three kinds of fruition: *dittha-phala*, *uppasatthi-vedaniya-phala*, and *aparaṃparavedaniya-phala*. *Sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ* (The alms I have already given. Nibbāna is the greatest bliss. Amen, amen! I rejoice).

Date: CS 1240, a *poek nyi* year (17 August 1878)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of the golden palace in front side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkphatti, the great kingdom, his wife, children, grandchildren, and all relatives.
Titles: *ສັ້ງຍຸດຕະນິກາຍ (ມັດ ๓, ผูก ๘)*
Sangyutta nikai (*Mat* 3, *phuk* 8)
Saṃyutta Nikāya (Bundle 3, fascicle 8)

EAP1398_VMS_1_0198

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ສາຣິປຸດຕະສູດ ສະໄໝໜຶ່ງ ພະສາຣິບຸດເຖລະເຈົ້າພໍານັກຢູ່ວັດເຊຕະວັນ ນະຄອນສາວັດຖິ ໃນຄັ້ງນັ້ນ ທ່ານພະສາຣິບຸດໄດ້ຊີ້ແຈງໃຫ້ພິກຂຸທັ້ງຫຼາຍເຫັນແຈ້ງ ສະມາທານ ອາດທານ ລ່າເລີງ ດ້ວຍທໍາມິ

114 1240 Sravana 19 = Saturday, 17 August 1878.

ກະຖາ ດ້ວຍວາຈາຂອງຊາວເມືອງ ສະລະສະລວຍ ບໍ່ມີໂທດ ບໍ່ເຄື່ອນຄາດ ອາດຍັງຜູ້ຟັງໃຫ້ຮູ້ເນື້ອ ຄວາມໄດ້ແຈ່ມແຈ້ງ.

Sariputta Sutta (Venerable Sariputta). Venerable Sariputta stayed at Jetavana monastery in Savatthi. He gave advise, encouraged, fueled, and energized monks' spirits with his words that were civilized, refined, beneficial, and direct, letting the audience understand the instructions clearly.

Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ສ, ຜູກ ໙)*
Sangyutta Nikai (*Mat* 3, *phuk* 9)
Saṃyutta Nikāya (Bundle 3, fascicle 9)

EAP1398_VMS_1_0199

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.
Description: ພະສູດ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ໃນປ່າມະຫາວັນ ນະຄອນເວສາລີ ໃນຄັ້ງນັ້ນ ຍັງ ມີກະສັດອົງໜຶ່ງ ພະນາມວ່າ ມະຫາລິ ໄດ້ສະເດັດເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍ ບັງຄົມແລ້ວ ປະທັບນັ່ງທີ່ອັນຄວນ ຈາກນັ້ນໄດ້ທູນຖາມຢັນຫາວ່າ ຂ້າແຕ່ພະພຸດທະອົງຜູ້ຈະເລີນ ອັນ ໃດນໍເປັນເຫດ ເປັນປັດໄຈແຫ່ງກາຍທຳບາບ ທຳກຳ? ເມື່ອນັ້ນ ພະພຸດທະອົງຈຶ່ງຊົງສະແດງທຳແກ່ ພະເຈົ້າມະຫາລິ ໄດ້ສະດັບຮັບຟັງເພື່ອໄຂຄວາມສົງໄສ ຢ່າງລະອຽດ ແລະແຈ່ມແຈ້ງ.

Suttanta doctrine. The Buddha resided at the Mahavana monastery in Vesali. A king named Mahali visited the Buddhs. He worshipped the Buddha, sat at a proper place, and questioned the Buddha about causes of sinful deeds. The Buddha then delivered a clear sermon to King Mahali.

Colophon: None
Date: 1878
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຍຸດຕະນິກາຍ (ມັດ ສ, ຜູກ ๑๐)*
Sangyutta Nikai (*Mat* 3, *phuk* 10)
Saṃyutta Nikāya (Bundle 3, fascicle 10)

EAP1398_VMS_1_0200

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ຕິກາທຳມະຈັກ (ກາບຂະຫຍາຍຄວາມແຫ່ງທຳມະຈັກກັບປະວັດຕະນະສູດ) ເນື້ອໃນກ່າວເຖິງ ພະພຸດທະໂຄສາຈານຜູ້ແຕ່ງໜັງສືນີ້; ພະໂພທິສັດເຈົ້າສິທາດ (ເຈົ້າຊາຍສິດທັດຖະ) ໄດ້ສ້າງຢ້າວເຮືອນ ໄດ້ ๘๗ ປີ ແລ້ວກໍ່ໄດ້ອອກບວດປະມານ ๗ ປີ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ໄດ້ເທສະໜາແກ່ມະນຸດແລະເທວະດາເປັນເວລາ ๔๕ ວັດສາ ປະຣິນິບພານທີ່ເມືອງກຸສິນາຣາ; ການສັງຄາຍະນາພະທຳວິໄນຄັ້ງທຳອິດ ທີ່ຖ້ຳສັດຕະປັນນະຄູຫາດອຍເວພາຣະປັບພົດ ເມືອງຣາຊະຄຶ ມີພະມະຫາກັດສະປະເຖລະເຈົ້າເປັນປະທານ ພະເຈົ້າອະຊາຕະສັດຕູເປັນຜູ້ອຸປະຖຳ, ພະອານົນເຖລະເຈົ້າ ຫຼັງຈາກໄດ້ບັນລຸເປັນພະອໍລະຫັນແລ້ວ ໄດ້ວິສັດຊະນາພະສູດ ທີ່ໄດ້ຟັງຈາກພະໂອດ ຂອງ ພະພຸດທະເຈົ້າ.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta). The content mentions Venerable Buddhagosa, the composer of this scripture, and gives the story of Gotama Buddha. Bodhisatta Siddhattha had his family until his age of twenty nine and decided to ordain himself. He trained himself in monkhood for six years and attained the Enlightenment, becaming Buddha. He propagated his religion to humans and deities for 45 years before he passed away in Kusinara. The first Buddhist Canon Revision was held in Sattapannaguha cave at the mount of Vebharapabbata in Rajagaha. Venerable Maha Kassapa Thera was the chairman and King Ajatasattu was the sponsor. After Venerable Ananda attained arahaship, he became the answerer who responded to discourses that he had heard from the mouth of the Buddha.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ปะอำธะมังคะละพะมะหาสังกาด ๑๘๑๗ ตือ ปีธับเพ็ๆ เดือน ๗ แรม ๗ ค่ำ วัน ๘ มื้ธับเธิ้ๆ ธิดจะบาแล้วยามท่ำงวัน ໝายมิ ลิมเดัดมะหาพูมิปาละมะหา นะคอน ธาชะหานิสีสัดตะบาถะนะทุด อุดตะมะธาชะหานิ สุวันนะจันทะมะหาปุนยา สะหะพะธาชะมาตา พะธาชะเสดถา พะธาชะกะนิดถา พะธาชะกันยา พะธาชะบุดตะ

ທິຕະນັດຕາຍະ ຣາຊະວົງສາ ມີມະຫຸຣະຜາຣິມມະນະຈິດຕາເຈຕະນາໃສສຸດ ໃນວໍຣະພະພຸດທະສາ
ສະໜາ ເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງຍັງພະສັດທຳມະຄຳພີຣະກຳພີ *ຕີກະທຳມະຈັກ* ໄວ້ກັບພະພຸດ
ທະໂຊຕະກະສາສະໜາ ຍາວະ ມັກຄະ ຜະລະ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ.

Folio 26 on the recto side: In Pavòra Mangkhala Phamahasangkat 1217, a *hap mao* year, on the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday),[115] a *hap hao* day, the writing was accomplished at noon. His Majesty the king of Lan Xang, along with his mother, brothers, sisters, wife, children, grandchildren, and all relatives, had religious faith in the Teachings of the Buddha and sponsored the making of this scripture entitled *Tika Thammachak* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (the path), *phala* (fruition), and reach Nibbāna certainly).

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, along with his mother, brothers, sisters, wife, children, grandchildren, and all relatives.
Titles: *ຕີກາທຳມະຈັກ (ມັດ ๑, ผูกติ้บ)*
Tika Thammachak (*Mat* 1, *phuk ton*)
Tika Dhammacakka (Bundle 1, fascicle 1)

EAP1398_VMS_1_0201

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.
Description: ຕີກາທຳມະຈັກ (ການຂະຫຍາຍຄວາມແຫ่ງທຳມະຈັກກັບປະວັດຕະນະສູດ) ເນື້ອໃນກ່າວເຖິງ ສອງ
ສາມີພັນລະນາຄ่ູໜຶ่ງ ໂດຍສາມີເປັນຄົນປາກກ້າ ส่วนพันละยาเป็นลูกสาวเสดถิ ทັ้งสองอาไส
ยู่ร่วมกันด้วยความผาสุกตะหลอดมา. ວັນໜຶ่ງ ผู้เป็นพันละยาได้กะทำมิดสาจานหุ้มขู้
ลั้นเมื่อนาๆได้จุติตายไป ก่ได้ไปสะเหวียอิบากกำยู่ในนะธิกา เมื่อออกจากนะธิกาแล้ว
เสดกำนั้นได้เธ็ดให้นาๆมาเกิดเป็นเผด ชื่อ่า อิมานะเผด.

115 This date corresponds to Wednesday, 5 September 1855 (1217 Sravana 24). This day was indeed a *hap hao* day.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta). The content is about a couple; the husband was mute; the wife was the daughter of a wealthy man. They lived together with happiness. Later, the wife conducted adultery, causing her new rebirth in hell. In her present existence, she was reborn as a peta named Vimanapeta.

Colophon: ลาบที ๘๗ ໜ้า ๑: ปะอ๋ธะมังคะละพะมะหาสังฆาด ๑๘๑๗ ติอ ปีธับเฒ็ำ เดือน ๙ แรม ๗ ค่ำ อับ ๔ มื้ธับเธิ้ำ ธิดจะบาแล้อยามห่ำงอับ ๒ายมิ สิมเด๊ดมะหาพูมิปาละมะหา บะถอน ธาฉะหานิ สิสัดตะบาถะบะทุด อุดตะมะธาฉะหานิ สุอับบะจับทะมะหาปุนยา สะหะพะธาฉะมาตา พะธาฉะเสดถา พะธาฉะกะนิดถา พะธาฉะกับยา พะธาฉะบุดตะ หิตะบัดตายะ ธาฉะอิงสา มิมะหุธะผาธิมมะบะจิดตาเจตะบาใสสุด ในอ๋ธะพะพุดทะสา สะหาเป๋นอับยิ่ง จิ่งพ้อมกับส้าๆยังพะสัดทำมะคำพิธะกำพิ *ติภาะทำมะจับ* ไอ้กับพะพุด ทะโฉตะกะสาสะหา ยาอะ มับถะ ผะละ นิบพานะ ปัดจะโย โหตุ โน นิดจ๋ง ทุอ๋ง ทุอ๋ง.

Folio 26 on the recto side: In Pavòra mangkhala Phamahasangkat 1217, a *hap mao* year, the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[116] the writing was accomplished at noon. His Majesty the king of Lan Xang, along with his mother, brothers, sisters, wife, children, grandchildren, and all relatives, had religious faith in the Teachings of the Buddha and sponsored the making of this scripture entitled *Tika Thammachak* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to attain *magga* (the path), *phala* (fruition), and reach Nibbāna certainly).

Date: CS 1217, a *hap mao* year (5 Sep 1855)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Majesty the king of Lan Xang, his mother, brothers, sisters, wife, children, grandchildren, and all relatives
Titles: *ติภาทำมะจับ (มัด ๑, ผูภา ๔)*
Tika Thammachak (*Mat* 1, *phuk* 4)
Tika Dhammacakka (Bundle 1, fascicle 4)

EAP1398_VMS_1_0202

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.0 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

116 1217 Sravana 24 = Wednesday, 5 September 1855. This day was indeed a *hap hao* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ຕິກາທຳມະຈັກ (ການຂະຫຍາຍຄວາມແຫ່ງທຳມະຈັກກັບປະວັດຕະນະສູດ) ເນື້ອໃນກ່າວເຖິງມານິບຄົນໜຶ່ງ ຊື່ວ່າຈິດຕະວະດີ ເຂົາໄດ້ໄປແຕ່ງງານກັບຍິງງາມຜູ້ໜຶ່ງຢູ່ເມືອງຍານະວະດີ. ວັນໜຶ່ງ ຈິດຕະວະດີກໍ່ຄິດເຖິງພໍ່ແມ່ຂອງຕົນ ຈຶ່ງໄດ້ລາພັນລະຍາ ເພື່ອກັບໄປຢຽມຢາມບ້ານ ໂດຍບອກລາພັນລະຍາວ່າ ຈະກັບມາພາຍໃນ ๗ ວັນ. ສ່ວນພັນລະຍາກໍ່ໄດ້ແຕ່ຄອງຄອຍວັນທີ່ສາມີຈະກັບມາ ຈົນລ່ວງເລີຍກາຍ ๗ ວັນ ສາມີກໍ່ຍັງບໍ່ກັບມາ. ນາງລົ້ມປ່ວຍແລະເສຍຊີວິດ ເມື່ອສາມີຊາບຂ່າວ ຈຶ່ງຮີບຟ້າວມາ ເຂົາເຫັນຊາວບ້ານນຳພັນລະຍາໄປໄວ້ປ່າຊ້າແລະກຳລັງຈະເຜົາ. ດ້ວຍຄວາມອາໄລຮັກໃນພັນລະນາ ເຂົາໄດ້ກອດສົບນາງຮ້ອງໄຫ້ຕະຫລອດເວລາ ແລະບໍ່ຍອມໃຫ້ຊາວບ້ານເຜົາພັນລະຍາຂອງຕົນ. ໃນທີ່ສຸດ ຊາວບ້ານກໍ່ພາກັນກັບໝົດ ຍັງເຫຼືອແຕ່ຈິດຕະວະດີແລະພັນລະຍາທີ່ເສຍຊີວິດ ໃນຂະນະນັ້ນ ຍັງມີຍັກ ๔ ຕົນ ກຳລັງຈະໄປກິນສາກສົບຢູ່ໃນປ່າຊ້າ ຈິດຕະວະດີກໍ່ຕັດສິນໃຈ ຈະສະລະຊີວິດໃຫ້ຍັກເຫລົ່ານັ້ນກິນ ເພື່ອຈະໄດ້ຕາຍໄປພ້ອມກັບພັນລະຍາ ແຕ່ພະຍາອິນເກີດຄວາມສົງສານ ຈຶ່ງແປງຮ່າງຖືຂວານເຫລັກແດງລົງມາຊ່ວຍຈິດຕະວະດີໄວ້.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta). The content is about a young man named Cittavadi who got married with a beautiful wife in Yanavadi city. One day, he missed his parents and left his wife to visit them. He promised her to come back within seven days. His wife was waiting for him longer than seven days but was not back yet. One day, she was sick and died. Cittavadi heard about her death and rushed back. He saw villagers bring her body to a cemetery ground cremation. With love, he hugged the corpse and cried, and did not allow them to cremate her. Finally, the villagers got away, leaving him and der dead wife alone. At that time, there were four giants who were around to eat corpses at the cemetery. Cittavadi thought about letting himself be killed and eaten by the giants, so that her body could be ignored and he could die together with his wife. God Indra pitied him and rescured him by holding an iron axe against the giants.

Colophon: None
Date: 1855
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຕິກາທຳມະຈັກ (ມັດ ๑, ຜູກ ๕)*
Tika Thammachak (*Mat* 1, *phuk* 5)
Tika Dhammacakka (Bundle 1, fascicle 5)

EAP1398_VMS_1_0203

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.8 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ຕິກາທຳມະຈັກ (ການຂະຫຍາຍຄວາມແຫ່ງທຳມະຈັກກັບປະວັດຕະນະສູດ) ເນື້ອໃນກ່າວເຖິງ ດາບົດສິດທັດຖະໄດ້ບຳເພັນພິດແລະທຸກະຣະກິລິຍາຢ່າງເຄັ່ງຄັດປະມານ ໗ ປີ ແຕ່ຍັງບໍ່ໄດ້ຕັດສະຮູ້ ພະອົງຈຶ່ງຄິດວ່າ ນີ້ອາດຈະບໍ່ແມ່ນຫົນທາງແຫ່ງການຕັດສະຮູ້ ຈຶ່ງຫັນມາປະຕິບັດທາງຈິດ ເດີນຕາມ ທາງສາຍກາງ. ສ່ວນປັນຈະວັກຄີທັງ ๔ ຄົນທີ່ເປັນຜູ້ອຸປະຖາກ ເມື່ອເຫັນພະອົງຍົກເລີກການບຳເພັນ ທຸກະຣະກິລິຍາ ກໍ່ໝົດຄວາມເຫຼື້ອມໃສສັດທາ ເບື່ອໜ່າຍ ແລ້ວພາກັນໜີໄປຢູ່ປ່າອິສິປະຕະນະມະຣິ ຄະທາຍະວັນ ເມືອງພາຣານະສີ ພ້ອມກັບຕັ້ງກະຕິກາວ່າ ຈະບໍ່ຕ້ອນຮັບດາບົດສິດທັດຖະຢ່າງ ເດັດຂາດ. ຄັ້ນດາບົດສິດທັດຖະໄດ້ຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ ກໍ່ໄດ້ສະເດັດໄປທີ່ປ່າ ອິສິປະຕະນະມະຣິຄະທາຍະວັນ ເມື່ອປັນຈະວັກຄີເຫັນກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງພາກັນລຸກຂຶ້ນ ຕ້ອນຮັບ ໂດຍລືມກະຕິກາທີ່ໄດ້ຕັ້ງໄວ້ທັງໝົດ.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta). The content is about the ascetic Siddhattha who seriously practiced ascetic life and self-torment for six years but was unsuccessful. He thought that that might not be the way to enlighten and slowly practiced spiritually in the Middle Way. Having realized that Siddhattha had given up the self-torment practice, his five assisting disciples left him for Isipatana Mrigadayavan forest in Benares and promised themselved not to welcome Siddhartha. When Siddhattha attained the Enlightenment and became the Buddha, he travelled to the Isipatana Mrigadayavan forest. When the five assistants met him, they became faithful and forgot their promise.

Colophon: ลามທີ ๘๗ ขั้ำ ๑: ปะอ໋ะธะมังถะละพะมะหาสังกาด ๑๘๑๗ ຕົວ ປີຮັบเพี้ำ เดือม ๗ แรม ๗ ค่ำ อัน ๔ มื้ธับเธิ้ำ ธิดจะมาแล้วอยามห่ำงอัน ฆายมิ สิมเด้ดมะหาพูมิปาละมะหามะถอบ ธาฉะหามิ สีสัดตะบะถะบะพุด อุดตะมะธาฉะหามิ สุอัมบะจันทะมะหาปุนยา สะหะ พะธาฉะมาตา พะธาฉะเสดถา พะธาฉะกะนิดถา พะธาฉะกันยา พะธาฉะบุดตะทิตะ นัดตายะ ธาฉะอิงสา มิมะทุธะผาธิมมะบะจิดตาเจตะบาใสสุด ใบอ໋ะธะพะพุดทะสาสะฆา เป้นอันยิ่ง จึ่งพ้อมกันส้างยังพะสัดทำมะคำพิธะกำพิ *ติกะทำมะจักา* ไอ้กับพะพุดทะโฉตะกะสาสะฆา ยาอะ มักคะ ผะละ นิบพามะ ปัดจะโย โหตุ โม นิดจัง ทุอัง ทุอัง.

Folio 26 on the recto side: In Pavòra mangkhala Phamahasangkat 1217, a *hap mao* year, the eighth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *hap hao* day,[117] the writing was accomplished at noon. His Majesty the king of Lan Xang, along with his mother, brothers, sisters, wife, children, grandchildren, and all relatives, had religious faith in the Teachings of the Buddha and sponsored the making of this scripture entitled *Tika Thammachak* to support the Teachings of the Buddha. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a

117 1217 Sravana 24 = Wednesday, 5 September 1855. This day was indeed a *hap hao* day.

condition for us to attain *magga* (the path), *phala* (fruition), and reach Nibbāna certainly).

Date: CS 1217, a *hap mao* year (5 Sep 1855)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): His Majesty the king of Lan Xang, his mother, brothers, sisters, wife, children, grandchildren, and all relatives.

Titles: *ຕິກາທຳມະຈັກ (ມັດ ๑, ผูก ๗)*

Tika Thammachak (*Mat* 1, *phuk* 7)

Tika Dhammacakka (Bundle 1, fascicle 7)

EAP1398_VMS_1_0204

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 54.4 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ຕິກາທຳມະຈັກ (ການຂະຫຍາຍຄວາມແຫ່ງທຳມະຈັກກັບປະວັດຕະນະສູດ) ເນື້ອໃນກ່າວເຖິງ ພະຍາຕົນໜຶ່ງ ພະນາມວ່າ ໂລກະໂຊຕະ ສະເໜີອິຍຣາຊະລົມບັດໃນເມືອງພາຣານະສີ ພະອົງໄດ້ຕົກ ຫລຸມຮັກກັບນາງສັງຂະນິຍະ ພະອົງຈຶ່ງໄດ້ສ້າງປາສາດຫຼັງໜຶ່ງຊື່ວ່າ ທັນຍະຣາສີປາສາດ ຄັ້ນເມື່ອ ສ້າງສຳເລັດແລ້ວກໍ່ໄດ້ອະພິເສກຍົງນາງສັງຂະນິຍະໃຫ້ເປັນພະອັກຄະມະເທສີ ແລະສັ່ງໃຫ້ເສນາ ອາມາດສ້າງໂຮງລ້ຽງງົວນົມ ພ້ອມກັບນຳງົວນົມມາລ້ຽງຈຳນວນ ๑,๐๐๐ ໂຕ ເພື່ອບີບເອົານົມງົວນັ້ນ ມາບໍລິໂພກພາຍໃນຣາຊະສຳນັກ ໂດຍສັ່ງໃຫ້ນັນທິຍະມານົບ ເປັນຄົນດູແລງົວແລະບີບນົມງົວ ເຫລົ່ານັ້ນ ຖວາຍໃຫ້ແກ່ພະຣາຊາ.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta) about a king named Lokajota who ruled Benares. He fell in love with Sangkhaniya. So, he had a castle built and named it Danyarasi. After the construction ended, he married Sangkhaniya and promoted her as his queen. He ordered his ministers to make a cow farm and raise 1,000 dairy cows there for milk. Young Nandiya was assigned to raise the cows and take cows' milk for the king.

Colophon: ลานที่ ๘๗ ໜ้า ๑: สังฆาด ๑๗๗ (ภิกกับ จ.ส. ๑๑๗๗) ติว ปีกาบเสัด เดือนจุง ออกใหม่ ๔ ค่ำ มื้เต่ำเสัด ธิดจะนาแล้อยามกองแถใก้ค่ำ. พะธาฉะสัดทาลิมเด้ดพะเป้นเจ้า มิใจใส สัดทาส้าง *ตีกาทำมะจัก* ไว้กับสาสะหนาพะเจ้า ตาบต่ำเพ้า ๕ พันอัดสา. นิบพานะ ปัดจะ โย โหตุ.

Folio 26 on the recto side: In Sangkat 176 (corresponding to CS 1176), a *kap set* year, the fourth waxing-moon day of the first lunar month, and a *tao set* day,[118] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Tika Thammachak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1176, a *kap set* year (16 Nov 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ຕິກາທຳມະຈັກ (ມັດ ๑, ຜູກ ๑)*
Tika Thammachak (*Mat* 1, *phuk* 1)
Tika Dhammacakka (Bundle 1, fascicle 1)

EAP1398_VMS_1_0205

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 54.3 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ຕິກາທຳມະຈັກ (ການຂະຫຍາຍຄວາມແຫ່ງທຳມະຈັກກັບປະວັດຕະນະສູດ) ເນື້ອໃນກ່າວເຖິງ ພະພຸດທະເຈົ້າຕັດແກ່ພະໂກນດັນຍະເຖລະ ກ່ຽວກັບອະດີດຕະຊາດຂອງພະອົງວ່າ ດູກ່ອນ ໂກນດັນຍະ ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ຍັງມີພະຍາຕົນໜຶ່ງ ມີພະນາມວ່າ ສີຣິໂສມະນີ ສະເຫວີຍຣາຊະ ສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີພະມະເຫສີ ພະນາມວ່າ ພະນາງສຸຄັນທິຍະເທວີ. ໃນກາລະນັ້ນ ຍັງມີເສດຖີຜູ້ໜຶ່ງຊື່ວ່າ ປຸນຍະຄັນທະເສດຖີ ໄດ້ອາໄສຢູ່ໃນບ້ານທັນຍະວະຕິຄາມ ແລະເປັນເສດຖີຜູ້ ປະເສີດກວ່າເສດຖີທັ້ງຫລາຍ ມີຊັບສົມບັດອັນມະຫາສານ ມີປາສາດແກ້ວ ๗ ຫຼັງ. ພະໂພທິສັດໄດ້ ມາປະຕິສົນທິ ໃນທ້ອງແຫ່ງນາງຈັນທະວະຕີເທວີ ພັນລະຍາຂອງທ່ານປຸນຍະຄັນທະເສດຖີ ໃນ ຂະນະທີ່ພະໂພທິສັດເຈົ້າປະສູດອອກນັ້ນ ມີເຫດອັນໜ້າອັດສະຈັນເກີດຂຶ້ນ ຄື ມີແຜ່ນດິນໄຫວທົ່ວ ເມືອງ.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta). The Buddha talked to Kondanya Thera about his previous existence. Once in the past, there was a king named Sirisomani who ruled Benares. He had a queen named Sugandiyadevi. At that time, there was a wealthy man

[118] 1176 Margasirsha 4 = Wednesday, 16 November 1814. This day was indeed a *tao set* day.

named Punyaganda who lived in Danyavatigama. He was greater than other wealthy men with much treasure and seven crystal castles. The Bodhisatta was in Candavatidevi's pregnancy, the wife of Punyaganda. When his mother gave birth to the Bodhisatta, a miraculous earthquake occurred.

Colophon: ลาบหิ ๘๗ ขั้ำ ๑: สังกาด ๑๗๗ (ก๋งกับ จ.ส. ๑๑๗๗) ติอ ปีกาบเสัด เดือบจุง ออกใหม่ ๔ ค่ำ มื้เต๋าเสัด ธิดจะบาแล้อยามกองแถใก้ค่ำ. พะธาฉะสัดทาสิมเด้ดพะเป้นเจ้ำ มิใจใส สัดทาส้ำๆ *ติกาทำมะจัก* ไอ้กับสาสะหนาพะเจ้ำ ตาบต่ำเท้ำ ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat 176 (corresponding to CS 1176), a *kap set* year, on the fourth waxing-moon day of the first lunar month, a *tao set* day,[119] the writing was accomplished at the time of the evening drum (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Tika Thammachak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1176, a *kap set* year (16 Nov 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ติกาทำมะจัก (มัด ๑, ผูก ๘)*
Tika Thammachak (*Mat* 1, *phuk* 2)
Tika Dhammacakka (Bundle 1, fascicle 2)

EAP1398_VMS_1_0206

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 54.3 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio is torn and fragile. The overall condition is good, the legibility is also good.

Description: ติกาทำมะจัก (กานฉะหยายถอามแห่งทำมะจักกับปะอัดตะนะสูด) เนื้อในก่าวเถิง พะเจ้ำสิทะนุแห่งกุงกะบิลละพัด พะอิงมิพะอักถะมะเหสิ พะนามว่าพะนางกัมจะนา และมิพะโอลิด ๗ พะอิง ถิ: เจ้ำสิสุดโหทะนะ, เจ้ำสุกโกทะนะ และเจ้ำอะมิดโตทะนะ. ถั้นเมื่อเจ้ำสิสุดโหทะนะจะเลินไอ พะเจ้ำสิทะนุ จิ่งสั่งให้พาม ๗ ถิบมาบอกลัทสะนะของผู้ยิงที่คู่

119 1176 Margasirsha 4 = Wednesday, 16 November 1814. This day was indeed a *tao set* day.

ຄວນແກ່ສີສຸດໂທທະນະຣາຊະກຸມມານ ເພື່ອຈະໄດ້ອະພິເສກໃຫ້ເປັນມະເຫສີ ພາມທັງ ຕ ຄົນໄດ້ ບອກລັກສະນະຂອງຜູ້ຍິງທີ່ຄູ່ຄວນນັ້ນ ຕ້ອງມີຄຸນນະລົມບັດ ໒໔ ປະການ ພະເຈົ້າສີຫະນຸ ຈຶ່ງມອບ ເງິນຄ່າທຳນາຍໃຫ້ພາມ ຕ ຄົນ ພ້ອມກັບສັ່ງໃຫ້ພາມເຫລົ່ານັ້ນອອກໄປຕາມຫາຍິງສາວທີ່ຄູ່ຄວນໃຫ້ ແກ່ສີສຸດໂທທະນະຣາຊະກຸມມານ.

Tika Thammachak (Expansion scripture of the Dhammacakkappavattana Sutta) about a king named Sihanu who ruled the kingdom of Kapilavatthu. The king had his queen named Kancana and three sons: Sisuddhodana, Sukkodana, and Amitodana. When Prince Sisuddhodana grew up, the king got eight Brahmins to tell the right characteristics of a girl who was qualified to be Sisuddhodana's wife. The eight Brahmins let him know the 64 characteristics. The king rewarded them with money and ordered them to look for such a girl for Prince Sisuddhodana.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ສັງກາດ ๑๑๗๖ (ກົງກັບ จ.ส. ๑๑๗๖) ຕົວ ປີກາບເສັດ ເດືອນຈຽງ ອອກໃหม่ ๔ ค่ำ มื้เต่ำเสัด ธิดจะบาแล้อยามภอๆแฤใก้ค่ำ. พะธาะสัดทาสิมเด้ดพะเป้นเจ้า มิใจใส สัดทาส้าๆ *ตีภาทำมะจัภา* ไอ้กับสาสะพาพะเจ้า ตาบต่ำเท้า ๕ พันอัดสา. นิบพาน ปัดจะโย โพตุ.

Folio 26 on the recto side: In Sangkat 176 (corresponding to CS 1176), a *kap set* year, the fourth waxing-moon day of the first lunar month, a *tao set* day,[120] the writing was accomplished at the time of the evening drum (15:00–16:30 o'clock). The king had religious faith and sponsored this manuscript entitled *Tika Thammachak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1176, a *kap set* year (16 Nov 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ตีภาทำมะจัภา (มัด ๑, ผูภา ๓)*
Tika Thammachak (*Mat* 1, *phuk* 3)
Tika Dhammacakka (Bundle 1, fascicle 3)

EAP1398_VMS_1_0207

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.8 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

120 1176 Margasirsha 4 = Wednesday, 16 November 1814. This day was indeed a *tao set* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio is torn and fragile. The overall condition is good, the legibility is also good.

Description: ในกาละนั้นยังมีอิหานหู้งหึ่งอยู่ในป่า มีชื่อ่า อุดทะโลธะกะอิหาน ในละแอกอันบ่ไกจากอิหานหู้งนั้น เป้นที่อู่ของสัดป่าทั้งหลาย เช่น หมูป่า, กอาๆ และฝานเป้นต้น อันหึ่ง นายพานป่าได้ออกมาแปงซุ่มใบไม้อู่ใก้กับอิหานหู้งนั้น เพื่อล่าสัด ในกาละนั้น ยังมีสัดโตหึ่ง ได้ออกมากินหย้าตามปกกะติในบໍลิเวนนั้น แล้วได้ยินสูงคืนทั้งหลายป่าวปะกาด ฟังพะทำมะเทสะหฯา เมื่อนั้นมันก่ยໍหัวขึ้นฟังพะทำมะเทสะหฯาจากพะมะหาเถละอู่ที่นั้น นายพานป่าจึ่งใช้หะนูยิงสัดโตนั้นตาย เมื่อตายแล้วก่ได้ไปปะติสินหิในห้องของน้องสาวของพะเถละอิงนั้น เมื่อเกิดออกมาใหย่ได้ ๗ ปี พ่แม่ก่พากุมมานน้อยไปสู่สำนักของพะมะหาเถละเจ้า ผู้เป้นลุง ได้ออกบวด ร่ำฮ฽ยนพะอิปัดสะนาทำมะฤาน และปะพึดพิมมะจัน จะเลินเมดตา พาอะนา จินได้บันลุเป้นพะอໍละหัน.

Once in the past, there was a vihara (monastery) named Uddalorakavihara in a forest. In the vicinity of the vihara wild animals inhabited: boars, deers, and barking deers. One day, a hunter made a hut near the vihara for hunting. An animal came near the vihara for grasing and heard an announcement of a Dhamma sermon given by a venerable monk. It raised its head for listening to the preaching and was spotted by the hunter who shotted it with a bow. The animal died and was reborn as a son of the monk's sister. When he was seven years old, his mother took him to the venerable monk who was his uncle. The boy was ordained as a novice and later a monk. He had holy life, developing his loving-kindness, and attined arahatship.

Colophon: ลานที ๓๑ ໜ้า ๑: พุดทะสังกาดธาฉะได้ ๘๔๓๓ ติอ ปีรับเธิ้า เดือน ๗ ลึง ๑๑ ถ่ำ พ่ำอ่าได้อัน ๓ [ลิดจะบาแล้อ] ยามกองๆาย ฬายมี สิมเดัดพะสังคะธาดบุนหัน อัดใฬ่ ห้อมสิดโยมส้างยัง *มะหุธิดอาหินิ* มัดนี้มี ๗ ผูก ไว้ค้ำชูสาสะหฯาพะพุดทะเจ้าตาบต่ ๕ พันอัดสา. นิบพานะ ปัดจะโย โหนตุ โน.

Folio 31 on the recto side: In Buddhist Era 2488, a *hap hao* year, the eleventh waning-moon day of the ninth lunar month, the third day of the week (Tuesday),[121] [the writing of this manuscript] was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme Patriach Bunthan from Vat Mai, together with his disciples and lay Buddhists, sponsored the making [of this manuscript entitled] *Mathurotvahini*, seven fascicles in this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: BE 2488, a *hap hao* year (4 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

121 1307 Sravana 26 = Monday, 3 September 1945.

Sponsor(s): The Supreme Patriach Bunthan from Vat Mai together with his disciples and lay Buddhists.

Titles: *ມະທຸຣັດສະວາຫິນີ (ຜູກ ๑)*
Mathuratsavahini (*phuk* 1)
Madhurasavāhiṇī (fascicle 1)

EAP1398_VMS_1_0208

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ນະຄອນສາວັດຖີ ເມື່ອເຖິງເວລາອັນໃກ້ຮຸ່ງ ພະພຸດທະອົງຊົງກວດເບິ່ງໂລກດ້ວຍພະຍານ ກໍ່ຊົງເຫັນພະຍານາກ ๘ ຕົນ ກຳລັງທຳສົງຄາມສູ້ຮົບກັນຢູ່ ພະພຸດທະອົງຈຶ່ງສະເດັດໄປທາງອາກາດ ໂດຍມີສຸມະນະເທວະດາຕິດຕາມໄປດ້ວຍ ເມື່ອເຖິງສະຖານທີ່ ສູ້ຮົບຂອງພະຍານາກ ພະພຸດທະອົງຊົງປະທັບນັ່ງ ແລ້ວອະທິຖານໃຫ້ຟ້າລົມແລະຝົນຕົກລົງມາຢ່າງແຮງ ພະຍານາກທັ້ງ ๘ ໂຕ ຈຶ່ງສະດຸ້ງຕົກໃຈ ຈາກນັ້ນ ພະພຸດທະອົງຊົງແຜ່ສັບພັນນະລັງສີ ๖ ປະການ ໃຫ້ຮຸ່ງເຮືອງ ເມື່ອພະຍານາກທັ້ງ ๘ ໂຕເຫັນເຊັ່ນນັ້ນ ກໍ່ພ້ອມກັນວາງອາວຸດ ເຂົ້າໄປຂາບໄຫວ້ພະພຸດທະອົງ ຈາກນັ້ນ ພະພຸດທະອົງກໍ່ຊົງສະແດງທຳແກ່ພະຍານາກທັ້ງສອງ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. At dawn, he surveyed the world through his divine virsion he saw a battle between two nagas. The Buddha travelled by air, accompanied by Sumana deity. When he arrived, he sat and create storm and heavy rain by his supernatural power that startled the two nagas. Then, the Buddha radiated six rays emerging from his body. When the two nagas saw that, they stopped fighting and came to pay homage to the Buddha. The Buddha gave them a sermon.

Colophon: ลานที่ ๓๑ ข้า ๑: พุดทะสังกาดธาฉะได้ ๘๘๒๕ ติอ ปีรับเธิ้า เดือน ๙ ลึง ๑๘ ค่ำ พ่ำอ่าได้อัน ๓ ธิดจะนาแล้วยามกองงาย ฆายมิ สิมเดัดพะสังคะธาดทำมะยาโน วัดใฆ่ พ้อมด้วยสิดโยม ส้างยัง *มะทุธิดวาหิมิ* มัดนี้ มิ ๆ ผูก ไว้ค้ำชูสาสะฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ พันอัดสา นิบพานะ ปัดจะโย โหนตุ โน นิดจัง ทุวัง ทุวัง ปะธะมัง สุภาดัง

Folio 31 on the recto side: In Buddhist Era 2488, a *hap hao* year, the twelfth waning-moon day of the ninth lunar month, the third day of the week (Tuesday),[122] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme Patriach

[122] 1176 Margasirsha 4 = Wednesday, 16 November 1814. This day was indeed a *tao set* day.

Thammanyano from Vat Mai, together with his disciples and lay Buddhists, sponsored the making [of this manuscript entitled] *Mathurotvahini*, seven fascicles in this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna constantly and certainly the greatest bliss).

Date: BE 2488, a *hap hao* year (4 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The Supreme Patriach Thammanyano from Vat Mai, together with his disciples and lay Buddhists.
Titles: *ມະທຸຣັດສະວາຫິນີ (ຜູກ ๘)*
Mathuratsavahini (*phuk* 2)
Madhurasavāhiṇī (fascicle 2)

EAP1398_VMS_1_0209

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເມື່ອພະຍາອະພະຍະທຸຖະຄາມະນີ ສະເຫວີຍຣາຊະສົມບັດໃນລັງກາທີບ ໃນກາລະນັ້ນ ພະອິງມີ ຊ້າງໂຕໜຶ່ງ ຊື່ວ່າ ກຸນດາລະ. ວັນໜຶ່ງ ຊ້າງກຸນດາລະໄດ້ໜີເຂົ້າປ່າ ເຫັນພິກຂຸທັ້ງຫລາຍກຳລັງ ປະຕິບັດກຳມັດຖານ ນັ່ງພາວະນາຢູ່ໃຕ້ຕົ້ນໄມ້ ກໍ່ມີໃຈຊົມຊື່ນຍິນດີ ໄດ້ນຳເອົາໝາກໄມ້ ມີໝາກມ່ວງ ເປັນຕົ້ນ ໄປຖວາຍແກ່ພິກຂຸທັ້ງຫລາຍເຫລົ່ານັ້ນ. ໃນກາລະນັ້ນ ພະຣາຊາສັ່ງໃຫ້ອຳມາດຜູ້ໜຶ່ງ ໄປ ຕາມຫາຊ້າງກຸນດາລະ. ເມື່ອອຳມາດໄປເຫັນຊ້າງກຸນດາລະກຳລັງອຸປະຖາກພິກຂຸທັ້ງຫຼາຍຢູ່ ກໍເກີດ ມີຄວາມຊົມຊື່ນຍິນດີ ຈຶ່ງໄດ້ນ້ອມນຳເອົານ້ຳເຜິ້ງ ນ້ຳອ້ອຍ ແລະໝາກເໜົ່າ ເຂົ້າໄປຖວາຍແກ່ພິກຂຸ ເຫລົ່ານັ້ນ ແລ້ວຈຶ່ງນຳເອົາຊ້າງກັບໄປຖວາຍໃຫ້ແກ່ພະຣາຊາ. ຄັ້ນເມື່ອອຳມາດຜູ້ນັ້ນໄດ້ຈຸຕິຕາຍໄປ ກໍໄດ້ໄປເກີດໃນຕະກູນຜູ້ຮັ່ງມີ ມີຊື່ວ່າ ຕິດສະກຸມມານ ແລະເມື່ອຈະເລີນໄວໃຫຍ່ຂຶ້ນມາກໍໄດ້ ອຸປະສົມບົດເປັນພິກຂຸ ຊື່ວ່າ ຕິດສະເຖລະ.

King Abayadutha Gamani reigned Lankadipa and had an elephant named Kundala. One day, the elephant entered a forest and saw a group of monks meditating under a tree. It rejoiced with them and brought some kinds of fruit: mangos, to the monks. The king had a minister to bring the elephant back. When the minister saw the elephant serving the monks, he rejoiced with it. He also offered some honey, sugarcane juice, and mulberries to the

monks and brought the elephant to the king. After the minister died, he was reborn in a wealthy family and given a name Tissa Kumāra. When he grew up, he was ordained as a monk named Tissa Thera.

Colophon: (๑) ลานที่ ๓๐ หน้า ๘: (อาจานพันเป็นผู้ขฺยน).

(๘) ลานที่ ๓๑ หน้า ๑: พุดทะสักกาดธาฉะได้ ๘๘๒๔ ติอ ปีรัษเธิ้า เดือน ๗ ลิง ๑๑ ถ่ำ พ่ำอ่า ได้อัน ๓ [ลิดจะบาแล้อ]ยามกองงาย พายมิ ลิมเด้ดพะสังคะธาด บุนทัน อัดใพ่ พ้อม ด้อยสิดโยมส้างยัง *มะทุธิดอาทีนิ* มัดนี้ มิ ๗ ผูก ไอ้ถ้ำชูสาสะพาพะพุดทะเจ้ำตาบต่ำ ๕ พันอัดสา นิบพานะ ปัดจะโย โพนตุ โน.

(1) Folio 30 on the verso side: (Achan Phan is the scribe).

(2) Folio 31 on the recto side: In Buddhist Era 2488, a *hap hao* year, the eleventh waning-moon day of the ninth lunar month, the third day of the week (Tuesday),[123] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme Patriach Bunthan from Vat Mai, together with his disciples and lay Buddhists, sponsored the making [of this manuscript entitled] *Mathurotvahini*, seven fascicles in this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: BE 2488, a *hap hao* year (3 Sep 1945)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Achan Phan

Sponsor(s): The Supreme Patriach Bunthan from Vat Mai, together with his disciples and lay Buddhists.

Titles: *มะทุธัดสะอาทีนิ (ผูก ๓)*
Mathuratsavahini (*phuk* 3)
Madhurasavāhiṇī (fascicle 3)

EAP1398_VMS_1_0210

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ในกาละอันล่วงพื้นมาแล้อ มีบ้านแห่งหนึ่ง ชื่อ่า พิมมะติดสะโจลิ ชาวบ้านในบ้านนี้ ปะกอบอาชีบทะเสดตะทำปูกพาทถิ่อ เมื่อเถิงละดูพาทแก่แล้อ ชาวบ้านก็พากันไปเก็บ

123 1307 Sravana 26 = Monday, 3 September 1945.

ໝາກຖົ່ວນັ້ນ ໃນຂະນະນັ້ນ ນາງກຸມມາລີຜູ້ໜຶ່ງທີ່ໄປເກັບໝາກຖົ່ວນັ້ນ ເຫັນພິກຂຸອົງໜຶ່ງກຳລັງຫິວນ້ຳ ນາງຈຶ່ງເອົານ້ຳໄປຖວາຍໃຫ້ແກ່ພິກຂຸຈົນໝົດ ເມື່ອເຖິງເວລາພັກຜ່ອນ ຊາວບ້ານທັງຫລາຍຊອກຫານ້ຳດື່ມ ນາງກຸມມາລີຈຶ່ງບອກວ່າ ຕົນໄດ້ຖວາຍນ້ຳນັ້ນໃຫ້ແກ່ພິກຂຸອົງໜຶ່ງໝົດແລ້ວ ຊາວບ້ານກໍ່ພາກັນຕິຕຽນນາງ ພ້ອມກັບບອກໃຫ້ນາງໄປຕັກນ້ຳມາໃຫ້ກິນ ນາງກຸມມາລີຈຶ່ງໄດ້ອະທິດຖານຫາບຸນກຸສົນທີ່ເຄີຍທຳນັ້ນ ກໍ່ເກີດອັດສະຈັນ ແຜ່ນດິນຍະແລະມີນ້ຳບໍ່ໄຫລອອກມາ ນາງຈຶ່ງຕັກນ້ຳນັ້ນໄປໃຫ້ຊາວບ້ານໄດ້ດື່ມ ເມື່ອນາງຈຸຕິຕາຍຈາກຊາດນັ້ນ ກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນ ສະເຫວີຍຫິບພະສົມບັດໃນວິມານ.

Once in the past, there was a village called Phommatissacholi. The villagers worked in the agriculture and planted beans. When the beans were ready to be harvested, the villagers picked them together. While picking the beans, a girl saw a thirsty monk and offered him drinking water. During a break, the villagers looked for water but could not find any. The girl told them that she had offered all water to a monk. They blamed her and told her to bring them water. The girl made a wish to get some rewards derived from her accumulated merit to help her solve that problem. Suddenly, a miracle occurred: the ground opened and a water stream appeared, letting her take water for the villagers. After she died, she was reborn in heaven with heavenly prosperity.

Colophon: (๑) ลานທີ ๘๗ ໜ້າ ๘: ອາຈານພັນ ເປັນຜູ້ຂຽນ ຫາໄວຍາກອນຕື່ມໃຫ້ພໍ ຖ້າວ່າບົກພ່ອງ ຂາດ ອັກຂະລະໄປຕົວໃດຕົວ ๑ ກໍ່ດີ ແລເຫລືອຄວາມນິໄສໄປຕົວໃດຕົວ ๑ ກໍດີ ຜູ້ຂ້າອະນຸຍາດ ຂໍຢ່າໃຫ້ເປັນບາບແລກຳເວັນ ແດ່ກໍຂ້າເທີ້ນ ສາທຸ ສາທຸ ອານຸໂມທາມິ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ.

(๘) ລານທີ ๯๐ ໜ້າ ๑: ພຸດທະສັ່ງກາດຣາຊະໄດ້ ๒๔๘๘ ຕົວ ປີຮັບເຮົ້າ ເດືອນ ๗ ລຶງ ๑๑ ຄ่ຳ ພ່ຳວ່າ ໄດ້ວັນ ๯ [ລິດຈະບາແລ້ວ] ຍາມກອງງາຍ ໝາຍມີ ພະສົມເດັດພະສັງຄະຣາດ ບຸນທັນ ວັດໃໝ່ ພ້ອມດ້ວຍສິດໂຍມສ້າງຍັງ *ມະທຸຣິດວາທິນີ* ມັດນີ້ ມີ ๗ ຜູກ ໄວ້ຄ້ຳຊູສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ.

(1) Folio 29 on the verso side: Achan Phan was the scribe. Please correct the grammar. If there are any mistakes or some missing/exceeding alphabets left, I give a permission [to correct them]. May this not be sinful. *Sādhu sādhu anumodāmi nibbānaṃ paramaṃ sukhaṃ* (Amen, amen! I rejoice with this merit. Nibbāna is the greatest bliss).

(2) Folio 30 on the recto side: Buddhist Era 2488, a *hap hao* year, the eleventh waning-moon day of the ninth lunar month, the third day of the week (Tuesday),[124] [the writing of this manuscript] was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme Patriach Bunthan from Vat Mai, together with his disciples and lay Buddhists, sponsored the making [of this manuscript entitled] *Mathurotvahini*, seven fascicles in this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: BE 2488, a *hap hao* year (3 Sep 1945)

Script(s): Tham Lao

124 1307 Sravana 26 = Monday, 3 September 1945.

Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan
Sponsor(s): The Supreme Patriach Bunthan from Vat Mai, together with his disciples and lay Buddhists.
Titles: *ມະທຸຣັດສະວາຫິນີ (ຜູກ ๔)*
Mathuratsavahini (*phuk* 4)
Madhurasavāhiṇī (fascicle 4)

EAP1398_VMS_1_0211

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ໃນກາລະອັນລ່ວງພົ້ນມາແລ້ວ ມີຊາຍຜູ້ໜຶ່ງອາໄສຢູ່ໃນເຂດຊົນນະບົດ ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນໄດ້ເຫັນ ພະປັດເຈກກະພຸດທະເຈົ້າອົງໜຶ່ງກຳລັງຍ່າງບິທະບາດ ກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງນິມົນໃຫ້ໄປຮັບ ບິນທະບາດໃນເຮືອນຂອງຕົນ ເຂົາໄດ້ຖວາຍເຂົ້າຍາຄູແລະເຂົ້າມະທຸປາຍາດພ້ອມກັບໝາກໄມ້. ຕໍ່ ມາ ຊາຍຜູ້ນັ້ນໄດ້ໄປນອນປ່າ ເພື່ອລ່າເນື້ອມາເປັນອາຫານ ໃນຂະນະທີ່ເຂົາໄປນອນຢູ່ໃນປ່ານັ້ນ ພະ ປັດເຈກກໍ່ມາບິນທະບາດທຸກມື້ ພັນລະຍາຂອງຊາຍຜູ້ນັ້ນກໍ່ນິມົນໃຫ້ທ່ານມາຮັບບິນທະບາດຢູ່ໃນ ເຮືອນ ເປັນປະຈຳ ເມື່ອຊາຍຜູ້ນັ້ນກັບມາແລະຊາບວ່າ ພັນລະຍາຂອງຕົນນິມົນພະປັດເຈກເຂົ້າມາ ໃນເຮືອນທຸກມື້ ກໍ່ເກີດຄວາມຫຶງຫວງ ຈຶ່ງຄິດຈະຂ້າພະປັດເຈກ ຈຶ່ງໄດ້ຈັບທະນູອອກໄປຕາມຫາພະ ປັດເຈກກະພຸດທະເຈົ້າຕົນນັ້ນ.

Once in the past, there was a man living in a remote village. One day, he saw a Paccekka Buddha (Private Buddha) walking an alms-round and felt faithful in him. He invited the Buddha to his house and offered him rice cooked with milk and honey, and some fruits. Later, the man had to stay overnight in a forest for hunting and the same Buddha still went to the village for his alms-round everyday. His wife always invited the Buddha to the house and offered him food. When the man was back and knew that his wife invited the Buddha to the house everyday, he got jealous. He then brought a bow and followed the Buddha becaused he wanted to kill him.

Colophon: None
Date: BE 2488, a *hap hao* year (3 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ມະທຸຣັດສະວາຫິນີ (ຜູກ ๕)*
Mathuratsavahini (*phuk* 5)
Madhurasavāhiṇī (fascicle 5)

EAP1398_VMS_1_0212

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ມີນາຍພານປ່າຄົນໜຶ່ງ ໄດ້ອອກລ່າເນື້ອເພື່ອລ້ຽງຊີວິດແຫ່ງຕົນ ວັນໜຶ່ງ ນາຍພານປ່າໄດ້ເຫັນພິກຂຸອົງໜຶ່ງກຳລັງອອກໄປບິນທະບາດ ນາຍພານປ່າຈຶ່ງນິມົນພິກຂຸອົງ ນັ້ນມາທີ່ເຮືອນແລ້ວຖວາຍພັດຕາຫານໃຫ້ແກ່ພິກຂຸ ອັນປະກອບດ້ວຍເນື້ອທັງຫລາຍ ມີເນື້ອໝູ ເປັນຕົ້ນ ຄັ້ນເມື່ອພິກຂຸອົງນັ້ນໄດ້ສັນພັດຕາຫານຮຽບຮ້ອຍແລ້ວ ກ່ໍສະແດງພະທຳມະເທສະໜາເລື່ອງ ໂທດຂອງການຂ້າສັດທັງຫລາຍໃຫ້ແກ່ນາຍພານປ່າໄດ້ສະດັບຮັບຟັງ.
In the period of Kassapa Buddha, there was a hunter who lived their life by hunting. One day, he saw a monk walking for an alms-round and invited him to his house to offer food which was meat. After the meal, the monk delivered a sermon to the hunter about bad results of killing animals.
Colophon: None
Date: BE 2488, a *hap hao* year (3 September 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະທຸຣັດສະວາຫິນີ (ຜູກ ๖)*
Mathuratsavahini (*phuk* 6)
Madhurasavāhiṇī (fascicle 6)

EAP1398_VMS_1_0213

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.6 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ใบสะไหฬพะภัดสะปะพุดทะเจ๊า มิภุนละบุดถืบหนึ่ง ได้เข๊ามาฟังพะทำมะเทสะหฺา เลื่อง ฒะละอานิสิงเข๊าสะฎาฆา ในสำนักาแห่งพะภัดสะปะพุดทะเจ๊า เมื่อได้ฟังพะทำมะเทสะหฺาแล้วก่มิใจยินดี มิถวามเฟื๊อมใสสัดทา จึ่งได้ถวายเข๊าสะฎาฆาและบ๊าบิมงิวให้เป๋นทาน แก่พิกขุทังหลายมิพะพุดทะเจ๊าเป๋นปะทาน ด้วยฒะละบุนภุสิมที่ได้ถวายเข๊าสะฎาฆานั๋น ลั๋นเมื่อภุนละบุดถืบนั๋นได้จุติตายไป ก่ได้เมื่อเกิดในสะหวันเทวะโลกา สะเทวิย ทิบพะสิมบัดในชั๋นฟ้า.

In the period of Kassapa Buddha, a man listened to a sermon on rewards derived from offering food to be distributed by tickets (*anisong khao salak*) at the monastery of the Buddha. After listening, the man was delighted and faithful in donations. He offered food and milk to monks and the Buddha. Thanks to the rewards derived from the good action, he was reborn in heaven with heavenly property.

Colophon: (๑) ลานที ๘๔ หน้า ๑: พุดทะสังกาดธาฉะได้ ๘๔๗๒ ตึอ ปีธับเธิ๊า เดือน ๗ ลึง ๑๑ ค่ำ พ่ำว่า ได้อัน ๗ ธิดจะนาแล้วยามกองๆาย หมายมิ สิมเดัดพะสังถะธาด ทำมะยาโน ทุนทัน อัดใหม่ พ้อมด้วยสิดโยมส้างยัง *มะหุธิดอาหิมิ* มัดนี๋ มิ ๗ ผูก ไว้ค้ำชูสาสะหฺาพะพุดทะเจ๊า ตาบต่เท๊า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหนตุ โน.

(๘) ลานที ๘๗ หน้า ๑: พุดทะสังกาดธาฉะได้ ๘๔๗๒ ตึอ ปีธับเธิ๊า เดือน ๗ ลึง ๑๑ ค่ำ พ่ำว่า ได้อัน ๗ ยามกองๆาย หมายมิ สิมเดัดพะสังถะธาด (บุนทัน) อัดใหม่ พ้อมด้วยสิดโยม ทังหลายส้างยัง *มะหุธิดอาหิมิ* มัดนี๋ มิ ๗ ผูก ไว้ค้ำชูสาสะหฺาพะพุดทะเจ๊า ตาบต่เท๊า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหนตุ โน หุอัง หุอัง ปะถะมัง สุภาสัง.

(1) Folio 24 on the recto side: In Buddhist Era 2488, a *hap hao* year, the eleventh waning-moon day of the ninth lunar month, the third day of the week (Tuesday),[125] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme Patriach Thammanyano Bunthan from Vat Mai, together with his disciples and lay Buddhists, sponsored the making [of this manuscript entitled] *Mathurotvahini*, seven fascicles in this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

(2) Folio 26 on the recto side: Buddhist Era 2488, a *hap hao* year, the eleventh waning moon day of the ninth lunar month, the third day of the week (Tuesday),[126] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). The Supreme Patriach (Bunthan) from Vat Mai, together with his disciples and lay Buddhists, sponsored the making [of this manuscript entitled] *Mathurotvahini*, seven

125 1307 Sravana 26 = Monday, 3 September 1945.

126 1307 Sravana 26 = Monday, 3 September 1945.

fascicles in this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu no dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna certainly, the greatest bliss).

Date: BE 2488, a *hap hao* year (3 Sep 1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The Supreme Patriach (Bunthan) from Vat Mai, together with his disciples and lay Buddhists.
Titles: *ມະທຸຣັດສະວາຫິນີ (ຜູກ ກ)*
Mathuratsavahini (*phuk* 7)
Madhurasavāhiṇī (fascicle 7)

EAP1398_VMS_1_0214

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damage, but the legibility is still good.

Description: ໜັງສືຍອດທຳຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ๔ ຜູກ ສອງຜູກຕົ້ນຂຽນເປັນພາລາບາລີແລະສອງຜູກຫຼັງ ອະທິບາຍເປັນພາສາລາວ. ໜັງສືຍອດທຳນິຍົມໃຊ້ເທດໃນພິທີບຸນທີ່ຮຽກວ່າ ເທດຍອດທຳ ໂດຍ ພະສົງ ๔ ອົງ. ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ເນື້ອໃນ ກ່າວເຖິງອານິສົງທີ່ເກີດຈາກການໄດ້ຟັງຍັງທຳມະເທສະໜາອັນຊື່ ວ່າ ຈຸນທະສຸກະຣິກະສູດ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າ ເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວີຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ ວ່າ ຈຸນທະ ສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດ ລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບ ຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນ ເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

Nyòttham or Cundasukarikasutta is consisted of four fascicles. The first two fascicles are in Pali and the other two are explanations in Lao. The *Nyòttham* text is for a *Thet Nyòttham* sermon given by four monks. It is called *Nyòttham* (peak of the Dhamma) as all the 84,000 categories of the Dhamma are integrated. The content is about rewards derived from listening to the

preaching of *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous life when he was reborn as a minister named Dhammikabandit in Sivirattha Nakhòn. He listened to the preaching of *Cundasukarika-sutta* and offered the eight requisites to four monks. Thanks to the power of the merit, there was effulgent light brightened up to Tāvatiṃsa heaven. When God Indra knew, he had Matali Devaputta invite Dhammakabandit to stay in heaven. However, the Bodhisatta declined. He would like to accumulate perfections in the human world before coming later.

Colophon: None
Date: 1919
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ยอดທຳ (ผูก ๑)*
Nyòttham (*phuk* 1)
Peak of the Dhamma (fascicle 1)

EAP1398_VMS_1_0215

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືຍອດທຳຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ๔ ผูก สองผูกติ้นฆຽนเป้นพาลาบาลิและสองผูกหลัง อะทิบายเป้นพาสาลาว. ໜັງສືຍອດທຳນິຍົມໃຊ້ເທດໃນพิทิบุนที่ธรรกว่า เทดยอดทำ โดยพะสิง ๔ อิง. ที่ธรรกว่า ยอดทำ เพาะเป้นยอดแห่งทำทังหลายทัง ๗,๔๐๐๐ ฃัน. เนื้อใน ก่าวเถิง อานิสิงที่เกิดจากการได้ฟังยังทำมะเทสะหนาอันชื่อ่า จุนทะสุกะริกะสูด. พะพุดทะเจ้าได้เล่าเลื่องอะดิดตะชาดของพะอิงให้พะพิกขุสิงฟัง ปางเมื่อพะโพทิสัดเจ้า เกิดเป้นเสนาบ่ดีชื่อ่า ทำมิกะบันดิด อยู่เมืองสิวิรัดถะ ได้ฟังทำมะเทสะหนาอันชื่อ่า จุนทะสุกะริกะสูด และได้ถวายเคื่องอัดถะบ่ละขานแก่เจ้าพิกขุ ๔ อิง. ด้วยเตชะบุนอันนั้น ก่อเกิดลัดสะพิธุ่งเธืองขึ้นเมื่อธอดตาวะติงสา. เมื่อพะอินชาบ ก่แต่งให้มาตะสิเทบพะบุดลิงมาเชินเอิาทำมิกะบันดิดขึ้นไปเทิงสะหวัน และเชินพะโพทิสัดเจ้าสะเทวิยสิมบัดทิบยู่เมืองสะหวัน แต่พะโพทิสัดเจ้าบ่ธับ ได้ตอบพะอินว่า พะอิงต้องได้สางสิมพานยู่ในเมืองมะนุดก่อน แล้วถ่อยมาทิพัง.

Nyòttham or Cundasukarikasutta is consisted of four fascicles. The first two fascicles are in Pali and the other two are explanations in Lao. The *Nyòttham*

text is for a *Thet Nyòttham* sermon given by four monks. It is called *Nyòttham* (peak of the Dhamma) as all the 84,000 categories of the Dhamma are integrated. The content is about rewards derived from listening to the preaching of *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous life when he was reborn as a minister named Dhammikabandit in Sivirattha Nakhòn. He listened to the preaching of *Cundasukarika-sutta* and offered the eight requisites to four monks. Thanks to the power of the merit, there was effulgent light brightened up to Tāvatiṃsa heaven. When God Indra knew, he had Matali Devaputta invite Dhammakabandit to stay in heaven. However, the Bodhisatta declined. He would like to accumulate perfections in the human world before coming later.

Colophon: None
Date: 1919
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ยอดທຳ (ผูก ๘)*
Nyòttham (*phuk* 2)
Peak of the Dhamma (fascicle 2)

EAP1398_VMS_1_0216

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.3 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືຍອດທຳຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ๔ ผูก สอๆผูกต้ົนฆຽนเป้นพาลาบาลิและสอๆผูกหຼັงอะທິบายเป้นพาสาลาว. ໜັงสืยอดทำนิยิมใช้เทดในพิทีบุนที่ธฺยกว่า เทดยอดทำ โดยพะสิง ๔ อิง. ที่ธฺยกว่า ยอดทำ เพาะเป้นยอดแห่งทำทังฆูายทัง ๗,๔๐๐๐ ฮัน. เนื้อในก่าวเถิง อานิสิงที่เกิดจากการได้ฟังยังทำมะเทสะขาฮันชื่ว่า จุนทะสุกะริกะสูด. พะพุดทะเจ้าได้เล่าเลื่องอะดิดตะชาดของพะอิงให้พะพิกขุสิงฟัง ปาๆเมื่อพะโพทิสัดเจ้าเกิดเป้นเสนาบໍดีชื่ว่า ทำมิกะบันดิด ยู่เมืองสีอิรัดถะ ได้ฟังทำมะเทสะขาฮันชื่ว่า จุนทะสุกะริกะสูด และได้ถวายเลื่องฮัดถะบໍละขานแก่เจ้าพิกขุ ๔ อิง. ด้วยเตชะบุนฮันนั้น ก่ำเกิดลัดสะพิธุ่งเรืองขึ้นเมื่อธอดตาวะติงสา. เมื่อพะอินชาบ ก่ำแต่งให้มาตะสิเทบพะบุดลิงมาเชินเอิาทำมิกะบันดิดขึ้นไปเทิงสะหวัน และเชินพะโพทิสัดเจ้าสะเทวิยสิมบัดทิบ

ຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພາມຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

Nyòttham or Cundasukarikasutta is consisted of four fascicles. The first two fascicles are in Pali and the other two are explanations in Lao. The *Nyòttham* text is for a *Thet Nyòttham* sermon given by four monks. It is called *Nyòttham* (peak of the Dhamma) as all the 84,000 categories of the Dhamma are integrated. The content is about rewards derived from listening to the preaching of *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous life when he was reborn as a minister named Dhammikabandit in Sivirattha Nakhòn. He listened to the preaching of *Cundasukarika-sutta* and offered the eight requisites to four monks. Thanks to the power of the merit, there was effulgent light brightened up to Tāvatiṃsa heaven. When God Indra knew, he had Matali Devaputta invite Dhammakabandit to stay in heaven. However, the Bodhisatta declined. He would like to accumulate perfections in the human world before coming later.

Colophon: None
Date: 1919
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ยอดທຳ (ผูก ๓)*
Nyòttham (*phuk* 3)
Peak of the Dhamma (fascicle 3)

EAP1398_VMS_1_0217

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ໜັງສືຍອດທຳຫຼືຈຸນທະສຸກະຣິກະສູດ ມີ ๔ ผูก สองผูกติ้นฆຽบเป็นพาลาบาลิและสองผูกหຼັງ ອະທິบายเป็นพาสาลาอ. ໜັງສືຍອດທຳนิยิมใช้เทดในพิทีบุนที่ธ฽งกว่า เทดยอดทำ โดยพะสิง ๔ อิง. ที่ธ฽งกว่า ยอดทำ เพาะเป็นยอดแห่งทำทังฆายทัง ๗,๔๐๐๐ ฃัน. เนื้อใบก่าอเถิง อานิสิงที่เกิดจากกานได้ฟังยังทำมะเทสะหฺาอันชื่อ่า จุนทะสุกะริกะสูด. พะพุดทะเจ้าได้เล่าเลื่องอะดิดตะฉาดของพะอิงให้พะพิกขุสิงฟัง ปางเมื่อพะโพทิสัดเจ้าเกิดเป็นเสนาบໍดีชื่อ่า ทำมิกะบันดิด ยู่เมืองสิวิรัดถะ ได้ฟังทำมะเทสะหฺาอันชื่อ่า จุนทะ

ສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດ ລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບ ຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນ ເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

Nyòttham or Cundasukarikasutta is consisted of four fascicles. The first two fascicles are in Pali and the other two are explanations in Lao. The *Nyòttham* text is for a *Thet Nyòttham* sermon given by four monks. It is called *Nyòttham* (peak of the Dhamma) as all the 84,000 categories of the Dhamma are integrated. The content is about rewards derived from listening to the preaching of *Cundasukarika-sutta*. The Buddha told his monk disciples about his previous life when he was reborn as a minister named Dhammikabandit in Sivirattha Nakhòn. He listened to the preaching of *Cundasukarika-sutta* and offered the eight requisites to four monks. Thanks to the power of the merit, there was effulgent light brightened up to Tāvatiṃsa heaven. When God Indra knew, he had Matali Devaputta invite Dhammakabandit to stay in heaven. However, the Bodhisatta declined. He would like to accumulate perfections in the human world before coming later.

Colophon: (๑) ลาบທີ ๑๑ ໜ້າ ๑: ธิดจะบา[แล้ว]ยามตูดตั้ง มื้เชิ้า อับ ๘ เดือบ ๑๑ แฮม ๔ ค่ำ สาทุ ค่ำ ข่ำ เป้นสัดทา ทิดพิมมาเป้นผู้ฃุบแล ขໍฒะละอานิสิงค้ำฃูละน้อยผู้ฃุบหลายๆ แด่เพื้น สาทุ ๆ นิบพานะ ปัดจะโย โหตุ โน.

(๘) ลาบທี ๑๘ ໜ้า ๑: สิธิสะอัดสะดิ สิสุมังคะละ มะหาจุบละสังฆาดธาฉะได้ ๑๘๓๑ ติอ ปีภัดมิด มื้เปิกยี่ เดือบ ๑๘ ดับ อับ ฦ ธิดจะบาแล้อยามดิสิอับ ปอด ฒายมิ เจ้าคำข่ำ ใบ พะธาฉะอ้างหลอง ได้มิใจเหล้อมใสสุดใบอໍละพุดทะสาสะฒาอันยิ่ง จิ่งพ้อมด้วย ยาดติภาพันทุอิงสาเป้นอันยิ่ง จิ่งได้ส้างฑังสี *ยอดทำ* ไว้กับสาสะฒา ทาบไปหาหลาบ ชื่อ่า เจ้าคำสุภ ผู้เถิงแก่ทำไปแล้อพุ้บ ขໍให้เป้นฒะละโภสิบเผิบละบาบุบอันนี้นำไปตุ้มปิภ พิภพันให้ได้เถิงสุภสะบุภใบภาบภอๆภุสิบเผิบละบาบุบอันนี้ โดยธิบถิบพะลันจิ่งมิใบมื้นี้ อันนี้ได้ ภໍข้าเทื้บ. สาทุ สาทุ อะนุโมทามิ.

(1) Folio 11 on the recto side: The writing [of this manuscript] was accomplished in the morning (6:00–7:30 o'clock), the second day of the week (Monday),[127] on the fourth waning-day day of the eleventh lunar month. Sathu (Princess) Kham Kham was the sponsor. Thit Phomma was the scribe. May I, the scribe, gain much merit. *Sādhu sādhu nibbāna paccayo hotu no* (Amen, amen! May this be a condition for us to reach Nibbāna).

(2) Folio 12 on the recto side: Auspecious time, auspicious blessing, Cunlasakkat 1281, a *kat mot* year, a *poek nyi* day, on a darkmoon day of the twelfth lunar month, the seventh day of the week (Saturday),[128] the writing was accomplished at clear time. Chao (Princess) Kham Kham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored the making [of this manuscript entitled]

127 1281 Asvina 19 = Monday, 13 October 1919.

128 1281 Karttika 30 = Saturday, 22 November 1919.

Nyòttham to support the Teachings of the Buddha and to dedicate the merit her deceased grandson named Chao (Prince) Khamsuk. May this merit support him and move him to a good place immediately, today. *Sādhu sādhu anumodāmi* (Amen, amen! I rejoice).

Date: CS 1281, a *kat mot* year (AD 1919)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Phomma
Sponsor(s): Chao (Princess) Kham Kham from the royal palace
Titles: *ยอดทำ (ผูก ๔)*
Nyòttham (*phuk* 4)
Peak of the Dhamma (fascicle 4)

EAP1398_VMS_1_0218

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 57.6 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The margins and edges of some leaves are fragile and torn. The overall condition is damage, the legibility is also affected.

Description: ອາກາຣະວັດຕະສູດ ເປັນພະສູດອັນໃຫຍ່ຍິ່ງຫາສູດອື່ນມາປຽບບ່ໄດ້ ດ້ວຍມີທັງພະສູດ ພະວິໄນ ແລະພະອະພິທຳປິດົກ. ເນື້ອໃນເປັນຄາຖາເປັນພາສາບາລີແລະອະທິບາຍເປັນພາສາລາວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ພູເຂົາຄິດຊະກູດ ໃກ້ເມືອງຣາຊະຄຶ ພະພຸດທະອົງໄດ້ເທສະໜາ ທຳເລື່ອງ ອາກາຣະວັດຕະສູດແກ່ພະສາຣິບຸດເຖລະ. ຄາຖາອາກາຣະວັດຕະສູດມີອານຸພາບຍິ່ງກວ່າ ສູດອື່ນໆ ໃນການປ້ອງກັນໄພອັນຕະລາຍແກ່ຜູ້ລະນຶກຕາມຢູ່ເນື່ອງນິດ ບາບກຳທັງປວງ ຈະບ່ໄດ້ໜ ຍັ່ງລົງສູ່ສັນດານໄດ້ດ້ວຍອຳນາດອາກາຣາວັດຕະສູດນີ້. ບຸກຄົນໃດໄດ້ຟັງກ່ດີ ໄດ້ຂຽນເອງກ່ດີ ຫຼືໄດ້ ຈ້າງຄົນອື່ນຂຽນກ່ດີ ໄດ້ທ່ອງຈຳກ່ດີ ໄດ້ກ່າວສອນຄົນອື່ນກ່ດີ ໄດ້ສັກກາລະບູຊາເຄົາລົບນັບຖືກ່ດີ ໄດ້ ສູດມົນພາວະນາຢູ່ເນື່ອງໆ ກ່ດີ ກ່ຈະໄດ້ພົ້ນຈາກໄພ ๓๐ ປະການ.

Ākāravatta-sutta is one of the greatest suttas to which no other suttas are comparable because it included Suttanta, Vinaya, and Abhidhamma. The contents are verses in Pali and explanations in Lao. One day, while residing at the Gijjhakuta hill near Rājagṛha, the Buddha taught Venerable Sariputta that Ākāravatta-sutta was more powerful than other suttas because it protected those who regularly recited it against all kinds of danger. With the power of Ākāravatta-sutta, no any sin was able to penetrate the spirits of practitioners. Those who listened to, copied, had someone copy, memorized, taught, venerated, and recited it will be free from 30 kinds of dangers.

Colophon: ลาบที ๖๑ ໜ้า ๑: สังฆาด ๑๘๗๑ ต๊อ ปีกัดเร้ิา มื้กัดใค้ เดือบ ๗ ขึ้บ ๙ ค่ำ วับ ๗ ธิดจะบา แล้อยามแฤใก้ห่ำงวับ ฬายมิ ๒ะชิบนิเจ้าอุปะลาด อิงพะบามชื่อ่า ปัดทุมมา มิใจใส สัดทาส้าๆ *อาฆาธะวัดตะสูด* ไอ้สิบอายุพะสาสะฬาพะโลดิมเจ้า ตาบต่ำเท้ิา ๕๐๐๐ พะวัด สา สุดทิบัง วัดตะ เม ทานัง มิบพาบะ ปัดจะโย โหตุ โม.

Folio 31 on the recto side: In Sangkat 1271, a *kat hao* year, a *kat khai* day, the ninth waxing-moon day of the seventh lunar month, the sixth day of the week (Friday),[129] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). The mother of Chao Uparat (Viceroy) named Patthumma had religious faith and sponsored the making [of this manuscript entitled] *Akaravattasut* to prolong the age of the Teachings of the Buddha to last until the end of 5000 years. *Sudinnaṃ vata me dānaṃ nibbāna paccayo hotu me* (May the alms that I have already given be a condition for us reach Nibbāna).

Date: CS 1271, a *kat hao* year (28 May 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The mother of Chao Uparat (Viceroy) named Patthumma
Titles: *อาฆาธะวัดตะสูด*
Akaravattasut
Ākāravatta Sutta

EAP1398_VMS_1_0219

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 58.5 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ๒ะลาฆะธิวิ๓าสูด หิสะลาฆาธะวิ๓าสูด เป้นพะสูดที่มิอานุพาบในฆานกำจัดปัดเป่ำยัง พะยาหิโลถาและไพอันตะลายทั้งปวง. ในสะไพหนึ่ง พะพุดทะเจ้าปะทับยู่พูเขิาถิดสะฦูด เมิองธาตุะถิ. ในสะไพนั้น พะอานิบเกิดอาพาดบ่สะบาย เป้นทุกขะเวทะบายิ่งพักหา พะพุดทะอิงจิ่งสะเด็ดไปย้ังมอากาน และตัดบอกให้พะอานิบสูดธรรมเอิาย้ังขุะลาฆาธิวิ๓าสูดอันนี้ จิ่จำไอ้ให้พั้น จำเลินพาวะบาอยู่ใจอ้ๆ ก่ำจักเป้นคุนแก่ท่าน พะยาดโพยไพอันตะลายต่างๆ ก่ำจะละงับดับหายไป ด้วยเตชานุพาบแห่งพะถาถาขุะลาฆาธิวิ๓าสูดนี้.

129 1271 Jyestha 9 = Friday, 28 May 1909.

ພະພຸດທະເຈົ້າທັ້ງຫຼາຍໃນອະດີດກໍ່ເທສະໜາຍັງຄາຖາຊະລາກະຣິວິຊາສູດອັນນີ້ທຸກາພະອົງສືບກັນ ມາ ເພື່ອໃຫ້ເປັນປະໂຫຍດແລຄວາມສຸກແກ່ ພິກຊຸ ພິກຊຸນີ ອຸບາສິກ ແລະອຸບາສິກາທັ້ງຫຼາຍ.

Salakarivisasut or Salakaravisasut is a powerful sutta for getting rid of all diseases and danger. One day, the Buddha resided at the Gijjhakuta hill in Rajagaha. Venerable Ananda was afflicted with a disease and got hard suffering. The Buddha visited him and suggested him learn, memorize, and always recite the Salakarivisasut that could be helpful. All diseases and danger could be suppressed by the power of Salakarivisasut. Even other Buddhas in the past recited that to spread happiness to monks, female monks, laymen, and laywomen.

Colophon: ลานที ๘๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ๘๑๔๗๐ ຕີວ (ກົງກັບ ພ.ສ. ๘๔๗๐) ປີເມິ່ງເປົ້າ ເດືອນຈຽງ ແຮມ ๑๔ ຄ่ຳ ວັນ ฝ ธิดจะນาแล้วยามกองแลง ໝายมิ สาทุใหย่มาดา มิพะหิธะไท(ใจ) ยินดี เขลื้อมใสในพะพุดทะสาสะໜาขอງพะโคดิมตะมะเจ้าจิ่งพ้อมด้วยลูกหลานส้างทำมะ ขะลากาธิวิชาสูด ไว้สิบอายุพะสาสะໜาขอງพะโคดิมเจ้า เท้า ๕๐๐๐ พะวัดสา ขໍใหู้ผู้ข้า ได้ดั่งมักผืนโดยมะโนธิดขอງปาดถะໜาแห่งผู้ข้าแด่ก็ข้าเทิ้น นิบพานัง ปะธะมัง สุกขัง.

Folio 21 on the recto side: In Chunlasangkat 21480 (corresponding to BE 2480), a *moeng pao* year, the fourteenth waning-moon day of the first lunar month, the sixth day of the week (Friday),[130] the writing of this manuscript was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Sathu Nyai Manda (the mother of the king), together with all her children and grandchildren, had pleasure and religious faith in the Teachings of Gotama Buddha and sponsored the making of this manuscript entitled *Salakarivisasut* to prolong the age of Buddhism to last until the end of 5000 years. May I abtain *magga* (the path) and *phala* (fruition). *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1240, a *moeng pao* year (23 Dec 1878)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Nyai Manda (the mother of the king)
Titles: *สาลากาธิวิชาสูด*
Salakarivitsasut
Sālākārivijjha Sutta

EAP1398_VMS_1_0220

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

130 1299 Margasirsha 29 = Saturday, 1 January 1938.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ. ຄັ້ງນັ້ນ ພະພຸດທະເຈົ້າສະເດັດ ອອກບິນທະບາດ ເຫັນສິງຄາລະກະປະນົມມືໄຫວ້ທິດທັ້ງຫຼາຍ ຄືທິດເບື້ອງໜ້າ ທິດເບື້ອງຂວາ ທິດ ເບື້ອງຫຼັງ ທິດເບື້ອງຊ້າຍ ທິດເບື້ອງລ່າງ ແລະທິດເບື້ອງເທິງ. ພະພຸດທະອົງຈຶ່ງຕັດຖາມວ່າ ທ່ານ ລຸກຂຶ້ນແຕ່ເຊົ້າ ອອກຈາກນະຄອນຣາຊະຄຶ ໄຫວ້ທິດທັ້ງຫຼາຍເພາະເຫດອັນໃດນໍ? ສິງຄາລະກະ ທູນ ວ່າ ພໍ່ຂອງຂະນ້ອຍສັ່ງໄວ້ໃຫ້ນອບນ້ອມທິດທັ້ງຫຼາຍ ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງ ທິດທັ້ງ ໒ ແກ່ສິງຄາລະກະ. ພະອະຣິຍະສາວົກລະກຳມະກິເລດທັ້ງ ๔ ໄດ້ແລ້ວ, ບໍ່ເຮັດບາບ ໂດຍຖານະ ๔ ແລະບໍ່ເສບທາງເສື່ອມແຫ່ງໂພຄະ ໒, ພະອະຣິຍະສາວົກນັ້ນເປັນຜູ້ປາສະຈາກກຳອັນລາມົກ ๑๔ ຢ່າງແລ້ວຍ່ອມເປັນຜູ້ປິດທິດທັ້ງ ໒. ນອກນີ້ ພະພຸດທະອົງຍັງອະທິບາຍຂໍ້ທຳອື່ນໆ ເຊັ່ນ ທຳຂອງຜູ້ ຄອງເຮືອນ. ເມື່ອຈົບພະທຳມະເທສະໜາ ສິງຄະລະກະກໍ່ເກີດສັດທາ ແລະໄດ້ສະແດງຕົນເປັນ ອຸບາສົກຜູ້ເຖິງພ້ອມພະຣັດຕະນະໄຕ.

The Buddha lived at the Veluvana monastery in Rajagaha. He walked for an alms-round and saw Singalaka paying respect towards six directions: the north, the east, the south, the west, the buttom, and the top. The Buddha asked him why he woke up early to leave Rajagaha and worship in such way. Singalaka replied that his father had reminded him to worship the directions. The Buddha then gave him a sermon on six directions. Besides, the Buddha taught him about noble disciples who gave up four corrupt deeds, avoided bad deeds on four grounds, and avoided six drains on wealth. When they left those fourteen bad things behind, they had the six directions covered. Other sermons were, for example, the virtues for maintaining good households, among others. At the end of the sermons, Singalaka became faithful and presented himself as a lay Buddhist who went for refuge to the Triple Gems.

Colophon: None
Date: 1947
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສິງຄາລະສູດ (ຜູກ ๑)*
Singkhalasut (*Phuk* 1)
Siṅgāla Sutta (fascicle 1)

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding the palm leaves together is torn and fragile. The overall condition is slightly damaged, but the legibility is still good.

Description: ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ. ຄັ້ງນັ້ນ ພະພຸດທະເຈົ້າສະເດັດ ອອກບິນທະບາດ ເຫັນສິງຄາລະກະປະນິມມືໄຫວ້ທິດທັ້ງຫຼາຍ ຄືທິດເບື້ອງໜ້າ ທິດເບື້ອງຂວາ ທິດ ເບື້ອງຫຼັງ ທິດເບື້ອງຊ້າຍ ທິດເບື້ອງລຸ່ມ ແລະທິດເບື້ອງເທິງ. ພະພຸດທະອົງຈຶ່ງຕັດຖາມວ່າ ທ່ານ ລຸກຂຶ້ນແຕ່ເຊົ້າ ອອກຈາກນະຄອນຣາຊະຄຶ ໄຫວ້ທິດທັ້ງຫຼາຍເພາະເຫດອັນໃດນໍ? ສິງຄາລະກະ ທູນ ວ່າ ພໍ່ຂອງຂະນ້ອຍສັ່ງໄວ້ໃຫ້ນອບນ້ອມທິດທັ້ງຫຼາຍ ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງ ທິດທັ້ງ ໒ ແກ່ສິງຄາລະກະ. ພະອະຣິຍະສາວົກລະກຳມະກິເລດທັ້ງ ๔ ໄດ້ແລ້ວ, ບໍ່ເຮັດບາບ ໂດຍຖານະ ๔ ແລະບໍ່ເສບທາງເສື່ອມແຫ່ງໂພຄະ ໒, ພະອະຣິຍະສາວົກນັ້ນເປັນຜູ້ປາສະຈາກກຳອັນລາມົກ ๑๔ ຢ່າງແລ້ວຍ່ອມເປັນຜູ້ປິດທິດທັ້ງ ໒. ນອກນີ້ ພະພຸດທະອົງຍັງອະທິບາຍຂໍ້ທຳອື່ນໆ ເຊັ່ນ ທຳຂອງຜູ້ ຄອງເຮືອນ. ເມື່ອຈົບພະທຳມະເທສະໜາສິງຄະລະກະກໍ່ເກີດສັດທາ ແລະໄດ້ສະແດງຕົນເປັນ ອຸບາສິກຜູ້ເຖິງພ້ອມພະຣັດຕະນະໄຕ.

The Buddha lived at the Veluvana monastery in Rajagaha. He walked for an alms-round and saw Singalaka paying respect towards six directions: the north, the east, the south, the west, the buttom, and the top. The Buddha asked him why he woke up early to leave Rajagaha and worship in such way. Singalaka replied that his father had reminded him to worship the directions. The Buddha then gave him a sermon on six directions. Besides, the Buddha taught him about noble disciples who gave up four corrupt deeds, avoided bad deeds on four grounds, and avoided six drains on wealth. When they left those fourteen bad things behind, they had the six directions covered. Other sermons were, for example, the virtues for maintaining good households, among others. At the end of the sermons, Singalaka became faithful and presented himself as a lay Buddhist who went for refuge to the Triple Gems.

Colophon: None
Date: 1947
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສິງຄາລະສູດ (ຜູກ ๘)*
Singkhalasut (*Phuk* 2)

EAP1398_VMS_1_0222

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 53.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ. ຄັ້ງນັ້ນ ພະພຸດທະເຈົ້າສະເດັດ ອອກບິນທະບາດ ເຫັນສິງຄາລະກະປະນິມມີໄຫວ້ທິດທັ້ງຫຼາຍ ຄືທິດເບື້ອງໜ້າ ທິດເບື້ອງຂວາ ທິດ ເບື້ອງຫຼັງ ທິດເບື້ອງຊ້າຍ ທິດເບື້ອງລຸ່ມ ແລະທິດເບື້ອງເທິງ. ພະພຸດທະອົງຈຶ່ງຕັດຖາມວ່າ ທ່ານ ລຸກຂຶ້ນແຕ່ເຊົ້າ ອອກຈາກນະຄອນຣາຊະຄຶ ໄຫວ້ທິດທັ້ງຫຼາຍເພາະເຫດອັນໃດນໍ? ສິງຄາລະກະ ທູນ ວ່າ ພໍ່ຂອງຂະນ້ອຍສັ່ງໄວ້ໃຫ້ນອບນ້ອມທິດທັ້ງຫຼາຍ ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງ ທິດທັ້ງ ໒ ແກ່ສິງຄາລະກະ. ພະອະຣິຍະສາວົກລະກຳມະກິເລດທັ້ງ ๔ ໄດ້ແລ້ວ, ບໍ່ເຮັດບາບ ໂດຍຖານະ ๔ ແລະບໍ່ເສບທາງເສື່ອມແຫ່ງໂພຄະ ໒, ພະອະຣິຍະສາວົກນັ້ນເປັນຜູ້ປາສະຈາກກຳອັນລາມົກ ๑๔ ຢ່າງແລ້ວຍ່ອມເປັນຜູ້ປິດທິດທັ້ງ ໒. ນອກນີ້ ພະພຸດທະອົງຍັງອະທິບາຍຂໍ້ທຳອື່ນໆ ເຊັ່ນ ທຳຂອງຜູ້ ຄອງເຮືອນ. ເມື່ອຈົບພະທຳມະເທສະໜາສິງຄະລະກະກໍ່ເກີດສັດທາ ແລະໄດ້ສະແດງຕົນເປັນ ອຸບາສົກຜູ້ເຖິງພ້ອມພະຣັດຕະນະໄຕ.

The Buddha lived at the Veluvana monastery in Rajagaha. He walked for an alms-round and saw Singalaka paying respect towards six directions: the north, the east, the south, the west, the buttom, and the top. The Buddha asked him why he woke up early to leave Rajagaha and worship in such way. Singalaka replied that his father had reminded him to worship the directions. The Buddha then gave him a sermon on six directions. Besides, the Buddha taught him about noble disciples who gave up four corrupt deeds, avoided bad deeds on four grounds, and avoided six drains on wealth. When they left those fourteen bad things behind, they had the six directions covered. Other sermons were, for example, the virtues for maintaining good households, among others. At the end of the sermons, Singalaka became faithful and presented himself as a lay Buddhist who went for refuge to the Triple Gems.

Colophon: (๑) ลานທີ ๑๐ ໜ້າ ๔: ສິງຄາລະສູດຜູກນີ້ໂຕບ່ຳງາມແລ ຄ່ອຍພິຈາລະນາຂ້າເທີ້ນ ທຳມະຍາໂນ ກອດແລ້ວດີ.

(๔) ລານທີ ๑๑ ໜ້າ ๑: ພ.ສ. ๔๔๗๐ ປີກຸນ ເດືອນ ๗ ຂຶ້ນ ๑ ຄ่ຳ ຂ້າພະເຈົ້າທຳມະຍາໂນ ພະສັງຄະ ຣາດ ວັດໃໝ່ ໄດ້ປະຕິປະຕິບູຊາທຳຕາມຄຳສອນພະພຸດທະເຈົ້າແລະໄດ້ປະຕິສັງຂອນ *ສິງຄາຣະສູດ*

ผูกนี้ให้ถือตามเดิมแล้ว มีสองผูก เธ็ดผูกดงว ดูง่าย ทายก่ำธู้ ดูก่ำงาม เป็น ถะ[ดิ]โลก ถะดีทำ ขอเชิญท่านทั้งหลายดูแด่ อะทัง พุดโท โทมิ.

(1) Folio 10 on the verso side: In The Singkhalasut in this fascicle has ugly handwriting. Please consider it carefully. Thammanyano has examined it. [Be it] good.

(2) Folio 11 on the recto side: In BE 2490, a *kun* year (Year of the Pig), the first waxing-moon day of the sixth lunar month,[131] I, Thammanyano, the Supreme Patriarch from Vat Mai, respectfully practiced the Buddha's teachings and repaired this Sangkhalasut manuscript. There are two fascicles and one of them was repaired. It looks simple, easy to find and beautiful. The text pertains to secular and religious matters. I invite you all to take a look at it. *Ahaṃ buddho homi* (May I become a Buddha).

Date: BE 2490, a *kun* year (20 April 1947)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thammanyano, the Supreme Patriarch from Vat Mai
Titles: *สิงคาละสูด (ผูก ๓)*
Singkhalasut (*Phuk* 3)
Siṅgāla Sutta (fascicle 3)

EAP1398_VMS_1_0223

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 52.2 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: มุงคุนสูด เนื้อหาได้อะทิบายเถิงมุงคุนชีวิด ๔ ย่าง ได้แก่ ทานบำลุงบิดามานดา, ทานล้ำง บุดทิดา, ทานล้ำงดูเมยหื้อ. และ ทานงานทั้งหายที่ดี.

Mangala Sutta on four blessings: taking care of one's parents; taking care of one's children; taking care of one's couples; and having legal and harmless occupations.

Colophon: ลานที ๑๕ หน้า ๑: พะพุดทะสังกาด ๘๔๑๗ ตือ ปีกาบยี่ (ปีเสือ) เดือน ๑๐ ขึ้น ๗ ถ่ำ อัน จัน ธิดจะนาแล้วยามกองกาย หายมิ อิงสิมเด้ดพะสังคะธาด ทำมะยานะมะหาเถธะบุนทัน วัดใหม่ สุวันนะพูมมาธาม หลวงพะบาง ได้มิใจใสสัดหาส้างหังสีพะทำมะมุงคุนสูด ผูก

131 1309 Vaisakha 1 = Sunday, 20 April 1947.

๕ ນີ້ ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜານັ້ນທຸກປະການດ້ວຍເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ອະນາຄະເຕ ກາເລ ສາທຸ ສາທຸ.

Folio 15 on the recto side: In BE 2517, a *kap nyi* year (Year of the Tiger), the ninth waxing-moon day of the tenth lunar month, a Monday,[132] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Supreme Patriarch Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram, Luang Prabang, had religious faith and sponsored this manuscript entitled *Mungkhunsut*, fifth fascicle, to prolong the age of the Teachings of the Buddha to last until the end of 5000 years. May all my wishes be fulfilled. *Nibbāna paccayo hotu no anāgate kāle sādhu sādhu* (May this be a condition for us to reach Nibbāna in the future. Amen, amen).

Date: BE 2517, a *kap nyi* year (26 Aug 1974)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Supreme Patriarch Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram.
Titles: *ພະມຸງຄຸນສູດ (ກັນທີ ๕)*
Phamungkunsut (*Kanthi* 5)
Maṅgala Sutta (fascicle 5)

EAP1398_VMS_1_0224

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.4 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ໃນຄັ້ງໜຶ່ງ ເມດໄຕຍະໂພທິສັດເຈົ້າໄດ້ລົງມາເກີດເປັນພະໂອລົດຂອງພະເຈົ້າອະຊາຕະສັດຕູແລະພະນາງກັນຈະນາເທວີ ພະນາມວ່າ ອາຊິຕະກຸມມານ. ເມື່ອອາຊິຕະກຸມມານມີອາຍຸໄດ້ ๑๗ ປີ ກໍ່ໄດ້ເຂົ້າບວດພ້ອມດ້ວຍກຸມມານນ້ອຍທັງຫຼາຍຈຳນວນ ๕๐๐ ຄົນໃນພຸດທະສາສະໜາ ຕາມຄວາມປະສົງຂອງພະບິດາ. ຕໍ່ມາ ໄດ້ອຸປະສົມບົດເປັນພິກຂຸຊື່ວ່າ ອະຊິຕະເຖລະ. ເມື່ອທ່ານອຸປະສົມບົດໃໝ່ໄດ້ຮັບຜ້າສອງຜືນຂອງນາງປະຊາປະຕິໂຄຕະມີ. ຄັ້ງໜຶ່ງ ພະນາງປະຊາປະຕິໂຄຕະມີ ຜູ້ເປັນມານດາລ້ຽງຂອງພະພຸດທະເຈົ້າ ໄດ້ຖວາຍຜ້າຜືນໜຶ່ງເຊິ່ງງາມແລະປານີດແກ່ພະພຸດທະເຈົ້າ ແຕ່ພະພຸດທະອົງບໍ່ຊົງຮັບ, ພະພິກຂຸອົງອື່ນໆ ກໍ່ບໍ່ຍອມ, ພະອາຊິຕະເຖລະເປັນພະບວດໃໝ່ທີ່ນັ່ງປາຍແຖວ

132 1336 Bhadrapada 9 = Monday, 26 August 1974.

ຈຶ່ງເປັນຜູ້ຮັບເອົາຜ້າຜືນນັ້ນ. ພະພຸດທະອົງຈຶ່ງຕັດພະຍາກອນວ່າ ອາຊິຕະເຖລະເປັນພະໂພທິສັດລົງ ມາເກີດແລະຈະໄດ້ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ ຈຶ່ງເປັນຜູ້ພຽບພ້ອມແລະເໝາະສົມກັບ ຜ້າອັນປານີດຜືນນີ້.

Metteyya Bodhisatta was reborn as Ajita Kumāra, the son of King Ajatasattu and Queen Kancanadevi. When he was sixteen, he was ordained as a novice along with other 500 boys in accordance with their parents' wish. Later, he became a monk named Ajita Thera. After he had newly ordained as a monk, he received two monk robes from Prajapati Gotami, the foster mother of the Buddha. She intentionally offered the valuable and fine robes to the Buddha. The Buddha declined and other monks rejected it either. Ajita, a new monk who sitted at the end of the line, received the robes. The Buddha predicted that Monk Ajita was a Bodhisatta who would become a future Buddha. He thus perfectly deserved the robes.

Colophon: ลาบທີ ๘๗ ໜ້າ ๑: ສີສັດຕະບົວຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๓๗ ຕົວ ປີຮັບໃຄ້ ເດືອນຍີ່ ລຶງ ๗ ຄ่ຳ ພ่ຳວ่າໄດ້ວັນ ๑ ຣິດຈະນາແລ้ວຍາມແຖໃກ้ທ่ຽງ ມື้ກ่ານິດ ໝາຍມີ ມະຫາຣາຊະບຸບພິດຕະ ຫໍຄຳຝ่າຍໜ้າ ໝາຍມີ ພະຣາຊະສັດທາເປັນອັນຍິ่ງ ຈຶ่ງໄດ้ສ้າງລຳ *ເມດໄຕຍະສູດ* ມັດນີ້ ไว้ກັບສາ ສະໜາພະໂຄຕະມະເຈົ้າ ຕາບຕ่ໍເท้ົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ้ຝูงข้าได้เห็นໜ้าพะสิอะริยะเมดไต เจ้ົาตินจักลิงมาพายหน้า ย่าคาดแถ้อ ขໍใหไดเขาสุ่องแก้อ ก่าวถือว่า นิธะพาน กำข้าเท็น สาหุ สาหุ สาหุ.

Folio 26 on the recto side: In Sisatta Buarabat Chunlasangkat 1237, a *hap khai* year, on the sixth waning-moon day of the second lunar month, the first day of the week (Sunday),[133] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock), a *ka mot* day. Maharasabupphit (the great king) of the front palace had ardent religious faith and sponsored this manuscript-bundle entitled *Metteyyasut* to support the Teachings of the Buddha to last until the end of 5000 years. May we all definitely see the face of Metteyya Buddha who will come in the future. May we enter the crystal city that is Nibbāna. *Sādhu sādhu sādhu* (Amen, amen, amen).

Date: CS 1237, a *hap khai* year (16 Jan 1875)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maharasabupphit (the king) of the front palace
Titles: *ເມດໄຕຍະສູດ (ผูกติ้บ)*
Mettainyasut (*Phuk ton*)
Metteyya Sutta (fascicle 1)

133 1237 Pausha 20 = Sunday, 16 January 1876.

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ເນື້ອຫາໄດ້ພັນລະນາເຖິງອານຸພາບແຫ່ງເມດໄຕຍະສູດ. ຄັ້ງໜຶ່ງ ພະພຸດທະເຈົ້າໄດ້ຕັດແກ່ພະສາຣິບຸດວ່າ ຫຼັງຈາກພະທຳຄຳສອນຂອງພະອົງສິ້ນສຸດໄປໄດ້ ๕ooo ວັດສາແລ້ວ ຜູ້ຄົນກໍ່ຈະມີແຕ່ຄວາມອິດສາພະຍາບາດເຊິ່ງກັນແລະກັນ ມີການຂ້າລັນຟັນແທງກັນ. ເວລານັ້ນ ຮຽນກວ່າກາລິຍຸກ ຄືຍຸກມືດ. ດ້ວຍອານຸພາບແຫ່ງເມດໄຕຍະສູດດວງນີ້ ບຸກຄົນເຫຼົ່າໃດໄດ້ສະດັບຮັບຟັງ ໄດ້ເຄົາລົບຍຳແຍງ ສັກກາລະບູຊາ ບຸກຄົນເຫຼົ່ານັ້ນກໍ່ຈະພົ້ນຈາກທຸກແລະສັບພະອັນຕະລາຍທັງປວງ.

The content is about the power of Metteyya Sutta. The Buddha talked to Venerable Sariputta about his religion. After 5000 years of his Teachings, people will become more jealous and kill one another. That time is called kāliyuga or the dark age. By the power of this Metteyyasut, those who listened to and venerated it will be free from all kinds of suffering and danger.

Colophon: ลาบที ๘o ໜ້າ ๑: ສີສັດຕະປົວຣະບາດ ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๓๗ ຕົວ ປີຮັບໃຄ້ ເດືອນຍີ່ ລຶງ ๗ ຄ่ຳ ພ่ຳວ่າໄດ້ວັນ ๑ ຣິດຈະນາແລ้ວຍາມແຖ ໃກ้ທ่ຽງ ມື้ກ่ຳມິດ ໝາຍມີ ມะຫาຣาຊะບุบพิดตะ ຫໍຄຳฝ่ายໜ้า ໝາຍມີ ພะຣาຊะสัดทาเปັนอັมยิ่ง ຈึ่งได้ส้างลำ *เมดไตยะสูด* ม้ดนี้ ไว้กับ สา ສะໜาพะโถตะมะเจ้า ตาบต่ำเท้า ๕ooo ວัดสา ขໍให้ฝูงข้าได้เห้นໜ้าพะสิอะริยะเมดไต เจ้าติบจักลึงมาพายໜ้า ย่าดาดแถ้อ ขໍให้ได้เข้าสุ่อูงแก้อ ก่าวถือว่า นิธะพาน ก่ำข้าเทิ้น สาทุ สาทุ สาทุ.

Folio 20 on the recto side: In Sisatta Buarabat Chunlasangkat 1237, a *hap khai* year, the sixth waning-moon day of the second lunar month, the first day of the week (Sunday),[134] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock), a *ka mot* day. Maharasabupphit (the king) of the front palace had ardent religious faith and sponsored this manuscript-bundle entitled *Metteyyasutta* to support the Teachings of the Buddha to last until the end of 5000 years. May we all definitely see the face of Metteyya Buddha who will come in the future. May we enter the crystal city that is Nibbāna. *Sādhu sādhu sādhu* (Amen, amen, amen).

Date: CS 1237, a *hap khai* year (16 Jan 1875)

Script(s): Tham Lao

Language(s): Lao, Pali

134 1237 Pausha 20 = Sunday, 16 January 1876.

Author: None
Scribe(s): Unknown
Sponsor(s): Maharasabupphit (the king) of the front palace
Titles: *ເມດໄຕຍະສູດ (ຜູກ ๘)*
Mettainyasut (*Phuk* 2)
Metteyya Sutta (fascicle 2)

EAP1398_VMS_1_0226

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals. The overall condition is good, the legibility is also good.

Description: ເນື້ອຫາໄດ້ກ່າວເຖິງພະອະຊິຕະເຖລະ ຫຼືເມດໄຕຍະໂພທິສັດ ຜູ້ໄດ້ພ່ຳເພັ່ງບາລະມີທຳ ๓๐ ທັດ ໄດ້ ປະມານ ๑๗ ອະສິ‍ງໄຂປາຍແສນມະຫາກັບ ຈາກນັ້ນ ກ່ຳກັບເມືອເກີດໃນຕຸຊິຕາສະຫວັນ ສະເຫວີຍ ທິບພະສິມບັດໄດ້ ๔ ພັນປີທິບ ຫຼື ๕๗ ໂກດປາຍ ๔ ລ້ານປີໃນເມືອງຄົນ. ເວລານັ້ນ ເຫຼົ່າເທອະດາ ອິນ ພິມ ທ້າວຫຼາຍກ່ຳຈະອາລາທະນາຍັ‍ງພະໂພທິສັດເຈົ້າໃຫ້ລົ‍ງມາເກີດໃນມະນຸດສະໂລກ ແລ້ວຕັດ ສະຫຍາສັບພັນຍູຕະຍານເປັ‍ນພະພຸດທະເຈົ້າ ສັ່‍ງສອນມະນຸດແລະເທອະດາທ້າວຫຼາຍ. ກ່ອນຈະລົ‍ງ ມາປະຕິສິນທິ ພະໂພທິສັດກ່ຳຈະລົ‍ງດູຍັ‍ງ ວິໂລກກະນາດ ๕ ປະການ ໄດ້ແກ່ ກາລະເທສະທີ່ຄວນເກີດ , ກະກຸນອັນຄວນເກີດ, ອາຍຸມານດາແຫ່‍ງຕົນ, ອາຍຸຄົນທ້າວຫຼາຍ ແລະທະວີບອັນຄວນເກີດ.

The content is about Venerable Ajita or Metteyya Bodhisatta who has practiced and accumulated the Thirty Perfections for 16 asongkheyya (incalculable) and one hundred thousand eons. Thereafter, he was reborn and lived in the Tusita heaven for four thoundsand years in heaven or 56 goti and 4 million years in the human world. All deities, God Indra, and Brahmas will invite him to be reborn in the human world to become a Buddha who teached the Dhamma to humans and deities. Before descending to the world, the Bodhisatta will consider five conditions: time and place, family, age of the mother, age of people, and continent.

Colophon: ລານທີ ๑๘ ໜ້ າ ๑: ຈຸນລະສັ‍ງກາດຣາຊະໄດ້ ຮ້ ອຍປາຍ ๒๐ (ກົ‍ງກັບ ຈ.ສ. ๑๑๒๐) ຕົວ ປີກັດມິດ ເດືອນ ๗ ຂຶ້ນ ๔ ຄ่ ຳ ພ່ ຳວ່ ຳໄດ້ ວັນ ๕ ມື້ ຮ້ ອງເໝົ ້ ຳ ຣິດຈະນ ຳແລ ້ ວຍ ຳມກອງລ ງ ງ(ແລງ) ຫົ ວເຈົ ້ ຳມ ະຫ ຳ ສ ງ ຄ ະ ຣ ຳ ດ ສ ສ ຸ ມ ງ ຄ ະ ລ ະ ຊ ະ ວ ະ ນ ະ ປ ນ ຍ ຳ ມ ໃ ຈ ໄ ສ ສ ັ ດ ທ ຳ ສ ້ ຳ ງ ລ ຳ *ເມດໄຕຍະສູດ* ໄ ວ ້ ກ ັ ບ ສ ຳ ສ ະ ໜ ຳ ພ ະ ພ ຸ ດ ທ ະ ເ ຈ ົ ້ ຳ ຕ ຳ ບ ຕ ່ ຳ ເ ໜ ົ ້ ຳ ๕๐๐๐ ພ ັ ນ ວ ັ ດ ສ ຳ ນ ິ ບ ພ ຳ ນ ະ ປ ັ ດ ຈ ະ ໂ ຍ ໂ ຫ ນ ຕ ຸ ທ ຸ ວ ັ ‍ ງ ທ ຸ ວ ັ ‍ ງ ຂ ໍ ໃ ຫ ້ ໄ ດ ້ ຄ ຳ ມ ັ ກ ຄ ຳ ປ ຳ ດ ຖ ະ ໜ ຳ ສ ູ ່ ປ ະ ກ ຳ ນ ກ ຳ ຂ ້ ຳ ເ ໜ ົ ້ ນ

Folio 18 on the recto side: In Chunlasangkat [one] hundred and 60 (corresponding to CS 1160), a *kat mot* year, the fourth waxing-moon day of

the eighth lunar month, the fifth day of the week (Thursday), a *huang mao* day,[135] the writing of this manuscript was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Huachao Maha Sangkharat (the Great Patriarch) Sisumangkhala Savanapannya had religious faith and sponsored this manuscript-bundle entitled *Metteyyasut* for the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna. May all my wishes become true).

Date: CS 1160, a *kat mot* year (16 July 1798)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Xiang Kaeo Mungkhun

Sponsor(s): Huachao Maha Sangkharat (the Great Patriarch) Sisumangkhala Savanapannya.

Titles: *ເມດໄຕຍະສູດ (ຜູກ ๓)*
Mettainyasut (*Phuk* 3)
Metteyya Sutta (fascicle 3)

EAP1398_VMS_1_0227

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 55.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The margins of some leaves are fragile. The overall condition is slightly damaged, but the legibility is still good.

Description: ໃນຊາດສຸດທ້າຍຂອງພະເມດໄຕຍະໂພທິສັດ ເມື່ອເວລາພະໂພທິສັດຈະອອກບວດ ກໍ່ຈະມີບັນດາ ພາມມະນາຈານ ທ້າວພະຍາ ເສດຖີ ຄະຫະບໍດີພໍ່ຄ້າຊາວຂາຍ ຊາວບ້ານ ຊາວເມືອງ ທັງຫຼາຍ ອອກບວດຕາມພະໂພທິສັດ ເຊິ່ງບຸກຄົນເຫຼົ່ານີ້ ກໍ່ລ້ວນໄດ້ສ້າງສົມບຸນບາລະມີມາໃນຊາດກ່ອນເຊັ່ນ ກັນ. ພະໂພທິສັດຈະເລີນວິປັດສະນາກຳມະຖານໃນຜາສາດໄດ້ ๗ ວັນ, ໃນວັນຖ້ວນ ๗ ພະອົງກໍ່ຈະ ເຂົ້າຊານສະມາບັດ ແລະອອກຈາກຜາສາດແກ້ວ ເພື່ອໄປຮັບເຂົ້າມະທຸປະຍາດນຳນາງຈັນທະມຸກຂີ ເທວີ. ເມື່ອສັນເຂົ້າມະທຸປະຍາດແລ້ວ ກໍ່ຈະນຳເອົາຖາດຄຳນັ້ນໄປໄຫຼທີ່ແມ່ນ້ຳສະລັນທິນີ ແລ້ວຖາດ ຄຳນັ້ນຈະໄຫຼໄປໂຮມກັບຖາດຄຳອີກ ๔ ໜ່ວຍຂອງພະພຸດທະເຈົ້າ ๔ ພະອົງກ່ອນໜ້ານີ້. ຈາກນັ້ນ ພະເມດໄຕໂພທິສັດກໍ່ຈະຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າໃນເວລາໃກ້ຮຸ່ງຂອງວັນຖັດມາ.

The final existence of Metteyya Bodhisatta. When the Bodhisatta becomes a monk, Brahmins, kings, wealthy men, merchants, and laypeople will also be ordained. All these people have also accumulated their merit and

135 1159 Ashadha 4 = Saturday, 6 July 1799. This day was indeed a *huang mao* day.

perfections during their previous births. The Bodhisatta will practice meditation in a crystal castle for seven days. On the eighth day, he will enter the state of serene contemplation attained by meditation and leave the castle to receive rice porridge in a golden tray from Queen Candamukkhi. After the meal, he will flow the tray on the river of Salanhini, which will unite with the other four trays left by the four previous Buddhas. Thereafter, the Bodhisatta will attain the Enlightenment on the coming day.

Colophon: ลาบหิ ๑๓ ໜ້າ ๘: จุบละสังกาดธาดได้ ธ้อยปาย ๗๐ (ภิกับ จ.ส. ๑๑๗๐) ติอ ปิภัดมิด เดือน ๗ ขึ้น ๗ ค่ำ พ่ำอ่ำได้อัน ๗ มื้ธอายยี่ ธิดจะบาแล้วยามแถใก้ห่ง ทิอเจ้ามะหาสังคะธาด สีสุมังคะละอุะอะนะปันยา มิใจใสสัดทาส้างลำ *เมดไตยะสูด* ไว้กับสาสะหฯ พะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ พันอัดสา นิบพานะ ปัดจะโย โหนตุ ทุอัง ทุอัง ขอให้ได้ คำมักคำปาดถะหฯสู่ปะกานกำข้าเทิ้น.

Folio 17 on the recto side: In Chunlasangkat [one] hundred and 60 (corresponding to CS 1160), a *kat mot* year, the ninth waxing-moon day of the eighth lunar month, the third day of the week (Thursday), and a *hawai yi* day,[136] the writing of this manuscript was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Huachao Maha Sangkharat (the Great Patriarch) Sisumangkhala Savanapannya had religious faith and sponsored this manuscript entitled *Metteyyasut* for the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna). May all my wishes be fulfilled.

Date: CS 1160, a *kat mot* year (21 July 1798)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Huachao Maha Sangkharat (the Great Patriarch) Sisumangkhala Savanapannya.
Titles: *เมดไตยะสูด (ผูก ๔)*
Mettainyasut (*Phuk* 4)
Metteyya Sutta (fascicle 4)

EAP1398_VMS_1_0228

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some leaves are torn and fragile. The edges of some leaves have

136 1159 Ashadha 4 = Saturday, 6 July 1799. This day was indeed a *huang mao* day.

traces of bites by animals. The overall condition is damaged, the legibility is also affected.

Description: ສະໄໝໜຶ່ງ ມີພິກຂຸເຖລະຫຼາຍອົງຢູ່ເມືອງສະຫະຊະນິຍະ ແຄວ້ນເຈດີ. ສະໄໝນັ້ນ ຫຼັງຈາກທີ່ພິກຂຸທັ້ງຫຼາຍກັບຈາກບິນທະບາດ ກໍ່ປະຊຸມແລະສົນທະນາກັນວ່າ ດູລາອາວຸໂສທັ້ງຫຼາຍ ຜູ້ໃດເຫັນຍົງທຸກ ຜູ້ນັ້ນຍ່ອມເຫັນທຸກສະມຸດໄທ ແມ້ທຸກນິໂຣດ ແລະແມ້ທຸກນິໂຣດຄາມິນີປະຕິປະທາ? ຂະນະນັ້ນ ມີພິກຂຸອົງໜຶ່ງຊື່ວ່າ ພະຄະວໍາປະຕິເຖຣະ ໄດ້ກ່າວແກ່ພິກຂຸອາວຸໂສທັ້ງຫຼາຍວ່າ ດູລາ ທ່ານຜູ້ອາວຸໂສ ຂ້າພະເຈົ້າໄດ້ຟັງມາໃນທີ່ພະພັກຂອງພະຜູ້ມີພະພາກເຈົ້າວ່າ ຜູ້ໃດເຫັນທຸກ ຜູ້ນັ້ນຍ່ອມຊື່ວ່າເຫັນທຸກ ສະມຸໄທ ທຸກນິໂຣດ ທຸກນິໂຣດຄາມິນີປະຕິປະທາ. ຜູ້ໃດເຫັນທຸກສະມຸໄທ ຜູ້ນັ້ນຍ່ອມຊື່ວ່າເຫັນທຸກ ສະມຸໄທ ທຸກນິໂຣດ ທຸກນິໂຣດຄາມິນີປະຕິປະທາ. ຜູ້ໃດເຫັນທຸກນິໂຣດ ຜູ້ນັ້ນຍ່ອມຊື່ວ່າເຫັນທຸກ ທຸກສະມຸໄທ ທຸກນິໂຣດຄາມິນີປະຕິປະທາ. ຜູ້ໃດເຫັນທຸກນິໂຣດຄາມິນີປະຕິປະທາ ຜູ້ນັ້ນຍ່ອມຊື່ວ່າ ເຫັນທຸກ ທຸກສະມຸໄທ ທຸກນິໂຣດ.

On one occasion, a number of old monks livedin Cetiya region in Sahajaniya. One day, after the monks had returned from their alms-rounds, they assembled and had a conversation: “does anyone see suffering and also see the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering?”

Venerable Gavampati replied what he heard and learnt in the presence of the Buddha: “those who see suffering also see the origin of suffering, the cessation of suffering, and the way leading to the cessation of suffering. Those who see the origin of suffering also see suffering, the cessation of suffering, and the way leading to the cessation of suffering. Those who see the cessation of suffering also see suffering, the origin of suffering, and the way leading to the cessation of suffering. Those who see the way leading to the cessation of suffering also see suffering, the origin of suffering, and the cessation of suffering.’”

Colophon: ลานທີ ๓๘ ໜ້າ ๑: ຈຸນລະສັ໋ງກາດ ໄດ້ ๕๐๘ (ກົງກັບ ຈ.ສ. ๑๐๕๘) ຕິວ ເດັນ ๓ ຂຶ້ນ ๑๓ ຄ่ຳ ວັນ ฯ ສິມເດັດສັດທະທໍາມະຈັນທາທິຄຸນ ມີປະສະທະສັດທາສ້າງ *ນິໄສຄວໍາປະຕິສູດ* ໄວ້ກັບສາສະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ຜູກດ໋ງ.

Folio 32 on the recto side: In Chunlasangkat 502 (corresponding to CS 1052), the thirteenth waxing-moon day of the third lunar month, the seventh day of the week (Sunday),[137] Somdet Satthathammachanthathikhun had religious faith and sponsored this manuscript entitled *Nisai Khavampatisut* for the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). Single fascicle.

Date: CS 1052, (AD 1690)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Satthathammachanthathikhun
Titles: *ຄะວໍາປะติสูด*

137 1052 Magha 13 = Sunday, 11 February 1691.

Khavampatisut
Gvampati Sutta

EAP1398_VMS_1_0229

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ຈະຕຸຣາລັກຂາ ໝາຍເຖິງ ພາວະນາທັງ ๔ ຄື ພຸດທານຸດສະຕິ ການລະນຶກເຖິງພະພຸດທະເຈົ້າ, ເມດຕາ ປາດຖະໜາໃຫ້ຜູ້ອື່ນເປັນສຸກ, ອະສຸພະ ພິຈາລະນາກາຍໃຫ້ເຫັນເປັນຂອງບໍ່ງາມ, ແລະ ມໍລະນະສະຕິ ການນຶກເຖິງຄວາມຕາຍ. ພຸດທານຸສະຕິ ຄືການລະລຶກເຖິງຄຸນງາມຄວາມດີຂອງ ພະພຸດທະເຈົ້າ ໄດ້ແກ່ພຸດທະຄຸນ ๓ ປະການຄື ພະປັນຍາທິຄຸນ ພະກະລຸນາທິຄຸນ ແລະພະວິສຸດທິ ຄຸນ.
Caturarakkha means the four protective meditations including Buddhanussati (recognition of the Buddha). Metta (loving-kindness and wishing others happiness), Asubha (unattractiveness, contemplating the body to see that it is not beautiful), and Maranassati is mindfulness of death. Buddhanussati is the recognition of the Buddha's virtues: wisdom, compassion, and purity.
Colophon: ลานที ๘๓ ໜ້າ ๘: พ.ส. ๘๔๙๙ ทำมะยาโน ได้แปงถืกต้องตามมูนเดิมแล้อ.
Folio 23 on the verso side: BE 2488, Thammanyano repaired the manuscript and kept it as its original.
Date: BE 2488 (1945)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພຸດທານຸສະຕິ (ຜູກຕົ້ນ)*
Phutthanussati (*Phuk ton*)
Buddhānussati (fascicle 1)

EAP1398_VMS_1_0230

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: All the leaves are fragile. The overall condition is damaged, the legibility is also affected.

Description: ໃນສະໄໝໜຶ່ງ ມີດາບົດ ๕๐๐ ຕົນ ເດີນທາງມາແຕ່ປ່າຫິມມະວັນ (ປ່າຫິມມະພານ) ເມື່ອມາຮອດ ເມືອງໂກສໍາພີ ດາບົດທັ້ງຫຼາຍຈຶ່ງເຂົ້າພັກທີ່ໃຕ້ຕົ້ນນິໂຄດໃຫຍ່ຕົ້ນໜຶ່ງ. ຕົ້ນໄມ້ໃຫຍ່ນີ້ມີເທວະດາທີ່ມີ ອານຸພາບຮັກສາຢູ່. ເທວະດາຕົນນັ້ນ ຈຶ່ງເນລະມິດສາຍນ້ໍາອັນຂາວສະອາດແລະເຢັນ ໄຫຼອອກຈາກ ຕົ້ນໄມ້ນັ້ນ ໃຫ້ດາບົດທັ້ງຫຼາຍໄດ້ດື່ມກິນແລະອາບ. ຈາກນັ້ນ ກໍ່ເນລະມິດເຂົ້ານໍ້າໂພຊະນະອາຫານ ແກ່ດາບົດທັ້ງຫຼາຍ. ວັນໜຶ່ງ ເທວະດາຕົນນັ້ນ ຈຶ່ງປາກົດຕົວແກ່ດາບົດທັ້ງຫຼາຍໄດ້ເຫັນຕາມຄວາມ ປາດຖະໜາຂອງເຫຼົ່າດາບົດນັ້ນ. ເທວະດາຈຶ່ງບອກແກ່ດາບົດທັ້ງຫຼາຍວ່າ ໃນຊາດກ່ອນ ຕົນໄດ້ເກີດ ເປັນຄົນໃຊ້ ໃນເຮືອນຂອງທ່ານອະນາຖະບິນດິກະເສດຖີ ດ້ວຍຜົນບຸນທີ່ໄດ້ສະມາທານສິນອຸໂບສົດ ພຽງວັນດຽວ ເຂົາໄດ້ຕາຍເມື່ອຈາກບໍ່ໄດ້ກິນເຂົ້າແລງ. ເມື່ອຕາຍໄປ ຈຶ່ງໄດ້ມາເກີດເປັນເທວະດາ ຮັກສາຕົ້ນໄມ້ ນິໂຄດນີ້.

On one occasion, there were 500 ascetics travelling from the Himmavan forest to Kosambi. They arrived in Kosambi and stayed under a big tree that was protected by a powerful deity. The deity created a stream of clean and cool water, so that the ascetics could drink it and take shower. Hhe also created food for them. One day, the deity showed up himself according to the aescetics' wish and let them know about his previous birth in which he was a servant of the wealthy man Anadapindika. Due to the result of good deed that he had observed the eight precepts for one day, he was reborn, after his death from having no dinner, as a protective deity of that tree.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๑: ຈຸນສັງກາດຣາດໄດ້ ຮ້ອຍປາຍ ๗ (ກົງກັບ จ.ส. ๑๑๐๗) ຕົວ ປີຮ້ອງເຮົ້າ ເດືອນ ๗ ออก ๗ ค่ำ ມື້ເມິ່ງເຮົ້າ ວັນ ๗ ລິກຂິດຕາແລ້ວຍາມຕູດຊ້າຍເມື່ອວັນ ເຈົ້າສົມເດັດປັດສາ ມີ [...] ສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ.

(๘) ลานທี ๘๔ ໜ້າ ๘: ຈຸນສັງກາດຣາດໄດ້ ຮ້ອຍປາຍ ๗ (ກົງກັບ จ.ส. ๑๑๐๗) ຕົວ ປີຮ້ອງເຮົ້າ ເດືອນ ๗ ออก ๗ ค่ำ ມື້ເມິ່ງເຮົ້າ ວັນ ๗ ລິກຂິດຕາແລ້ວຍາມຕູດຊ້າຍເມື່ອວັນ ເຈົ້າສົມເດັດປັດສາ ແລທິດເຫັນ ພ້ອມກັນສ້າງລໍາ *ອຸເທນ* ຜູກ ๕ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດ ສາ. ນິບພານະ ปัดจะโยโหตุ เม. ເຈົ້າສົມເດັດປັດສາເປັນເຈົ້າລານ ຂໍໃຫ້ໄດ້ເຖິງສຸກ ๗ ปะกาน ນິບພານເປັນທີ່ແລ້ວແດ່ກໍ່ຂ້າເທີນ.

(1) Folio 1 on the recto side: In Chunlasangkat one hundred and 3 (corresponding to CS 1103), a *huang hao* year, on the third waxing-moon day of the ninth lunar month, a *moeng hao* day, the third day of the week (Tuesday),[138] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Chao Somdet (Patriarch) Patsa had [...] for the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna).

138 1103 Sravana 3 = Monday, 14 August 1741. However, this day was a *hwai nyi* day.

(2) Folio 24 on the recto side: In Chunlasangkat one hundred and 3 (corresponding to CS 1103), a *huang hao* year, the third waxing-moon day of the ninth lunar month, a *moeng hao* day, the third day of the week (Tuesday),[139] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Chao Somdet (Patriarch) Patsa and Thit Hen together made this manuscript of *Lam Uthen* for the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me* (May this be a condition for me to reach Nibbāna). Chao Somdet (Patriarch) Patsa donated the palm leaves and wished the three states of happiness with Nibbāna as the ultimate goal.

Date: CS 1103, a *huang hao* year (1741)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Somdet (Patriarch) Patsa and Thit (ex-monk) Hen.
Titles: *ລຳອຸເທນ (ຜູກ ๕)*
Lam Uthen (*Phuk* 5)
Udena Sutta (fascicle 5)

EAP1398_VMS_1_0231

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.5 cm, depth 1.1cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Six.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some leaves are torn and fragile. The overall condition is damaged, the legibility is also affected.

Description: ທ້າວມະຫາຣາດທັງ ๔ ຫຼື ທ້າວຈະຕຸໂລກາທະບານທັງ ๔ ເປັນເທວະດາທີ່ຮັກສາແລະຄຸ້ມຄອງໂລກມະນຸດທັງ ๔ ທິດ. ໃນທຸກໆ ວັນສິນ ๗ ຄ่ຳ ຈະແມ່ນບັນດາເສນາອາມາດຂອງທ້າວມະຫາຣາດທັງ ๔ ເປັນຜູ້ກວດເບິ່ງໂລກ ແລະໃນວັນສິນ ๑๕ ຄ่ຳ ຈະແມ່ນທ້າວມະຫາຣາດທັງ ๔ ເປັນຜູ້ລົງມາກວດກາເບິ່ງໂລກມະນຸດດ້ວຍຕົນເອງ ເພື່ອໃຫ້ຮູ້ວ່າ ພວກມະນຸດທັງຫຼາຍຍັງພາກັນລ້ຽງດູພໍ່ແມ່, ອຸປະຖຳ ສະມະນະພາມ ເຄົາລົບຍຳແຢງຕໍ່ຜູ້ຫຼັກຜູ້ໃຫຍ່ຜູ້ອາວຸໂສ, ພາກັນຮັກສາສິນ, ແລະສ້າງບຸນກຸສົນ ຢູ່ຫຼືບໍ່? ແລ້ວທ້າວທັງ ๔ ກໍ່ຈະໄປບອກແກ່ເທວະດາໃນຊັ້ນດາວະດຶງໃນເວລາປະຊຸມເທວະສະພາ. ເມື່ອມະນຸດຮັກສາສິນແລະໃຫ້ທານຫຼາຍ ກາຍທິບຂອງເຫຼົ່າເທວະດາກໍ່ຈະຮຸ່ງເຮືອງຂຶ້ນ ພວກອະສູນ ກໍ່ຈະໜ້ອຍລົງ. ແຕ່ຖ້າມະນຸດຮັກສາສິນແລະໃຫ້ທານນ້ອຍລົງ ກາຍທິບຂອງເທວະດາເຫຼົ່ານັ້ນກໍ່ຈະເສົ້າໝອງ ພວກອະສູນກໍ່ຈະເພີ່ມຂຶ້ນ.

139 1103 Sravana 3 = Monday, 14 August 1741. However, this day was a *hwai nyi* day.

The four heavenly kings are deities who watch over the four directions of the world. On the Buddhist Holy Day of the eighth waxing-moon or waning-moon day, ministers of the four heavenly kings watch over the world. On the Buddhist Holy Day of the fifteenth waxing-moon or waning-moon day, the four heavenly kings watch over the world themselves to check whether human beings take care of their parents, support ordained persons, respect the eldery, observe the precepts, and give make merit. The four kings regularly report the deities at the deity meeting in the Tāvatiṃsa heaven. When humans regularly observe the precepts and donate much, the bodies of the deities get shinier but of the demons become less shiny. On the contrary, when humans observe the precepts and donate less, the bodies of the deities become less shiny but of the demons get shinier.

Colophon: ลาบที ๘๗ ขั้ๆ ๑: สังกาด ได้ ๘๗๐ พะอัดสา เดือน ๘ ขึ้น ๑๘ [อัน] ๗ ปีฉอด (ปีขู) นักสาด อะทิกะมาด สำเร็ด(ธิด)ทิสิกา เจ้าหิอถ่ำไฮ มิสัดทาส้าๆ *เจติยะทัดฉะอาลุกะปิตะกะ* ไอ้ สำลับพะพุดทะสาสะขา ขอให้สำเร็ดดั่งถวามปาดถะขาทุกสิ่งทุกปะกาน กำข้าเท็น นิบพา นะ ปัดจะโย โหตุ.

Folio 23 on the recto side: In Sangkat 2390 years, on the twelfth waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), in a *suat* year (Year of the Rat), the year of the second eighth month, *samritthisok*,[140] Hua Chao Khamkhai had religious faith and sponsored the making of the manuscript *Chetiyathatsavaluka Pitaka* for the Teachings of the Buddha. May all my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: BE 2390 (16 March 1847)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Hua Chao Khamkhai
Titles: *ท้าวทั้งสี่*
Thao Thang Si
The Four Heavenly Kings

EAP1398_VMS_1_0232

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.7 cm, depth 1.4cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

140 1209 Phalguna 12 = Thursday, 16 March 1848.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເນື້ອໃນກ່າວເຖິງຕອນໂທນະພາມແບ່ງພະສາຣິຣິກະທາດ. ພາຍຫຼັງພະພຸດທະເຈົ້າປະຣິນິບພານ ແລ້ວ ບັນດາພະຍາຕາມຫົວເມືອງຕ່າງໆ ກໍ່ຜິດຖຽງກັນ ຍາດຊິງເອົາສາຣິຣິກະທາດຂອງ ພະພຸດທະເຈົ້າ. ໃນຂະນະນັ້ນ ມີພາມຜູ້ໜຶ່ງຊື່ວ່າ ໂທນະ ໄດ້ສະເໜີທາງອອກໃນເລື່ອງນີ້ຕໍ່ພະຍາ ທັງຫຼາຍວ່າ ເຮົາທຸກຄົນຕ່າງກໍ່ຮັກແລະເຫຼື້ອມໃສສັດທາໃນພະພຸດທະເຈົ້າ. ພະພຸດທະອົງໄດ້ຕັດ ສັ່ງສອນສະເໝີກ່ຽວກັບສັນຕິແລະຂັນຕິ. ສະນັ້ນ ເປັນສິ່ງທີ່ບໍ່ງົດງາມແລະບໍ່ເໝາະສົມຍິ່ງທີ່ພວກທ່ານ ຈະມາຍາດຊິງກັນແບບນີ້ ຄວນແບ່ງພະອັດຖິຂອງພະອົງອອກເປັນ ໘ ສ່ວນສະເໝີກັນ ໃຫ້ກັບພະຍາ ທັງ ໘ ເມືອງ ໃຫ້ພະຍາແຕ່ລະເມືອງສ້າງອານຸສາວະລີທີ່ຍິ່ງໃຫຍ່ແລະງົດງາມ ເພື່ອປະດິດສະຖານ ພະສາຣິຣິກະທາດ ແລະເປັນສັນຍາລັກຂອງການເຜີຍແຜ່ພະທຳຄຳສອນຂອງພະອົງ.

The content is about Dona, the Brahmin who divided the relics of the Buddha. After the Buddha's *parinibbāna*, kings of various kingdoms fought over the Buddha's relics. A Brahmin named Dona proposed a solution to the kings that they were to maintain peace and tolerance, which were part of the Buddha's teachings, as they all loved and respected the Buddha. Such the fight over the relics was thus inappropriate and the relics were to be divided into eight portions for the eight kings. Each of them had to create a great monument to enshrine the relics as a symbol of Buddhism propagation.

Colophon: ລານທີ ๘๗ ໜ້າ ๑: ພຸດທະສັກກາດ ๘๕๑๑ ປີເປີກສັນ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ວັນສຸກ ໝາຍມີ ສົມເດັດ ພະສັງຄະຣາດທຳມະຍານະເຖຣະ ໄດ້ພ້ອມສິດໂຍມ ພິກຂຸສາມະເນນ ໄດ້ປະຕິສັງຂອນໜັງສືນິບພາ ນະສູດຜູກນີ້ ໄວ້ຄ້ຳຊູບູຊາພະພຸດທະສາສະໜາຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ຂໍໃຫ້ຝູງຂ້າທັງຫລາຍ ເຖິງສຸກ ๗ ປະການ ມີນິບພານເປັນທີ່ແລ້ວນັ້ນແດ່ກໍ່ຂ້າເທີ້ນ ອະຫັງ ພຸດໂທ ໂຫມິ ອະນາຄະເຕ ກາເລ.

Folio 26 on the recto side: In Buddhist Era 2511, a *poek san* year, on the sixth waxing-moon day of the third lunar month, a Friday,[141] Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera, together with his disciples, lay Buddhists, monks, and novices, repaired this manuscript *Nipphannasut* for supporting the Teachings of the Buddha to last until the end of 5000 years. May we all reach the three states with Nibbāna as the ultimate goal. *Ahaṃ buddho homi anāgate kāle* (May I become a Buddha).

Date: BE 2511, a *poek set* year (23 January 1968)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera, together with his disciples, lay Buddhists, monks, and novices.

Titles: *ນິບພານະສູດ (ຜູກ ๘)*

Nipphannasut (*Phuk* 8)

Nibbāna Sutta (fascicle 8)

141 1330 Magha 6 = Friday, 24 January 1969.

EAP1398_VMS_1_0233

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.2 cm, depth 1.5cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edges of some leaves have traces of bites by animals, but the legibility is not affected. The overall condition is good.

Description: ในสะไพฬหึ่ง พะพุดทะเจ้าปะทับอยู่เมืองกะปิละอัดถุนะถอน พะอิงได้ตัดเทสะพาแก่พุดทะสาอิก และซาอเมืองทั้งหลายอันได้ ๗ หื่นกะกูน พะอิงได้ปาลิบเซิ่งถอง ๘ ปะกาน ได้แก่ ทานและสิน. ผินของทานให้ทานและธัมสาสินล้อนแต่มิถอามแตกต่างกัน. บุกถิน ผู้ปาดถะพาเอิาโลกิยะสิมบัด ถือปาดถะพาเป็นพะธาซา เป็นเสดถิ ถะทะบัดิ เป็นพะยา อิน เป็นพะยาพิม เป็นพะเจ้าจักกะอัดติธาดเหื่านี้ ถือ่าเป็นถอามปาดถะพาที่มิถอามปะพาดในชิวิด เพาะปะกอบด้วยตันหา. ส่อนบุกถินที่ปาดถะพาเอิาโลกุดตะธะสิมบัด ถือ พะนิบพาน ถือ่าเป็นถอามปาดถะพาอันปะเสิดสูงสุด.

The Buddha resided in Kapilavatthu and delivered a sermon to his disciples and people from eighty thousand families. He taught the two norms: donation and precept observance. Rewards derived from donation and precept observance are different. Those who wish worldly success (*lokiya-sampatti*) or a new rebirth as a king, a wealthy man, God Indra, Brahma, and an emperor are regarded careless because such the wish is driven by craving. Those who wish super mundane success (*lokuttara sampatti*) or Nibbāna are right because the wish is sublime.

Colophon: ลานทิ ๓๓ พ้า ๑: พุดทะสักกาด ๘๔๗๑ ปิกาบยี่ เดือน ๗ ขึ้น ๗ ค่ำ วัน ๗ พายมิ สาทุใหย่ คำตุ่น อักถะมาเทสิข้ายพะบาดสิมเดัดมะหาชิวิด ชิงพะนามสิสะห่อางวิง ชิง พะนะถอนหลวางพะบาง มิใจใสสัดทาเป็นอันยิ่ง จิ่งได้ส้างพังสี *มะหามูนนิบพาน* ไว้กับสาสะพาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ พะอัดสา ข้อานิสิงนี้ไปเถิงก้ำเอนผู้ข้าได้กะทำมา ติกที่ร้าย ใพ้ย้ายใส่ที่ดี แม่นว่าติกที่ดี ข้อใพ้ดีกว่าเก่าก้อข้าเทิ้น.

Folio 33 on the recto side: In Buddhist Era 2481, a *kap nyi* year, on the eighth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday),[142] Sathu Nyai Khamtun and the queen on the left side of King Sisavang Vong residing in the city of Luang Prabang had religious faith and sponsored the making of the manuscript entitled *Mahamunlanipphan* for the Teachings of the Buddha to last until the end 5000 years. May the results of this merit support the persons effected by my previous deeds. [Even if they have been in a bad place, may they be moved to a good place. If they are already in a good place, may they be in an even better place.

142 1300 Vaisakha 8 = Saturdaay, 7 May 1938.

Date: BE 2481, a *kap nyi* year (7 May 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Nyai Khamtun and the queen on the left side of King Sisavang Vong.
Titles: *ມະຫາມຸນລະນິບພານ*
Maha Munlanipphan
Mahā Mūllanibbāna

EAP1398_VMS_1_0234

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.5 cm, depth 1.5cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some leaves have traces of bites by termites. The overall condition is slightly damaged, but the legibility is not affected.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະປິລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະ ຊາວເມືອງທັ້ງຫຼາຍອັນໄດ້ ຕ ໝື່ນກະກູນ ພະອົງໄດ້ປາລິບເຊິ່ງຄອງ ๘ ປະການ ໄດ້ແກ່ ທານແລະສິນ. ຜົນຂອງທານໃຫ້ທານແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນ ຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄື ປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນພະຍາ ອິນ ເປັນພະຍາພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດເຫຼົ່ານີ້ ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດ ເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄື ພະນິບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດສູງສຸດ.

The Buddha resided in Kapilavatthu and delivered a sermon to his disciples and people from eighty thousand families. He taught the two norms: donation and precept observance. Rewards derived from donation and precept observance are different. Those who wish worldly success (*lokiya-sampatti*) or a new rebirth as a king, a wealthy man, God Indra, Brahma, and an emperor are regarded careless because such the wish is driven by craving. Those who wish super mundane success (*lokuttara sampatti*) or Nibbāna are right because the wish is sublime.

Colophon: ลานที่ ๓๘ ໜ້າ ๑: สังกาด ๑๘๔๓ ຕິວ ปีร้องใส้ เดือน ๑๘ แรม ๑๔ ค่ำ อัน ๑ เปิกสะง้ำ ลิดจะบาแล้วยามท่ำงอัน ໝายมิ มะหาสีมเดัดอินทะปันยา ปิดตามาดา พันทุอิงสา ยาติกาพ้อมกันส้าๆ *มุนละนิบพานะสูด* อันนี้ ไอ้กับพุดทะสาดสะหมาพะตะถาถะตะ ตาบต่ำเท้า ๕๐๐๐ พันพะอะสา. ขໍให้ผู้ข้าได้เถิงอໍธะทัด(ทัน) อิง ๑ อันจักมาพายหน้า พ้อมพะอะธิยะเมดไตยะเจ้าอิงจักมาพายหน้า พุ้นกໍข้าเท้ิน. ขໍให้ปิดตามาดา พันทุอิงสา ทั้งหลาย

ฝูงบั้น ได้ເຖິງສຸກ ๗ ปะกาน ເຖິງນิธะพานเป้นที่แล้อ ย่าถาดแถ้อดั่งถำปาดถะพา แห่งผู้ข้า แด่กำข้าเทิ้น ฝูงตายไปบั้น ถันอ่า ได้ເຖິງทุกขำให้ได้ເຖິງสุก ถันอ่า ได้ເຖິງสุกแล้อ ขำให้ได้ เถิงสุกยิ่งกอ่าเก่า พื่นเท่าแลแสนที กำข้าเทิ้น ขำให้สังถะเจ้าทังมอนได้สุก ๗ ปะกาน เถิงนิธะพานเจ้าทุกอิงกำข้าเทิ้น นิบพานะ ปัดจะโย โหตุ โน ทุอัง ทุอัง นิดจัง นิดจัง.

Folio 32 on the recto side: In Sangkat 1243, a *huang sai* year, the fourteenth waning-moon day of the twelfth lunar month, the first day of the week (Sunday), a *poek sanga* day,[143] the writing [of this manuscript] was finished at noon. Maha Somdet (Patriarch) Inthapannya, together with his parents and relatives, sponsored this manuscript *Munlanipphannasut* for the Teachings of the Buddha to last until the end 5000 years. May I become an arahat along with the Metteyya Buddha who will come in the future. May my parents and all relatives reach the three states of happiness with Nibbāna as the ultimate goal. May my wishes be fulfilled. If all the deceased are in a suffering place, may they be moved to a good place. If they are already in a good place, may they be in an even better place, ten thousand times, one hundred thousand times. May all the Sangha obtain the three states of happiness and Nibbāna. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ niccaṃ niccaṃ* (May this be a condition for us to reach Nibbāna certainly and constantly).

Date: BE 2471, a *poek sanga* year (5 Dec 1881)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Somdet (Patriarch) Inthapannya, together with his parents and relatives
Titles: *มูนละนิบพาน*
Munlanipphan
Mūllanibbāna

EAP1398_VMS_1_0235

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.5 cm, depth 1.5cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical**

143 1243 Karttika 14 = Saturday, 5 November 1881. However, this day was a *ka mao* day.

condition: The hole holding palm leaves together is torn and fragile. The overall condition is slightly damaged, but the legibility is not affected.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະປິລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະ ຊາວເມືອງທັງຫຼາຍອັນໄດ້ ຕ ໝື່ນກະກູນ ພະອົງໄດ້ປາລິບເຊິ່ງຄອງ ๔ ປະການ ໄດ້ແກ່ ທານແລະສິນ. ຜົນຂອງທານໃຫ້ທານແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນ ຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄື ປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນພະຍາ ອິນ ເປັນພະຍາພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດເຫຼົ່ານີ້ ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດ ເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄື ພະນິບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດສູງສຸດ.

The Buddha resided in Kapilavatthu and delivered a sermon to his disciples and people from eighty thousand families. He taught the two norms: donation and precept observance. Rewards derived from donation and precept observance are different. Those who wish worldly success (*lokiya-sampatti*) or a new rebirth as a king, a wealthy man, God Indra, Brahma, and an emperor are regarded careless because such the wish is driven by craving. Those who wish super mundane success (*lokuttara sampatti*) or Nibbāna are right because the wish is sublime.

Colophon: (๑) ลานที ๓๐ หน้า ๘: ธีดจะบาแล้วยามกาองเดีก ผู้ຂຽน ทีดอ่อนสี บ้านอัดใหม่ ຂຽนเล้ว (ไอ) ภาย ติอก่ำบ่สะเໝีที่ได้แล้ว มี ๘๗ ใบปายหน้า แต่มูนเก่ำเพิ่นมี ๓๑ ใบปายหน้า.

(๘) ลานที ๓๑ หน้า ๑: ๑๗๕๐ (ค.ส.๑๗๕๐) พุดทะสักกะราดล่วงแล้ว ๘๔๗๓ เดือนจูง แรม ๑๐ ค่ำ ໝายมี เจ้าธัดตะนะมะนิอัน ค่ำสุก มีใจใสสัดหาส้าง *มะหามูนละนิบพาน* ผูกนี้ ไว้กับสาสะหนา ทานไปหาพ่ีเก่ำแม่หลัง. ข้าพะเจ้า เจ้ามะนิค่ำ ขໍอุทิดสะกุสินส่วนบุนอันนี้ ขໍจ่งใหแ้ผ่ผายยายไปจุจอดธอดเถิงยังแม่ ผู้ชื่อ่า เจ้าค่ำตัน ผู้จุดติตายไปสุ่บໍธะโลกพายหน้า แม่นอ่า หากได้ไปเกิดเป็นเผัดและเป็นสีอยู่ในถานะที่ได้ที่ ๑ ก่ำดี ขໍจ่งใหกุ้สะละกุสิน ผะละบุนส่อนนี้ จ่งไปบันดานเป็นแท่นแก้วและพิดานค่ำ นำตู้มพิกยิกออก ใหเ้มือได้ สะเทวิยสุก แม่นอ่า ท่านหากได้เมือสะเทวิยสุกก่อนแล้วก่ำดี ขໍจ่งใหได้สะเทวิยสุกยิ่งกว่าเก่า สุกพื่นเท่าและแสนที ขໍใหจ้่งมิท่ำงแท้ดีหี ก่ำข้าเท้ิน. ฮิกปะกาน ๑ ข้าพะเจ้า ธัดตะนะมะนิอัน ค่ำสุก ขໍอุทิดสะกุสินผะละบุนส่อนนี้ ขໍจ่งใหแ้ผ่ผายยายไปจุจอดธอดเถิงยังพ่ีเถ้าแม่หลัง ผู้ชื่อ่า ปู่แถนตีและย่าแถนตี ผู้แต่งถินมาเกิดเอ่ากำเนิดในท้องแม่เมืองถิน เอ่าปัดติสิน[หิ]ในท้องถันอ่า ถับพะแก่ถ้อนแล้วจ่ึงออกมา. อายุ อัน โม ขໍจ่งใหผู้้ข้ามิทิถาอายุยืนยาอยิ่งโยด ยืนยู่พ้ันท่ำงเท่าเทยธะถา แด่ก่ำข้าเท้ิน.

(๓) ลานที ๓๑ หน้า ๘: จุนละสังกาดธาชาได้ ๘๔๗๓ ติอ ปีมะแม มุนละสัดหาพายมี ทีดมี และสาออ่อนสี ผิอเมย จ่ึงได้ส้างพังสี *มูนละนิบพาน* ๘ ผูก มะหาอิบากผูก ๑ ทานไปหา ผู้จุดติตายไปสู่บໍละโลกพายหน้านั้น มินามมะกอนชื่อ่า สาอสุก มีพังสี มะหาอิบาภาเผด ผูก ๑ เทอะทูด ผูก ๑ แม่นอ่า ติกาที่ธ้าย ขໍใหย้ายใส่ที่ดี ติกาที่ดีขໍใหดีกว่าเก่า พื่นเท่าแสนที ก่ำข้าเท้ิน.

(๔) ลาบที ๓๘ หน้า ๘: ขໍให้มูนละสัดทาเจ้าทังสองผิวเมยได้ดั่งคำมักคำปาดถะหฺา ทุกเมื่อทุกปะกาบ ขໍให้ได้เข้าสู่นิละพานเป้นที่แล้อย่าถาดแถ้อแห่งคำปาดถะหฺา แด่ทำข้าเทิ้น.

(1) Folio 30 on the verso side: The writing was accomplished at the time of the night drum (19:30–21:00 o'clock). Thit Ònsi from Ban Vat Mai was the scribe. He wrote the manuscript too fast, casing unstable sizes and shapes of the letter. There are 29 leaves, whereas in its original version there are 31 leaves.

(2) Folio 31 on the verso side: In 1950 CE, the 2493th year of Buddhism, on the tenth waning-moon day of the first lunar month,[144] Chao (Princess) Rattanamanivan Khamsuk had religious faith and sponsored this manuscript entitled *Mahamunlanipphan* for the Teachings of the Buddha and to dedicate the merit to her previous parents. I, Chao (Princess) Manikham, may dedicate the results of this merit to my mother named Chao (Princess) Khamtan who passed away to the other world. If she was born as a hungry ghost or a ghost and lives in any places, may the results of this merit create a crystal seat with a gold ceiling carrying her to a good place of happiness. If she has already been in a good place, may she be happier than ever with ten thousand times and one-hundred thousand times. May this come true. Besides, I, Chao Rattanamanivan Khamsuk, may dedicate the results of this merit to my previous grandparents named Grandfather Thaentue and Grandmother Thaentue who had ordered me to be born in the stomach of my mother in the human world. When the pregnancy had grown, the mother gave me a birth. Ayu vanno, may I have longevity definitely.

(3) Folio 31 on the verso side: In Chunlasangkat 2496, a *ma mae* year (Year of the Goat), the principal initiator Thit Mi and his wife Sao Ònsi sponsored the making of these manuscripts entitled *Munlanipphan*, two fascicles, and *Mahavibak*, one fascicle, to dedicate the merit to Sao Suk who passed away to the other world. *Mahavibakphet*, one fascicle, and *Thevathut*, one fascicle. If she is in a suffering place, may she be moved to a good place. If she is already in a good place, may she be in an even better place, with ten thousand times and one-hundred thousand times.

(4) Folio 32 on the verso side: May the wishes of the sponsors who are a couple be fulfilled. May they enter Nibbāna as the ultimate goal. May their wishes not be ignored.

Date: BE 2493 (3 Jan 1950)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Ònsi from Ban Vat Mai village
Sponsor(s): Chao (Princess) Rattanamanivan Khamsuk; Chao (Princess) Manikham; Thit Mi and his wife Sao Ònsi.
Titles: *มูนละนิบพาบ (ผูฮ ๑)*
Munlanipphan (*Phuk* 1)
Mūllanibbāna (fascicle 1)

144 1312 Margasirsha 25 = Wednesday, 3 January 1951.

EAP1398_VMS_1_0236

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.9 cm, depth 0.5cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is not affected.

Description: ເນື້ອຫາໃນບົດນີ້ ໄດ້ອະທິບາຍເຖິງການຈະເລີນມໍຣະນານຸສະຕິ ຄື ເຮົາຕ້ອງຮູ້ວ່າ ເຮົາມີຄວາມຕາຍເປັນທຳມະດາ ຈະລ່ວງພົ້ນຄວາມຕາຍໄປບໍ່ໄດ້ ຊີວິດຂອງຄົນເຮົາບໍ່ຍັ່ງຍືນ ແຕ່ຄວາມຕາຍມັນຍັ່ງຍືນ ຖ້າມີການເກີດກໍ່ຈະມີການດັບໄປເປັນທຳມະດາ. ສະນັ້ນ ເຮົາທຸກຄົນຄວນຮີບເລັ່ງສ້າງບຸນ ສ້າງກຸສົນ ເພາະສິ່ງນີ້ຈະນຳຕິດຕົວເຮົາໄປທຸກພົບທຸກຊາດ. ບຸກຄົນຜູ້ຈະເລີນມໍຣະນານຸສະຕິ ຄື ນຶກເຖິງຄວາມຕາຍຢູ່ເນື່ອງໆ ກໍ່ຈະເຫັນຄວາມສັງເວກຂອງຊີວິດ ບຸກຄົນນັ້ນກໍ່ຈະບໍ່ປະໝາດ ຈະລະບາບ ຈະເລັ່ງບຳເພັນກຸສົນ ແລະຈະເລີນປັນຍາ ເພື່ອໃຫ້ເຖິງຄວາມຫລຸດພົ້ນແກ່ຕົນ.

The text is about *Marananussati* (recollection of death) that emphasizes death as an inevitable thing. Our lives are impermanent but death is. Birth is followed by death. Thus, we should not hesitate to make merit because our accumulated merit will accompany us in all existences. Those who regularly contemplate the *Marananussati* will understand the sense of urgency of life, become mindful, abstain from doing evil, practice morality, and develop their wisdom to get liberation.

Colophon: ลานที ๑๓ ໜ້າ ๑: ຈຸນສັງກາດຣາຊະໄດ້ ๑๘๐๐ ปาย ๘ (ກົງກັບ จ.ส. ๑๘๐๘) ติอ ปิกิดใจ้ เดือน ๗ เพ็ง มื้ธับใส้ อัน ๘ ธิดจะนาแล้วยามตูดข้าย มะหาสังคะธาชา อัดจูมค้อง มิใจใส สัดทาส้าง *พุดทานุสะติกำมะฐาน* ไว้กับอ๋ธะพุดทะสาสะໜาพะโถตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ข๋ให้ผู้ข้าได้เห้นหน้าพะสิอะธิยะเมดไตโพทิสัดเจ้าอันจัทามาพายหน้านี้ ย่า ดาดย่าดา นิบพานะ ปัดจะโย โหตุ เม นิดจัง. ฃุงแก้ว มุงคุน เป้นผู้ธิดจะนา ข๋ส่วนบุนนำ สาทุทลาย ๆ แด่ท้อน. พุดทานุสะติ ผูสา ๒๑ ปาย.

Folio 13 on the recto side: In Chunlasangkat 1200 and 2 (corresponding to CS 1202), on a *kot chai* year, on the fifteenth waxing-moon day of the seventh lunar month, a *hap sai* day, the second day of the week (Monday),[145] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Maha Sangkharasa (Great abbot) of Vat Chumkhòng had religious faith and sponsored the making of the manuscript entitled *Phutthanutsati kammatthan* for the Teachings of Gotama Buddha to last until the end 5000 years. May I surely see the face of Metteyya Bodhisatta who will come in the future. *Nibbāna paccayo hotu me niccaṃ* (May this be a condition for me to

145 1202 Jyestha 15 = Monday, 15 June 1840. This day was indeed a *hap sai* day.

reach Nibbāna constantly). Xiang Kaeo Mungkhun was the scribe. May I gain great merit too. *Phutthanursati*, third fascicle.

Date: CS 1202, a *kot chai* year (1840)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Xiang Kaeo Mungkhun
Sponsor(s): Maha Sangkharasa (Great abbot) of Vat Chumkhòng
Titles: *ພຸດທານຸດສະຕິ (ຜູກ ๓)*
Phuthanutsati (*Phuk* 3)
Buddhānussati (fascicle 3)

EAP1398_VMS_1_0237

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.1 cm, depth 1.3cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of ancient Lao number. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is not affected.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະປິລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະ ຊາວເມືອງທັ້ງຫຼາຍອັນໄດ້ ๘ ໝື່ນກະກູນ ພະອົງໄດ້ປາລົບເຊິ່ງຄອງ ๘ ປະການ ໄດ້ແກ່ ທານແລະສິນ. ຜົນຂອງທານໃຫ້ທານແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນ ຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄື ປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນພະຍາ ອິນ ເປັນພະຍາພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດເຫຼົ່ານີ້ ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໝາດໃນຊີວິດ ເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄື ພະນິບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດສູງສຸດ.

The Buddha resided in Kapilavatthu and delivered a sermon to his disciples and people from eighty thousand families. He taught the two norms: donation and precept observance. Rewards derived from donation and precept observance are different. Those who wish worldly success (*lokiya-sampatti*) or a new rebirth as a king, a wealthy man, God Indra, Brahma, and an emperor are regarded careless because such the wish is driven by craving. Those who wish super mundane success (*lokuttara sampatti*) or Nibbāna are right because the wish is sublime.

Colophon: ลานที่ ๓๔ ໜ້າ ๑: สังกาดได้ ๑๘๗๓ ตัว ปีร้องมิด เดือน ยี่ ขึ้น ๓ ค่ำ อันเสีา อีกระยางแล้วยามบ่าย ໝายมี อีงพะธาตุระมานดา มิสัดทาส้างพะทำ *มะหามูนละนิบพานะสุดตัง* ผูกนี้ ทานไปให้ทุ่ดำแพง ทุตากำ ทุเฒ ทุสัก ๔ อีง อันเถิงเซิ่งอะนิดจะกำไปนั้น ขໍให้ผะละบุนแห่งทำมะมะหามูนละนิบพานะสุดตัง นำไปค้ำชูยีกยໍเอีา ๔ พะอีง ขึ้นเมือสะเหวียสุกยู่

ໃນທິບພະອິມານຄຳປາສາດ ຢ່າຄາດຢ່າຄາ ກໍຂ້າເທີ້ນ ສຸດທິນັ້ງ ອະຕະ ເມ ທານັ້ງ ທານັ້ງ ເມ ປະຣິ ສຸດທັ້ງ.

Folio 34 on the recto side: In Chunlasangkat 1293, a *huang mot* year, on the third waxing-moon day of the second lunar month, a Saturday,[146] the writing was accomplished in the afternoon. The king's mother had the religious faith to sponsor this manuscript entitled *Mahamunlanipphanna suttang* to dedicate the merit to Thu Khamphaeng, Thu Takò, Thu Pre, and Thu Sak, four persons in total, who passed away. May the results of this merit definitely support them to be reborn in divine gold castles. *Sudinnaṃ vata me dānaṃ dānaṃ me parisuddhaṃ* (May the alms I have given be pure).

Date: CS 1293, a *huang mot* year (10 Jan 1931)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king's mother
Titles: *ມູນລະນິບພານ*
Munlanipphan
Mūllanibbāna

EAP1398_VMS_1_0238

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 cm, depth 1.5cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ເມືອງກະປິລະວັດຖຸນະຄອນ ພະອົງໄດ້ຕັດເທສະໜາແກ່ພຸດທະສາວົກ ແລະ ຊາວເມືອງທັ້ງຫຼາຍອັນໄດ້ ຕ ໝື່ນກະກູນ ພະອົງໄດ້ປາລິບເຊິ່ງຄອງ ๔ ປະການ ໄດ້ແກ່ ທານແລະສິນ. ຜົນຂອງການໃຫ້ທານແລະຮັກສາສິນລ້ວນແຕ່ມີຄວາມແຕກຕ່າງກັນ. ບຸກຄົນຜູ້ປາດຖະໜາເອົາໂລກິຍະສົມບັດ ຄື ປາດຖະໜາເປັນພະຣາຊາ ເປັນເສດຖີ ຄະຫະບໍດີ ເປັນພະຍາອິນ ເປັນພະຍາພົມ ເປັນພະເຈົ້າຈັກກະວັດຕິຣາດເຫຼົ່ານີ້ ຖືວ່າເປັນຄວາມປາດຖະໜາທີ່ມີຄວາມປະໜາດໃນຊີວິດ ເພາະປະກອບດ້ວຍຕັນຫາ. ສ່ວນບຸກຄົນທີ່ປາດຖະໜາເອົາໂລກຸດຕະຣະສົມບັດ ຄື ພະນິບພານ ຖືວ່າເປັນຄວາມປາດຖະໜາອັນປະເສີດສູງສຸດ.

The Buddha resided in Kapilavatthu and delivered a sermon to his disciples and people from eighty thousand families. He taught the two norms: donation and precept observance. Rewards derived from donation and

146 1293 Pausha 3 = Sunday, 10 January 1932.

precept observance are different. Those who wish worldly success (*lokiya-sampatti*) or a new rebirth as a king, a wealthy man, God Indra, Brahma, and an emperor are regarded careless because such the wish is driven by craving. Those who wish super mundane success (*lokuttara sampatti*) or Nibbāna are right because the wish is sublime.

Colophon: ลานที ๓๐ ໜ้า ๑: ธิดจะบาแล้วยามกองๆาย ๒ายมิ เจ้าดาธาธัดสะ๒ี ส้าๆ *มูนละนิบ๒าน* ๒ูกนี้ ไป๒าเม่ผู้ชี่ เจ้าคำอ้วน อันจุดติไปสู่บ่อธะโลก๒ายห้าพุ้น ข่บุนไปธอดไปเถิงแด่ก่ำข้าเท้ิน นิบ๒านัง ปะธะมัง สุกขัง.

Folio 30 on the recto side: The writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Princess Dararatsami sponsored this manuscript entitled *Munlanipphan* in order to dedicate the merit to her mother named Princess Kham-uan who passed away to the other world. May the result reach her. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: First half of the 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Princess Dararatsami
Titles: *มูนละนิบ๒าน*
Munlanipphan
Mūllanibbāna

EAP1398_VMS_1_0239

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 1.2cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, but the legibility is still good.

Description: สัดทำโม๒ายะนะ แ๒่ว่า ก๒านถ๒ายพะทำอันแท้จิง. เนื้อ๒าเป้นบ่ดก๒อนคำสอน เตือนสะติให้ห่ีกเอ้ินจาก๒ากา๒กะทำช่ือ ต้ังตินยู่ในคอามดี และบำเพ็นบุนกุสินให้๒ายข้ึนเล้ือยๆ. นอกจาก๒ันั้น ยังอะทิบายเถิง๒าน เกิดของคินในโลก๒ันี้ มะนุดแต่ละคินล้อนแต่เคียผ่าน๒าน เกิดในพ็บพูมต่างๆ มาก่อน เช่ัน นะริก, เ๒ด, สัดเดยละสาน, มะนุด ห็บาง คินก่อาดได้เกิดในเ๒อะโลก. ก๒าน เกิดในมะนุดสะโลก ถ่ือ่าเป้น ก๒าน เกิดในพ็บพูมที่ปะเสิดที่สุด.

Saddhammopayana: The gift-offering of the true Dhamma. The text is didactic poetry that encourages people to abstain from evil deeds, behave morally, and make more merit. Moreover, the text pertains to births of human beings and their various births in different realms: hells, realm of hungry ghosts, animals, human world, and heaven. Being humans is regarded the best.

Colophon: (๑) ลาบที ๘๒ หน้า ๑-๘ และ (๘): ลาบที ๘๗ หน้า ๑-๘ (เนื้อถอามถืกัน): จุบละสังกาดธาซะ ได้ ๑๘๕๗ ติอ ปีเม็งเธิ้า เดือบ ๕ ขึ้บ ๕ ค่ำ อับ ๑ มื้กัดเป้า ธิดจะบาแล้วยามกองๆาย ผาย มิ สิมเด้ดพะเจ้าบ่อิมมะจักกะพัดติ สีสุธิยะวิง อิงสะถิดอิดสะธะพิมิไส ในสิสัดตะบาถะบะพุด อุดตะมะธัดตะบะบุธิธิม พิมมะจักกะพัดติ สีล้านข้าๆธิ่มขาอ เป้นเค้า กับทังเจ้าธาซะกับยา ธาซะโอธิดสา ธาซะนัดดา ธาซะวิงสา มิพิธิมมะซะยาไสในพะหึธะไทเผื้อมใสในวໍธะพะพุดทะสาสะหนา พะมะหากกะธุนาทิคุนเจ้าเป้นอับยิ่ง จิ่งมิพะธาซะสัดทาพ้อมกับส้างยัง พะปะธิยัดติทำ *สัดทำโมปายานะ* ผูกนี้ ทานไปหาพะโอธิดสา มิบานมะกอบชื่อ่า จับทะธังสิ ได้เถิงแก่อะนิดจาถาบไปแล้วบั้น ยามเมื่อจักใก้จุดติมໍธะบา ทลอบได้อางจิดใจเจตะบาอาลิมไปบ่ข่าๆ ได้ไปติกต้อางหว่างจะตุธาอะบาย ได้ไปเกิดกับกายเป้นเผ็ดเป้นผี ข้องค่างธาวิยู่ในถานะที่ได้ที่ ๑ ก่ำดิ จิ่งใก้ส่อนบุนอับนี้ไปอู้มพิกยิกย้ายค้ายเอ้ำสู่ที่ดิ ถับอ่า ได้เถิงที่ดิแล้อ จิ่งใก้เติ่มแถมยังทิบพะสิสิมบัดยิ่ง โยดขึ้นไปกว่าเก่ำ ร้อยเท่าและพันทิ จิ่งจักมิห่างแก้ดิทลิกำข้าเทิ้น สาทุ สาทุ สุทินบัง อัดตะ เม ทานัง นิบพานะ ปัดจะโย โหตุ โน นิดจัง ทุอัง ทุอัง ปะธะมัง สุกาขัง.

(1) Folio 28 on the recto and verso sides and (2) Folio 29 on the recto and verso sides, (the same text): In Chunlasangkat 1259, a *moeng hao* year, on the fifth waxing-moon day of the fifth lunar month, the first day of the week (Sunday), a *kat pao* day,[147] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Phachao Bòrommachakkaphatti Sisuriyavong (the King), who freely lives in Lan Xang (Sisattanakhanahut uttama rattanaburirom phommachakkaphatti si lan xang hom khao), was the principal initiator, together with his wife, sons, grandchildren, and relatives who had pleasure, faith in the Teachings of the Buddha, and high kindness to sponsor the making of this educational manuscript *Satthammopanyama* in order to dedicate the merit to his son named Chantharangsi who died. His mind was probably be in a bad mood at the moment he was about to pass away, resulting in a new rebirth in one of the four unhappy realms or others as a hungry ghost. May the results of this merit support him and move him to a good place. If he is already in a good place, may he gain more divine properties than ever by hundred times and thousand times. May this wish be fulfilled. *Sādhu sādhu sudinnaṃ vata me dānaṃ nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (Amen, amen! May the alms that I have given be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss).

Date: CS 1259, a *moeng hao* year (26 March 1897)

Script(s): Tham Lao

147 1259 Caitra2 5 = Sunday, 27 March 1898.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Lan Xang, his wife, his children, his grandchildren, and his relatives
Titles: *ສະທຳໂມປາຍານະ (ຜູກຕົ້ນ)*
Sathammopanyana (*Phuk ton*)
Saddhammopānyana (fascicle 1)

EAP1398_VMS_1_0240

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.1 cm, depth 1.7cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 45. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເນື້ອຫາໄດ້ອະທິບາຍເຖິງປາປະກຳ ຄື ການກະທຳບາບທີ່ປະກອບດ້ວຍໂລພະ ໂທສະ ແລະໂມຫະ. ນອກຈາກນີ້ ອະທິບາຍກ່ຽວກັບອະກຸສົນລະກຳ ໑໐ ຢ່າງ ໄດ້ແກ່ ການກະທຳເກີດທາງກາຍ ๓ ຢ່າງ, ເກີດທາງວາຈາ ๔ ຢ່າງ ແລະເກີດທາງໃຈ ๓ ຢ່າງ. ການກະທຳເກີດທາງກາຍ ๓ ຢ່າງ ໄດ້ແກ່ ການຂ້າ ສັດຕັດຊີວິດ, ການລັກເອົາສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ໄດ້ໃຫ້, ແລະການປະພຶດຜິດໃນກາມ. ການກະທຳທີ່ ເກີດທາງວາຈາ ๔ ຢ່າງ ໄດ້ແກ່ ການເວົ້າຂີ້ຕົວະ, ເວົ້າຄຳຫຍາບ, ເວົ້າຄຳຊໍ່ສຽດໃສ່ຮ້າຍ, ແລະເວົ້າ ເລື່ອນລອຍ ຄຳເວົ້າທີ່ບໍ່ມີປະໂຫຍດ. ການກະທຳທີ່ເກີດທາງໃຈຫຼືຄວາມຄິດ ๓ ຢ່າງ ໄດ້ແກ່ ການເພັ່ງ ເລັງຢາກໄດ້ຂອງຄົນອື່ນມາເປັນຂອງຕົນ, ການບຽດບຽນ ການໃສ່ຮ້າຍປ້າຍສີຜູ້ອື່ນ, ແລະ ມິຄວາມ ເຫັນຜິດ.

The text is about bad karmas or sinful deeds: greed, hatred, and delusion. The tenfold unwholesome actions are also included in the text: three bodily acts, four verbal acts, and three mental acts. Threefold bodily actions are killing, stealing, and sexual intercourse. Fourfold verbal actions are lying, rude speech, slandering, and foolish babbling that are futile. Three mental actions are covetousness, ill-will, and evil views.

Colophon: (๑) ลานທີ ๔๐ ໜ້າ ๔: ลิขิกตะวา ฮักขะลัง ทานัง เม ปะธิสุดโท อะนุโมทามิ ผู้ข้าชื่อ่า ทิด ອ່ອນ ບ້ານທ່າວຽງ ຊຽງຂວາງ ໄດ້ຊຽນ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາທຸກປະການແດ່ກໍ່ຂ້າເທີ້ນ ສາທຸ ๆ. ເຈົ້າມະຫາຊີວິດເປັນຜູ້ຈ້າງແລ. ຈຸນລະສັງກາດຣາຊະໄດ້ ๘ ພັນປາຍ ๘ ຮ້ອຍ ๕๗ ຕົວ (ກົງກັບ จ.ส. ๑๘๕๗) ປີເມິ້ງເຮົ້າ ເດືອນ ๕ ออก ๓ ค่ำ พ่ำว่ำได้ฉัน ๗ จิด[ธิด]จะบาแล้อ ยามกองแลงแล้อ แล. ຕົວບ່ງາມ ຫົວຫາງບໍ່ຄ່ອງໃນຕ້ອງອັກຂະລະບາລີ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາທ້ອນ ຫົວເຈົ້ານາຍ ໃນເຮີຍ ບ່ງາມແລ້ວ ເຫລືອແລະບໍ່ພໍ ຂໍໃຫ້ຫາໃສ່ແດ່ ມູນຕົວຍ້ອນຍາກາຍ ຕັ້ງໃຈດີດີຈິ່ງເທດໄປ ເທີ້ນ.

(๘) ลามที ๔๑ ໜ້າ ๑-๘: ຈຸນລະສັງກາດຣາດໄດ້ ๑๘๕๗ ຕິວ ປີເມິ່ງເຣົ້ຳ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๑ ມື້ກັດເປົ້ຳ ຣິດຈະນາແລ้ວຍามกองกาย ໜายมิ ลิมเด้ดพะเจ้าบໍຣิมมะจักกาะพัดติสิสุธิยะวิง อิงสะหิดอิสะธะพินิดไส ในสิสัดตะนาถะนะทุด อุดตะมะธัดตะนะบุธิมพิมมะจักกาะพัดติ สิล้ามช้างธิ่มขาว เป้นเค้ำ กับทังเจ้าธาชะกันยา ธาชะโอธิดสา ธาชะนัดดา ธาชะวิงสา มิพิธิมมะชะยาไส ในพะหึธะไทเผื้อมใส ในวໍธะพะพุดทะสาสะหนา มะหากะธุนาหิคุน เจ้าเป้นอันยิ่ง จิ่งมิพะธาชะสัดกาพ้อมกันส้างยังพะปะธิยัดติทำ *สัดทำโมปายามะ* ฝูกนี้ กามไปหาพะโอธิดสา มินามมะกอนชื่อ่า จันทะธังสี ได้เถิงแก่อะนิดจาพาบไปล่วงนั้น ยามเมื่อจะใก้จุดติมໍธะนา ฆูอนได้วางใจเจตะนาอาลิมไปบໍ่ช่าง ได้ไปติกต้องหว่างจะ ตุธาอะบาย ได้ไปเกิดกับกายเป้นเผัดเป้นผีข้องค่างธาวิยู่ในถานะที่ได้ที่ ๑ ก่ดี จิ่งใก้ ส่วนบุนอันนี้ไปอู้มพิกยิกย้ายถ้ายเข้าสู่ที่ดี ถันว่า ได้เถิงที่ดีแล้อ จิ่งใก้เติ่มแถม ยังหิบ พะสิลิมบัดยิ่งโยดขึ้นไปกว่าเก่ำ ธ้อยเท่าและพันหิ จิ่งจะมิหง่างแก้ดิหลิกข้าเห็น สาหุ สาหุ. สุหิมนัง วัดตะ เม หานัง นิบพานะ ปัดจะโย โหตุ โม นิดจัง หุวัง หุวัง ปะธะมัง สุภ ขัง.

(1) Folio 40 on the verso side: My writing as a gift was pure with which I rejoiced. I am Thit Òn from Ban Thaviang in Xiang Khuang [province] who was the scribe. May all my wishes be fulfilled. Amen! The great king hired me to write it in Chunlasangkat 2 thousand 2 hundred and 59 (corresponding to CS 1259), a *moeng hao* year, the third waxing-moon day of the fifth lunar month, the sixth day of the week (Friday)[148], the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The letters were not beautiful; their heads and tails were not smooth and possibly inconsistent with the Pali orthography. Please consider it carefully, dear monks and novices! The writing was not decent and there are still more or less to be corrected because the writing was difficult. Please concentrate on the text and preach it.

(2) Folio 41 on the recto and verso sides: In Chunlasangkat 1259, a *moeng hao* year, the fifth waxing-moon day of the fifth lunar month, the first day of the week (Sunday), a *kat pao* day,[149] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Phachao Bòrommachakkaphatti Sisuriyavong (the King), who freely lives in Lan Xang (Sisattanakhanahut uttama rattanaburirom phommachakkaphatti si lan xang hom khao), was the principal initiator, together with his wife, sons, grandchildren, and relatives who had pleasure, faith in the Teachings of the Buddha, and high kindness to sponsor the making of this educational manuscript *Satthammopanyama* in order to dedicate the merit to his son named Chantharangsi who died. His mind was probably be in a bad mood at the moment he was about to pass away, resulting in a new rebirth in one of the four unhappy realms or others as a hungry ghost. May the results of this merit support him and move him to a good place. If he is already in a good place, may he gain more divine properties than ever by hundred times and thousand times. May this wish be fulfilled. *Sādhu sādhu sudinnaṃ vata me*

148 1259 Caitra2 5 = Sunday, 27 March 1898.

149 1259 Caitra2 5 = Sunday, 27 March 1898.. This day was indeed a *kat pao* day.

dānaṃ nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ (Amen, amen! May the alms that I have given be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss).

Date: CS 1259, a *moeng hao* year (24 March 1897)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit Òn from Ban Thaviang village, in Xiang Khuang Province.
Sponsor(s): The king of Lan Xang, his wife, his children, his granschildren, and his relatives.
Titles: *ສະທຳໂມປາຍານະ (ຜູກ ๘)*
Sathammopanyana (*Phuk* 2)
Saddhammopānyana (fascicle 2)

EAP1398_VMS_1_0241

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.1 cm, depth 1.2cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ເນື້ອໃນກ່າວເຖິງ ບຸກຄົນທັງຫຼາຍຜູ້ບໍ່ມີຄວາມຕົກໃຈກົວຍັງບາບທັງຫຼາຍອັນຕົນໄດ້ກະທຳແລ້ວ ແລະບໍ່ຍົນຮ້າຍຍົນດີໃນການກະທຳບາບອັນຫຍາບຊ້ານັ້ນ ເປັນຄົນເວ້ຍາກສອນຍາກ ກະທຳບາບ ທັງຫຼາຍຢູ່ເນື່ອງໆ ຄົນທັງຫຼາຍເຫຼົ່ານັ້ນ ເມື່ອຕາຍກ່ຳຈັກໄດ້ໄປເກີດໃນນະຮົກອັນເປັນທຸຄະຕິພິບ ບໍ່ມີ ທາງທີ່ຈະໄປເກີດທີ່ອື່ນໄດ້. ນອກຈາກນີ້ ໄດ້ພັນລະນາກ່ຽວກັບນະຮົກຂຸມຕ່າງໆ ອັນມີແປວໄຟລຸກ ໄໝ້ຢູ່ຕະຫຼອດເວລາ ມີຂະໜາດກວ້າງແລະຍາວໄດ້ໝື່ນໂຍດຊະນະ ອ້ອມດ້ວຍກຳແພງເຫຼັກ. ໃນນະຮົກທີ່ນັ້ນ ສັດນະຮົກທັງຫຼາຍໄດ້ສິ່ງສຸງຮ້ອງອຶກກະທຶກນຶກນອງດ້ວຍຄວາມເຈັບປວດແລະ ທໍລະມານ.

The text is about people who are not frightened and indifferent about the results of their evil deeds. They are obstinate and regularly do evil deeds. After death, they have no other places to go but hell filled in with flame. The hell is squared, measured ten thousand *yojana*, and dermacated by iron walls. There creatures in the hell cry boisterously with pains and suffering.
Colophon: None
Date: 1897
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ສະທຳໂມປາຍານະ (ຜູກ ๓)*
Sathammopanyana (*Phuk* 3)
Saddhammopānyana (fascicle 3)

EAP1398_VMS_1_0242

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.1 cm, depth 1.5cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ภานให้ทาน เมื่อปะกอบด้วยถามบໍลิสุด ๓ ปะภาน ย่อมจะสิ่งผินให้ทานนั้นมิอานิสิงอันปะเสิด ทั้งในโลกิยะ และ โลกุดตะระ. บໍลิสุด ๓ ปะภานปะกอบมิ:
๑). เจตะนาสำปะทา: ผู้ให้ทานต้องมิถวามตั้งใจดิ มิเจตะนาอันบໍลิสุด.
๘). อัดถุสำปะทา: อัดถุที่จะให้ทานนั้นต้องได้มาด้วยถวามชอบทำ.
๓). ปะติถถาทะสำปะทา: บุกถินที่จะธับเอิาทานนั้นกໍ่ต้องมิสินอันบໍลิสุด.
The text is about donation (*dāna*) that results in great rewards in both worldly and supermundane states if it has been completed with three kinds of purity:
1). *Cetana-sampadā*: the giver with good and pure intentions
2). *Vatthu-sampadā*: the given objects obtained with righteousness.
3). *Paṭigāhaka-sampadā*: the recipient with pure morality.

Colophon: ลานทิ ๓๓ ໜ้า ๑: จุนละสังกาดธาดได้ ๑๘๕๙ ติอ ปีเม็งเธิ้า เดือน ๕ ຂึ้น ๕ ค่ำ วัน ๑ มื้ ภัด เป้า ธิดจะนาแล้วยามกองๆาย ๒ายมิ ลิมเด้ดพะเจ้า บໍธิมมะจักกะพัดติ สิสุธิยะวิง อิง สะถิดอิดสะธะพิมิไส ในสิสัดตะนาถะนะทุด อุดตะมะธัดตะนะบุธิม พิมมะจักกะพัดติ สิล้านข้าๆธิ่มขาอ เป็นเถ้า ภับทังเจ้าธาขะภันยา ธาขะโอธิดสา ธาขะนัดดา ธาขะอิงสา มิพิธิมมะขะยาไสในพะทิธะไท เพื้อมใสในอໍธะพะพุดทะสาสะໜา มะหากะธุนาทิคุน เจ้าเป็นอันยิ่ง จิ่งมิพะธาขะสัดกาพ้อมภันส้างยังพะปะธิยัดติทำ *สัดทำโมปายานะ* ผูกนิ้ กานไปหาพะโอธิดสา มินามมะกอนชื่อ่า จันทะธังสิ ได้เถิงแก่อะนิดจาพาบไปล่วงนั้น ยามเมื่อจะให้จุดติมໍธะนาฆ๎อนได้อางใจเจตะนา อาลิมไปบ่ข่าๆ ได้ไปติกต้องหว่าๆ จะตุธาอะบาย ได้ไปเกิดภับกายเป็นเผัดเป็นผิข้องค่าๆ ธาอิยู่ในถานะที่ได้ที่ ๑ กໍ่ดิ จิ่งให้ส่วนบุนอันนิ้ไปอู้มพิกย์กย้ายถ้ายเข้าสู่ที่ดิ ถันว่า ได้เถิงที่ดิแล้อ จิ่งให้เติ่มแถมยังทิบพะสิสิมบัดยิ่งโยดขึ้นไปกว่าเกิ่า ธ้อยเท่าและพันทิ จิ่งจะมิห่างแห้ดิหลิกໍข้าเห็้น สาทุ สาทุ. สุทินนัง อัดตะ เม ทานัง นิบพานะ ปัดจะโย โหตุ โน นิดจัง ทุอัง ทุอัง ปะธะมัง สุภาขัง.
Folio 33 on the recto side: In Chunlasangkat 1259, a *moeng hao* year, the fifth waxing-moon day of the fifth lunar month, the first day of the week

(Sunday), and a *kat pao* day,[150] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Phachao Bòrommachakkaphatti Sisuriyavong (the King), who freely lives in Lan Xang (Sisattanakhanahut uttama rattanaburirom phommachakkaphatti si lan xang hom khao), was the principal initiator, together with his wife, sons, grandchildren, and relatives who had pleasure, faith in the Teachings of the Buddha, and high kindness to sponsor the making of this educational manuscript *Satthammopanyama* in order to dedicate the merit to his son named Chantharangsi who died. His mind was probably be in a bad mood at the moment he was about to pass away, resulting in a new rebirth in one of the four unhappy realms or others as a hungry ghost. May the results of this merit support him and move him to a good place. If he is already in a good place, may he gain more divine properties than ever by hundred times and thousand times. May this wish be fulfilled. *Sādhu sādhu sudinnaṃ vata me dānaṃ nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (Amen, amen! May the alms that I have given be a condition for us to reach Nibbāna constantly and certainly, the greatest bliss).

Date: CS 1259, a *moeng hao* year (26 Mar 1897)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king of Lan Xang, his wife, his children, his granschildren, and his relatives
Titles: *ສະທຳໂมปายามะ (ผูก ๔)*
Sathammopanyana (*Phuk* 4)
Saddhammopānyana (fascicle 4)

EAP1398_VMS_1_0243

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ກ່ອນທີ່ພະໂพທิสัดจะได้ตัดสะธู้เป็นพะพุดทะเจ้า พะอิงได้พ่ำเพ้งปาธะมิบานปะมาบได้ ๘๐ อะสิงไข ปายแสนมะหาภับ. อะสิงไขมิ ๘ ปะการถี: สุยะอะสิงไข และ อะสุยะอะสิงไข. สุยะอะสิงไข เป็นไลยะเวลาที่พะพุดทะเจ้า พะปัดเจกาทะพุดทะเจ้า และพะยาจักาทะอัดติธาดบ่เกิดขึ้นจักติบแล. ส่วนอะสุยะอะสิงไข เป็นไลยะเวลาที่พะพุดทะเจ้า

150 1259 Caitra2 5 = Sunday, 27 March 1898.. This day was indeed a *kat pao* day.

ພະປັດເຈກາກະພຸດທະເຈົ້າ ແລະພະຍາຈັກາກະວັດຕິຣາດບັງເກີດຂຶ້ນ. ພະໂພທິສັດເຈົ້າໂຄຕະມະ ໄດ້ປາດຖະໜາເປັນພະພຸດທະເຈົ້າໂດຍບໍ່ໄດ້ອອກປາກເປັນເວລາ ກ ອະສິງໄຂ. ຫຼັງຈາກອະສິງໄຂທີ ກ ພະອົງຈຶ່ງໄດ້ໃຫ້ທານແລະໄດ້ອອກປາກປາດຖະໜາເປັນພະພຸດທະເຈົ້າ ໃນສຳນັກພະພຸດທະເຈົ້າຕິນຊື່ວ່າ ໂປຣານະສາກະຍະມຸນີ. ໃນສະໄໝຂອງພະທີປັງກອນພຸດທະເຈົ້າ ພະໂພທິສັດໄດ້ເກີດເປັນລີສີສຸເມທາ ແລະໄດ້ຮັບການພະຍາກອນຈາກພະພຸດທະເຈົ້າທີປັງກອນວ່າ “ໃນອະນາຄົດຄັ້ງໜ້າ ທ່ານຈະໄດ້ເກີດມາເປັນພະພຸດທະເຈົ້າພະນາວ່າ ສາກະຍະມຸນີ”.

Before the Enlightenment and becoming the Buddha, the Bodhisatta had completed the Perfections for twenty *asaṅkheyya* (incalculable) and one hundred thousand great eons. There are two kinds of *asaṅkheyya*: *suñña-asaṅkheyya* and *asuñña-asaṅkheyya*. *Suñña-asaṅkheyya* is the time when Buddhas, Pacceka Buddhas, and emperors are not born. *Asuñña-asaṅkheyya* is the time when Buddhas, Pacceka Buddhas, and emperors are born. Gotama Bodhisatta expected to become a Buddha without speaking for seven *asaṅkheyya*. After the seventh *asaṅkheyya*, he gave alms and orally made a wish to become a Buddha at the presence of Porāṇasakayamuni Buddha. In the period of Dipaṅkara Buddha, he was reborn as Sumedha and predicted by the Buddha that he would become a Buddha called Shakyamuni in the future.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ໂສທັນດະນີ (ຜູກຕົ້ນ)*
Sothandani (*Phuk ton*)
Sodandanī (fascicle 1)

EAP1398_VMS_1_0244

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.
Description: ໃນຊາດໜຶ່ງ ພະໂພທິສັດໄດ້ເກີດເປັນຊາຍທຸກຄະຕະໃນຄອບຄົວທຸກຍາກເຂັນໃຈ. ເມື່ອໃຫຍ່ຂຶ້ນມາ ພະໂພທິສັດກໍ່ໄດ້ລ້ຽງດູພໍ່ແມ່ເປັນຢ່າງດີ ເມື່ອພໍ່ເສຍຊີວິດແລ້ວ ພະໂພທິສັດໄດ້ພາແມ່ເດີນທາງໄປກັບເຮືອສຳເພົາ ເພື່ອໄປຍັງເມືອງສຸວັນນະພູມ ເພື່ອໃຫ້ມີຊີວິດທີ່ດີຂຶ້ນ. ເມື່ອເຮືອສະເພົາແລ່ນໄປ

ຮອດກາງມະຫາສະໝຸດກໍ່ພົບກັບລົມພະຍຸ ເຮັດໃຫ້ເຮືອແຕກແລະຈົມລົງ. ຜູ້ໂດຍສານຄົນອື່ນໆ ໄດ້ເສຍຊີວິດໝົດ ຍັງເຫຼືອແຕ່ສອງແມ່ລູກທີ່ລອຍຄໍຢູ່ກາງມະຫາສະໝຸດ. ພະໂພທິສັດໃຫ້ແມ່ຂີ່ຄໍຕົນ ແລະຕັ້ງໃຈຈະພາແມ່ໃຫ້ເຖິງຝັ່ງ. ດ້ວຍຄວາມດີອັນນີ້ ໂພທິສັດກໍ່ຕັ້ງຈິດປາດຖະໜາເປັນພະພຸດທະເຈົ້າໃນອະນາຄົດ ໃນທ່າມກາງຄື້ນມະຫາສະໝຸດ. ດ້ວຍອານຸພາບແຫ່ງຄວາມປາດຖະໜານັ້ນ ໃນທີ່ສຸດ ທັງສອງຄົນກໍ່ລອຍເຖິງຝັ່ງໂດຍປອດໄພ. ເມື່ອຕາຍຈາກຊາດນັ້ນ ພະໂພທິສັດ ກໍ່ໄດ້ເກີດໃນສະຫວັນດາວະດຶງສະເໜວີຍທິບພະລົມບັດ.

In one of his previous lives, the Bodhisatta was born as a poor boy in a poor family. When he grew up, he took a good care of his parents. After death of his father, the Bodhisatta took his mother with him travelling with a junk to Suvannaphum for their better life. On the way to Suvannaphum, the junk was broken and sunk by a heavy storm. All passengers died except for the Bodhisatta and his mother. The Bodhisatta put his mother on his neck and swam to the bank. Due to this good deed, the Bodhisatta made a wish to become a Buddha in the future. With the power of the wish, they both arrived at the bank safely. After death, the Bodhisatta was reborn in the Tāvatiṃsa heaven with heavenly property.

Colophon: ลานທີ ๘๑ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ๑๘๑๒ ຕົວ ປີກາບຍີ່ ເດືອນ ๔ ຂຶ້ນ ค่ำ ๑ ວັນ ๖ ມື້ກາບໃຈ້ ລິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ ໝາຍມີ ເຈົ້າສັງຄະຣາຊາຕິດຊະປັນຍາ ມີສັດທາສ້າງ *ໂสทันดะนิ ๓ ไต* ไວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນິบพานะ ปัดจะโย โหตุ โน ทุวัง ดั่ງນີ້ກໍ່ຂ້າເທີ້ນ.

Folio 21 on the recto side: In Chunlasangkat 1216, a *kap nyi* year, on the first waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kap chai* day,[151] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Chao Sangkharasa (Great abbot) Titsapannya had the religious faith to sponsor this manuscript entitled *Sothandani 3 tai* for the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled. *Nibbāna paccayo hotu no dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1216, a *kap nyi* year (17 Feb 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Sangkharasa (Great abbot) Titsapannya
Titles: *โสทันดะนิ (ผูก ๘)*
Sothandani (*Phuk* 2)
Sodandanī (fascicle 2)

151 1216 Phalguna 1 = Friday, 16 February 1855.

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນຊາດໜຶ່ງ ພະໂພທິສັດເຈົ້າເກີດເປັນພະຍາສີຣິມາຕິຣາດປົກຄອງເມືອງພາຣານະສີ. ວັນໜຶ່ງ ພະອົງ ໄດ້ຕັດຖາມໝໍຊ້າງ(ກວານຊ້າງ)ວ່າ ເຫດສັນໃດຊ້າງຈຶ່ງບໍ່ເຊື່ອຟັງຄຳສັ່ງຂອງເຮົາ ແມ້ເຮົາໄດ້ເອົາຂໍເຫຼັກສັບເຂົ້າທີ່ຫົວຊ້າງຫຼາຍທີ ຈົນເລືອດຍ້ອຍລົງໄປຫູແລະອາບສອງແກ້ມ ແຕ່ຊ້າງກໍ່ຍັງພາເຮົາແລ່ນເຂົ້າໄປໃນປ່າ. ໝໍຊ້າງໄດ້ທູນຕອບພະຍາວ່າ ດ້ວຍລາຄະຕັນຫາ ທີ່ຊ້າງເຖິກຕົວນີ້ ໄດ້ສຳພັດກັບຂີ້ແລະຍ່ຽວຂອງຊ້າງປ່າຕົວແມ່ ກໍ່ເລີຍເກີດຕັນຫາແລະຢາກຈະເສບເມຖຸນກັບຊ້າງຕົວແມ່ ຈຶ່ງແລ່ນຕາມເຂົ້າໄປໃນປ່າ. ເມື່ອຟັງແນວນັ້ນ ພະຍາສີຣິມາຕິຣາດ ຈຶ່ງຕະໜັກຮູ້ທັນທີວ່າ ລາຄະຕັນຫາເປັນເຫດເຮັດໃຫ້ທຸກຢ່າງນຳມາເຊິ່ງຄວາມຈິບຫາຍ. ສັດນະຣົກທັ້ງຫຼາຍ ທີ່ໄໝ້ຢູ່ໃນນະຣົກນັ້ນ ກໍ່ດ້ວຍລາຄະຕັນຫານີ້. ລາຄະຕັນຫາແຂງກ້າກວ່າເຫຼັກທັ້ງປວງ ແລະມັນຮ້ອນກວ່າແປວໄຟທີ່ມີໃນໂລກ.

In one of his previous lives, the Bodhisatta was born as King Sirimatiraja ruling Benares. One day, he asked a mahout why an elephant disobeyed him. Even if he chopped its head several times with an iron hook, letting blood cover its ears and cheeks, the elephant still brought him to a forest. The mahout answered that the elephant had sexual desired as it had touched a female elephant's stool and urine. It just wanted to have sex with the female elephant and ran into the forest. Having heard about that fact, the king realized that lust could cause disasters. Creatures being burnt with flame in hell were sent by lust. Lust was stronger than all kinds of iron and hotter than fire in the world.

Colophon: ลานທີ ๘๔ ໜ້າ ๑: ຈຸນລະສັ້ງກາດໄດ້ ๑๘๑๗ ຕົວ ປີກາບຍີ່ ເດືອນ ๔ ຂຶ້ນ ຄ่ำ ๑ ວັນ ๗ ມື້ກາບໃຈ້ ລິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ ໝາຍມີ ສັງຄະຣາຊາຕິດຊະປັນຍາ ມີສັດທາສ້າງ *ໂສທັນດະ[ນິ]* ໄວ້ກັບສາສະໜາພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນິບພານະປັດຈະໂຍ ໂຫຕຸ.

Folio 24 on the recto side: In Chunlasangkat 1216, a *kap nyi* year, the first waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kap chai* day,[152] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Chao Sangkharasa (Great abbot) Titsapannya had the religious faith to sponsor this manuscript entitled *Sothanda[ni] 3* for the Teachings of the Buddha to last until the end of 5000

152 1216 Phalguna 1 = Friday, 16 February 1855.

years. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1216, a *kap nyi* year (17 Feb 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Sangkharasa (Great abbot) Titsapannya
Titles: *ໂສທັນດະນີ (ຜູກ ๓)*
Sothandani (*Phuk* 3)
Sodandanī (fascicle 3)

EAP1398_VMS_1_0246

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ເມື່ອພະຍາສິຣິມາຕິຣາດໄດ້ຕະໜັກຮູ້ແລະເຂົ້າໃຈແຈ້ງໃນລາຄະຕັນໜາ ກໍ່ເກີດຄວາມສັງເວກໃນຊີວິດ. ພະຍາໄດ້ສັ່ງໃຫ້ເສນາອາມາດປ່ອຍພະຍາຊ້າງຕົວນັ້ນກັບຄືນສູ່ປ່າ. ຈາກນັ້ນ ພະອົງກໍ່ສະຫຼະພະຣາຊະສົມບັດ ແລ້ວອອກບວດເປັນລືສີຢູ່ໃນປ່າຫິມມະພານ. ເມື່ອເສຍຊີວິດແລ້ວກໍ່ໄດ້ເມືອເກີດເປັນເທວະບຸດຢູ່ໃນສະຫວັນເທວະໂລກ. ເມື່ອໝົດບຸນໃນເທວະໂລກ ກໍ່ລົງມາເກີດໃນຕະກູນພາມຜູ້ໜຶ່ງ ບິດາຕັ້ງຊື່ໃຫ້ວ່າ ພິມມະກຸມມານ. ເມື່ອອາຍຸໄດ້ ๑๗ ປີ ພິມມະກຸມມານ ກໍ່ຮຽນຈົບໄຕເພດທັງ ๔ ແລະຈົບສາດຕະສົນ ๑๘ ຈຳພວກຈາກບິດາ. ເມື່ອບິດາເສຍຊີວິດແລ້ວ ພິມມະກຸມມານ ໄດ້ຖ່າຍທອດໄຕເພດທັງ ๔ ແລະຈົບສາດຕະສົນ ๑๘ ຈຳພວກນັ້ນໃຫ້ແກ່ພາມທັງຫຼາຍ ๕๐๐ ຄົນ ພ້ອມທັງແຈກຢາຍຊັບສົມບັດໃຫ້ແກ່ພາມເຫຼົ່ານັ້ນ ແລ້ວກໍ່ອອກບວດເປັນລືສີຢູ່ໃນປ່າຫິມມະພານ ຊື່ວ່າ ພິມມະຣັດສີ ຈະເລີນສະມະນະທຳ ບຳເພັນບາລະມີສືບໄປ.

When King Sirimatiraja realized and understood well about lust, he was sorrowful with human's life. He got his ministers to release the elephant back to the forest, abdicated his royalty, and ordained himself as a hermit in the Himmavanta forest. He was then reborn in heaven and later in a Brahmin family. His father named him Phomma Kumāra. When Phomma Kumāra was sixteen, he studied the Three Vedas and Eighteen Sciences from his father and finished them. After the death of his father, he instructed the knowledge to other 500 Brahmins and distributed all his treasures to them. Later, he became a hermit named Phomma in the Himmavanta forest and practiced holy life there.

Colophon: ลาบที ๘๗ ໜ້າ ๑: จุบละสังกาดได้ ๑๘๑๗ ติอ ปีกาบยี่ เดือบ ๔ ขึ้บค่ำ ๑ อับ ๗ มื้กาบใจ้ ลิดจะบาแล้อยามแถใก้ท่งๆ ໜาย[มิ] สังถะธาซาติดซะปับยา มิสัดทาส้างทำ *โสทับดะบิ* ไอ้กับสาสะໜา พุดทะเจ้ำตาบต่เท้ำ ๕ พับอัดสา ขໍให้ได้ดั่งถำมักถำปาดถะໜา นิบพาบะ ปัดจะโย โหตุ.

Folio 23 on the recto side: In Chunlasangkat 1216, a *kap nyi* year, on the first waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kap chai* day,[153] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Chao Sangkharasa (Great Abbot) Titsapannya had the religious faith to sponsor this manuscript entitled *Sothanda[ni]* for the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1216, a *kap nyi* year (17 Feb 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Sangkharasa (Great Abbot) Titsapannya
Titles: *โสทับดะบิ (ผูภา ๔)*
Sothandani (*Phuk* 4)
Sodandanī (fascicle 4)

EAP1398_VMS_1_0247

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 56.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: เมื่อพะโพทิสัดได้เกิดเป้นเทอะบุดและมะนุด ท่องท่งอยู่ในเมืองฟ้าและเมืองถิบ ตะหอด ๕๐๐ ซาด. ในซาดหนึ่ง พะโพทิสัดได้เกิดเป้นลูกสาอะของพะยาแห่งเมืองจำปานะถอบ และเป้นน้องสาอะของพะพุดทะเจ้ำติบชื่อ่า โปธานะทิปังกอบ. อันหนึ่ง นางผู้นั้นได้ถวาย นำมันผักกาดตามปะทิบให้แก่พิกขุติบหนึ่ง แล้อไทอ้พิกขุติบนั้นอ่า ให้นำไปไต้สักกะละ บูชาพะพุดทะ เจ้ำโปธานะทิปังกอบ ผู้เป้นพี่ชาย. จากนั้น นางก่ได้ตั้งจิดปาดถะหนาเอิา สับพันยูตะยานเป้นพะอิงหนึ่งในอะนาคิดอันจักมาพายหน้า.

The Bodhisatta was reborn as deities and humans living in heaven and in the human world for 500 existences. In one of his existences, the Bodhisatta

153 1216 Phalguna 1 = Friday, 16 February 1855. This day was indeed a *kap chai* day.

was reborn as the daughter of the king of Champa Nakhòn and a younger sister of Porāṇadīpaṅkara Buddha. One day, she offered lamp oil to a monk and asked him to make light to worship the Buddha who was her brother. Then, she made a wish to become a Buddha in the future.

Colophon: ลาบที ๘๕ ໜ้า ๑: จุบละสังกาดได้ ๑๘๑๗ ติอ ปีกาบยี่ เดือบ ๔ ขึ้บค่ำ ๑ อับ ๗ มื้กาบใจ้ ลิดจะบาแล้อยามแถใก้ห่ำๆ ໜายมิ สังคะธาซาติดซะปับยา มิสัดทาส้าๆ *โสหับดะ[บิ]* ไอ้ กับสาสะໜาพุดทะเจ้าตาบต่ำเท้า ๕ พับอัดสา ขໍให้ได้ดั่งคำมักคำปาดถะໜา นิพาบะ ปัด จะโย โหตุ. มูนมิ ๕ ผูก ถ้าเห็บกาอ่านี้ขໍให้ต่ำติ่มแด่.

Folio 25 on the recto side: In Chunlasangkat 1216, a *kap nyi* year, on the first waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kap chai* day,[154] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Chao Sangkharasa (Great Abbot) Titsapannya had the religious faith to sponsor this manuscript entitled *Sothanda[ni]* for the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition for us to reach Nibbāna). The original version comprises five fascicles. Please add on if found.

Date: CS 1216, a *kap nyi* year (17 Feb 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Sangkharasa (Great abbot) Titsapannya
Titles: *โสหับดะบิ (ผูก ๕)*
Sothandani (*Phuk* 5)
Sodandanī (fascicle 5)

EAP1398_VMS_1_0248

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 58.1 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: เมื้อใบ สะหลุบลอมอะดิดตะซาดอองพะบໍริมมะโพหิสัด ที่ได้ตั้งจิดปาดถะໜาเป้บพะ พุดทะ เจ้ามาได้ ๔ ซาด ได้แก่ ซาดที ๑ ได้เกิดเป้บลูกอองซายทุกถะตะ ได้อุปะถากพ่ แม่; ซาดที ๘ ได้เกิดเป้บพะยาสีริมะติธาด แห่งเมิองพาธานะสี ผู้บังเกิดสังเอกทำอับ ໜ่ายลาถะตับหา; ซาดที ๙ ได้เกิดเป้บธัดสี ชื่อ่า พริมมะธัดสี ผู้สะหูบะชีวิดติบให้แม่

154 1216 Phalguna 1 = Friday, 16 February 1855. This day was indeed a *kap chai* day.

ເສືອໂຄ່ງກິນ; ແລະຊາດທີ ๔ ໄດ້ເກີດເປັນລູກຍິງຂອງພະຍາຈໍາປາວັດຕິ ເປັນນ້ອງສາວຂອງ ພະພຸດທະເຈົ້າໂປຣານະທີບປັງກອນ ຜູ້ໃຫ້ນ້ໍາມັນຫັກກາດຕາມປະທີບເປັນທານ ເພື່ອໄຕ້ບູຊາ ພະພຸດທະເຈົ້າ. ນອກຈາກນີ້ ຍັງອະທິບາຍເຖິງອະສິງໄຂ ๗ ຢ່າງ ໄດ້ແກ່ ນັນທະອະສິງໄຂ, ສຸນັນທະ ອະສິງໄຂ, ປະຖະວີອະສິງໄຂ, ມັນທະອະສິງໄຂ, ທະຣະນີອະສິງໄຂ, ສາຄະຣະອະສິງໄຂ, ແລະປຸນ ທະຣິກອະສິງໄຂ.

The summary of four previous births of the Bodhisatta that he made a wish to become a Buddha. In the first birth he was born as a poor boy who took care of his parents. In the second birth he was born as King Sirimatiraja of Benares who was sorrowful for lust. In the third existence he was born as Phomma Hermit who sacrificed his life to a tiger. In the fourth existence he was born as the daughter of King Champavatti and the sister of Porāṇadīpaṅkara Buddha; she offered lamp oil for the Buddha. Moreover, seven kinds of *asaṅkheyya* (incalculable) are explained: *Nanda-asaṅkheyya*, *Sunanda-asaṅkheyya*, *Pathavī-asaṅkheyya*, *Manda-asaṅkheyya*, *Dharaṇī-asaṅkheyya*, *Sāgara-asaṅkheyya*, and *Puṇḍarika-asaṅkheyya*.

Colophon: ลานທີ ๑๔ ໜ້ າ ๔: ธิดจะบาแล้อ เอลา ๑๐ โมง แธม ๑ ค่ ำ เดือน ๑๑ ปีก่ าใส้ สังกาด ๔๔๙๖.

Folio 14 on the verso side: The writing was accomplished at 10:00 o'clock, on the first waning-moon day of the eleventh lunar month, a *ka sai* year, in [B]E 2496.[155]

Date: BE 2496, a *ka sai* year (24 Oct 1953)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *โสทันดะนิ (ผูก ๖)*
Sothandani (*Phuk* 6)
Sodandanī (fascicle 6)

EAP1398_VMS_1_0249

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 51.5 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະທໍາມະເທສະໜາ ສາຣານິຍະທໍາມະກະຖາ ຂອງສົມເດັດພະສັງຄາຣາດທໍາມະຍານະມະຫາ ເຖຣະ ຊົງສະແດງໃນໂອກາດການທອດກະຖິນຂອງຄະນະກະຖິນສາມັກຄີໄທ-ລາວ ທີ່ວັດໃໝ່

155 1315 Asvina 16 = Saturday, 24 October 1953.

ສຸວັນນະພູມາຣາມ ວັນທີ ๕ ພະຈິກ ພ.ສ. ๒๕๐๘. ฝ่ายไทมีพะอุบาลีคุนูปะมาจาน เป็นปะทาน ฝ่ายสิ ส่อนฝ่ายถะลีทัดมีท่านผู้ยิงละอฺด พิบูนสิงถาม เป็นหิวหน้าถะนะ. สาลามิยะทำ ๖ ปะการ ถิ หลักถำสอนของพะพุดทะเจ้าที่อ่าด้วยแนวทางการปะติบัดของผู้ที่อยู่ร่อมกัน จะต้องมิเมดตาทางกาย, เมดตาทังวาจา, เมดตาทางใจ, รู้จักแบ่งปัน, มิสินสะเพิกัน, และมิถวามเอื้อเฟื้อเผื่อแผ่เอื่งกันและกัน.

A preaching on *Sārānīyadhamma-kathā* (virtues for fraternal living) given by Supreme Patriarch Thammanyana Maha Thera on the occasion of the Kathina ceremony for harmony cooperated by Thai and Lao sponsors at Vat Mai Suvannaphumaram on 5 November BE 2508 (AD 1965). Venerable Upāli Guṇūpamācāriya was the head of the Sangha; while Lady Laiat Phibunsongkhram was the head of laypeople. The Sixfold *Sārāṇīyadhamma* (virtues for fraternal living) was taught by the Buddha and pertains to instructions on getting along with people: kind acts, kind speech, kind thoughts, sharing, having similar rules of conduct, and helping each other.

Colophon: ลานที ๑๑ ໜ้า ๑: พะทำมะเทสะทบา *สาธามียะทำมะกะถา* ของสิมเดัดพะสังถาธาด ทำมะยานมะมะหาเถธะ ชิงสะแดงในโอกาดกานทอดกะถินของถะนะกะถินสามักคิไท-ลาวนะ อัดใหม่ สุวันนะพูมาธาม วันที ๕ พืดสะจิกา พ.ศ. ๒๕๐๘.

Folio 11 on the recto side: This preaching of the *Sārānīyadhamma-kathā* of Supreme Patriarch Thammanyana Maha Thera was delivered on the occasion of the Kathina ceremony for harmony done by Thai and Lao sponsors at Vat Mai Suvannaphumaram on 5 November BE 2508.

Date: BE 2508 (AD 1965)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Supreme Patriarch Thammanyana Maha Thera
Titles: *สองกะถิน*
Sòng Kathin
Rewards derived from Offering the Kathina Robes to the Sangha

EAP1398_VMS_1_0250

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ພະທຳມະເທສະໜາ ເລື່ອງສາມັກກີທຳ ເພື່ອສະຫຼອງງານທອດກະຖິນສາມັກຄີ ລະຫວ່າງ ລາວ-ໄທ ທີ່ວັດໃໝ່ ສຸວັນນະພຸມມາຣາມ ແລະວັດວິຊຸນນະຣາດ ໃນວັນທີ ๘๗ ຕຸລາ ພ.ສ. ๒๕๑๑ ນະຄອນຫລວງ ພະບາງ ຣາຊະອານາຈັກລາວ ໂດຍມີພະນະທ່ານພົນເອກສະໄຫວ ສະໄຫວແສນຍາກອນ ເປັນປະທານຝ່າຍໄທແລະມີສະເດັດເຈົ້າຄຳຫິງ ເອກອັກຄະຣາຊະທູດລາວປະຈຳຣາຊະອານາຈັກໄທ ເປັນປະທານ.

This preaching on the Sāmaggī-dhamma (the Dhamma of concord) was delivered on the occasion of the Kathina ceremony for harmony cooperated by Thai and Lao sponsors at Vat Mai Suvannaphumaram and Vat Visunnalat on 26 October BE 2511 (AD 1968). General Sawai Sawaisaenyakone was the head of Thais; while Sadet Chao (Prince) Khamhing, Ambassador of the kingdom of Laos to the Thai kingdom, was the head of Laos.

Colophon: ลานที่ ๑ ໜ້າ ๑: ພະທຳມະເທສະໜາ ສົມເດັດພະພຸດທະສິໂນຣົດ ສະກົນມະຫາສັງຄະປາໂມກຂະ ສົມເດັດພະສັງຄາຣາດ ແຫ່ງພະຣາຊະອານະຈັກລາວ ຊົງສະແດງໃນງານກຸສົນກະຖິນສາມັກຄີ ຊຶ່ງ ພະນະທ່ານ ພົນເອກສະໄຫວ ສະໄຫວແສນຍາກອນ ເປັນປະທານ ທອດທີ່ວັດໃໝ່ສຸວັນນະພູ ມາຣາມແລະວັດວິຊຸນ ເມື່ອວັນທີ ๘๗ ຕຸລາ ພ.ສ. ๒๕๑๑.

Folio 1 on the rectso side: This preaching of Somdet Phra Phutthasinorot Sakon Maha Sangkha Pamokkha, the Supreme Patriarch of Laos, was delivered at the Kathina ceremony for harmony that was headed by His Excellency General Savai Savaisaennyakòn at Vat Mai Suvannaphumaram and Vat Visun on th October BE 2511.

Date: BE 2511 (AD 1968)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Phra Phutthasinorot Sakon Maha Sangkha Pamokkha, the Supreme Patriarch of Laos.

Titles: *[ສອງກະຖິນ]*

[*Sòng Kathin*]

[Rewards derived from Offering the Kathina Robes to the Sangha]

EAP1398_VMS_1_0251

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 57.4 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະໄດ້ທ່ອງທ່ຽວໄປນະຮົກ ໄດ້ເຫັນສັດນະຮົກທັງຫຼາຍກຳລັງທຸກທໍລະມານ ອຶດຫີວ ແລະຮ້ອງໄຫ້ໄປມາ. ພະເຖລະໄດ້ຖາມນາຍຈ່າຜູ້ເຝົ້າປະຕູນະຮົກວ່າ ເມື່ອໃດສັດນະຮົກເຫລົ່ານີ້ຈະໄດ້ພົ້ນທຸກ ນາຍຈ່າຕອບວ່າ ເມື່ອເຖິງ ເດືອນ ๙ ດັບ ພະຍາຍົມມະຣາດກໍ່ຈະປ່ອຍໃຫ້ສັດນະຮົກເຫລົ່ານັ້ນ ໄປຮັບສ່ວນບຸນຈາກຍາດພີ່ນ້ອງທີ່ອຸທິດ ຈຶ່ງຈະພົ້ນທຸກ. ເມື່ອກັບມາເມືອງມະນຸດແລ້ວ ພະເຖລະກໍ່ໄດ້ເຂົ້າເຝົ້າພະຜູ້ມີພະພາກເຈົ້າ ພ້ອມກັບທູນລາຍງານໃຫ້ພະພຸດທະອົງຊົງຊາບ ພະພຸດທະອົງຕັດວ່າ ສັດນະຮົກເຫລົ່ານັ້ນ ບາງພວກກໍ່ມີຍາດພີ່ນ້ອງແລະບາງພວກກໍ່ບໍ່ມີຍາດຕິພີ່ນ້ອງ ຄັ້ນເມື່ອເຖິງ ເດືອນ ๙ ດັບ ພະຍາຍົມມະຣາດກໍ່ຈະເປີດປະຕູໃຫ້ສັດນະຮົກອອກໄປຫາກິນ ໃນກາລະນັ້ນ ຍາດຕິພີ່ນ້ອງຂອງສັດນະຮົກເຫລົ່ານັ້ນ ມາທຳບຸນເຂົ້າປະດັບດິນແລະອຸທິດສ່ວນບຸນສ່ວນກຸສົນໃຫ້ສັດນະຮົກເຫລົ່ານັ້ນ ຈຶ່ງຈະໄດ້ພົ້ນທຸກ.

Sòng khao padapdin, the rewards derived from donating food on *Khao Pradap Din* festival. During the Buddha was residing at the Jetavana monastery, Venerable Maha Moggallana travelled to hell he saw hell creatures suffering, being hungry, and crying. He asked the gate keeper when those creatures could be free from suffering. The keeper replied that the Lord of Hell would temporarily release them on the dark-moon day of the ninth lunar month, so that they could gain merit dedicated from their relatives and could probably got free from suffering. When returning to the human world, the Venerable visited the Buddha and reported him about what he saw. The Buddha said some of the creatures had relatives but others did not. On the dark-moon day of the ninth lunar month the Lord of Hell opened the gate, letting the creatures seek merit, corresponding to the time that their relatives made merit at the *Khao Pradap Din* festival from which the spirits could gain merit.

Colophon: ลานທີ ๖ ໜ້າ ๑: ພະພຸດທະສັງກາດ ๘๕๘๑ ປີ[ເປີກ]ສະງ້ຳ ເດືອນ ๓ ຂຶ້ນ ๗ ຄ่ຳ ວັນອັງຄານ [ລຶດຈະນາແລ້ວ]ຍາມກອງແລງ ໝາຍມີ ຈ໊ອພໍ່ຜຸຍ ວັດໃໝ່ ສຸວັນນະພູມາຣາມ ໄດ້ມີໃຈໃສສັດທາສ້າງໜັງສືພະທຳມະ *ສະຫຼອງເຂົ້າປະດັບດິນ* ຜູກນີ້ ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາຕໍ່ເມືອເທົ້າ ๕ ພັນພະວັດສາ. ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜານັ້ນ ທຸກປະການແດ່ກໍ່ຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ອະນາຄະເຕ ກາເລ ສາທຸ ສາທຸ. ອາຈານພັນ ສິນພິບູນ-ເທບພະອັກສອນ ໄດ້ຊຸນໃຫ້ຖືກຕ້ອງຕາມມູນເດີມແລ້ວ ຂໍໂມທະນາບຸນນຳດ້ວຍເທີ້ນ ສາທຸ ໆ.

Folio 6 on the recto side: In Buddhist Era 2521, a [*poek*] *sanga* year, on the ninth waxing-moon day of the third lunar month, a Tuesday,[156] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Novice Phò Phui from Vat Mai Suvannaphumaram had the religious faith to sponsor the making of this Dhamma manuscript entitled *Salòng Khao Padapdin* for the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition for us to reach Nibbāna). Amen, amen!

156 1340 Magha 9 = Tuesday, 6 February 1979.

Achan Phan Phonphibun-Thepphaaksòn wrote this manuscript according to the original version. May I rejoice with the merit.

Date: BE 2521, a *poek sanga* year (16 Feb 1978)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun-Thepphaaksòn
Sponsor(s): Novice Phò Phui from Vat Mai Suvannaphumaram
Titles: *ສອງເຂົ້າປະດັບດິນ*

Sòng Khao Padapdin
Rewards derived from the donation of Alms Food on the occasion of the Khao Padapdin festival

EAP1398_VMS_1_0252

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 55.7 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left edges of the leaves are fragile. The overall condition is damaged, the legibility is also affected.

Description: ສອງເຂົ້າສະຫຼາກ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າສັງຄະພັດຫຼືເຂົ້າສະຫຼາກ (ອາຫານທີ່ແຈກຈ່າຍດ້ວຍການຈັບສະຫຼາກ) ແກ່ພະສົງຫຼືຄະນະສົງ. ເລື່ອງມີຢູ່ວ່າ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ພະຣາຊາອົງໜຶ່ງ ຜູ້ທີ່ໄດ້ຖວາຍທານເຂົ້າສະຫຼາກ. ພະພຸດທະອົງຊົງພັນລະນາບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າສະຫຼາກວ່າ ຜູ້ທີ່ໄດ້ຖວາຍເຂົ້າສະຫຼາກແກ່ພະພິກຂຸສົງ ຈະໄດ້ເຂົ້າເຖິງຄວາມສຸກ ๓ ປະການ ມີນິບພານເປັນທີ່ແລ້ວ ກ່າວຄື ຈະໄດ້ພົບຄວາມສຸກໃນເມືອງຄົນ ຄວາມສຸກໃນເມືອງຟ້າ ແລະຄວາມສຸກໃນນິບພານ.

Salòng khao salak, the merit derived from offering *Khao Sangabhatta* or *Khao Salak* (ticket-food: food distributed by tickets) to monks or the Sangha. Once, while the Buddha was dwelling in the Jetavanna Monastery in Savatthi, he delivered a sermon on *khao salak* to a king who offered food to monks. He explained the rewards derived from offering *khao salak*; those who offered *khao salak* to monks could reach three states of happiness with Nibbāna as the ultimate goal.

Colophon: ลานที ๗ ໜ้า ๑: พุดทะบ๋อละบาด จุนละสังฆาดธาฉะได้ ๘ ฟันปาย ๘ ธ้อยติอ (ภ๊ากับ จ.ส. ๑๘๐๘) ปิภิดใจ้ เดือน ๘ แธม ๗ ค่ำ อัน ๓ ลิดจะบาแล้วยามภอๆแลๆ ໜายมิ แสมคำมุๆคุน ผิอเมย ลูกเต้า พ้อมกันส้างพังสีผูกนี้ ไว้กับสาดสะหนาพะพุดทะเจ้า ขໍให้บุนไปค้ำชูพ่ีเก่า

ແມ່ຫລັງ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປະຖະໜາ ກໍຂ້າເທີ້ນ ນິດຈັ່ງ ໆ ທຸວັ່ງ ໆ. ເຈົ້າຫມ່ອມກັນຍາ ເປັນ ຜູ້ຣິດຈະນາໃຫ້ແລ.

Folio 9 on the recto side: In Buddha buarabat Chunlasangkat 2 thousand 2 hundred (corresponding to CS 1202), *a kot chai* year, the ninth waning-moon day of the fourth lunar month, the third day of the week (Tuesday),[157] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Saen Khammungkhun, his wife, and his children jointly sponsored this manuscript for the Teachings of the Buddha. May the results of this merit support my previous parents. May my wishes be fulfilled certainly and constantly.

Chao Mòm (Monk) Kannya was the scribe.

Date: CS 1202, a *kot chai* year (16 March 1840)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Mòm (Monk) Kannya
Sponsor(s): Saen Khammungkhun, his wife, and his children
Titles: *ສອງເຂົ້າສັງຄະພັດ*
Sòng Khao Sangkhaphat
Rewards derived from Offering Food to the Sangha

EAP1398_VMS_1_0253

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 51.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, legibility is also good.

Description: ສອງເຂົ້າພັນກ້ອນ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການບູຊາເຂົ້າພັນກ້ອນແກ່ພະພຸດທະຮູບອົງໜຶ່ງ. ໃນ ສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ເຄົ້າໄມ້ນິໂຄດ ປາລິບເຊິ່ງການໃຫ້ເຂົ້າພັນກ້ອນເປັນທານ ຈຶ່ງ ຊົງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນກາລະເມື່ອລ່ວງແລ້ວ ຍັງມີຊາຍຜູ້ໜຶ່ງຢູ່ເມືອງຫົງສາວະດີ ໄດ້ເຫັນພະພຸດທະຮູບອົງໜຶ່ງ ກໍ່ເກີດສັດທາເຫຼື້ອມໃສໃນພະພຸດທະຮູບອົງນັ້ນ ໄດ້ເອົາເຂົ້າມາປັ້ນເຮັດ ເປັນກ້ອນ ໄດ້ຈຳນວນພັນກ້ອນ ນຳໄປບູຊາພະພຸດທະຮູບອົງນັ້ນ ແລ້ວຕັ້ງຄວາມປາດຖະໜາວ່າ ຄັນ ຜູ້ຂ້າຕາຍໄປແລ້ວແລະເກີດມາໃນຊາດໃດກໍດີ ອັນວ່າ ຄວາມທຸກໄຮ້ຂີ້ນໃຈ ຂໍຢ່າໄດ້ມີຈັກຊາດເທີ້ນ. ດ້ວຍຜະລະອານິສົງທີ່ໄດ້ບູຊາເຂົ້າພັນກ້ອນນັ້ນ ເມື່ອຊາຍຜູ້ນັ້ນສິ້ນຊີວິດໄປແລ້ວ ກໍ່ໄດ້ເກີດເປັນ ເທວະບຸດຢູ່ໃນສະຫວັນເທວະໂລກ ສະເຫວີຍທິບພະສິມບັດ. ເມື່ອໝົດອາຍຸໄຂໃນສະຫວັນນັ້ນແລ້ວ ກໍ່ຈະໄດ້ລົງມາເກີດເປັນພະຍາຈັກກະວັດຕິຣາດພ້ອມດ້ວຍແກ້ວ ກ ປະການ.

157 1202 Phalguna 24 = Tuesday, 16 March 1841.

Sòng khao phan kòn, the merit derived from offering one thousand rice balls to worship a Buddha statue. When the Buddha stayed under a tree at Nikhrotharam, he talked about donating one thousand rice balls and delivered a sermon. Once upon a time, there was a man who lived in Hongsavadi city. He saw a Buddha statue and got faithful. He made one thousand rice balls to worship the statue. He made a wish to be free from poverty in every of his existences. Thanks to the results of the merit, he was reborn as a deity with heavenly property in heaven. Later, he was reborn as an emperor with seven kinds of crystals.

Colophon: ลาบที ๗ ໜ้า ๑: พะพุดทะสัง๋กาด ๘๕๑๗ ติอ ปีกาบยี่ เดือบ ๔ ຂึ้บ ๑๑ ค่ำ วับจับ [ลิดจะบา แล้อ]ยามกอง๋าย ໝายมิ สิมเด้ดพะสัง๋คะธาด ทำมะยาบะมะหาเถาะ บุบทับ วัดใหม่ สุวับนะพูมมาธาม เมิอ๋งหลอ๋งพะบา๋ง ได้มิใจใสสัดหาส้า๋งหับ๋สิพะทำมะ *สอ๋งเข้าพับก้อบ* ผูกนี้ ไอ้บูชาสิบต่พะพุดทะสาสะหบา ต่เมิอเท้า ๕ พับพะวัดสา ขໃห้ผู้ข้าได้ดั่๋งคำมักและคอามปาดถะหบาบั้บทุกปะกาบ แด่กำข้าเท้บ. บิบพาบะ ปัดจะโย โหบตุ อะบาคะเต กาเล สาทุ สาทุ. (อาจาบพับ ผิบพิบูบ-เหบพะอักสอบ ได้ธิดจะบาข๋บถอาย ถืกต้อ๋งตามมูบเดิมแล้อ สาทุ ๆ).

Folio 6 on the recto side: In Buddhist Era 2516, a *kap nyi* year, the eleventh waxing-moon day of the fourth lunar month, a Monday,[158] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Somdet Pha Sangkhrat (Supreme Patriarch) Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram, Luang Prabang, had the religious faith to sponsor this manuscript entitled *Sòng Khao Phan Kòn* for the Teachings of the Buddha to last until the end of 5000 years. May all my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future). Amen, amen! (Achan Phan Phonphibun-Thepphaaksòn wrote this manuscript correctly according to the original version for [the Supreme Patriarch]. Amen!)

Date: BE 2516, a *kap nyi* year (14 Mar 1973)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Achan Phan Phonphibun-Thepphaaksòn

Sponsor(s): Somdet Pha Sangkhrat (Supreme Patriarch) Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram, Luang Prabang.

Titles: *สอ๋งเข้าพับก้อบ*

Sòng Khao Phan Kòn

Rewards derived from the donation of One Thousand Rice Balls

158 1335 Phalguna 11 = Monday, 4 March 1974. However, this year was a *ka pao* year.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.4 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, the legibility is still good.

Description: ສອງຂ໊ວ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການສ້າງຂ໊ວໃຫ້ແກ່ພະພິກຂຸສົງແລະສາທາລະນະ. ໃນສະໄໝໜຶ່ງ ມີຊາຍຜູ້ໜຶ່ງຢູ່ເມືອງກະບິນລະພັດ ລ້ຽງຊີບດ້ວຍຄວາມສຸຈະລິດຊອບທຳ ໃນເຊົ້າມື້ໜຶ່ງ ຊາຍຜູ້ນັ້ນໄດ້ລຸກແຕ່ເຊົ້າແລ້ວຍ່າງລົງໄປຫາທ່ານ້ຳ ບັງເອີ້ນໄປພົບພິກຂຸ ๔ ອົງ ກຳລັງເດີນບິນທະບາດ ແຕ່ຖະໜົນຂາດ ພິກຂຸເຫລົ່ານັ້ນ ບໍ່ສາມາດຍ່າງຂ້າມໄປໄດ້ ຊາຍຜູ້ນັ້ນຈຶ່ງຊອກໄມ້ມາກ່າຍລຽນກັນ ເຮັດເປັນຂ໊ວ ໃຫ້ພິກຂຸໄດ້ຍ່າງຂ້າມໄປບິນທະບາດອີກຝັ່ງໜຶ່ງ ດ້ວຍຜາລະອານິສົງທີ່ໄດ້ແປງຂ໊ວນ້ອຍນັ້ນ ຄັ້ນເມື່ອຈຸຕິຕາຍໄປ ກໍ່ໄດ້ໄປເກີດເປັນເທວະບຸດສະເຫວີຍທິບສິມບັດເທິງສະຫວັນ.

Sòng khua, the merit derived from building a bridge for monks and public. Once upon a time, there was a man in Kapilavatthu who earned with righteousness. In a morning he went to a waterside and saw four monks walking an alms-round. The footpath was broken and the monks could not pass the way. The man thus placed pieces of wood as a bridge to let the monks walk through. Thanks to the merit of building the small bridge for the monks, he was reborn as a deity in heaven with divine properties.

Colophon: ลานທີ ๘๕ ໜ້ າ ๑: ສັງກາດ ๑๘๑๕ ຕົວ ປີກ່ າເປົ້ າ ເດືອນ ๖ ແຮມ ๗ ຄ่ ຳ ວັນ ๗ ມື້ ຮ້ ວງເຮົ້ າ ຣິດຈະນາ ແລ້ ວຍາມກ ອງງ າຍ [ໝ າຍ]ມ ີ ທ ິດທ ິ ຜ ິ ວເມ ຍ ແລ ະພ ໍ ່ ແມ ່ ພ ີ ່ ນ ້ ອ ງ ຊ ູ ຄ ົ ນ ໄ ດ ້ ພ ້ ອ ມ ກ ັ ນ ສ ້ າ ງ *ສ ັ ບ ພ ะ ส อ ง* ไ ว ้ ก ั บ ส า ส ะ ห ม า พ ะ พ ุ ด ท ะ เ จ ้ ี ๆ ต า บ ต ่ เ ห ้ ี ๆ ๕ ๐ ๐ ๐ อ ั ด ส า น ิ บ พ า น ะ ป ั ด จ ะ โ ย โ ห ต ุ โ น ส า ห ุ ๆ.

Folio 25 on the recto side: In Sangkat 1215, a *ka pao* year, the sixth waning-moon day of the third lunar month, the sixth day of the week (Friday), a *huang hao* day,[159] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Thit Thi, his wife, their parents, and their relatives sponsored this manuscript entitled *Sappha sòng* for the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu sādhu* (May this be a condition for us to reach Nibbāna. Amen, amen!)

Date: CS 1215, a *ka pao* year (18 Feb 1853)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thit Thi, his wife, their parents, and their relatives
Titles: *ส อ ง ข ๊ ว*

159

Sòng Khua
Rewards derived from the Construction of Bridges

EAP1398_VMS_1_0255

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ສອງເຂົ້າສະຫຼາກ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າສັງຄະພັດຫຼືເຂົ້າສະຫຼາກ (ອາຫານທີ່ແຈກຈ່າຍດ້ວຍການຈັບສະຫຼາກ) ແກ່ພະສົງຫຼືຄະນະສົງ. ເລື່ອງມີຢູ່ວ່າ ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ພະຣາຊາອົງໜຶ່ງ ຜູ້ທີ່ໄດ້ຖວາຍທານແລະເຂົ້າສະຫຼາກ. ພະພຸດທະອົງຊົງພັນລະນາບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າສະຫຼາກວ່າ ຜູ້ທີ່ໄດ້ຖວາຍເຂົ້າສະຫຼາກແກ່ພະພິກຂຸສົງ ຈະໄດ້ເຂົ້າເຖິງຄວາມສຸກ ๓ ປະການ ມີນິບພານເປັນທີ່ແລ້ວ ກ່າວຄື ຈະໄດ້ພົບຄວາມສຸກໃນເມືອງຄົນ ຄວາມສຸກໃນເມືອງຟ້າ ແລະຄວາມສຸກໃນນິບພານ.

Salòng khao salak, the merit derived from offering *Khao Sangabhatta* or *Khao Salak* (ticket-food: food distributed by tickets) to monks or the Sangha. Once, while the Buddha was dwelling in the Jetavanna Monastery in Savatthi, he delivered a sermon on *khao salak* to a king who offered food to monks. He explained the rewards derived from offering *khao salak*; those who offered *khao salak* to monks could reach three states of happiness with Nibbāna as the ultimate goal.

Colophon: ลานที ๖ ໜ้า ๔: สังฆาดได้ ๔๕๑๖ เดือน ๙ ขึ้น ๑๓ วัน ๑ [ลิดจะบาแล้อ]ยามกองงาย ໝาย มีสัดทา สาทุใหย่ ลิมเดัดพะสังคะธาด มะหาเถธะ ขໍให้ได้ดั่งมะโนธิดถำปาดถะໜาทุภ ปะการเพิ้น สาทุ อะนาคะเต ภาเล นิดจัง ทุวัง. จานวันนิ อินทะวัด ขຽนเม้. Folio 6 on the verso side: In Sangkat 2516, the thirteenth waxing-moon day of the ninth lunar month, the first day of the week (Sunday),[160] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Sathu Nyai Somdet Pha Sangkharat (Supreme Patriach) Maha Thera was the sponsor. May all my wishes be fulfilled. *Sādhu anāgate kāle niccaṃ dhuvaṃ* (Amen, constantly and certainly). Chan Vanni Inthavat was the scribe.

Date: BE 2516 (12 August 1973)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

160 1335 Sravana 13 = Sunday, 12 August 1973.

Scribe(s): Chan Vanni Inthavat
Sponsor(s): Sathu Nyai Somdet Pha Sangkharat (Supreme Patriach) Maha Thera
Titles: *ອານິສົງເຂົ້າສະຫຼາກ*
Anisong Khao Salak
Rewards derived from the Donation of Ticket-Food

EAP1398_VMS_1_0256

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves are fragile and broken. The overall condition is damaged, but the legibility is still good.

Description: ສອງເຂົ້າຈີ່ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າຈີ່ (ເຂົ້າໜຽວຈີ່ໄຟ) ແກ່ພະພິກຂຸສົງ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ພະພຸດທະອົງຕັດເທສະໜາ ແກ່ພະຍາປັດເສນທິໂກສົນທີ່ເຂົ້າເຝົ້າແລະທູນຖາມພະພຸດທະອົງເລື່ອງອານິສົງການເຮັດການອງໄຟ ແລະເຂົ້າຈີ່ໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງໃນລະດູໜາວ. ພະພຸດທະອົງຕັດວ່າ ບຸກຄະລະຜູ້ໃດມີໃຈໃສ ສັດທາໄດ້ໃຫ້ການອງໄຟແລະເຂົ້າຈີ່ໃຫ້ເປັນທານ ບຸກຄົນນັ້ນ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍ່ຈະໄດ້ໄປເກີດເທິງ ສະຫວັນ ຊັ້ນດາວະດຶງ ເປັນເທວະບຸດສະເໜີຍທິບພະສົມບັດ ສ້ຽງການລະບານ. ເມື່ອໝົດອາຍຸໄຂ ຈາກສະຫວັນ ກໍ່ຈະລົງມາເກີດໃນເມືອງຄົນ ເປັນຜູ້ມີຊັບສົມບັດມະຫາສານ, ມີເດຊານຸພາບ, ມີ ປັນຍາ ແລະມີຍົດຖາບັນດາສັກພ້ອມດ້ວຍບໍລິວານ ແລະຈະບໍ່ໄດ້ເກີດໃນອະບາຍຍະພູມ.

Sòng khao chi, the merit derived from offering *khao chi* (grilled sticky rice) to monks. When the Buddha resided at the Jetavanna Monastery in Savatthi, he delivered a sermon to King Pasenadi who approached and asked him about merit derived from donating fire and *khao chi* to monks during winter. The Buddha replied that those who donated fire and *khao chi* to monks with religious faith would be reborn and live long as a deity with heavenly property in the Tāvatiṃsa heaven. After the heaven, they would be reborn in the human world with wealth, power, wisdom, high social status, and servants. They would never be reborn in hell.

Colophon: ລານທີ ๔ ໜ້າ ๘: ສັງການໄດ້ ๐๐๐๐๘ ຮ້ອຍ ๗๓ (ກົງກັບ จ.ส. ๑๘๗๓) ຕົວ ປີຮ້ວງໃຄ້ ເດືອນ ๑๑ ແຮມ ๑๑ ค่ำ ວັນ ๕ ມື້ເຕົ່າເສັດ ຣິດຈະນາແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ພິກຂຸດິດສະປັນຍາ ໄດ້ມີໃຈ ໃສສັດທາສ້າງ *ສອງເຂົ້າຈີ່* ໄວ້ກັບສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ. ນິບພານະ ປັດຈະໂຍ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເຂົ້າສູ່ນິຣະພານແດ່ກໍ່ຂ້າເທີ້ນ ສາ[ທຸ]ໆ. ຄູບາເຈົ້າລານເນີ ຂະນ້ອຍເປັນຜູ້ ຂຽນເນີ ໜ່ອມວັນນາ ໄດ້ແຈ້ງ.

Folio 4 on the verso side: In Sangkat 00002 hundred and 73 (corresponding to CS 1273), a *huang khai* year, the eleventh waning-moon day of the

eleventh lunar month, the fifth day of the week (Thursday), a *tao set* day,[161] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Bhikkhu Tissapannya had the religious faith to sponsor the making of the *Sòng Khao Chi* manuscript for the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo* (May this be a condition to reach Nibbāna). The master monk sponsored the palm leaves. I was the scribe, Mòm (Monk) Vanna.

Date: CS 1273, a *huang khai* year (18 Oct 1911)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Mòm (Monk) Vanna
Sponsor(s): Bhikkhu Tissapannya
Titles: *ສອງເຂົ້າຈີ່*
Sòng Khao Chi
Rewards derived from the Donation of Raked Rice

EAP1398_VMS_1_0257

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ສອງເຂົ້າຈີ່ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການຖວາຍເຂົ້າຈີ່ (ເຂົ້າໜຽວຈີ່ໄຟ) ແກ່ພະພິກຂຸສົງ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ພະພຸດທະອົງຕັດເທສະໜາ ແກ່ພະຍາປັດເສນທິໂກສິນ ທີ່ເຂົ້າເຝົ້າແລະທູນຖາມພະພຸດທະອົງເລື່ອງອານິສົງການເຮັດການໄຟ ແລະເຂົ້າຈີ່ໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງໃນລະດູໜາວ. ພະພຸດທະອົງຕັດວ່າ ບຸກຄະລະຜູ້ໃດມີໃຈໃສ ສັດທາໄດ້ໃຫ້ການໄຟແລະເຂົ້າຈີ່ໃຫ້ເປັນທານ ບຸກຄົນນັ້ນ ຄັນເມື່ອຈຸຕິຕາຍໄປ ກໍ່ຈະໄດ້ໄປເກີດເທິງ ສະຫວັນ ຊັ້ນດາວະດຶງ ເປັນເທວະບຸດສະເໜີຍທິບພະສົມບັດ ສ້ຽງການລະນານ. ເມື່ອໝົດອາຍຸໄຂ ຈາກສະຫວັນ ກໍ່ຈະລົງມາເກີດໃນເມືອງຄົນ ເປັນຜູ້ມີຊັບສົມບັດມະຫາສານ, ມີເດຊານຸພາບ, ມີ ປັນຍາ ແລະມີຍົດຖາບັນດາສັກພ້ອມດ້ວຍບໍລິວານ ແລະຈະບໍ່ໄດ້ເກີດໃນອະບາຍຍະພູມ.

Sòng khao chi, the merit derived from offering *khao chi* (grilled sticky rice) to monks. When the Buddha resided at the Jetavanna Monastery in Savatthi, he delivered a sermon to King Pasenadi who approached and asked him about merit derived from donating fire and *khao chi* to monks during winter. The Buddha replied that those who donated fire and *khao chi* to monks with religious faith would be reborn and live long as a deity with

161 1273 Asvina 26 = Thursday, 19 October 1911. This day was indeed a *tao set* day.

heavenly property in the Tāvatiṃsa heaven. After the heaven, they would be reborn in the human world with wealth, power, wisdom, high social status, and servants. They would never be reborn in hell.

Colophon: ลาบที ๕ ขึ้า ๘: พุดทะสังกาดธาชาได้ ๘๕๐๕ ติว ปีเต่ายี่ เดือม ๑๘ แฮม ๑๐ ค่ำ วัน ๕ ธีด จะบาแล้อ ฆายมิ สาทุพ่ เพียพัดทะมาน วัดใฆ่ พ้อมด้อยพ่ยิก ทิดยา บ้านจ่านใต้ ทลอางพะบาง ได้พ้อมกันภับบุดตะพะธิยา มิสัดทาฮับยิ่ง จิ่งได้สร้างขังสี *สองเข้าจี่* ผูกนี้ ไว้ภับพะพุดทะสาสะขา ตาบต่เท้า ๕ พันวัดสา. ขอให้ฝูงข้าทัง ๘ คืนนี้ สำเลัดสิมบัดสุภ ง ปะกาน มินิธะพานเปันที่แล้อ ขอย่าดาดแถ้อ ดั่งคำมักคำปาดถะขา ซู่คืนซู่คืน แด่กำข้า เหิ้น. นิบพานะ ปัดจะโย โหนตุ โน อะนาถะเต กาเล. ข้าพะเจ้า ทิดยา เป็นผู้ธีดจะบา ขอให้ผู้ข้าได้สำเลัดคำมักคำปาดถะขา อ่า อะทัง สำมาสำพุดโท ฮิง ๑ ฮับจะมาพายหน้า นี้ กำข้าเหิ้น

Folio 5 on the verso side: In Buddhist Era 2505, a *tao nyi* year, the tenth waning-moon day of the twelfth lunar month, the fifth day of the week (Thursday),[162] the writing was accomplished. Sathu Phò Phia Phatthaman from Vat Mai, along with his layman sponsor [named] Thit Nya from Ban Chan Tai, Luang Prabang, his wife, and his children had the ardent religious faith to sponsor this manuscript entitled *Sòng Khao Chi* for the Teachings of the Buddha to last until the end of 5000 years. May all four of us obtain the three states of happiness with Nibbāna as the ultimate goal. May our wishes and desires be fulfilled. *Nibbāna paccayo hontu no anāgate kāle* (May this be a condition for us to reach Nibbāna in the future). I, Thit Nya, was the scribe. May all my wishes and desires be fulfilled. May I become a Buddha in the future.

Date: BE 2505, a *tao nyi* year (21 Nov 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya
Sponsor(s): Sathu Phò Phia Phatthman from Vat Mai and Thit Nya from Ban Chan Tai village
Titles: *สองเข้าจี่*

Sòng Khao Chi
Rewards derived from the Donation of Raked Rice

EAP1398_VMS_1_0258

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.9 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

162 1324 Karttika 25 = Wednesday, 21 November 1962.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edge of some leaves have trace of bite by animal. The overall condition is slightly damaged, the legibility is still good.

Description: ອານິສົງເຂົ້າພັນສາຂອງພະພິກຂຸສາມະເນນ. ການເຂົ້າພັນສາຫຼືເຂົ້າວັດສາ ໝາຍເຖິງ ການຢູ່ປະຈຳ ໃນທີ່ແຫ່ງດຽວຕະຫຼອດ ๓ ເດືອນໃນລະດູຝົນ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບສຳລານຢູ່ທີ່ ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ ໃນຄັ້ງນັ້ນ ຍັງມີພິກຂຸສັບພັກຄີຍະທັງຫລາຍ ໄດ້ພາກັນທ່ຽວຈາລິກໄປ ຕາມສະຖານທີ່ຕ່າງໆ ໃນຊ່ວງລະດູຝົນ ເຮັດໃຫ້ຊາວບ້ານທັງຫລາຍພາກັນຕິຕຽນເຫລົ່າສັບພັກຄີຍະ ພິກຂຸນັ້ນ ເພາະພິກຂຸເຫລົ່ານັ້ນໄປຢຽບພືດຜັກແລະເຂົ້າກ້າໃນນາ ຊຶ່ງເກີດຄວາມເສຍຫາຍໃຫ້ແກ່ ຊາວບ້ານ ພະພຸດທະອົງເມື່ອຊົງຊາບແລ້ວ ຈຶ່ງຮັບສັ່ງໃຫ້ປະຊຸມສົງ ຕັດຖາມຈົນໄດ້ຄວາມຈິງແລ້ວ ຊົງບັນຍັດໃຫ້ພິກຂຸຈຳພັນສາ ໃນລະດູຝົນຕະຫລອດໄຕມາດ ๓ ເດືອນ ນັບແຕ່ນັ້ນເປັນຕົ້ນມາ ຈົນ ເຖິງປັດຈຸບັນນີ້.

Merit derived from participation in the Buddhist Lenten period (*khao phansa*) of monks and novices. *Khao phansa* or *khao vassa* means a three-month stay in the rainy season at a certain place. When the Buddha stayed at the Veluvana monastery in Rajagaha, Chabbaggiya bhikkhus (a group of six monks) were travelling to different places during the rainy season. Villagers were upset and complained about the monks because they stepped on plants and paddy sprouts in their rice fields. Having known the fact, the Buddha arranged a Sangha assembly and investigated the truth. The Buddha then initiated a new rule for monks being restricted to staying at one particular place during the rainy season. The regulation is still active today.

Colophon: ลานທີ ๗ ໜ້າ ๑: สังฆาดได้ ๘๕๐๕ เดือน ๓ ลิง ๕ ค่ำ อัน ๕ ໝายมี สิมเด๊ดพะสังฆะธาด ได้พ้อมด้วยพะอันดิ ซาโถม ได้สร้างทำมะผูกนี้ภับสาสะหฺมาพะสำมะนะโถดิมเจ๊า ขอให้ ข้าพะเจ๊าทั้งสองนี้ ได้ดั่งคำปาดถะหฺมาอู่ปะการนแด่เทิ้น นิบพานะ ปัดจะโย โหนตุ โน อะ นาคะเต การเล นิดจัง ทุอัง เอวัง โหตุ สาทุ สาทุ สาทุ.

Folio 7 on the recto side: In Sangkat 2505, on the fifth waning-moon day of the third lunar month, the fifth day of the week (Thursday),[163] Somdet Pha Sangkharat (Supreme Patriarch) and Pha Vandi from [Vat] Pha Khom sponsored this manuscript for the Teachings of Gotama Buddha. May our wishes and desires be fulfilled. *Nibbāna paccayo hontu no anāgate kāle niccaṃ dhuvaṃ evaṃ hotu sādhu sādhu sādhu* (May this be a condition for us to reach Nibbāna in the future constantly and certainly at the end. Amen, amen!)

Date: BE 2505. a year (13 Feb 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

163 1324 Magha 20 = Wednesday, 13 February 1963.

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha Vandi from [Vat] Pha Khom

Titles: *ອານິສົງເຂົ້າພັນສາແລ ๘ ເຂົ້າວັດສາ*

Anisong Khao Phansa and *Sòng Khao Vatsa*
Rewards derived from Staying in the Buddhist Lent

EAP1398_VMS_1_0259

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 54.4 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some leaves cracks on the surface. The overall condition is slightly damaged, the legibility is still good.

Description: ສອງເຂົ້າກຳ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຈາກການຖວາຍທານແກ່ພະພິກຂຸສົງທີ່ກຳລັງເຂົ້າກຳຫຼືຢູ່ກຳ. ການເຂົ້າກຳຫຼືເຂົ້າປະຣິວາສະກຳ ເປັນລະບຽບປະຕິບັດສຳລັບການອອກຈາກຄະຣຸກາບັດ (ອາບັດ ໜັກ) ຂອງພິກຂຸຜູ້ຕ້ອງອາບັດສັງຄາທິເສດແລ້ວປົກປິດໄວ້ ຈະຕ້ອງປະພຶດເປັນການລົງໂທດຕົນເອງ ຊົດໃຊ້ໃຫ້ຄົບເທົ່າຈຳນວນວັນທີ່ປິດອາບັດ ກ່ອນທີ່ຈະປະພຶດມານັດເພື່ອອອກຈາກອາບັດຕໍ່ໄປ. ຕາມຄຳສອນຂອງພະພຸດທະເຈົ້າ ຜູ້ທີ່ຖວາຍທານແກ່ພິກຂຸສົງທີ່ກຳລັງເຂົ້າກຳນັ້ນຈະໄດ້ຮັບບຸນຫຼາຍ ແລະຜູ້ທີ່ສ້າງຕູບກຳຫຼືຖວາຍອາຫານແກ່ພະສົງເຫຼົ່ານັ້ນ ກໍ່ຈະໄດ້ບຸນຫຼາຍເຊັ່ນກັນ. ເມື່ອສິ້ນຊີວິດ ຈາກໂລກນີ້ແລ້ວ ຈະໄດ້ໄປເກີດເປັນເທວະດາແລະພະຍາອິນ ສະເຫວີຍທິບພະສົມບັດ. ເມື່ອໝົດ ອາຍຸໄຂຈາກສະຫວັນ ກໍ່ຈະໄດ້ກັບມາເກີດໃນໂລກມະນຸດອີກແລະໄດ້ເປັນພະເຈົ້າຈັກກະພັດ.

Sòng khao kam, the rewards derived from offering alms-food to monks who stay in a penalty infringement probation. The practice of parivāsa (probation) is a penalty for monks who hid their offences and therefore have to release themselves from the offences. The number of probation days corresponds to the number of days that they hid their offences. Before the end of penalty, they have to conduct *Manat*, the normal procedure of leaving the offence. According to the teachings of the Buddha, those who give offerings to monks who are in the probation can obtain much merit; those who build abodes or offer food to the monks can also gain great merit. After death, they will be born as deities and God Indra in heaven and enjoy heavenly prosperity. After the heaven, they will be reborn as emperor kings in the human world.

Colophon: ลานທີ ๑๑ ໜ້າ ๑: ມะหาสังกาดได้ ๑๘๔๘ ตือ ปีกิดสี่ เดือน ๗ แรม ๕ ค่ำ วัน ๗ มื้ธอายสี่ ธิด จะบาแล้วยามแถใก้ท่ง ๆ ໝายมิ สาทุพ่เถ้าอุ่นเธือน เป็นเค้า เป็นปะหาน มิทังลูกเต้า ฆู่ คิน จิ่งมิใจใสสัดทาเป็นอันยิ่ง จิ่งได้พ้อมกันส้าง *สับพะสอง* ไอ้กับสาสะหฆาพะโถตะมะเจ้า ตายต่เท้า ๕๐๐๐ พะวัดสา. ขໍให้ผู้ข้าได้ดั่งคำมักคำปาดถะหฆา. ฮัน ๑ ขໍให้ทุลินส่วน

ບຸນອັນນີ້ໄດ້ໄປເຖິງພໍ່ແມ່ພີ່ນ້ອງທຸກຄົນ ອັນ ๑ ຂໍຜູ້ຂ້າໄດ້ເຖິງສຸກ ๗ ປະການ ມີນິບພານເປັນທີ່ແລ້ວກໍ ຂ້າເທີ້ນ ນິບພານະ ປັດໄຈໂຍ ໂຫນຕຸ ໂນ.

Folio 11 on the recto side: In Mahasangkat 1242, a *kot si* year, on the fifth waning-moon day of the eighth lunar month, the seventh day of the week (Saturday), a *hwai si* day,[164] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Sathu Phò Thao Unhüan, the principal initiator, together with all his children, had the ardent religious faith to sponsor this manuscript entitled *Sappha sòng* for the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires be fulfilled. May the results of this merit support all our parents and relatives. Moreover, may we reach the three states of happiness with Nibbāna as the ultimate goal. *Nibbāna paccayo hontu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1242, a *kot si* year (26 Jun 1880)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Phò Thao Unhüan and his children
Titles: *ສອງເຂົ້າກຳ ແລະສອງຕູບກຳ*
Sòng Khao Kam and *Sòng Tup Kam*
Rewards derived from the practice of Parivasakam and the Construction of Parivasakam Huts

EAP1398_VMS_1_0260

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is slightly damaged, the legibility is still good.

Description: ສອງດອກໄມ້ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການບູຊາພະພຸດທະເຈົ້າຫຼືພະພຸດທະຮູບດ້ວຍດອກໄມ້ ແລະຂອງຫອມ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະພຸດທະອົງ ຕັດແກ່ພິກຂຸທັງຫຼາຍວ່າ ບຸກຄົນໃດມີໃຈເຫຼື້ອມໃສສັດທາເອົາດອກໄມ້ແລະຂອງຫອມບູຊາແກ້ວທັງ ๗ ມີພະພຸດທະເຈົ້າເປັນປະທານ ກໍ່ຈັກໄດ້ເຖິງສຸກສາມປະການ ກ່າວຄື ສຸກໃນເມືອງຄົນ ສຸກໃນເມືອງ ຟ້າ ແລະສຸກໃນພະນິບພານ. ອີກປະການໜຶ່ງ ການບູຊາພະພຸດທະເຈົ້າ ຈະເປັນຜູ້ມີເດຊານຸພາບ, ບູຊາ ພະທຳ ຈະເປັນຜູ້ມີປັນຍາ ແລະບູຊາພະສົງ ຈະເປັນຜູ້ມີໂພຄະສົມບັດມະຫາສານ.

164 1242 Toutyashada 19 = Monday, 26 July 1880.

Sòng Dòk Mai means the merit derived from worshiping flowers and fragrant gifts to the Buddha or Buddha images. On one occasion, while the Buddha was dwelling at the Jetavanna monastery in Savatthi, he delivered a sermon to monks. Those who had religious faith and worshipped the Triple Gems, of which the Buddha was the first, with flowers and fragrant gifts would attain the three stages of happiness: happiness in the human world, happiness in heaven, and happiness in Nibbāna. Moreover, worshipping the Buddha would gain power; worshipping the Dhamma would gain wisdom; and worshipping the Sangha would gain wealth.

Colophon: ลาบที ๑๐ ໜ้า ๘: พุดทะสังกาด ๑๘๗๘ ติอ ปีธับเธิ้า เดือบ ๑๑ แธม ๘ ค่ำ วับ ๘ ธิดจะบา แล้วยามกาอางาย ๗ายมี ท้าวพับ สาวเพ็ง มีใจใสสัดทาส้างๆ *สอางดอกไม้* ทาบไว้ภับพะสาสะ๗า ตาบต่เท้ิา ๕ พับอัดสา. ขໍให้ผู้ข้าได้เถิงสุก ๓ ปะกาบ มีนิธะพาบเป็บที่แล้อ ย่า ได้ถาดแถ้อดั่งคำมักคำปาดถะ๗าผู้ข้านี้สู่เยื่องสู่สู่ปะกาบแด่กໍข้าเท้ิบ นิบพานัง ปะธะมัง สุกขัง อะบาถะเต กาเล.

Folio 10 on the verso side: In Buddhist Era 1288 (corresponding to CS 1288), a *hap hao* year, on the second waning-moon day of the eleventh lunar month, the second day of the week (Monday),[165] the writing was accomplished at the time of the moring drum (7:30–9:00 o'clock). Thao Phan and his wife Sao Pheng had the religious faith to sponsor this manuscript entitled *Sòng Dòk Mai* for the Teachings of the Buddha to last until the end of 5000 years. May we reach the three states of happiness with Nibbāna as the ultimate goal. May our wishes and desires be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ anāgate kāle* (Nibbāna is the greatest bliss in the future).

Date: CS 1288, a *hap hao* year (23 Oct 1926)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thao Phan and his wife Sao Pheng
Titles: *สอางดอกไม้*
Sòng Dòk Mai
Rewards derived from Offering the Flowers

EAP1398_VMS_1_0261

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

165 1288 Asvina 17 = Saturday, 23 October 1926.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ในสะไพหนึ่งๆ พะผู้มีพะพาฆาเจ้าปะทับอยู่อัดเชตะอัน เมืองสาอัดถิ พะพุดทะอิงได้ตัดเทสะหนาแก่พะยาปัดเสนทิโกสิน ที่เข้าเฝ้าและทูนถามพะพุดทะอิงเลื่องอานิสิงฆานสร้างขั้นได ให้เป้นทาน. พะพุดทะอิงได้ตัดเล่าเลื่องอะดิดตะชาดของพะอิงว่า ในสะไพพะพุดทะเจ้าโปธานะโถดิม พะโพทิสัดเจ้าได้เกิดเป้นพะยาสังฆาธะจัก ได้นำพาถ้นทังหลายสร้างปาสาดแสนหลัง และขั้นได้แสนอัน ถวายแก่พิกขุเจ้าแสนอิง อันมีพะพุดทะเจ้าโปธานะโถดิมเป้นปะทาน. ด้วยอานิสิงที่ได้ให้ทานปาสาดและขั้นไดนั้น เมื่อจุติจากชาดนั้นแล้ว ก่ได้เมือเกิดเป้นพะยาอินอยู่ชั้นฟ้าตาวะติงสา. เมื่อหมดอายุไขจากสะหวัน ก่ได้ลิงมาเกิดในโลกมะนุดเป้นพะยาจักกะวัดติธาด เป้นใหย่ในทะวิบทังสี่ อันมีทะวิบน้อยได้สองพันเป้นบริวาน.

On one occasion, while the Buddha was dwelling at the Jetavanna monastery in Savatthi, he delivered a sermon to King Pasenadi who asked him about the merit derived from building staircases. The Buddha related one of his previous existences. In the period of Poranagotama Buddha, he was born as King Sangkharachak and led his people to build one-hundred thousand castles and one-hundred thousand staircases for one-hundred thousand monks who were headed by Poranagotama Buddha. Due to the merit of offering the castles and the staircases, he was reborn as God Indra in the Tāvatiṃsa heaven. After the heaven, he was reborn in the human world again as an emperor king ruling over four great continents and two thousand small continents.

Colophon: ลานที ๗ หน้า ๘: พุดทะสังฆาดได้ ๘๕๐๕ ปีขาน (ปีเสือ) เดือน ๑๐ แรม ๑๑ ค่ำ วันจัน วันที ๘๗ ธิดจะบาแล้วเวลาเพน ๑๑ โมง พะพุดทะมาน (อุ่น) พะพัดทะธะมุนี วัดใหม่ เป้นผู้สร้าง.

Folio 6 on the verso side: In Buddhist Era 2505, a *khan* year (Year of the Tiger), on the eleventh waning-moon day of the tenth lunar month, a Monday, 23rd,[166] the writing was accomplished at the lunch time of monks, 11:00 o'clock. Pha Phutthaman (Un) Phattharamuni from Vat Mai was the sponsor.

Date: BE 2505. a year (24 Sep 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Phutthaman (Un) Phattharamuni from Vat Mai
Titles: *สองขั้นได*

Sòng Khan Dai
Rewards derived from the Construction of Staircases

166 1324 Bhadrapada 26 = Monday, 24 September 1962.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.1 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ໃນສວນອຸທິຍານໄມ້ຕານ ເມືອງຣາຊະຄຶ ໃນກາລະນັ້ນ ພະພຸດທະອົງໄດ້ຕັດເທສະໜາແກ່ພະຍາພິມພິສານ ພ້ອມດ້ວຍເສນາອາມາດທັງຫລາຍ ເຖິງຜະລະອານິສົງຂອງການໃຫ້ທານ, ອານິສົງຂອງການຮັກສາສິນ ແລະອານິສົງຂອງການອອກຈາກກາມ ເປັນຕົ້ນ ເມື່ອຈົບພະທຳມະເທສະໜາ ພະເຈົ້າພິມພິສານພ້ອມດ້ວຍເສນາອາມາດກໍ່ໄດ້ບັນລຸເປັນ ພະໂສດາບັນ. ພະເຈົ້າພິມພິສານໄດ້ຫຼັ່ງນ້ຳທັກຊິໂນທົກຖວາຍສວນອຸທິຍານໄມ້ຕານນັ້ນແກ່ ພະພຸດທະເຈົ້າ ພ້ອມທັງອາຄານອີກ ໑໘ ຫຼັງ ເພື່ອໃຫ້ເປັນວິຫານ. ຈາກນັ້ນ ພະຍາພິມພິສານໄດ້ທູນ ຖາມພະພຸດທະເຈົ້າ ເລື່ອງ ອານິສົງການສ້າງວິຫານຖວາຍໃຫ້ເປັນທານແກ່ພະພິກຂຸສົງ ອັນມີ ພະພຸດທະເຈົ້າເປັນປະທານ. ພະພຸດ ທະອົງ ຈຶ່ງຕັດເທສະໜາເລື່ອງອານິສົງການຖວາຍວິຫານໃຫ້ ເປັນທານ ແກ່ພະເຈົ້າພິມພິສານພ້ອມດ້ວຍເສນາອາມາດໄດ້ຮັບຟັງ.

On one occasion, the Buddha stayed at a royal palmyra-palm garden in Rajagaha. He delivered a sermon to King Bimbisara and his followers on benefits derived from alms-giving, observing the precepts, and renouncing sensual pleasure. At the end of the sermon, the king and his followers attained the fruition of Sotapatti. Thereafter, the king poured water to offer the garden and eighteen buildings to the Buddha for their abodes. The king thus asked the Buddha about rewards derived from offering abodes to monks headed by the Buddha. So, the Buddha delivered a sermon on benefits derived from offering monk abodes to the king and his followers.

Colophon: ລານທີ ໑໙ ໜ້າ ໑: ພະພຸດທະສາສະໜາລ່ວງແລ້ວ ๔๔๙๔ ວັນອາທິດ ເດືອນຫົກເພັ້ງ ວິສາຂະປຸນ ນະ ມີ ຍາມກອງງາຍ ໝາຍມີ ຖິຣະຈິດໂຕ ພິກຂຸ (ຜູຍ ສີລິພັດທະນາ) ວັດໃໝ່ ສຸວັນນະພູມມາຣາມ ເປັນ ສັດທາໄດ້ສ້າງ *ຂອດສິມ* ຜູກນີ້ ໄວ້ກັບສາສະໜາພະໂຄຕະມາເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ. ຂໍ ຜົນທຳມະທານນີ້ ຈົ່ງເປັນປັດໄຈນຳຕິດຕົວຂ້າພະເຈົ້າໄປໃນສຳປະຣາຍະພົບໄປໃນເບື້ອງໜ້າ. ຂໍ ຂ້າພະເຈົ້າ ຈົ່ງໄດ້ເຖິງສຸກສາມປະການຄື ມະນຸດສົມບັດ ສະຫວັນສົມບັດ ແລະນິບພານສົມບັດ ໃນອະນາຄະເຕ ກາເລ ດ້ວຍເທີ້ນ. ອິສິຕັງ ປັດຖິຕັງ ໄມທັງ ຂິບປະເມວະ ສະມິດຊັນຕຸ ອິທັງ ເມ ທຳ ມະທານັງ ອາສະວັກຂະຍະວະທັງ ນິບພານະ ສັງຂາຕັງ ໂຫຕຸ ອະນາຄະເຕ ກາເລ.

Folio 16 on the recto side: In the Buddhist era having passed 2494 years, on a Sunday, on the full moon day of the sixth lunar month, Visakhapunnami,[167] [the writing was accomplished] at the time of the morning drum (7:30–9:00

167 1313 Vaisakha 15 = Sunday, 20 May 1951.

o'clock). Thirachitto Bhikkhu (Phui Siliphatthana) from Vat Mai Suvannaphumaram sponsored this manuscript entitled *Khòt Sim* for the Teachings of Gotama Buddha to last until the end of 5000 years. May the results of the Dhamma gift be a condition that brings me to the world of happiness. May I reach the three states of happiness: human prosperity, heavenly prosperity, and Nibbāna attainment. Whatever I wished or wanted may it be. *Isitaṃ patthitaṃ meyhaṃ khippameva samijjantu idaṃ me dhammadānaṃ āsavakkhayāvahaṃ nibbna saṅkhātaṃ hotu anāgate kāle* May this Dhamma gift be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future.

Date: BE 2494. a year (1951)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thirachitto Bhikkhu (Phui Siliphatthana) from Vat Mai Suvannaphumaram
Titles: *ສອງຂອດສີມ*
Sòng Khòt Sim
Rewards derived from the consecration of the Assembly Hall Boundary

EAP1398_VMS_1_0263

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ປາລິບແກ່ພິກຂຸເຈົ້າ ທັງຫຼາຍເຖິງຊາຍທຸກໄຮ້ເຂັນໃຈຜູ້ໜຶ່ງ ທີ່ອາໄສຢູ່ໃນເມືອງສາວັດຖີ ປະກອບອາຊີບຂາຍຟືນແລະໃບຕອງ. ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນໄດ້ເຂົ້າປ່າເພື່ອຫາໃບຕອງແລະຟືນມາຂາຍ ວັນນັ້ນເປັນວັນອຸໂປສິດ ຊາຍຜູ້ນັ້ນໄດ້ພົບກັບພິກຂຸອົງໜຶ່ງ ທີ່ກຳລັງຮັກສາສິນແລະປະຕິບັດທຳ ຈຶ່ງຖາມພິກຂຸອົງນັ້ນວ່າ ທ່ານມາຢູ່ປ່າເພື່ອປະໂຫຍດອັນໃດ? ພິກຂຸອົງນັ້ນຕອບວ່າ ດູລາອຸບາສິກ ອັນວ່າ ເຮົານີ້ມາຢູ່ປ່າເພື່ອຮັກສາສິນ ເມື່ອໄດ້ຍິນເຊັ່ນນັ້ນ ຊາຍຜູ້ນັ້ນກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ສ້າງສາລາຈົມກົມແລະຂຸດສະໂບກຂະລະນີ ເມື່ອ ສຳເລັດແລ້ວ ກໍ່ໄດ້ນຳເອົາເຂົ້ານ້ຳໂພຊະນາອາຫານມາຖວາຍໃຫ້ແກ່ພິກຂຸອົງນັ້ນ. ດ້ວຍຜະລະອານິສົງທີ່ໄດ້ສ້າງສາລາຈົມກົມໃຫ້ເປັນທານແກ່ເຈົ້າພິກຂຸ ເມື່ອຊາຍຜູ້ນັ້ນໝົດອາຍຸໄຂແລະຕາຍໄປແລ້ວ ກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດຶງ ສະເຫວີຍທິບພະສິມບັດ ແວດລ້ອມໄປດ້ວຍນາງຟ້າເປັນບໍລິວານ.

On one occasion, while the Buddha was dwelling at the Jetavana monastery in Savatthi, he spoke to his disciples about a poor man who lived in Savatthi

and earned by selling firewood and banana leaves. On a Buddhist Holy Day, he looked for firewood and banana leaves in a forest. He met a monk who was observing the precepts and practicing meditation. He asked the monk about the purpose of living in the forest. The monk replied that he stayed in the forest for observing the precepts. Having heard that, the man became faithful in the monk. So, he built a pavilion and a pond for the monk and brought him food. Due to the merit of donating the pavilion, he was reborn in the Tāvatiṃsa heaven, enjoying divine property and being surrounded by female angels.

Colophon: ลานที ๑๘ ໜ้า ๑: สังฆาดได้ ๑๘๑๓ ติอ ปีร้อางใค้ เดือน ๑๘ แรม ๑๘ ค่ำ วัน ๕ ธิดจะบาแล้อ ฆอางแลาง พ่ดำมี่าง ผิอเมย มิสัดทาส้าาๆ *สับพะสอง* ไอ้กับสาสะหมา ๕๐๐๐ พันอัดสา ขอให้ ได้ดั่งดำมักดำปาดถะหมา ก้ำข้าเหิ้น นิบพานะ ปัดจะโย โหตุ โม.

Folio 12 on the recto side: In Sangkat 1213, a *huang khai* year, on the twelfth waning-moon day of the twelfth lunar month, the fifth day of the week (Thursday),[168] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Phò Khamming (father Khamming) and his wife had the religious faith to sponsor this manuscript entitled *Sappha Sòng* for the Teachings of Gotama Buddha, [so that they may last] 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu no* (May this merit be a condition for us to reach Nibbāna).

Date: CS 1213, a *huang khai* year (20 Nov 1851)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Khamming (father Khamming) and his wife
Titles: *สองจิมกิม*
Sòng Chomkom
Rewards Derived from Making Places for Walking Meditation

EAP1398_VMS_1_0264

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 52.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ใบสะไพฒหึ่ง พะพุดทะเจ้าปะทับยู่ที่อัดบุบผาธาม เมืองสาอัดถิ ได้เทสะพาเถิงอานิสิง ฑานก่เจดิยาย. ใบถั้งนั้น พะเจ้าปัดเสมหิโภสิน ได้สะเด็ดไปพักผ่อนที่ทาดยายแห่งหึ่ง ที่

168 1213 Karttika 27 = Thursday, 20 November 1851.

ບໍ່ໄກຈາກພະນະຄອນ ໄດ້ທອດພະເນດເຫັນຫາດຊາຍຂາວສະອາດຮາບພຽງດີ ຈຶ່ງມີພະດຳລິວ່າ ຄວນກໍ່ເປັນຮູບເຈດີຂຶ້ນເພື່ອບູຊາພະຣັດຕະນະໄຕ ເມື່ອຊົງດຳລິເຊັ່ນນັ້ນແລ້ວ ກໍ່ຮີບລົງມີກໍ່ເປັນຮູບເຈດີດ້ວຍພະອົງເອງ ພວກບໍລິວານທັງຫຼາຍເຫັນກໍ່ພາກັນກໍ່ຕາມໄປດ້ວຍ ເມື່ອສຳເລັດແລ້ວ ມອງເບິ່ງ ເປັນທິວແຖວງົດງາມ ເກີດຄວາມປີຕິຍິນດີເປັນຢ່າງຍິ່ງ ເມື່ອນັບເບິ່ງແລ້ວ ໄດ້ ໗ ໝື່ນ ๔ ພັນອົງ. ພະອົງຈຶ່ງສະເດັດໄປໄຫວ້ພະພຸດທະເຈົ້າ ທູນຖາມເຖິງອານິສົງການກໍ່ເຈດີຊາຍບູຊາພະຣັດຕະນະໄຕ. ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາວ່າ ດູກ່ອນມະຫາບໍພິດ ນໍລະຍົງຊາຍທັງຫຼາຍ ຜູ້ມີຈິດໃຈເຫຼື້ອມໃສ ສັດທາແລະໄດ້ກໍ່ສ້າງພະຫາດເຈດີຊາຍ ດ້ວຍສັດທາອັນແຮງກ້າ ກໍ່ຈະບໍ່ໄປສູ່ອະບາຍຍະພູມ ຕະຫຼອດຮ້ອຍຊາດ ຖ້າເກີດໃນມະນຸດສະໂລກ ກໍ່ຈະມັ່ງຄັ່ງສົມບູນ ໄປດ້ວຍຍົດຖາບັນດາສັກ ແລະມີ ບໍລິວານເປັນອັນມາກ ຄັນຈຸດຕິຈາກໂລກມະນຸດນີ້ແລ້ວ ກໍ່ຈະໄດ້ໄປອຸບັດເກີດໃນຊັ້ນຟ້າຕາວະດຶງສາ ສະເຫວີຍທິບສົມບັດ.

On one occasion, while residing at the Puppharam monastery in Savatthi, the Buddha gave a sermon on rewards derived from building sand stupas. One day, King Pasenadi spent relaxing time on a sand beach near the city. He saw the smooth and clean white sand and had an idea of building a stupa shape to worship the Triple Gems. He started building sand stupas and so did his followers. When they were done, all the built sand stupas were in beautiful rows. They were happy and counted the stupas that were 84,000 in total. The king visited the Buddha and asked him about rewards derived from building sand stupas to worship the Triple Gems. The Buddha gave a sermon: those who had great faith and built sand stupas would not go to hells for one hundred existences. If they were born as human, they would be wealthy and given with property and many servants. Later, they would be reborn in the Tāvatiṃsa heaven enjoying divine properties.

Colophon: ลานທີ ๕ ໜ້າ ๘: ພຸດທະສັງກາດ ๘๕๐๔ ວັດສາ ເດືອນ ๑๑ ຂຶ້ນ ๗ ຄ่ຳ ວັນຈັນ ປີຮ້ວງເປົ້າ ສັດທາ ສາທຸແກ່ນ ກຸລະປັນໂນ ວັດໃໝ່ ເປັນຜູ້ສ້າງ ຖິຣະຈິດຕະເຖຣະ ອິກຂິຕາ.

Folio 5 on the verso side: In Buddhist Era 2504, on the seventh waxing-moon day of the eleventh lunar month, a Monday, a *huang pao* year,[169] Sathu (Monk) Kaen Kulapannyo from Vat Mai was the sponsor. [Monk] Thirachitta Thera was the scribe.

Date: BE 2504, a *huang pao* year (16 Oct 1961)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Monk Thirachitta Thera

Sponsor(s): Sathu (Monk) Kaen Kulapannyo from Vat Mai

Titles: *ສອງເຈດີຊາຍ*

Sòng Chedi Sai

Rewards derived from the Construction of Sand Stupas

169 1323 Asvina 7 = Monday, 16 October 1961.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 51.9 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**:12. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: A hole of the palm leaves is torn. The overall condition is slightly damaged, the legibility is still good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ພະຍາມະຫາ ນາມະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າແລ້ວທູນຖາມວ່າ ບຸກຄົນຜູ້ໃດເຫຼື້ອມໃສສັດທາ ມາກໍ່ສ້າງສັບພະ ທານຫຼາຍຊະນິດ ກໍ່ຈັກມີອານິສົງແນວໃດພະເຈົ້າຂ້າ? ພະພຸດທະອົງໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງ ການກໍ່ສ້າງສັບພະທານຫຼາຍຊະນິດໃຫ້ແກ່ພະຍາມະຫານາມະ ມີອານິສົງການສ້າງພະພຸດທະຮູບ ຈັກໄດ້ອານິສົງ ໙ ກັບ ເປັນເບື້ອງຕົ້ນ ແລະອານິສົງການຟັງເທສະໜາພະເຫວດສັນດອນຈົບໃນວັນ ດຽວ ກໍ່ຈະໄດ້ອານິສົງຫຼາຍ ແລະຈະໄດ້ເກີດໃນສາສະໜາພະສີອະຣິຍະເມດໄຕເປັນທີ່ສຸດ. ອານິສົງ ທີ່ໄດ້ໃນປັດຈຸບັນ ຄື ຈະໄປທາງໃດກໍ່ມີຄົນນັບໜ້າຖືຕາ ເປັນທີ່ຮັກຂອງຄົນທົ່ວໄປ ເມື່ອສິ້ນຊີວິດແລ້ວ ກໍ່ຈະໄດ້ເມືອເກີດໃນຕາວະຕິງສາສະຫວັນ ເມື່ອຈຸຕິຈາກສະຫວັນ ກໍ່ຈະໄດ້ລົງມາເກີດໃນຕະກູນທ້າວ ພະຍາມະຫາກະສັດ ເປັນຕົ້ນ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. King Mahanama visited the Buddha and asked him about merit derived from donating all kinds of offerings with faith. The Buddha gave a sermon on rewards derived from giving various kinds of gifts to the king: gaining rewards for nine *kappa* (eon) from building a Buddha statue; gaining great rewards including an eventual new rebirth in the period of Metteyya Buddha from listening to the Vessantara Jataka within one day. Rewards gained at present time are respect and love from people. After death, those who made the merit would be reborn in the Tāvatiṃsa heaven. After the heaven, they would be reborn in rich families like a royal family.

Colophon: ลานທີ ๑๘ ໜ້າ ๑: ພຸດທະສັງກາດ ๔๕๔๔ ປີຮ້ວງເຮົ້າ ເດືອນ ๗ ແຮມ ๑ ຄ่ຳ ວັນພະຫັດ [ລິດຈະບາ ແລ້ວ]ຍາມກອງແລງ ໝາຍມີ ຫມ່ອມພ່ຜູຍ ມະນີທອນ ວັດໃໝ່ ເມືອງຫລວງພະບາງ ໄດ້ມີໃຈໃສ ສັດທາສ້າງໜັງສືພະທຳ *ສະຫຼອງສັບພະທານ* ຜູກນີ້ ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາຕໍ່ເມືອ ທານໄປ ຫາສາວຈັນທີ ອັນໄດ້ຈຸດຕິໄປສູ່ໂລກໜ້າແລ້ວນັ້ນ ຂໍໃຫ້ບຸນກຸສົນໄປຄ້ຳຊູສາວຈັນທີ ໃຫ້ໄດ້ເກີດທີ່ດີ ເຖິງສຸກ ແມ່ນວ່າຕົກ[ທີ່]ຮ້າຍກໍ່ໃຫ້ໄດ້ຍ້າຍໄປສູ່ທີ່ດີ ແມ່ນວ່າຕົກທີ່ດີແລ້ວຂໍໃຫ້ດີຍິ່ງກວ່າເກົ່ານັ້ນແດ່ ກໍ່ຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫນຕຸ ໂນ ອະນາຄະເຕ ກາເລ ກໍ່ຂ້າເທີ້ນ ສາທຸ ສາທຸ.

Folio 12 on the recto side: In Buddhist Era 2524, a *huang hao* year, on the first waning-moon day of the seventh lunar month, a Thursday,[170] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Mòm (Monk) Phò Phui Manithòn from Vat Mai, Luang Prabang city,

170 1343 Vaisakha 16 = Tuesday, 19 May 1981.

had the religious faith to sponsor the making of the Dhamma manuscript entitled *Salòng sappha than* to worship and prolong the Teachings of Gotama Buddha, and to dedicate the merit to Sao (Miss) Chanthi who has left to the other world. May the results of this merit support Sao Chanthi to be reborn in a good place with happiness. Even if [she] has fallen in an evil [place], may [she] be moved to a good place. Even if [she] has already been in a good place, may [she] be happier than ever definitely. *Nibbāna paccayo hotu no anāgate kāle* (May this merit be a condition for us to reach Nibbāna in the future). *Sādhu*, *sādhu*.

Date: BE 2524, a *houng hao* year (18 Jun 1981)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm (Monk) Phò Phui Manithòn from Vat Mai
Titles: *ສະຫຼອງສັບພະທານ*
Salòng Sappha Than
Rewards derived from the Donation of All Kinds of Gift-Giving

EAP1398_VMS_1_0266

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**:9. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edges of all the leaves are fragile and broken, some leaves are torn and dirty. The overall condition is serious damaged, the legibility is also affected.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ພະຍາມະຫານາມະ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າແລ້ວທູນຖາມວ່າ ບຸກຄົນຜູ້ໃດ ເຫຼື້ອມໃສສັດທາ ມາກໍ່ສ້າງສັບພະທານຫຼາຍຊະນິດ ກໍ່ຈັກມີອານິສົງແນວໃດພະເຈົ້າຂ້າ? ພະພຸດທະອົງ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງການກໍ່ສ້າງສັບພະທານຫຼາຍຊະນິດໃຫ້ແກ່ພະຍາມະຫານາມະ ມີອານິສົງການສ້າງພະພຸດທະຮູບ ຈັກໄດ້ອານິສົງ ๗ ກັບ ເປັນເບື້ອງຕົ້ນ ແລະອານິສົງການຟັງເທສະໜາພະເຫວດສັນດອນຈົບໃນວັນດຽວ ກໍ່ຈະໄດ້ອານິສົງຫຼາຍ ແລະຈະໄດ້ເກີດໃນສາສະໜາພະສີອະຣິຍະເມດໄຕ ເປັນທີ່ສຸດ. ອານິສົງທີ່ໄດ້ໃນປັດຈຸບັນ ຄື ຈະໄປທາງໃດກໍ່ມີຄົນນັບໜ້າຖືຕາ ເປັນທີ່ຮັກຂອງຄົນທົ່ວໄປ ເມື່ອສິ້ນຊີວິດແລ້ວ ກໍ່ຈະໄດ້ເມືອເກີດໃນຕາວະຕິງສາສະຫວັນ ເມື່ອຈຸຕິຈາກສະຫວັນ ກໍ່ຈະໄດ້ລົງມາເກີດໃນຕະກູນທ້າວພະຍາມະຫາກະສັດ ເປັນຕົ້ນ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. King Mahanama visited the Buddha and asked him about merit derived from

donating all kinds of offerings with faith. The Buddha gave a sermon on rewards derived from giving various kinds of gifts to the king: gaining rewards for nine *kappa* (eon) from building a Buddha statue; gaining great rewards including an eventual new rebirth in the period of Metteyya Buddha from listening to the Vessantara Jataka within one day. Rewards gained at present time are respect and love from people. After death, those who made the merit would be reborn in the Tāvatiṃsa heaven. After the heaven, they would be reborn in rich families like a royal family.

Colophon: (๑) ลาบที ๓ ขึ้า ๘: จุบละสังกาดลาซาเจ๊า ๑๗๓๙ เดือบ ๗ แรม ๓ ค่ำ อับ ๗ สังกาดได้ ๘๔๓๑ ໜายมิ ไพที่ปับยา มิใจใสสัดทาได้สำๆ *ปิดตะภาะ* ผูกนี้ ไอ้กับสาสะขาพะโถตะมะ ขอ้าเถิงนิบพาน.

(๘) ลาบที ๗ ขึ้า ๑: ได้ตาทิบขูทิบ ซาดอับจักมาพายขึ้า พุ้นกำมิแล โย บุกคะโล อับอ่า บุกคะละผู้ใด[...] กะธะยา อับผู้ข้าสำๆ *ปิดตะภาะ* ผูกนี้ไอ้ ขอ๋ใ๋ห้ได้เข้าสู่อ๎างแก้อ อับก่าอ แล้อ ถึมุดตะมะหานะคอบอ๎างนิธะพาน กำข้าเที้น สุดทีนัๆ อัดตะ เม หานัๆ นิบพานัๆ ปะธะมัๆ สุกขัๆ ปะไจโย โหตุ โม ทุอัๆ ทุอัๆ.

(1) Folio 8 on the verso side: In Chunlasangkatlasa 1939, on the third waning-moon day of the seventh lunar month, the sixth day of the week (Friday), sangkat 2481,[171] [Monk] Phothipannya had the religious faith to sponsor this manuscript *Pittaka* for the Teachings of Gotama Buddha. May I enter Nibbāna.

(2) Folio 9 on the recto side: [May I] have divine audibility and visibility in the coming existence. Whoever [...] my wife and me producedthis manuscript *Pittaka*. May I enter the crystal city that is the great city of Nibbāna. *Sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ paccayo hotu no dhuvaṃ dhuvaṃ* (May the alms that I have given be a condition for us to obtain Nibbāna which is the greatest bliss certainly).

Date: BE 2481. a year (16 June 1938)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): [Monk] Phothipannya
Titles: *สองสับพะทาน*

Sòng Sappha Than
Rewards derived from the Donation of All Kinds of Gift-Giving

EAP1398_VMS_1_0267

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.

171 1300 Jyestha 18 = Thursday, 16 June 1938.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edges of all the leaves are fragile and broken, some leaves are torn and dirty. The overall condition is serious damaged, the legibility is also affected.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ໃນກາລະຄັ້ງນັ້ນ ພະຍາ ປັດເສນທິໂກສິນ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະເຈົ້າແລ້ວທູນຖາມເລື່ອງຄວາມແຕກຕ່າງຂອງອາຍຸລະຫວ່າງ ມະນຸດແລະເທວະດາທັງຫຼາຍ ບາງພວກມີອາຍຸຍືນຍາວ ບາງພວກມີອາຍຸສັ້ນ. ພະພຸດທະເຈົ້າຈຶ່ງຕັດ ເທສະໜາວ່າ ຮ່າງກາຍຂອງຄົນເຮົາເປັນຂອງບໍ່ທ່ຽງ ມີເກີດຂຶ້ນ ຕັ້ງຢູ່ ແລ້ວດັບໄປ ຕາມກົດຂອງທຳ ມະຊາດ. ເພາະສະນັ້ນ ເຮົາຄວນສ້າງບຸນກຸສົນເພື່ອຊາດໜ້າ.

On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. King Pasenadi visited the Buddha and asked him about different lifespans of humans and deities that were long and short. The Buddha gave a sermon that our physical bodies were not permanent. They emerged, stayed, and vanished in accordance with the law of nature. Therefore, we should collect merit for the future lives.

Colophon: ລານທີ ๖ ໜ້າ ๑: ສັງກາດໄດ້ລາຊາໄດ້ ๘ ຮ້ອຍ ๓๐๓ (ກົງກັບ จ.ส. ๑๘๓๓) ຕົວ ປີຮອງໝົດ(ຮ້ອງມົດ) ເດືອນ ๑๐ ຂຶ້ນ ๑๐๔(๑๔) ค่ำ ມື້ເຕົ່າຍີ່ ວັນ๗ ລິດຈະນາແລ້ວຍາມກອງທ່ຽງແລເຈົ້າເຮີຍ ໝາຍມີ ເຈົ້າ ສົມເດັດບຸນທັນ ເປັນເຈົ້າລານ ເຈົ້າສົມເດັດບູດດີ ເປັນຜູ້ຂຽນ [...] ໜັງສືຂ້ອຍມີໂຕນ້ອຍໃຫຍ່ກັບຕົວ ຮາງ(ຫ່າງ)ຕົວທີ(ຖີ່)ກັນແທ້ໄຫ ເຈົ້າຄູບາເຮີຍ ຂ້ານ້ອຍຂໍບຸນນຳຫຼາຍໆ ແດ່ທ້ອນ ຂໍໃຫ້ຢ່າຕິຢ່າຕຽນ ຂ້ານ້ອຍແດ່ທ້ອນ ຂະນ້ອຍແຕ່ນ້ອຍບວດ ມືກະດ້າງບໍ່ໄດ້ຄັ້ນນົມຜູ້ສາວຈັກເທື່ອນໆ ຄູບາເຮີຍ ຄັນ ຄູບາອາຈານ ຈິເບືອງ(ເບິ່ງ)ໜັງສືຂະນ້ອຍແລ້ວ ໃຫ້ຄ້ຽວໝາກກ່ອນເນີ ມັນຈິຮາກ ໃສ່ຕົວໜັງສື ຂ້ານ້ອຍແລ້ວ ໂອ.

Folio 6 on the recto side: In Sangkatlasa 2 hundred 303 (corresponding to CS 1233), a *huang mot* year, on the fourteenth waxing-moon day of the tenth lunar month, a *tao nyi* day, the third day of the week (Tuesday),[172] the writing was accomplished at the time of the noon drum (10.30–12.00 o'clock), dear all. Chao Somdet Bunthan was the owner of the palm leaves. Chao Somdet Butdi was the scribe. [...] My handwriting was inconsistently small and big with unstable space, dear monks! May I gain much merit. May you not blame at me. I was ordained when I was young, so my hands are rough and never experienced in touching women's breasts. If you, monks or masters read my book, please chew betel nuts soon before. You might vomit because of my handwriting.

Date: CS 1233, a *huang mot* year (29 August 1871)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Somdet Butdi
Sponsor(s): Chao Somdet Bunthan

[172] 1233 Bhadrapada 14 = Tuesday, 29 August 1871. This day was indeed *tao nyi* day.

Titles: *ອານິສົງສອງສັ່ງຂານ*

Anisong Sòng Sangkhan

Rewards derived from Contemplating the Body

EAP1398_VMS_1_0268

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ອານິສົງການເຮັດທຸງບູຊາພະຣັດຕະນະໄຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບພະຍາອະຊິຕະຣາດ ຈຶ່ງສະແດງພະທຳມະເທສະໜາດວງນີ້. ພະຍາອະຊິຕະຣາດ ສະເໜີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີຊັບສົມບັດອັນມະຫາສານ ຈຶ່ງຄິດຈະທຳໃນສິ່ງທີ່ເປັນການກຸສົນ. ວັນໜຶ່ງ ພະອົງພ້ອມດ້ວຍເສນາອາມາດທັ້ງຫລາຍເຂົ້າເຝົ້າ ພະພຸດທະເຈົ້າເຖິງທີ່ປະທັບ ແລ້ວທູນຖາມວ່າ ບຸກຄະລະຍົງຊາຍທັ້ງຫລາຍ ອັນມີຈິດໃຈເຫຼື້ອມໃສ ສັດທາ ໄດ້ສ້າງຍັ່ງທຸງທັ້ງຫລາຍ ຄືວ່າ ທຸງເຫຼັກ, ທຸງເງິນ, ທຸງຄຳ, ທຸງແກ້ວ, ທຸງກົ່ວ, ທຸງຊີນ, ທຸງແຜ່ນ ຜ້າ ແລະທຸງຊາຍ ອັນປະກອບດ້ວຍກະດາດທັ້ງຫລາຍ ຄືວ່າ ຂາວ, ເຫຼືອງ ແລະແດງ ຈະມີຜະລະ ອານິສົງແນວໃດນໍ? ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາ ແກ່ພະຍາອະຊິຕະຣາດແລະເສນາອາມາດ ໃຫ້ ໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ່ມແຈ້ງ.

Rewards derived from making flags to worship the Triple Gems. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples about King Ajitaraja and gave a sermon. King Ajitaraja ruled Benares. He owned great property thereby thinking about merit-making. One day, he and his ministers visited the Buddha and asked him about rewards derived from creating flags made of various kinds of material: iron, silver, gold, glass, lead, aluminum, cloth, and sand, with colors: white, yellow, and red. The Buddha gave a clear sermon to the king and his followers.

Colophon: ลานທີ ๗ ໜ້າ ๑: ສັງກາດຣາຊາໄດ້ ๘๕๑๘ ຕິວ ປີກ່າໃຄ້ ເດືອນ [?] ຂຶ້ນ ๑๐ ຄ่ຳ ວັນ ๗ ຣິດຈະນາ ແລ້ວຍາມບ່າຍ ๑ ໂມງ ສັດທາໝາຍມີ ອົງສົມເດັດພະສັງຄະຣາດ ອົງເປັນປະມຸກ ທຳມະຍານະ ມະຫາເຖຣະ ບຸນທັນ ວັດໃໝ່ສຸວັນນະພູມາຣາມ ໄດ້ມີໃຈໃສສັດທາອັນຍິ່ງ ຈຶ່ງເປັນສັດທາອອກໃບ ລານໃຫ້ແກ່ຂ້າພະເຈົ້າ ທິດຍາ ບ້ານຈ່ານໃຕ້ ໄດ້ເປັນສັດທາຂຽນ ສ້າງໜັ່ງສື *ສອງສັບພະທຸງ* ຜູກນີ້ ໄວ້ກັບພະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ. ຂໍໃຫ້ຝູງຂ້າທັ້ງ ๘ ນີ້ ສຳ ເຣັດເຖິງສຸກ ๗ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ. ຂໍຢ່າຄາດແຄ້ວດັ່ງຄຳມັກຄຳ[ປາດຖະໜາ] ນິບພາ ນັງ ປະຣະມັງ ສຸກຂັງ ອະນາເຕ ກາເລ ອະທັງ ສຳມາສຳພຸດໂທ ໂທຕຸ ອະນາ[ຄະ]ເຕ ກາເລ.

Folio 7 on the recto side: In Sangkatrasa 2512, a *ka khai* year, on the tenth waxing-moon day of the [?] lunar month, the seventh day of the week (Saturday), the writing was accomplished at one o'clock in the afternoon. His Holiness Somdet Pha Sangkharat (Supreme Patriarch), the chief Monk, Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram had the ardent religious faith and gave the palm leaves to me, Thit Nya from Ban Chan Tai, who was the scribe. [We] made this manuscript *Sòng Sappha Thung* for the Teachings of the Buddha to last until the end of 5000 years. May we both obtain the three states of happiness with Nibbāna as the ultimate goal. May [our] wishes and [desires] be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ anāgate kāle ahaṃ sammā sambuddho hotu anāgate kāle* (Nibbāna is the greatest bliss in the future. May I become a Buddha in the future).

Date: BE 2512, a *ka khai* year (1969)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Thit Nya from Ban Chan Tai

Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch), the chief Monk, Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram.

Titles: *ອານິສົງສອງສັບພະທຸງ*

Anisong Sòng Sappha Thung

Rewards derived from the donation of all kinds of flags

EAP1398_VMS_1_0269

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.7 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some leaves have black molds on the surface. The overall condition is slightly damaged, the legibility is still good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງ ອານິສົງການສ້າງພະໄຕປິດົກແກ່ພະສາຣິບຸດເຖລະເຈົ້າທີ່ເຂົ້າເຝົ້າແລ້ວທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍົງຊາຍຜູ້ໃດ ມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດົກ ທີ່ບັນຈຸຄຳສອນ ຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສົງອັນຍິ່ງ ໃຫຍ່ໄພສານ ຫາປະມານບ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍ່ຈະໄດ້ສຳເລັດດັ່ງເຈດຕະນາທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະໄດ້ລົງມາເກີດ ໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on merit derived from copying the Buddhist Canon (*Tipiṭaka*). The sermon was given to Sariputta Thera who came to the presence of the Buddha and asked him about that. The Buddha said that those who had the ardent religious faith and copied manuscripts of the Teachings of the Buddha in order to support and prolong the religion would gain great merit incalculably. Their wishes will come true in any aspects. After death, they would be reborn in heaven as God Indra. Thereafter, they would be reborn again in the human wolrd as an emperor king for many existences.

Colophon: ลานที ๑๓ ໜ້າ ๑-๘: พุดทะสัังกาด ๘๔๒๕ ติอ ปีเต๋าสะง้า เดือน ๗ ขึ้น ๑๐ ค่ำ อันอาทิด ธิด จะนาแล้วยามท่ง้วอัน ๆายมิ สาทุยิงคำอิ้น บ้านพื่นนา เป็นเจ๊้ามูนสัดทา พ้อมด้วยบุดติ บุดตา ยาดติกาพันทุวิงสา พี่น้อง ได้เผาะโมทะนานำกันสู่ค้น มิใจใสสัดทาได้สร้าง พะไต ปิตะกาะ เทดสะพา ๙๐ กัน กับทั้งอานิสิงสร้างพะไตปิตะกาะผูกนี้ ไว้กับพะพุดทะสาสะพา ตาบเท้า ๕๐๐๐ พะอัดสา สาทุ. อิมินา ปุนยะกำเมนะ ด้วยผะละบุนยะธาสิอันนี้ จิ่งเป็น อุบปะนิไสปัดไจยะค้ำชู อุดหุนติมติอข้าพะเจ๊้าทั้งูายสิ้นกาลอันนาน ตาบเท้าเถิง พะนิธะพานเป็นที่แล้ว ขอย่าให้ลาดแล้วดั่งมะโนธิดถวามปาดถะพาแห่งข้าพะเจ๊้าสู่ติมสู่ ค้นแด่กำข้าเทิ้น อิกปะการ ๑ ขอผะละบุนอันนี้จิ่งไปค้ำชูอุดหุนมานดาและบิดตา ญูอุปัดชา อาจาน พะมาทากะสัด และยาติกาพี่น้อง สู่ผู้ สู่ค้น สู่พะอิง สู่ติวสัดใหย่น้อยทั้งูายให้ ได้เถิงสุกเทิ้น. นิบพานัง ปาธะมัง สุกขัง.

Folio 13 on the recto and verso sides: In Buddhist Era 2485, a *tao sagna* year, on the tenth waxing-moon day of the ninth lunar month, a Sunday,[173] the writing was accomplished at noon. Sathu Nying (Princess) Kham-on from Ban Münna, together with all her children and relatives, was the principal initiator who had religious faith and sponsored the making of *Pha tai pitaka thetsana* manuscript, 90 episodes, and *Anisong Sang Pha Tai Pitaka* manuscript for the Teachings of the Buddha to last until the end of 5000 years. *Sādhu*. *Iminā puñña kammena*, may we all be supported by the results of this merit until we enter Nibbāna. May all our wishes be fulfilled. May the results of this merit also support our parents, teachers, preceptors, kings, all relatives, and all small and big animals to obtain happiness. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: BE 2485, a *sanga* year (21 August 1942)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Sathu Nying (Princess) Kham-on from Ban Münna, together with all her children and relatives.

Titles: *อานิสิงสร้างพะไตปิตะกาะ*

Anisong Sang Pha Tai Pitaka

Rewards derived from the Making of the Manuscripts of Buddhist Canon

173 1304 Sravana 10 = Friday, 21 August 1942.

EAP1398_VMS_1_0270

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.7 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາ ເລື່ອງ ອານິສົງການສ້າງພະໄຕປິດົກແກ່ພະສາຣິບຸດເຖລະເຈົ້າ ທີ່ເຂົ້າເຝົ້າແລ້ວທູນຖາມເລື່ອງນີ້. ພະ ພຸດທະອົງຕັດວ່າ ນໍລະຍົງຊາຍຜູ້ໃດ ມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດົກ ທີ່ບັນຈຸຄຳສອນ ຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສົງອັນຍິ່ງ ໃຫຍ່ໄພສານ ຫາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍ່ຈະໄດ້ສຳເລັດດັ່ງເຈດຕະນາ ທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນ ເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະໄດ້ລົງມາເກີດ ໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on merit derived from copying the Buddhist Canon (*Tipiṭaka*). The sermon was given to Sariputta Thera who came to the presence of the Buddha and asked him about that. The Buddha said that those who had the ardent religious faith and copied manuscripts of the Teachings of the Buddha in order to support and prolong the religion would gain great merit incalculably. Their wishes will come true in any aspects. After death, they would be reborn in heaven as God Indra. Thereafter, they would be reborn again in the human wolrd as an emperor king for many existences.

Colophon: (๑) ลานທີ ๑๑ ໜ້າ ๘: ຣິດຈະນາແລ້ວຍາມ ๑๐ ໂມງເຊົ້າ ພ.ສ. ๘๔๗๔ ພະພິກຂຸທຳມະທິນໂນ ຣິດ ຈະນາຊຸງນທີ່ວັດວິຊຸນ ຫລວງພະບາງ.

(๘) ลานທີ ๑๘ ໜ້າ ๑-๘: ພຸດທະສັງກາດ ๘๔๗๔ ເດືອນ ๗ ຂຶ້ນ ๑๑ ຄ่ຳ ວັນອັງຄານ ຣິດຈະນາ ແລ້ວ ຍາມ ๑๐ ໂມງເຊົ້າ ໝາຍມີ ສາທຸຍິງຄຳອິ່ນ ບ້ານໝື່ນນາ ເປັນເຈົ້າສັດທາ ພ້ອມດ້ວຍບຸດຕີ ບຸດຕາ ຍາດຕິກາພັນທຸວົງສາໝູ່ພີ່ນ້ອງທັ້ງຫລາຍ ໄດ້ເພາະໂມທະນານຳກັນສູ່ຄົນ ມີໃຈໃສສັດທາ ໄດ້ສ້າງ ພະໄຕປິຕະກະເທສະໜາ ๙๐ ກັນ ກັບທັ້ງອານິສົງສ້າງ ພະໄຕປິຕະກະ ຜູກນີ້ ໄວ້ຄ້ຳຊູພະພຸດທະສາ ສະໜາ ຕາບເທົ້າ ๕๐๐๐ ພະວັດສາ ສາທຸ. ອິມິນາ ປຸນຍະກຳເມນະ ດ້ວຍຜະລະບຸນຍະຣາສີອັນນີ້ ຈົ່ງ ເປັນອຸບປະນິໄສປັດໄຈຍະຄ້ຳຊູ ອຸດໜຸນນຳຕົນຕົວຂ້າພະເຈົ້າທັ້ງຫຼາຍສິ້ນກາລະອັນນານ ຕາບເທົ້າ ເຖິງພະນິຣະພານເປັນທີ່ແລ້ວ ຂໍຢ່າໃຫ້ຄາດແຄ້ວດັ່ງມະໂນຣິດຄວາມປາດຖະໜາແຫ່ງຂ້າພະເຈົ້າສູ່ ຕົນສູ່ຄົນແດ່ກໍ່ຂ້າເທີ້ນ ອີກປະການ ๑ ຂໍຜະລະບຸນອັນນີ້ ຈົ່ງໄປຄ້ຳຊູ ອຸດໜຸນມານດາ ບິດດາ ຄູ ອຸປັດ ຊາອາຈານ ພະມາຫາກະສັດ ແລະຍາຕິກາພີ່ນ້ອງ ສູ້ຜູ ສູ້ຄົນ ສູ້ພະອົງ ສູ້ຕົວສັດນ້ອຍໃຫຍ່ໃຫ້ໄດ້ເຖິງ

ສຸກເທີ້ນ ພຣະທຳມະທິນໂນ (ທອງ) ວັດວິຊຸນ ເປັນຜູ້ມີສັດທາອຸສາຂຸງນໃຫ້ ສາທຸ ອະຣະຫັນໂຕ ໂຫມິ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ ນິດຈັ໋ງ ທຸວັ໋ງ.

(1) Folio 11 on the verso side: The writing was accomplished at 10:00 o'clock in BE 2485. Phikkhu Thammathinno wrote [this manuscript] at Vat Visun, Luang Prabang.

(2) Folio 12 on the recto and verso sides: In Buddhist Era 2485, on the eleventh waxing-moon day of the eighth lunar month, a Tuesday,[174] the writing was accomplished at 10:00 o'clock. Sathu Nying (Princess) Kham-on from Ban Münna, together with all her children and relatives, was the principal initiator who had religious faith and sponsored the making of *Pha tai pitaka thetsana* manuscript, 90 episodes, and *Anisong Sang Pha Tai Pitaka* manuscript for the Teachings of the Buddha to last until the end of 5000 years. *Sādhu*. *Iminā puñña kammena*, may we all be supported by the results of this merit until we enter Nibbāna. May all our wishes be fulfilled. May the results of this merit also support our parents, teachers, preceptors, kings, all relatives, and all small and big animals to obtain happiness. Phra Thammathinno (Thòng) from Vat Visun kindly wrote [this manuscript for me]. *Sādhu arahanto homi nibbāna paccayo hotu anāgate kāle niccaṃ dhuvaṃ* (May I become an arahant. May this be a condition to reach Nibbāna in the future constantly and certainly)..

Date: BE 248 (AD 1942)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phikkhu Thammathinno
Sponsor(s): Sathu Nying (Princess) Kham-On from Ban Münna, together with all her children and relatives.
Titles: *ອານິສົງສ້າງພະໄຕປິຕະກະ*

Anisong Sang Pha Tai Pitaka
Rewards derived from the Making of the Manuscripts of Buddhist Canon

EAP1398_VMS_1_0271

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.7 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

174 1304 Pratomashada 11 = Tuesday, 23 June 1942.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງ ອານິສົງການສ້າງພະໄຕປິດົກແກ່ພະສາຣິບຸດເຖລະເຈົ້າ ທີ່ເຂົ້າເຝົ້າແລ້ວທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍິງຊາຍຜູ້ໃດ ມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດົກ ທີ່ບັນຈຸຄຳສອນຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສົງອັນຍິ່ງໃຫຍ່ໄພສານ ຫາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍ່ຈະໄດ້ສຳເລັດດັ່ງເຈດຕະນາທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນ ເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະໄດ້ລົງມາເກີດໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on merit derived from copying the Buddhist Canon (*Tipiṭaka*). The sermon was given to Sariputta Thera who came to the presence of the Buddha and asked him about that. The Buddha said that those who had the ardent religious faith and copied manuscripts of the Teachings of the Buddha in order to support and prolong the religion would gain great merit incalculably. Their wishes will come true in any aspects. After death, they would be reborn in heaven as God Indra. Thereafter, they would be reborn again in the human wolrd as an emperor king for many existences.

Colophon: ลานທີ ๘ ໜ້າ ๑-๘: (ลิภิขุโต ทำมะทินโน). ข้าพะเจ้า ຊຽງເພງ ได้สร้างทำอันนี้ ทานไปหา แม่ ชื่อว่าสาวพัน ผู้ละโลกไปแล้วนั้น ตาบต่ำเท้า ๕๐๐๐ พะอัดสา แด่ทำข้าเทิ้น.

Folio 8 on the recto and verso sides: (Phikkhu Thammathinno was the scribe). I, Xiang (ex-novice) Phaeng, sponsored this Dhamma manuscript to dedicate the merit to my mother named Sao (Miss) Phan who has left the world. May this manuscript last until the end of 5000-year Buddhist era.

Date: 1st half of the 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phikkhu Thammathinno
Sponsor(s): Xiang (ex-novice) Phaeng
Titles: *ອານິສົງສ້າງພະໄຕປິຕະກະ*
Anisong Sang Pha Tai Pitaka
Rewards derived from copying the Buddhist Canon

EAP1398_VMS_1_0272

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.1 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 43. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ໜັງສືຜູກນີ້ມີ ๕ ເລື່ອງຢູ່ນຳກັນ ໄດ້ແກ່ ๑. ອານິສົງການເສຍຫຍ້າແລະປັດກວາດວັດວາອາຮາມໃຫ້ສະອາດ. ๘. ອານິສົງການຖວາຍປະທີບຫຼືທຽນໃຫ້ແສງສະຫວ່າງ, ๓. ອານິສົງການສ້າງໂຮງເດີນຈົງກົມ, ๔. ອານິສົງການປູກຕົ້ນສີມະຫາໂພ ແລະ ๕. ອານິສົງການສ້າງເຈດີ.

This manuscript contains five stories: (1) Rewards derived from cutting grass and cleaning monastic yard and buildings, (2) Rewards derived from offering light or candles, (3) Rewards derived from building a pavilion walking meditation, (4) Rewards derived from planting a Bodhi tree, and (5) Rewards derived from building a pagoda.

Colophon: ลานที่ ๔๓ ข้า ๑: สังกาด ๑๘๑๔ ตีอ ปีเต่าใจ้ เดือน ๔ ออกใหม่ ๑๓ ค่ำ อัน ๑ ธิดจะบาแล้วยามกองวาย ໝายมี เจ้าคำผูย ส้าง *สับพะสอง* ไว้กับสาสะหฺาพะพุดทะเจ้า

Folio 43 on the recto side: In Sangkat 1214, a *tao chai* year, on the thirteenth waxing-moon day of the fourth lunar month, the first day of the week (Sunday),[175] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao (Prince) Khamphui sponsored [the making of the] *Sappha sòng* manuscript for the Teachings of the Buddha.

Date: CS 1214, a *tao chai* year (20 Feb 1852)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Chao (Prince) Khamphui

Titles: *สองเสยหย้า, สองปะทีบ, สองจิมกิม, สองตี้มโพ และสองเจดี*

Sòng Sia Nya, *Sòng Pathip*, *Sòng Chomkom*, *Sòng Pha* and *Sòng Chedi*
Rewards derived from cutting grass and cleaning monastic yard and buildings, Rewards derived from offering light or candles, Rewards derived from building a pavilion walking meditation, Rewards derived from planting a Bodhi tree, Rewards derived from building a pagoda

EAP1398_VMS_1_0273

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The edges of all leaves have traces of bites by animals. The overall condition is damaged, but the legibility is still good.

175 1214 Phalguna 13 = Sunday, 20 February 1853.

Description: ໜັງສືຜູກນີ້ມີ ๘ ເລື່ອງຢູ່ນຳກັນ ໄດ້ແກ່ ๑. ອານິສົງການສ້າງສາລາຖວາຍແກ່ພະພິກຂຸສົງ ລາຍລະອຽດອ່ານທີ່ນ້ຳເບີ EAP1398_VMS_1_0263 ແລະ ๘. ອານິສົງການແປງຫິນທາງໃຫ້ພະພິກຂຸຍ່າງໄປບິນທະບາດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ມີຊາຍທຸກໄຮ້ເຂັນໃຈຜູ້ໜຶ່ງອາໄສຢູ່ໃນເມືອງສາວັດຖີ ມີຄວາມເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ໄດ້ແປງຫິນທາງໃຫ້ຣາບຮຽງ ເພື່ອພະອະຣິຍະສົງທັງຫລາຍຍ່າງໄປບິນທະບາດໄດ້ສະດວກ. ຄັ້ນເມື່ອຊາຍຜູ້ນັ້ນຈຸຕິຕາຍໄປກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດຶງ ສະເຫວີຍທິບພະສົມບັດ ມີວິມານຄຳປະດັບດ້ວຍແກ້ວ ๗ ປະການ ສູງໄດ້ ๑๘ ໂยດ ແລະກວ້າງ ๗ ໂยດ.

This manuscript contains two stories: (1) Rewards derived from making a pavilion for monks (Read EAP1398_VMS_1_0263 for more information) and (2) Rewards derived from making a road monks' alms-collecting walk. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. There was a poor man who lived in Savatthi and had religious faith in the Teachings of the Buddha. He made a smooth road, so that noble monks could walk for their alms-rounds. After death, he was reborn in the Tavamtimsa heaven with heavenly property. He lived in a golden castle with 12 *yojana* height and 7 *yojana* width, decorated with seven kinds of crystal.

Colophon: (๑) ลานທີ ๘ ໜ້າ ๘: ຣິດຈະນາແລ້ວຍາມແລງ ๗ ຄ่ຳ ວັນ ๗ ເດືອນ ๗ ຂึ้น ๗ ຄ่ຳເນີ.

(๘) ลานທี ๙ ໜ้า ๑: เจ้ามะหาสีมเดัดไชยะสา ได้สร้าง *สองสาลา* ไว้กับสาสะหนาพะโคตะมะเจ้า ตาบต่เที้า ๕๐๐๐ พะวัดสา. นิบพานะ ปัดจะโย โหตุ โม. อัน ๑ ขอให้บาบุนอันนี้มาค้ำมาชูผู้ข้าในชาดนี้และชาดหน้า ขอให้ผู้ข้าได้เถิงสุภ ๓ ปะการ มีนิธะพานเปันที่แล้ว ย่าถาดแด้วดั่งคำมักคำปาดถะหนา แด่ทำข้าเหิ้น ຣິดจะนาแล้วยามแถใก้ห่ำๆอัน.

(1) Folio 8 on the verso side: The writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock), the sixth day of the week (Friday), on the ninth waxing-moon day of the sixth lunar month.[176]

(2) Folio 9 on the recto side: Chao Maha Somdet Saiyasa sponsored [the making of the] *Sòng sala* manuscript for the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). May the results of this merit support me in this life and next lives. May I obtain the three states of happiness with Nibbāna as the ultimate goal. May [my] wishes and desires be fulfilled. The writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock).

Date: 1910–1937
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Maha Somdet Saiyasa
Titles: *สองสาลา และ สองแปงทาง*

Sòng Sala and *Sòng Paengthang*
Rewards Derived from the Construction of Pavillions

176

EAP1398_VMS_1_0274

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ອານິສົງການເຜົາສົບຜູ້ອື່ນ. ໃນສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ມີເດັກລ້ຽງງົວ ໑໐ ຄົນ ໃນຂະນະທີ່ກຳລັງລ້ຽງງົວຢູ່ນັ້ນ ພວກເຂົາກໍ່ໄດ້ພົບນົກຕາຍໂຕໜຶ່ງ ພວກເຂົາຮູ້ສຶກສົງສານ ຈຶ່ງຮ່ວມກັນເຜົາສົບນົກໂຕນັ້ນ. ດ້ວຍບຸນທີ່ໄດ້ຊາປະນະກິດສົບນົກໂຕນັ້ນ ເມື່ອພວກເຂົາຈຸດຕິຕາຍຈາກໂລກນີ້ ກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນ. ພະພຸດທະເຈົ້າຊົງຕັດວ່າ ບຸນທີ່ເກີດຈາກການເຜົາສົບຜູ້ອື່ນຈະເກື້ອນກູນແກ່ຜູ້ກະທຳເປັນເວລາ ໕ ກັບ.

Rewards derived from cremation of others. Once in the past, in the period of Kassapa Buddha, there was a group of ten cow boys. One day, while they were feeding their cows, they saw a dead bird. They pitied it and cremated its corpse together. Due to the results of the meritorious deed of the cremation, they all were reborn in heaven. The Buddha taught that the merit derived from cremating corpses would support the doers for five *kap* (eons).

Colophon: ລານທີ ๑๘ ໜ້າ ๑: ພะพุดທะสังกาดได้ ๒๔๙๑ ติอ ปีเปิกใจ้ เดือนจ๋ง ขึ้น ๑๓ ค่ำ วัน อังคาน [ลิดจะบาแล้อ] ยามกองง๋าย ฆายมิ พะถิธะจิดโต (ผูย บุบพะวิจิด) วัดสุวันนะพูม มาธาม พะนะคอนหลวงพะบาง ได้มิใจเหื้อมใสสัดทาเป้นอันยิ่ง จึ่งได้ส้าง*พังสี สะฆอง สิบ คึนตาย* ผูกนี้ ไอ้กับสาสะหนาพะโถดิมเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา. ขໍ ให้ข้าพะ[เจ้า] ได้เถิงสุก ๓ ปะการ ถิ พะนิธะพานเป้นที่แล้อ ແລะขໍ ให้[ข้า]พะเจ้าได้ดั่งคำมัก ຄຳປາດຖະໜາ ອັນຈະມາໃນອະນາຄະຕະການພາຍຄັ້ງໜ້າ ແດ่ກໍ່ຂ้າເທີ້ນ ทุอัง นิดจัง ปะธะมัง สุภาขัง โหตุ ฌ.

Folio 18 on the recto side: In Buddhist Era 2491, a *poek chai* year, on the thirteenth waxing-moon day of the first lunar month, a Tuesday,[177] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Pha Thirachitto (Phui Bupphavichit) from Vat Suvannaphumaram, the capital of Luang Prabang, had ardent religious faith and sponsored this manuscript *Salòng Sop Khon Tai* for the Teachings of the Buddha to last until the end of 5000 years. May I reach the three states of happiness of which Nibbāna is the ultimate goal. May all my wishes and desires be fulfilled in

177 1310 Asvina 13 = Saturday, 16 October 1948.

the future certainly and constantly. *Dhuvaṃ niccaṃ paramaṃ sukhaṃ hotu me* (May I obtain the greatest bliss).

Date: BE 2491, a *poek chai* year (13 Dec 1948)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Thirachitto (Phui Bupphavichit) from Vat Suvannaphumaram
Titles: *ສອງສິບຄົນຕາຍ*
Salòng Sop Khon Tai
Rewards derived from Participation in Funerals

EAP1398_VMS_1_0275

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ອານິສົງການຖວາຍສັງຄະທານ. ສັງຄະທານ ໝາຍເຖິງ ການຖວາຍທານແກ່ພະສົງໂດຍບໍ່ໄດ້ເຈາະຈົງພິກຂຸອົງໃດອົງໜຶ່ງ. ສັງຄະທານມີອານິສົງຫຼາຍກວ່າການໃຫ້ທານແບບເຈາະຈົງ. ການໃຫ້ທານນັ້ນ ແບ່ງອອກເປັນ ๘ ປະການ ຄື ອາມິດສະທານ ຄື ການໃຫ້ວັດຖຸສິ່ງຂອງຕ່າງ ๆ ແລະທຳມະທານ ຄື ໃຫ້ທຳມະແລະໃຫ້ຄວາມຮູ້ເປັນທານ. ພະພຸດທະເຈົ້າຕັດວ່າ ການໃຫ້ທຳມະເປັນທານຍ່ອມຊະນະການໃຫ້ທັງປວງ.

Rewards derived from offering gifts to the Sangha. Saṅghadāna means an offering to unspecified monks and rewards way greater merit to the givers than an offering to specified monks. There are two kinds of giving: *Amisadāna* or object giving and *Dhammadāna* or knowledge or Dhamma giving. The Buddha said that giving Dhamma is more supreme than giving other things.

Colophon: ลานที่ ๑๕ ໜ้า ๑: พะพุดทะสังกาดได้ ๘๕๐๕ พันสา เดือน ๓ ขึ้น ๑๘ ค่ำ อันพุด [ลืดจะบา แล้อ] ยามกองแลง ໝายมิ สิมเด้ดพะสังคะธาด ห้อมด้อยพะอันดิ ได้สร้างทำมะผูกมิ้ภับสาสะหนา ขอให้ข้าพะเจ้าทั้ง ๘ ได้ดั่งมะโนธิดถำปาดถะหนาสู่ปะการแด่เทิ้น. นิบพานะ ปัด จะโย โหตุ เม อะนาคะเต การเล นิดจัง เออัง โหตุ.

Folio 15 on the recto side: In Buddhist Era 2505, on the twelfth waxing-moon day of the third lunar month, a Wednesday,[178] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Somdet

178 1324 Magha 12 = Tuesday, 5 February 1963.

Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi sponsored the making of this Dhamma manuscript for the Teachings [of the Buddha]. May our wishes be fulfilled. *Nibbāna paccayo hotu me anāgate kale niccaṃ evaṃ hotu* (May this be a condition for me to reach Nibbāna in the future constantly).

Date: BE 2505. a year (16 Feb 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi
Titles: *ອານິສົງສັງຄະຫານ ແລະ ອານິສົງຖວາຍສັບພະຫານ*

Anisong Sangkhathan and *Anisong Thawai Sapphathan*
Rewards Derived from Donation of All Kinds of Gifts
Rewards Derived from Donation of All Kinds of Gifts

EAP1398_VMS_1_0276

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ອານິສົງການສ້າງໂຮງໝໍ. ເນື້ອໃນໄດ້ກ່າວເຖິງການສະຫຼອງການສ້າງໂຮງໝໍໃໝ່. ການສ້າງໂຮງໝໍຫຼືໂຮງພະຍາບານແລ້ວມອບໃຫ້ເປັນຂອງສາທາລະນະນັ້ນ ເປັນການສ້າງປະໂຫຍດອັນມະຫາສານຕໍ່ມວນມະນຸດຊາດ ໂດຍບໍ່ໄດ້ເລືອກໜ້າ ບໍ່ເລືອກເຊື້ອຊາດແລະສາສະໜາ ນັບວ່າເປັນທານທີ່ມີຜະລະອານິສົງຫລາຍ ເນື່ອງຈາກວ່າ ໄດ້ນຳໃຊ້ໃນການປິ່ນປົວບຸກຄົນທີ່ເຈັບປ່ວຍໃຫ້ຫາຍຈາກໂລກໄພໄຂ້ເຈັບທັງຫລາຍທັງປວງ ຊຶ່ງຈະນຳຄວາມສຸກມາໃຫ້ແກ່ຄົນເຫລົ່ານັ້ນ ສົມດັ່ງຄຳທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ວ່າ ອະໂຣຄະຍາ ປະຣະມາລາພາ ແປວ່າ ຄວາມບໍ່ມີໂລກພະຍາດເປັນລາພອັນປະເສີດ.

Rewards derived from construction of hospitals. The content is about a celebration of a new hospital. Constructing a hospital for public benefits a great deal to all human beings regardless of individuals, races, and religions. This is a very fruitful donation because hospitals are places for health treatment that leads people to happiness, according to the Buddha's expression: "Arogayā paramā lābhā" or "good health is the supreme gift."

Colophon: ลานที่ ๓ หน้า ๑: สังฆาดได้ ๘๕๐๕ ໜາຍມີ ສົມເດັດພະສັງຄາຣາດ ພ້ອມກັບດ້ວຍພະວັນດີ [ວັດ] ຜາໂຄມໄດ້ສ้างทำมะผูกมีไว้สาสะหนา พะสะมะนะโคดิมเจ้าตาบต่เท้าสิ้นทานอันนาน ขอให้ข้าพะเจ้าทัง ๘ มีได้ดั่งมะโนธิดถำปาดถะหนาอู่ปะทานแด่เทิ้น นิบพานะ ปัดจะโย โหตุ

ເມ ອະນາຄະເຕ ກາເລ ນິດຈັ່ງໆ ເອວັ່ງ ໂຫຕຸ ສາທຸ ສາທຸ ສາທຸ. ຂອງວັດໃໝ່ ສຸວັນນະພູມມາຣາມ ເນີ.

Folio 7 on the recto side: In Buddhist Era 2505, Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Phakhom sponsored the making of this Dhamma manuscript for the Teachings of Gotama Buddha forever. May our wishes be fulfilled. *Nibbāna paccayo hotu me anāgate kāle niccaṃ niccaṃ evaṃ hotu sādhu sādhu sādhu* (May this be a condition for me to reach Nibbāna in the future constantly). Sādhu, sādhu. [This manuscript] belongs to Vat Mai Suvannaphumaram.

Date: BE 2505 (1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Phakhom
Titles: *ອານິສົງສ້າງໂຮງພະຍາບານໂຮງໝໍ*
Anisong Sang Hong Phanyaban Hong Mò
Rewards Derived from Construction of Hospitals

EAP1398_VMS_1_0277

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The right edges of some leaves have traces of bites by animals. The overall condition is slightly damaged, but the legibility is still good.

Description: ສອງສັ່ງກາດຫຼວງ ເນື້ອໃນກ່າວເຖິງປະຫວັດພະພຸດທະເຈົ້າໂຄຕະມະ ປາງເມື່ອບຳເພັນບາລະມີມາ ຕັ້ງແຕ່ເປັນລືສີສຸເມທາ ແລະໄດ້ຮັບກາບພະຍາກອນຈາກພະພຸດທະເຈົ້າທີປັ່ງກອນ ຈົນເຖິງໄດ້ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າ ໄດ້ສະຖາປະນາພະທຳຄຳສອນຂອງພະພຸດທະອົ່ງກໍ່ຄືພະໄຕປິດົກ. ໃນ ເນື້ອຍັ່ງກ່າວເຖິງໄລຍະເວລາການດຳລົ່ງຢູ່ຂອງພະສັດທຳຈະຄົ່ງຢູ່ເຖິງ ๕๐๐๐ ປີ ແລະສິ່ງທີ່ຈະເກີດ ຂຶ້ນໃນລະຫວ່າງນີ້. ເມື່ອຄົບ ๕๐๐๐ ປີແລ້ວ ພະສາຣີຣິກະທາດເຊິ່ງປະດິດສະຖານຢູ່ໃນທີ່ຕ່າງໆ ກໍຈະ ສະເດັດມາເຕົ້າໂຮມກັນເປັນພະພຸດທະເຈົ້າອີກຄັ້ງໜຶ່ງ.

Sòng Sangkat Luang (Rewards derived from listening to the preaching of Great Era). The text tells the story of Gotama Buddha, starting from his previous birth as Hermit Sumedha accumulating perfections and being prophecied by Dipangara Buddha, to his Enlightenment, as well as becoming the Buddha and establishing his religion or Tipiṭaka. The text also mentions the duration of the Buddha's Teachings that last 5,000 years and what will

happen in the meantime. At the end of 5,000 years, all the Buddha's relics enshrined everywhere will be reunited to revive the Buddha.

Colophon: (๑) ลาบที ๑๓ ໜ้า ๑: จุนละสังฆาดธาดได้พัน ๘ ร้อย ๗๐ ติอ (ภิงภับ จ.ส. ๑๘๗๐) ปีเปิกสี่ อันอาทิด เดือน ๑๑ ขึ้นค่ำ ๑ ธิดจะบาแล้วยามกองเดิก ฆายมิ เจ้าหม่อมพ่ฆัน อัดสิบ เปันมูนละสัดทา ได้ส้างทำมะ *ปิดตะกะ* ผูกนี้ ไว้กับสาสะฆา เท้า ๔ พันอักสา ขอให้ อานิสิงส่อนบาบุนอันนี้ ไปค้ำชูพ่แม่ลูกเมยแห่งข้าพะเจ้า ผู้ที่จุดติไปสู่บ่ละโลกาพายหน้า นั้นแด่ก็ข้าเทิ้น นิบพา นิบพา ปะธะมัง โหตุ.

(๘) ลาบที ๑๔ ໜ้า ๑: ขะน้อยขุมกาๆถิน ติกเหลิอ ขอละนุยาดนำสาทุเจ้าม่อมทังหลาย ขะน้อยท้อน นะมัดสะกานไหว้สิมเดัดพะพุดทะเจ้ามาอยู่เก้าขะหม่อมเกสิ ขอจิ่งให้ผู้ข้า เปันดิฉาดนี้ ขอจิ่งให้พะเจ้าชี้ช่องเห้นทางแก่ผู้ข้าแด่เทิ้น. นิบพานะ ปัดจะโย โหตุ โม ถ้า ผู้ใดหากบ่ติกาหังสินี้ตาบอดแล.

(1) Folio 13 on the recto side: In Chunlasangkat [one] thousand 2 hundred and 90 (corresponding to CS 1290), a *poek si* year, a Sunday, on the first waxing-moon day of the eleventh lunar month,[179] the writing was accomplished at the time of the night drum (19:30–21:00 o'clock). Chao Mòm Phò (Monk) Man from Vat Sop was the sponsor of this manuscript Piṭaka to support the Teachings of the Buddha to last until the end of 5000 years. May this merit support my late parents, my late children, and my late wife who have left to the other world. *Nibbā nibbā paramaṃ hotu* (Nibbāna is the greatest bliss).

(2) Folio 14 on the recto side: Dear monks, please forgive me if there are some mistakes left because I wrote this manuscript at night. May Lord Buddha whom I invited to stay in the top of my head destine me to be a perfect one in this life. May Lord Buddha point out the path of wisdom to me. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). Those who are not able to read this handwriting are blind.

Date: CS 1290, a *poek si* year (14 Oct 1928)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Mòm Phò (Monk) Man from Vat Sop
Titles: *สองสังฆาด ฆวง*
Sòng Sangkat Luang
Rewards Derived from Listening to the Preaching of Great Era

EAP1398_VMS_1_0278

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.6 cm, width 60.3 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.

179 1290 Asvina 1 = Monday, 15 October 1928.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right edge of the last leaf is broken. The overall condition is slightly damaged, but the legibility is still good.

Description: ອານິສົງການໄປສິ່ງສະການແລະເຜົາສົບຄົນຕາຍ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ນະຄອນສາວັດຖີ ໄດ້ຕັດເທສະໜາພັນລະນາອານິສົງການສິ່ງສະການແລະເຜົາສົບຄົນຕາຍ. ບຸກຄະລະຜູ້ໃດມີໃຈສັດທາໄປສິ່ງສະການຜູ້ທີ່ລ່ວງລັບໄປແລ້ວນັ້ນ ກໍ່ຈະໄດ້ຮັບຜະລະອານິສົງໜື່ນກັບ. ບຸກຄະລະຜູ້ໃດມີໃຈສັດທາໄປເຜົາສາກສົບໃຫ້ແລ້ວບໍລະບວນ ກໍ່ຈະໄດ້ອານິສົງ ๘ ໜື່ນກັບ. ອັນວ່າ ບຸກຄະລະຜູ້ໃດມີໃຈສັດທາໄດ້ກະທຳໂລງສົບແລະນິມົນພະສົງມາເທສະໜາທຳ ບຸກຄະລະຜູ້ນັ້ນກໍ່ຈະມີຜະລະອານິສົງໄດ้ ๒ ໜື່ນກັບ. ອັນວ່າ ບຸກຄະລະຜູ້ໃດ ມີໃຈສັດທາຍົກຍໍຍັງສົບພະພິກຂຸ ແລະສາມະເນນ ບຸກຄະລະຜູ້ນັ້ນຈະມີຜະລະອານິສົງໄດ้ແສນກັບ ເປັນຕົ້ນ.

Rewards derived from participation in funerals and cremations. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. He gave a sermon on rewards derived from participation in funerals and cremations. Those who had faith and particiapated in funerals would gain benefits for ten thousand eons. Those who had faith and cremated a corpse would gain benefits for twenty thousand eons. Those who faithfully made a coffin for a corpse and invited monks to give a Dhamma sermon would gain benefits for thirty thousand eons. Those who faithfully carried a monk's or a novice's corpse would gain benefits for one hundred thousand eons.

Colophon: (๑) ลานທີ ๒ ໜ้า ๔: ຈຸນລะสังกาดธาชาได้ ๑๔ ร้อย ๗๔ ตัว (ภิกกับ จ.ส. ๑๔๗๔) ปีเต่าเส็ด เดือน ๑๐ ออกค่ำ ๑ มื้เต่าเส็ด ๓ ลิดจะนาแล้วยามค่ำ ผู้ข้า ฆ่อมสิง วัดสิบแจก ได้สร้าง *สองสิบ* ไว้ในพุดทะสาสะฆาพะโลตะมะเจ้า ขໍให้ผู้ข้าได้เถิงอะธะทันตา มักคะ ยานะ นิธะพาน เป็นที่แล้ว แด่ทำข้าเทิ้น สาทุ สาทุ อะนุโมทาม.

(๔) ลานທี ๓ ໜ้า ๑: ผู้ข้าชื่อ่า ทิดทอง บ้านสิบแจก ได้สร้าง *สะฆองสิบ* ผูกนี้ ไว้กับพะพุดทะสาสะฆาพะตะถาคิดเจ้า ขໍผะละบุนค้ำชูผู้ข้าแด่ทำข้าเทิ้น

(๓) ลานທี ๗ ໜ้า ๑: พุดทะสังกาด ๘๔๗๑ ปีเปิกยี่ เดือนเก้า (๗) แรม ๑๓ ค่ำ อันพุดข้าพะเจ้า สาทุเพ้ง เจ้าอะทิการนวัดถิกสะม้อย มิจิดตะสัดทา ได้สร้าง *นิยายสิงสาม* ไว้กับสาสะฆาพะพุดทะเจ้า ขໍบุนยะธาสีอันนี้ จิ่งบันดานให้เป็นผินสำเร็ดดั่งมะโนธิดถวาม ปาดถะฆา ทุกปะการเทิ้น นิบพานะ ปัดจะโย โหตุ.

(1) Folio 6 on the verso side: In Cunlasakkarat 12 hundred 84 (corresponding to CS 1284), a *tao set* year, on the first waxing-moon day of the tenth lunar month, a *tao set* day, the third [day of the week, a Tuesday],[180] the writing was accomplished at night. I, Mòm (Monk) Sing from Vat Sop Chaek, sponsored this manuscript [entitled] *Sòng Sop* to support the Teachings of Gotama Buddha. May I attain arahantaship, magga and Nibbāna. *Sādhu sādhu anumodāmi* (Amen, amen. I rejoice).

180 1284 Bhadrapada 1 = Wednesday, 23 August 1922. This day was, however, a *ka kai* day.

(2) Folio 7 on the recto side: I, Thit (ex-monk) Thòng from Ban Sop Chaek, sponsored this manuscript [entitled] *Salòng Sop* to support the Teachings of the Buddha. May this merit support me, please.
(3) Folio 8 on the recto side: In Buddhist Era (BE) 2481, a *poek nyi* year, on the thirteenth waning-moon day of the ninth lunar month, Wednesday,[181] I, Sathu (Monk) Pheng, the abbot of Vat Khok Samòi, had the religious faith to sponsor this manuscript [entitled] *Niyai Songsan* to support the Teachings of the Buddha. May the benefit of this merit bring me all successes as what I have desired. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1284, a *tao set* year (22 Aug 1922)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm (Monk) Sing from Vat Sop Chaek
Thit (ex-monk) Thòng from Ban Sop Chaek
Sathu (Monk) Pheng, abbot of Vat Khok Samòi
Titles: *ສອງສົບ*
Sòng Sop
Rewards derived from Participation in Funerals

EAP1398_VMS_1_0279

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ບົດເທສະໜາ ວ່າດ້ວຍ ອານິສົງການຟັງແລະການສາທະຍາຍຈຸນລະໄຊຍະມັງຄະລະຄາຖາ ຫຼືໄຊ ນ້ອຍ. ບົດສູດໄຊນ້ອຍ ຫຼື ຈຸນລະໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່ ມານທັງປວງ ທັງລ່ວງພົ້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕຸໂລກະ ບານທັງ ๔, ຄຸດ, ນາກ, ຜູດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີ ອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດ ສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ. ໃນສະໄໝກ່ອນຈະນິຍົມສູດບົດນີ້ ເພື່ອຄຸ້ມ ຄອງປະເທດໃນຍາມມີເສິກສົງຄາມ ແລະເພື່ອໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນ ນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃໝ່.

181 1300 Sravana 28 = Wednesday, 24 August 1938.

The preaching text on rewards derived from listening to and reciting the Culla Jayamaṅgala Gāthā or *Sai Nòi* (lit. small victory). The *Sai Nòi Sutta* or the Culla Jayamaṅgala Gāthā is the verse on victories of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as their houses and cities. In the past, the *sutta* was popularly recited in order to protect the country and defeat enemies during the war. At present, it is regularly recited at auspicious ceremonies: ceremonies for a new house.

Colophon: (๑) ลานที ๑๐ หน้า ๑: ຊັບໄຊນ້ອຍ ໝົດນີ້ແລ້ວ ພິກຂุ ມูนละปันยา เป็นผู้ขฺมนเมิ.

(๘) ลานที ๑๑ หน้า ๑: พุดทะสังกาดธาฉะได้ ๘๔๗๘ ติอ ปีกัดใส้ เดือน ๗ แฮม ๗ ค่ำ อัน ๕ มื้ธอายสะง้า ลิดจะบาแล้วยามกองท่ง มื้เอัน หมายมิ เจ้าจันทะอัด ได้มิพะธาฉะสัดทา ส้างยัง *ຊับไຊນ้ອย* ผูกนี้ ไว้กับพะพุดทะสาสะหมาพะโคตะมะเจ้าตาบต่[เท้า] ๕ พัน พะอัดสา ขໃห้ผู้ข้าหายเถาะหายคาดพะยาหิโลคาอินตายหังมอน แล้วขໃห้ผู้ข้ามิอายุพั้นยืนยาวตาบต่เท้าธ้อยฉาวพะอัดสา กับขໃห้กุสินผินละบาบุนไปค้ำชูมานดาผู้ข้า เซิ่งเข้าสู่บໍธะโลกาไปนั้น แด่กໍข้าเทิ้น นิบพานัง ปะธะมัง สุกขัง ๆ.

(1) Folio 10 on the recto side: *Sap Sai Nòi* ends here. Phikkhu Munlapannya was the scribe.

(2) Folio 11 on the recto side: In Buddhist Era (BE) 2472, a *kat sai* year, on the ninth waning-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *hwai sanga* day,[182] the writing was accomplished at the time of the noon drum (10:30–12:00 o'clock). Chao Chanthavat had the religious faith to sponsor this manuscript [entitled] *Sap Sai Nòi* in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I be safe from misfortunes, revenges, diseases and dangers. May I have longevity and reach 120. May this merit support my late mother who has left to the other world. *Nibbānaṃ paramaṃ sukhaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: BE 2472, a *kat sai* year (29 Aug 1929)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phikkhu Munlapannya
Sponsor(s): Chao Chanthavat
Titles: *ຊับไຊน้อย*
Sap Sai Nòi
Vocabularies of Minor Victory

182 1291 Sravana 24 = Thursday, 29 August 1929.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.9 cm, width 59.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also good.

Description: ບົດເທສະໜາ ວ່າດ້ວຍ ອານິສົງການຟັງແລະການສາທະຍາຍຈຸນລະໄຊຍະມັງຄະລະຄາຖາ ຫຼືໄຊນ້ອຍ. ບົດສູດໄຊນ້ອຍ ຫຼື ຈຸນລະໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່ມານທັງປວງ ທັງລ່ວງພົ້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕຸໂລກະບານທັງ ๔, ຄຸດ, ນາກ, ຜຸດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງໝາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ. ໃນສະໄໝກ່ອນຈະນິຍົມສູດບົດນີ້ ເພື່ອຄຸ້ມຄອງປະເທດໃນຍາມມີເສິກສົງຄາມ ແລະເພື່ອໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃໝ່.

The preaching text on rewards derived from listening to and reciting the Culla Jayamaṅgala Gāthā or *Sai Nòi* (lit. small victory). The *Sai Nòi Sutta* or the Culla Jayamaṅgala Gāthā is the verse on victories of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as their houses and cities. In the past, the *sutta* was popularly recited in order to protect the country and defeat enemies during the war. At present, it is regularly recited at auspicious ceremonies: ceremonies for a new house.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຊັບໄຊ*
Sap Sai
Vocabularies of Minor Victory

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.4 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The hole holding palm leaves together is torn, some leaves are dirty. The overall condition is slightly damaged, but the legibility is still good.

Description: ບົດເທສະໜາ ວ່າດ້ວຍ ອານິສົງການຟັງແລະການສາທະຍາຍຈຸນລະໄຊຍະມັງຄະລະຄາຖາ ຫຼືໄຊ ນ້ອຍ. ບົດສູດໄຊນ້ອຍ ຫຼື ຈຸນລະໄຊຍະມຸງຄຸນຄາຖາ ວ່າດ້ວຍໄຊຊະນະຂອງພະພຸດທະເຈົ້າເໜືອໝູ່ ມານທັງປວງ ທັງລ່ວງພົ້ນອຳນາດຂອງພະຍາອິນ, ພະຍາພົມ, ມານ, ເທວະດາ, ທ້າວຈະຕຸໂລກະ ບານທັງ ๔, ຄຸດ, ນາກ, ຜຸດຜີ, ປີສາດ ໂຮມທັງສິ່ງຊົ່ວຮ້າຍທັງຫຼາຍ ເຊື່ອກັນວ່າ ເປັນບົດສູດທີ່ມີ ອານຸພາບຫຼາຍ ສາມາດກຳຈັດປັດເປົ່າເລື່ອງຊົ່ວຮ້າຍແລະພະຍັນຕະລາຍທັງປວງ ທັງແກ່ຕົວຜູ້ສູດ ສາທະຍາຍ ແລະບ້ານເມືອງຂອງຜູ້ສູດສາທະຍາຍນັ້ນ. ໃນສະໄໝກ່ອນຈະນິຍົມສູດບົດນີ້ ເພື່ອຄຸ້ມ ຄອງປະເທດໃນຍາມມີເສິກສົງຄາມ ແລະເພື່ອໃຫ້ໄດ້ຮັບໄຊຊະນະຂ້າເສິກສັດຕູ ແຕ່ໃນປັດຈຸບັນ ນິຍົມສູດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊັ່ນ ພິທີຂຶ້ນເຮືອນໃໝ່.

The preaching text on rewards derived from listening to and reciting the Culla Jayamaṅgala Gāthā or *Sai Nòi* (lit. small victory). The *Sai Nòi Sutta* or the Culla Jayamaṅgala Gāthā is the verse on victories of the Buddha over all devils. He overcame the powers of God Indra, Brahmas, Māras, deities, the four heavenly gods, Garuda, Naga, ghosts, demons, and all kinds of danger. The prayer is believed so powerful that it is able to get rid of all kinds of devils and danger from the reciters, as well as their houses and cities. In the past, the *sutta* was popularly recited in order to protect the country and defeat enemies during the war. At present, it is regularly recited at auspicious ceremonies: ceremonies for a new house.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຊັບໄຊນ້ອຍ*
Sap Sai Nòi
Vocabularies of Minor Victory

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The right side of the third leaves is broken and lost. The overall condition is damaged, the legibility is also affected.

Description: ໜັງສືຜູກນີ້ມີ ๓ ເລື່ອງຢູ່ນຳກັນ ໄດ້ແກ່ ສອງຕົ້ນກາລະພຶກ, ສອງນ້ຳສ້າງ ແລະສອງຢົດຢາ. ສອງຕົ້ນກາລະພຶກ ໝາຍເຖິງ ອານິສົງການຖວາຍຕົ້ນກາລະພຶກ ເຊິ່ງປະກອບເຄື່ອງອັດຖະບໍລິຂານ ๘ ຈະໄດ້ອານິສົງ ๑๙ ກັບ ເມື່ອຈຸດຕິຈາກເມືອງຄົນກໍ່ຈະໄດ້ເມືອເກີດໃນສະຫວັນເທວະໂລກ ສະເຫວີຍທິບພະສົມບັດ. ຄັນໝົດອາຍຸໄຂຈາກສະຫວັນແລ້ວ ກໍ່ຈະໄດ້ລົງມາເກີດເປັນພະຍາຈັກກະພັດຕິຣາດ. ສອງນ້ຳສ້າງ ໝາຍເຖິງ ອານິສົງການຂຸດນ້ຳສ້າງໃຫ້ເປັນທານແກ່ມະຫາຊົນ ດັ່ງເລື່ອງພະຍາໝູປ່າໂຕໜຶ່ງ ໃນຂະນະທີ່ຝົນກຳລັງຕົກ ໄດ້ເອົາສີບຂອງຕົນຂຸດດິນເປັນບວກ ໃຫ້ສັດທັງຫລາຍໄດ້ກິນນ້ຳ. ເມື່ອພະຍາໝູປ່າໂຕນັ້ນຕາຍໄປ ກໍ່ໄດ້ໄປເກີດເປັນເທວະບຸດເທິງສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ ມີຊື່ວ່າ ສຸກະເທວະບຸດ.

ສອງຢົດຢາ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການສ້ອມແຊມກຸຕິວິຫານຫຼືສາສະນະສະຖານຕ່າງໆ ດັ່ງ ໃນ ສະໄໝພຸດທະການ ມີເສດຖີຜູ້ໜຶ່ງເປັນຜູ້ມີສັດທາອັນແຮງກ້າ ໄດ້ໃຊ້ເງິນຂອງຕົນບູລະນະ ປະຕິສັງຂອນວັດວາອາຮາມຕ່າງໆ. ເມື່ອເຂົາຕາຍໄປ ກໍ່ໄດ້ໄປເກີດໃນສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ. ເມື່ອໝົດອາຍຸໄຂໃນສະຫວັນແລ້ວ ກໍ່ຈະໄດ້ມາເກີດເປັນພະເຈົ້າຈັກກະພັດເປັນເວລາຫຼາຍຊາດ.

This manuscript contains three stories: *Sòng Ton Kalaphük*, *Sòng Nam Sang*, and *Sòng Yot Ya*. *Sòng Ton Kalaphük* is on rewards derived from offering a donation tree furnished with the eight requisites for monks. Thgiver will gain benefits for 16 eons, be reborn in heaven, and enjoy divine property. After the heaven, they will be reborn in the human world as an emperor king.

Sòng Nam Sang is on rewards derived from making a well for public, like a great wild pig in a story. While it was raining, the wild pig dug the ground with his mouth to make a pond of drinking water for other animals. After death, it was reborn as Sukara devaputta in the heaven and enjoyed divine property.

Sòng Yot Ya is on rewards derived from renovating and restoring monks' abodes and other monastic buildings. In the Buddha's lifetime, there was a wealthy man who had ardent religious faith and spent his money on renovating monastic buildings. After death, he was reborn in heaven and enjoyed heavenly property. After the heaven, he was reborn in the human world as an emperor king for many existences.

Colophon: ลานที ๑ ໜ้า ๑: สับพะสอง มัด ๘ ผูก ๗. สังกาดได้ ๑๑๙๘ ต็อ ปีธอายสัน เดือน ๗ ขึ้น ๗ ค่ำ วัน ๔ เจ้ามูนละสัดทามิพ่ดำตัน ผิวเมย กับทังบุดตะบัดตา มิใจใสสัดทาเป็นอันยิ่ง จิ่ง พ้อมกันส้าง *สับพะสอง* ไว้กับสาสะໜาเท้า ๕ พันอัดสา ขໃห้ได้ดั่งดำมักดำปาดถะໜา ฆู่ปะหาน ก็ข้าเท้อ. นิบพานะ ปัดจะโย โหตุ.

Folio 1 on the recto side: *Sappha Sòng*, bundle 2, fascicle 7. In Sangkat (CS) 1198, a *hwai san* year, on the sixth waxing-moon day of the seventh lunar month, the fourth day of the week (Wednesday),[183] Phò Khamtan and his wife, together with their children and grandchildren, had ardent religious faith and sponsored this manuscript [entitled] *Sappha Sòng* to support the Teachings of the Buddha to last until the end of 5000 years. May all my wishes and desires be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1198, a *hwai san* year (21 May 1836)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Phò Khamtan and his wife, together with their children and grandchildren

Titles: *สองติ้มกาธะพึก, สองน้ำส้าง และสองยิดยา*

Sòng Ton Karaphük, *Sòng Namsang* and *Sòng Yot Ya*

Rewards derived from the Offering Donation Trees, Rewards derived from Construction of Wells, Rewards derived from Repairing Monastic Buildings

EAP1398_VMS_1_0283

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also also.

Description: อานิสิงที่เกิดจากมหานแต่งดองหือส้างถอบถิว. พะสิงใช้เทสะໜาในพิทีแต่งดอง เพื่อ สั่งสอนแก่คู่สิมลิดใหม่ให้ธู้จักหน้าที่ของตินเองในหานส้างชิวิดคู่. เนื้อในก่าอเถิง ทะบัน ไขยะเสดถิ ให้โออาดแก่ลูกสาอถืนางวิสาขา ที่ได้แต่งดองกับปุนบะอัดทะบา และต้อง ได้ย้ายไปยู่กับถอบถิวของสามิ. โอวาด ๑๐ ปะการของท่านเสดถิ คือ ไฟในย่านำออก; ไฟนอกย่านำเข้า; ถวนให้ผู้ที่ให้เท่านั้น; บ่ถวนให้ผู้ที่บ่เถียให้; ถวนให้แก่ผู้ที่ให้และบ่ เถียให้; จิ่งนั่งให้เป็นสุก; จิ่งนอนให้เป็นสุก; จิ่งกินให้เป็นสุก; จิ่งบำเลิและบำลุงไฟ; และ จิ่งนอบน้อมเทอะดาพายใน.

183 1198 Jyestha 6 = Saturday, 21 May 1836.

Rewards derived from marriage and building new families. Monks read the text to give a sermon at a wedding ceremony in order to give advice on their own household duties to a new couple. The text is about Dhanañjayasethi's teachings to his daughter, Visakha, who married Punnavaddhana and moved to her husband's family. His teaching is the ten advise: never bringing fire from family to outside; never bringing fire from outside back home; giving only those who have given; never giving those who have never given; giving those no matter they have ever given; sitting happily; eatting happily; sleep happily; tending the fire; and praising home deities.

Colophon: (๑) ลาบที ๗ ໜ้า ๑: พุดทะสังกาดได้ ๘๕๐๕ เดือน ๓ ลึง ๑ ค่ำ เอลาบ่ายสองโมง ໝายมิ สิมเดัดพะสังคาธาด พ้อมด้อยพะอันดี ผาโถม ได้ส้างทำมะผูกานี้ไว้สาสะหนาพะสำมะนะ โดดิมเจ้า ตาบเท้าสิ้นกาละอันบาน ขอให้ข้าพะเจ้าทังสองได้สิมดั่งมะโนธิด คำปาดถะหน า ทุกปะกาบเท้ิน. นิบพานะ ปัดจะโย โหตุ โม อะนาคะเต กาเล นิดจัง ทุอัง เออัง โหตุ สาทุ สาทุ.

(๘) ลาบที ๑๕ ໜ้า ๘: มะหาพุดทะสังกาดได้ ๘๕๐๕ เดือน ๓ ขึ้น ๑๕ ค่ำ อันเสิา ໝายมิ สิมเดัดพะสังคาธาด พ้อมกับด้อยพะอันดี ผาโถม ได้สร้างยังทำมะผูกานี้ไว้กับสาสะหนา พะสะมะนะโดดิมเจ้า สิ้นกาละอันบาน. ขอให้ข้าพะเจ้าทัง ๘ ได้ดั่งมะโนธิดคำปาดถะหนา ซู่ปะกาบแด่เท้ิน. นิบพานะ ปัดจะโย โหตุ โม อะนาคะเต กาเล นิดจัง ทุอัง.

(1) Folio 7 on the recto side: In Buddhist Era (BE) 2505, [the writing was accomplished] on the first waning-moon day of the third lunar month, at 2:00 pm.[184] Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom sponsored this manuscript in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbāna paccayo hotu no anāgate kāle niccaṃ dhuvaṃ evaṃ hotu sādhu sādhu* (May this be a condition for us to reach Nibbāna in the future lives constantly and certainly at the end. Amen, amen!

(2) Folio 15 on the verso side: In Maha Phutthasangkat (BE) 2505, on the fifteenth waxing-moon day of the third lunar month, a Saturday,[185] Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom sponsored this manuscript in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Nibbāna paccayo hotu no anāgate kāle niccaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna in the future lives constantly and certainly.

Date: BE 2505 (20 Feb 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom.

184 1324 Magha 16 = Saturday, 9 February 1963.
185 1324 Magha 15 = Friday, 8 February 1963.

Titles: *ອານິສົງແຕ່ງງານຫຼືກິນດອງ ແລະອານິສົງຖວາຍຜ້າບັງສະກຸນ*

Anisong Taeng Ngan Rü Kin Dòng and *Anisong Thawai Pha Bangsakun*
Rewards derived from Merit-Making at Wedding Ceremony
Rewards derived from Donation of Rag-Robes

EAP1398_VMS_1_0284

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The overall condition is good, the legibility is also also.

Description: ທິບພະມົນ ເປັນບົດເທສະໜາທີ່ນິຍົມໃຊ້ເທດໃນງານພິທີມຸງຄຸນຕ່າງໆ. ໃນລະຫວ່າງທີ່ກຳລັງຟັງພະສົງເທດຢູ່ນັ້ນ ເຈົ້າພາບກໍ່ມັກຈະຫວ່ານເງິນແລະເຂົ້າໜົມທີ່ກຽມໄວ້ ໃຫ້ແກ່ຜູ້ທີ່ມາຮ່ວມພິທີໄດ້ເກັບເອົາ ຮຽກວ່າ 'ຝົນຫ່າແກ້ວ'. ເນື້ອໃນເບື້ອງຕົ້ນເປັນບົດຄາຖາພາສາບາລີ ຕໍ່ຈາກນັ້ນ ຈຶ່ງເປັນຄຳອະທິບາຍເປັນພາສາລາວ ເປັນການໃຫ້ພອນແກ່ເຈົ້າພາບແລະທ່ານຜູ້ຟັງ ເຊັ່ນ ອັນວ່າຄວາມອັບປິຈັງໄຮ ອັນໃດອັນໜຶ່ງຢ່າໄດ້ບັງເກີດແກ່ທ່ານ. ອັນວ່າເຂົ້າຂອງເຄື່ອງບໍລິໂພກອັນໃດອັນໜຶ່ງ ກໍ່ຢ່າໄດ້ສ້ຽງໄປໝົດໄປແກ່ທ່ານ ອັນວ່າຖ່ອງແຖວເຂົ້າເປືອກເຂົ້າສານທັງຫຼາຍ ທີ່ຕົກລົ້ງມາໃນຍ້າວເຮືອນຂອງທະນັນໄຊຍະເສດຖີ ມີດ້ວຍປະການສັນໃດ ອັນວ່າ ເຂົ້າເປືອກເຂົ້າສານທັງຫຼາຍເຫຼົ່ານັ້ນ ກໍ່ຈົ່ງຕົກລົ້ງມາໃນຍ້າວເຮືອນແຫ່ງທ່ານ ດັ່ງນີ້ເປັນຕົ້ນ.

Thipphamon or Dibbamanta (divine spell) is a preaching text for various auspicious ceremonies. While a monk is preaching, the ceremonial host scatters prepared money and candy to the audience; the ritual is called 'Rain of Crystal.' The beginning of the text is Pali verses, and followed by their explanations in Lao that are similar to blessings given to the hosts and the audience. For instance, "may any evils be never up with you," "may your things and properties never be used up," "may your house be given with rice grains like the house of Dhanañjayasetthi."

Colophon: ລານທີ ๘ ໜ້າ ๘: ສັງກາດໄດ້ ๒๕๑๓ ເດືອນ ๗ ລຶງ ๗ ค่ำ ວັນອັງຄານ ຍາມຕູດຕັ້ງ ມື້ເຊົ້າ ໝາຍມີສົມເດັດສັງຄະຣາດມະຫາເຖຣະ ມີເຈຕະນາ ໄດ້ສ້າງຫຳມະຜູກນີ້ໄວ້ກັບສາສະໜາພະສະມະນະໂຄຕະມະເຈົ້າ ๓๖ ພັນວັດສາ. ຂໍໃຫ້ໄດ້ດັ່ງມະໂນຣິດຄຳປາດຖະໜາຊູ່ປະການແດ່ເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ອະນາຄະເຕ ກາເລ ນິດຈັ໋ງ ນິດຈັ໋ງ ສາທຸ ສາທຸ ອະນຸໂມທາມິ. ຈານ ວັນ ດີ ອິນທະວັດ ບ້ານໂຄມເສລາຂ໋ຽນ.

Folio 8 on the verso side: In Sangkat 2513, on the seventh waning-moon day of the ninth lunar month, a Tuesday,[186] [the writing was accomplished] in the morning (6:00–7:30 o'clock). Somdet Pha Sangkharat Maha Thera

186 1332 Sravana 22 = Monday, 24 August 1970.

(Supreme Patriarch) had the religious faith to sponsor this manuscript to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu me anāgate kāle niccaṃ niccaṃ sādhu sādhu anumodāmi* (May all my wishes be fulfilled. May this be a condition for me to reach Nibbāna in the future certainly). Amem, amen! I rejoice. Chan (ex-monk) Vandi Inthavat from Ban Khomsela was the scribe.

Date: BE 2519 (24 Aug 1970)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Vandi Inthavat from Ban Khomsela
Sponsor(s): Somdet Pha Sangkharat Maha Thera (Supreme Patriarch)
Titles: *ທິບພະມົນ*

Thipphamon
Dippamantra

EAP1398_VMS_1_0285

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 52.2 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງການເຮັດທຸງເຫຼັກແລະທຸງຕ່າງໆ ບູຊາພະຣັດຕະນະໄຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າ ປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບພະຍາອະຊິຕະຣາດ ຈຶ່ງສະແດງພະທຳມະເທສະໜາ ດວງນີ້. ພະຍາອະຊິຕະຣາດສະເໜີວຽຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີຊັບສົມບັດອັນ ມະຫາສານ ຈຶ່ງຄິດຈະທຳໃນສິ່ງທີ່ເປັນການກຸສົນ. ວັນໜຶ່ງ ພະອົງພ້ອມດ້ວຍເສນາອາມາດເຂົ້າເຝົ້າ ພະພຸດທະເຈົ້າເຖິງທີ່ປະທັບ ແລ້ວທູນຖາມວ່າ ບຸກຄະລະຍົງຊາຍທັ້ງຫລາຍ ອັນມີຈິດໃຈເຫຼື້ອມໃສ ສັດທາ ໄດ້ສ້າງຍັງທຸງທັ້ງຫລາຍ ຄືວ່າ ທຸງເຫຼັກ, ທຸງເງິນ, ທຸງຄຳ, ທຸງແກ້ວ, ທຸງກົ່ວ, ທຸງຊີນ, ທຸງແຜ່ນ ຜ້າ ແລະທຸງຊາຍ ອັນປະກອບດ້ວຍກະດາດທັ້ງຫລາຍ ຄືວ່າ ຂາວ, ເຫຼືອງ ແລະແດງ ຈະມີຜະລະ ອານິສົງແນວໃດນໍ? ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາ ແກ່ພະຍາອະຊິຕະຣາດແລະເສນາອາມາດ ໃຫ້ ໄດ້ສະດັບຮັບຟັງ ຢ່າງລະອຽດແລະແຈ່ມແຈ້ງ.

Rewards derived from making iron flags and other kinds of flags to worship the Triple Gems. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples about King Ajitarāja and gave a sermon. King Ajitaraja ruled Benares. He owned great property thereby thinking about merit-making. One day, he and his ministers visited the Buddha and asked him about rewards derived from creating flags made of various kinds of material: iron, silver, gold, glass, lead, aluminum, cloth, and

sand, with colors: white, yellow, and red. The Buddha gave a clear sermon to the king and his followers.

Colophon: (๑) ลานที่ ๕ หน้า ๘: สังกาดได้ ๘๔๐๔ ปีฮาน (ปีเสือ) เดือน ๑๐ แรม ๗ ค่ำ อันพะธิหัดบ่ดี อันที่ ๘๔ ยามค่ำ ๗ โมงแลงแล้อ พะพุดทะมาน (อุ่น) พัดทะธะมุนิ อัดให่ ผู้สร้าง.

(๘) ลานที่ ๗ หน้า ๑: สาทุ ๆ ผู้ข้านางพะยาแก่นจันได้สร้าง *สองทุ่งเหลักแลทุ่งต่างๆ* เพื่อข่อ อุทิดส่วนบุนเถิงหิอพ่ พะยาคำม้าอ หิอแม่ นางพะยาคำแพง ข่อให้ได้รับส่วนบุนสำเล็ด เป็นถวามสุกทุกเมื่อเทิ้น.

(1) Folio 5 on the verso side: In Sangkat 2505, a *khan* year (Year of Tiger), on the seventh waning-moon day of the tenth lunar month, a Thursday, the 25th, at 6:00 pm,[187] [the writing of this manuscript] was finished. Pha (Monk) Phutthaman (Un) Phattharamuni from Vat Mai was the sponsor [of this manuscript].

(2) Folio 6 on the recto side: Amen, amen! I, Nang Phaya Kaenchan, sponsored [the making of] *Sòng Thung Lek Lae Thung Tang Tang* manuscript to dedicate this merit to Hua Phò Phaya Khammao and Hua Mae Nang Phaya Khamphaeng. May [both of them] receive this merit and be happy all the time.

Date: BE 2505 (20 Sep 1962)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Pha (Monk) Phutthaman (Un) Phattharamuni from Vat Mai.
Nang Phaya Kaenchan.

Titles: *สองทุ่งเหลัก และทุ่งต่างๆ*
Sòng Thung Lek and *Thung Tang Tang*
Rewards derived from the Donation of Religious Iron Flags (Banners) and other flags

EAP1398_VMS_1_0286

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves are fragile and damaged at the right end.

Description: อานิสิงกานเธัดทุ่งชายบูชาพะธัดตะนะไต. ในสะไหฬหนึ่ง พะพุดทะเจ้าปะทับยู่ที่อัดบุบผาธาม เมืองสาวัดถิ ได้เทสะหนาเถิงอานิสิงกานก่ำเจดิชาย. ในถั้งนั้น พะเจ้าปัดเสนหิโภสิน

187 1324 Bhadrapada 22 = Thursday, 20 September 1962.

ໄດ້ສະເດັດໄປພັກຜ່ອນທີ່ຫາດຊາຍແຫ່ງໜຶ່ງ ທີ່ບໍ່ໄກຈາກພະນະຄອນ ໄດ້ທອດພະເນດເຫັນຫາດຊາຍຂາວສະອາດຣາບພຽງດີ ຈຶ່ງມີພະດຳລິວ່າ ຄວນກໍ່ເປັນຮູບເຈດີຂຶ້ນເພື່ອບູຊາພະຣັດຕະນະໄຕ ເມື່ອຊົງດຳລິເຊັ່ນນັ້ນແລ້ວ ກໍ່ຮີບລົງມືກໍ່ເປັນຮູບເຈດີດ້ວຍພະອົງເອງ ພວກບໍລິວານທັ້ງຫຼາຍເຫັນກໍ່ພາກັນກໍ່ຕາມໄປດ້ວຍ ເມື່ອສຳເລັດແລ້ວ ມອງເບິ່ງເປັນທິວແຖວງົດງາມ ເກີດຄວາມປີຕິຍິນດີເປັນຢ່າງຍິ່ງ ເມື່ອນັບເບິ່ງແລ້ວ ໄດ້ ๗ ໝື່ນ ๔ ພັນອົງ. ພະອົງຈຶ່ງສະເດັດໄປໄຫວ້ພະພຸດທະເຈົ້າ ທູນຖາມເຖິງອານິສົງການກໍ່ເຈດີຊາຍບູຊາພະຣັດຕະນະໄຕ. ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາວ່າ ດູກ່ອນມະຫາບໍພິດ ນໍລະຍົງຊາຍທັ້ງຫຼາຍ ຜູ້ມີຈິດໃຈເຫຼື້ອມໃສສັດທາແລະໄດ້ກໍ່ສ້າງພະທາດເຈດີຊາຍ ດ້ວຍສັດທາອັນແຮງກ້າ ກໍ່ຈະບໍ່ໄປສູ່ອະບາຍຍະພູມຕະຫຼອດຮ້ອຍຊາດ ຖ້າເກີດໃນມະນຸດສະໂລກ ກໍ່ຈະມັ່ງຄັ່ງສົມບູນ ໄປດ້ວຍຍົດຖະບັນດາສັກ ແລະມີບໍລິວານເປັນອັນມາກ ຄັນຈຸດຕິຈາກໂລກມະນຸດນີ້ແລ້ວ ກໍ່ຈະໄດ້ໄປອຸບັດເກີດໃນຊັ້ນຟ້າຕາວະດຶງສາ ສະເຫວີຍທິບສົມບັດ.

On one occasion, while residing at the Puppharam monastery in Savatthi, the Buddha gave a sermon on rewards derived from building sand stupas. One day, King Pasenadi spent relaxing time on a sand beach near the city. He saw the smooth and clean white sand and had an idea of building a stupa shape to worship the Triple Gems. He started building sand stupas and so did his followers. When they were done, all the built sand stupas were in beautiful rows. They were happy and counted the stupas that were 84,000 in total. The king visited the Buddha and asked him about rewards derived from building sand stupas to worship the Triple Gems. The Buddha gave a sermon: those who had great faith and built sand stupas would not go to hells for one hundred existences. If they were born as human, they would be wealthy and given with property and many servants. Later, they would be reborn in the Tāvatiṃsa heaven enjoying divine properties.

Colophon: ลานທີ ๗ ໜ້າ ๑: ສິຣິສະວັດສະດີ ສີສຸມັ່ງຄະລະ ມະຫາຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๒๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๘ ອອກໃຫม่ ๕ ค่ำ ວັນ ๑ ม๊ືເປີກສັນ ยามกองงาย ธิดจะบาแล้วยามดี สิ ວັນปอด ໝາยมิเจ้าคำขะ ในพะธาตุชะอังหลวง มิใจเหลื้อมใสสุดในอ๋ละพุดทะสาสะໜา ເປັນອັນยิ่ง ຈຶ่งพ้อมด้วยยาดติพันทุวิงสาเป็นอันยิ่ง ຈຶ่งได้สร้างพังสี *สองทุ่งชาย* ผูกนี้ ทาน ไปหาสามิผู้เป็นผัวชื่ สุธีวิง ผู้เถิงแก่กำไปแล้วพุ้น ขໍให้ผะละโกสิบผันละนาบุนอันนี้นำไปตู้มพิกพัน ให้ได้เถิงสุก สะพุกในทานกุสิบผันละนาบุนอันนี้ จึ่งเป็นอิมานคำ ปะสาด ทิบโดยธิบถิบผะลัน จึ่งมิใน ม๊ืนี้แด่กำข้าเทิ้น สาทุ สาทุ อะนุโมทามิ.

Folio 7 on recto side: Auspecious time, auspicious blessing, In Maha Chunlasangkatrasa (CS) 1282, a *kot san* year, on the fifth waxing-moon day of the twelfth lunar month, the first day of the week (Sunday), a *poek san* day,[188] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock) that was auspicious time. Chao (Princess) Khamkham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored this manuscript [entitled] *Sòng thung sai*, in order to dedicate this merit to my late husband Surivong who had left to the other world. May the results of this merit support and move

188 1282 Karttika 5 = Monday, 15 November 1920. This day was, however, a *moeng pao* day.

him to a happy place. May this merit be a golden and magical castle for him immediately. *Sādhu sādhu anumodāmi* (Amen, amen! I rejoice).

Date: CS 1282, a *kot san* year (15 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao (Princess) Khamkham from the royal palace
Titles: *ສອງທຸງຊາຍ*
Sòng Thung Sai
Rewards derived from the Donation of Sand Flags

EAP1398_VMS_1_0287

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີສອງເລື່ອງ ປະກອບດ້ວຍ ສອງທຸງຝ້າຍແລະສອງອາມິດສະທານ. ສອງທຸງຝ້າຍ ຄື ອານິສົງການເຮັດທຸງຝ້າຍບູຊາພະຣັດຕະນະໄຕ. ພະຜູ້ມີພະພາກເຈົ້າ ປາງເມື່ອປະທັບຢູ່ທີ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງການເຮັດທຸງບູຊາພະຣັດຕະນະໄຕ ແກ່ພະເຈົ້າປັດເສນທິໂກສົນທີ່ສະເດັດໄປເຂົ້າເຝົ້າພະພຸດທະອົງແລ້ວຖວາຍບັງຄົມທູນຖາມໃນເລື່ອງນີ້. ສອງອາມິດສະທານ ຄືອານິສົງການໃຫ້ວັດຖຸສິ່ງຂອງ. ພະຜູ້ມີພະພາກເຈົ້າ ປາງເມື່ອປະທັບ ຢູ່ທີ່ດອຍ ຄິດຊະກູດ ເມືອງຣາຊະຄຶ ພະພຸດທະອົງ ໄດ້ຕັດເທສະໜາ ເລື່ອງອານິສົງການໃຫ້ວັດຖຸສິ່ງຂອງເປັນ ທານ ແກ່ພະເຈົ້າພິມພິສານພ້ອມດ້ວຍບໍລິວານທີ່ສະເດັດໄປເຂົ້າເຝົ້າພະພຸດທະອົງ.

This manuscript contains two stories: *Sòng Thung Fai* and *Sòng Amisathan*. Sòng thungfai is rewards derived from making cotton flags to worship the Triple Gems. When the Buddha resided at the Jetavana monastery in Savatthi, he gave a sermon on rewards of making cotton flags to worship the Triple Gems to King Pasenadi who visited the Buddha and asked him about that issue. *Sòng Amisathan* means rewards derived from giving material gifts. When the Buddha resided at the Gijjhakuta hill in Rajagaha, he gave a sermon to visiting King Bimbisara and his followers on rewards of donating material gifts.

Colophon: (๑) ลานທີ ๑ฑ ໜ້າ ๑: ສັงฆาดได้ ๘ พันปาย ๘ ร้อย ๘ ติว (ภิงภับ พ.ส. ๘๘๐๘) ปีธ้วงเป้า มื้ ภาบสี่ อัน ๘ ลิดจะบายามแล้วภอางาย ฬายมิ แม่ออภะาอภุนา มิใจใสสัดทาส้าๆ ลำ *สอง*ไว้ภับสาสะฬาพะโถ[ตะ]มะเจ้า ตาบต่ำเท้า ๕ พันอัดสา. มิบพานะ ปัดจะโย โหตุ โม ทุอัง ๆ.

(๘) ลานที ๑๗ ໜ้า ๑: สังกาดได้ ๘ พันปาย ๘ ร้อย ๘ (ก๋งกับ พ.ส. ๘๘๐๘) ติอ ปีร้องเป้า มื้ กาบสี่ ลิดจะนาอัน ๘ ยามกองๆย ໜายมิแม่ออกาขาวกุนา ได้สร้างๆ *ลำสอง* ไว้กับสาสะ ໜาพะโลตะมะเจ้าตาบต่ำเท้า ๕ พันอันสา. นิบพานัง ปะธะมัง สุกาฮัง.

(1) Folio 17 on the recto side: In Sangkat 2 thousand 2 hundred and 2 (corresponding to BE 2202), a *huang pao* year, a *kap si* day, the second day of the week (Monday),[189] the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Mae-òk Khao (a nun) Kuna had religious faith and sponsored this manuscript [entitled] *Lam Sòng* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

(2) Folio 18 on the recto side: In Sangkat 2 thousand 2 hundred and 2 (corresponding to BE 2202), a *huang pao* year, a *kap si* day, the second day of the week (Monday), the writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). Mae-òk Khao Kuna had religious faith and sponsored this manuscript [entitled] *Lam Sòng* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: BE 2202 (AD 1659)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae-òk Khao (a nun) Kuna
Titles: *สองทุ่งซาย และสองอะมิดสะทาน*
Sòng Thung Sai and *Sòng Amisadāna*
Rewards derived from Donation of Sand Flags
Rewards derived from Donation of Material Gifts

EAP1398_VMS_1_0288

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The handwriting is messy.

Description: อานิสิงกานเธ็ดทุงบูซาพะธัดตะนะไต. ในสะไหมหนึ่ง พะผู้มิพะพากเจ้าปะทับยู่อัด เซตะอัน เมืองสาอัดถิ ฮิงปาลิบพะยาอะซิตะธาด จิ่งสะแดงพะทำมะเทสะหมาดองนี้.

189 AS 1841/42.

ພະຍາອະຊິຕະຣາດ ສະເຫວີຍຣາຊະສົມບັດໃນເມືອງພາຣານະສີ ພະອົງມີຊັບສົມບັດອັນມະຫາສານ ຈຶ່ງຄິດຈະທຳໃນສິ່ງທີ່ເປັນກາມກຸສົນ. ວັນໜຶ່ງ ພະອົງພ້ອມດ້ວຍເສນາອາມາດທັ້ງຫລາຍເຂົ້າເຝົ້າ ພະພຸດທະເຈົ້າເຖິງທີ່ປະທັບ ແລ້ວທູນຖາມວ່າ ບຸກຄະລະຍິງຊາຍທັ້ງຫລາຍ ອັນມີຈິດໃຈເຫຼື້ອມໃສ ສັດທາ ໄດ້ສ້າງຍັງທຸງທັ້ງຫລາຍ ຄືວ່າ ທຸງເຫຼັກ, ທຸງເງິນ, ທຸງຄຳ, ທຸງແກ້ວ, ທຸງກົ່ວ, ທຸງຊີນ, ທຸງແຜ່ນຜ້າ ແລະທຸງຊາຍ ອັນປະກອບດ້ວຍກະດາດທັ້ງຫລາຍ ຄືວ່າ ຂາວ, ເຫຼືອງ ແລະແດງ ຈະມີຜະລະອານິສົງແນວໃດນໍ? ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາ ແກ່ພະຍາອະຊິຕະຣາດແລະເສນາອາມາດ ໃຫ້ໄດ້ສະດັບຮັບຟັງ ຢ່າງລະອຽດແລະແຈ່ມແຈ້ງ.

Rewards derived from making iron flags and other kinds of flags to worship the Triple Gems. On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples about King Ajitarāja and gave a sermon. King Ajitaraja ruled Benares. He owned great property thereby thinking about merit-making. One day, he and his ministers visited the Buddha and asked him about rewards derived from creating flags made of various kinds of material: iron, silver, gold, glass, lead, aluminum, cloth, and sand, with colors: white, yellow, and red. The Buddha gave a clear sermon to the king and his followers.

Colophon: (๑) ลาบທີ ๕ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ๑๗๘๐๒ (ເປັນໄປໄດ້ ຈ.ສ. ๑๘๐๒) ເດືອນ ๕ ຂຶ້ນ ๑๑ ຄ่ຳ ວັນ ฯ ธิดจะบาแล้วยามกองแลง ໝາยมี จิอทอง ยู่บ้านอันมาใหม่ ฃูนไอ้กับพะสาสะໜา ผู้ข้าเฮื็อยบ้องสู่คิน มีใจใส่สร้างสู่คินเท็ิน บุดตะพันทุวิงสาพี่บ้องสู่คินเท็ิน.

(๘) ลาบທີ ๗ ໜ້າ ๑: อ้ายจิอทองเป็นผู้ฃูนใฒย่าหิวะอันข้อยเมิ เจ๊ิาหม่อมทัังหลายเธิย อ้ายจิอทัังหลายเธิย.

(1) Folio 5 on the recto side: In Cunlasakarat 19208 (corresponding to CS 1208), the eleventh waxing-moon day of the fifth lunar month, the seventh day of the week (Saturday),[190] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Novice Thòng from [Vat] Ban Vanmamai wrote this manuscript to support the Teachings of the Buddha. I, along with my sisters, my brothers, my children, and my relatives, had religious faith and sponsored [this manuscript].

(2) Folio 6 on the recto side: Novice Thòng was the scribe [of this manuscript]. Dear monks and novice, please do not laugh at me.

Date: CS 1208 (27 March 1846)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Novice Thong from [vat] Ban Vanmamai

Sponsor(s): Novice Thong, along with his sisters, brothers, my children, and my relatives

Titles: *สองทุงทัังหลาย*

Sòng Thung Thanglai

Rewards derived from Donation of All Kinds of Flags

190 1208 Caitra2 11 = Saturday, 27 March 1847.

EAP1398_VMS_1_0289

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.9 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first and last pages are dirty.

Description: ອານິສົງໜ້າສົບຄົນຕາຍ ໝາຍເຖິງ ບຸນທີ່ເກີດຈາກການເຮັດບຸນໜ້າສົບ ເພື່ອອຸທິດບຸນກຸສົນໃຫ້ແກ່ຜູ້ຕາຍ. ພະພຸດທະອົງຊົງຕັດວ່າ ອະທາສິເມ ອະກາສິເມ ຍາຕິມົດຕາ ສະຂາຈະເມ ໝາຍເຖິງ ການອຸທິດສ່ວນບຸນກຸສົນທີ່ຕົນໄດ້ກະທຳໃຫ້ແກ່ຍາດຕິພີ່ນ້ອງທີ່ລ່ວງລັບໄປແລ້ວ ເປັນການສະແດງອອກຊຶ່ງຄວາມກະຕັນຍູກະຕະເວທິຕາຕໍ່ທ່ານເຫຼົ່ານັ້ນ ເປັນການຕອບແທນບຸນຄຸນ.

Anisong Na Sop Khon Tai means rewards derived from making merit in front of corpses to dedicate results of the merit to the dead. The Buddha stated "adāsi me akāsime ñātimittā sakhācame," meaning that dedication of merit to deceased relatives is a presentation of gratitude to them.

Colophon: ລານທີ ๘ ໜ້າ ๘: ພະພຸດທະສັງການ ๒๔๐๔ ເດືອນ ๓ ລຶງ ๘ ค่ำ ວັນຈັນ ຍາມກອງແລງ ໝາຍມີສົມເດັດພະສັງຄາຣາດ ພ້ອມດ້ວຍພະວັນດີ ຜາໂຄມ ໄດ້ສ້າງຍັງທຳມະຜູກນີ້ໄວ້ກັບສາສະໜາພະສະມະນະໂຄດົມເຈົ້າ ສິ້ນກາລະອັນນານ. ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ๘ ໄດ້ດັ່ງມະໂນຣິດຄຳປາດຖະໜາຊູ່ປະການເທີ້ນ. ອະນາຄະເຕ ກາເລ ນິດຈັງ ທຸວັງ.

Folio 8 on the verso side: In Buddhist Era (BE) 2505, on the second waning-moon day of the of the third lunar month, Monday,[191] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom sponsored this manuscript in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Anāgate kāle niccaṃ dhuvaṃ* (May our wishes be fulfilled in the future constantly and certainly).

Date: BE 2505, (21 Feb1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom.
Titles: *ອານິສົງໜ້າສົບຄົນຕາຍແປວ່າສອງສົບ*

Anisong Na Sop Khon Tai or *Sòng Sop*
Rewards derived from Participation in Funerals

EAP1398_VMS_1_0290

191 1324 Magha 17 = Sunday, 10 February 1963.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງທຳບຸນວັນເກີດ ໝາຍເຖິງ ການເຮັດບຸນໃນໂອກາດຄົບຮອບວັນຄ້າຍວັນເກີດ. ການເກີດເປັນມະນຸດເປັນການຍາກ ເພາະຕ້ອງອາໄສການເກື້ອໜູນຂອງບຸນເກົ່າ. ການໄດ້ພົບພະພຸດທະເຈົ້າ ແລະ ມີໂອກາດໄດ້ຟັງທຳຈາກພະອົງກໍ່ເປັນສິ່ງທີ່ຍາກຍິ່ງ. ສະນັ້ນ ການເຮັດບຸນວັນເກີດ ຈຶ່ງເປັນສິ່ງທີ່ເປັນສິຣິມຸງຄຸນແລະເປັນບຸນຢ່າງຍິ່ງ.

Merit derived from making merit on birthday anniversaries. Being born as human is hard because one has to depend on supporting accumulated merit. Meeting the Buddha and having a chance to listen to his sermons are also very hard. Therfore, making merit on birthdays is very auspicious and meritorious.

Colophon: ลานที ๗ หน้า ๘: พะพุดทะสังกาดได้ ๘๔๑๗ ติอ ปีก่าเป้า เดือน ๗ ຂึ้น ๗ ค่ำ ยามกองแลง ໝายมีสัดทา สาทุใหย่ สิมเด้ดพะสังฆาธาด มะหาเถธะทำมะยานะ เป็นเค้ามูนละสัดทา ได้สร้างทำมะผูกนี้ไว้กับพะสาสะหฯ ขໍให้ได้ดั่งมะโนธิดถำปาดถะหาของเพิ่นสู่ปะกาน แด่เทิ้น. นิบพานะ ปัดจะโย โหตุ อะนาถะเต กาเล. จานอันดิ อินทะอัด โถมเสลา เป็นผู้ ฃุงนเม.

Folio 6 on the verso side: In Buddhist Era (BE) 2516, a *ka pao* year, on the eighth waxing-moon day of the ninth lunar month,[192] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Sathu Nyai Somdet Pha Sangkharat Maha Thera Thammayana (Supreme Patriarch) was the principal initiator to sponsor this manuscript to support the Teachings of the Buddha. May all my wishes be fulfilled. *Nibbāna paccayo hotu anāgate kāle* (May this be a condition to reach Nibbāna in the future). Chan (ex-monk) Vandi Inthavat from Ban Khomsela was the scribe.

Date: BE 2516, a *ka pao* year (7 Aug 1973)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chan (ex-monk) Vandi Inthavat from Ban Khomsela
Sponsor(s): Sathu Nyai Somdet Pha Sangkharat Maha Thera Thammayana (Supreme Patriarch)
Titles: *ອານິສົງທຳບຸນວັນ ເກີດ*
Anisong Tham Bun Van Koet
Rewards derived from Merit-Making on Birthdays

192 1335 Sravana 8 = Tuesday, 7 August 1973.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 14. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງທຳມາດ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການສ້າງທຳມາດສຳລັບພະນັ່ງເທດແລ້ວຖວາຍໃຫ້ແກ່ວັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບເຖິງ ກຸນລະບຸດຜູ້ໜຶ່ງ ຈຶ່ງຕັດພະທຳມະເທສະໜານີ້. ໃນສະໄໝຂອງພະເຈົ້າວິປັດສີ ມີກຸນລະບຸດຜູ້ໜຶ່ງ ຢູ່ໃນເມືອງພັດທິຍະນະຄອນ ມີຈິດໃຈເຫຼື້ອມໃສສັດທາໃນພະພຸດທະສາສະໜາເປັນຢ່າງຍິ່ງ ໄດ້ສະຫຼະຊັບຂອງຕົນກໍ່ສ້າງ ທໍ່ທຳມາດ ພ້ອມທັງໄດ້ສ້າງຮູບແພະທອງຄຳອີກ ๕ ໂຕຮອງເປັນຂັ້ນໄດ ເພື່ອຂຶ້ນລົງໄດ້ສະດວກ ເມື່ອສ້າງສຳເລັດແລ້ວ ໄດ້ຖວາຍແກ່ພະພຸດທະເຈົ້າວິປັດສີ. ຄັນເມື່ອກຸນລະບຸດຜູ້ນັ້ນຈຸດຕິຕາຍໄປ ກໍ່ໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນຊັ້ນຕາວະຕິງສາ ມີວິມານເປັນຜາສາດທອງຄຳປະດັບດ້ວຍແກ້ວ ๗ ປະການ ສູງໄດ້ ๕๐ ໂຫຍດ, ກວ້າງໄດ້ ๘๐ ໂຫຍດ ມີນາງຟ້າເທບພະອັບສອນພັນໜຶ່ງເປັນບໍລິວານ. ຄັນເມື່ອໝົດອາຍຸໄຂຈາກສະຫວັນແລ້ວ ກໍ່ໄດ້ລົງມາເກີດເປັນເມນດະກະເສດຖີ ໃນເມືອງພາຣານະສີນະຄອນ.

Sòng Thammat means rewards derived from making and donating pulpits to a monastery. While residing at the Jetavana monastery in Savatthi, the Buddha spoke to his disciples about a man and gave a sermon about him. In the period of Vipassi Buddha, there was a man in Baddiyanakhòn who had ardent religious faith in Buddhism. He spent his money on building a pulpit with a staircase decorated with five golden figures of goats for stepping in. The finished pulpit was dedicated to Vipassi Buddha. He was later reborn as a deity in the Tāvatiṃsa heaven, living in a golden castle with 50 *yojana* height and 20 *jojana* width, decorated with seven kinds of crystalHeight. His fellows were one thousand angels. After the heaven, he was reborn as Mendakasetthi in Benares.

Colophon: ลานທີ ๑๔ ໜ້າ ๑: ສີຣິສະວັດສະດີ ສີສຸມັງຄະລະ ມະຫາຈຸນລະສັງກາດຣາຊາໄດ້ ๑๔๗๔ ຕົວ ປີກົດ ສັນ ເດືອນ ๑๘ ອອກໃຫມ່ ๕ ຄ่ຳ ວັນ ๑ ມື້ເປີກສັນ ຍາມກອງງາຍ ຣິດຈະນາແລ້ວຍາມດີສີວັນປອດ ໝາຍມີ ເຈົ້າຄຳຂໍ ໃນພະຣາຊະວັງຫລວງ ມີໃຈເຫລື້ອມໃສສຸດໃນວໍລະພຸດທະສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມດ້ວຍຍາດຕິພັນທຸວົງສາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງໜັງສື *ສອງຜ້ານໍ້າຝົນ* ຜູກນີ້ ທານໄປຫາສາມີຜູ້ເຖິງແກ່ກຳໄປແລ້ວພຸ້ນ ຂໍໃຫ້ຜະລະໂກສິນຜົນລະນາບຸນອັນນີ້ນຳໄປຕຸ້ມປົກພົກພັນໃຫ້ໄດ້ເຖິງສຸກສະໜຸກໃນກາມກຸສົນຜົນນາບຸນອັນນີ້ ຈຶ່ງເປັນວິມານຄຳປະສາດທິບໂດຍຮິບຖິບຜະລັນ ຈຶ່ງມີໃນມື້ນີ້ ແດ່ກໍ້ຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

Folio 14 on the recto side: Auspecious time, auspicious blessing, in Maha Chunlasangkat (CS) 1282, a *kot san* year, on the fifth waxing-moon day of the twelfth lunar month, the first day of the week (Sunday), a *poek san*

day,[193] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao (Princess) Khamkham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored this manuscript [entitled] *Sòng Pha Namfon* to dedicate this merit to my late husband who died. May the results of this merit support and move him to a happy place. May this merit be a divine golden castle for him immediately. *Sādhu sādhu anumodāmi* (Amen, amen! I rejoice).

Date: CS 1282, a *kot san* year (15 Nov 1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao (Princess) Khamkham from the royal palace, along with her relatives
Titles: *ສອງທຳມາດ*
Sòng Thammat
Rewards derived from Donation of Pulpits

EAP1398_VMS_1_0292

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 52.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງທຳມາດ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການສ້າງທຳມາດສຳລັບພະນັ່ງເທດແລ້ວຖວາຍໃຫ້ແກ່ວັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົ່ງປາລິບເຖິງ ກຸນລະບຸດຜູ້ໜຶ່ງ ຈຶ່ງຕັດພະທຳມະເທສະໜານີ້. ໃນສະໄໝຂອງພະເຈົ້າວິປັດສີ ມີກຸນລະບຸດຜູ້ໜຶ່ງ ຢູ່ໃນເມືອງພັດທິຍະນະຄອນ ມີຈິດໃຈເຫຼື້ອມໃສສັດທາໃນພະພຸດທະສາສະໜາເປັນຢ່າງຍິ່ງ ໄດ້ສະຫຼະຊັບຂອງຕົນກໍ່ສ້າງ ໜໍທຳມາດ ພ້ອມທັງໄດ້ສ້າງຮູບແພะທອງຄຳອີກ ๕ ໂຕຮອງເປັນຂັ້ນໄດ ເພື່ອຂຶ້ນລົງໄດ້ສະດວກ ເມື່ອສ້າງສຳເລັດແລ້ວ ໄດ້ຖວາຍແກ່ພະພຸດທະເຈົ້າວິປັດສີ. ຄັນເມື່ອ ກຸນລະບຸດຜູ້ນັ້ນຈຸດຕິຕາຍໄປ ກໍ່ໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນ ຊັ້ນຕາວະຕິງສາ ມີວິມານ ເປັນຜາສາດທອງຄຳປະດັບດ້ວຍແກ້ວ ๗ ປະການ ສູງໄດ້ ๕๐ ໂຫຍດ, ກວ້າງໄດ້ ๘๐ ໂຫຍດ ມີນາງຟ້າເທບພະອັບສອນພັນໜຶ່ງເປັນບໍລິວານ. ຄັນເມື່ອໝົດອາຍຸໄຂຈາກສະຫວັນແລ້ວ ກໍ່ໄດ້ລົງມາເກີດເປັນ ເມນດະ ກະເສດຖີ ໃນເມືອງພາຣານະສີນະຄອນ.

Sòng Thammat means rewards derived from making and donating pulpits to a monastery. While residing at the Jetavana monastery in Savatthi, the

193 1282 Karttika 5 = Monday, 15 November 1920. This day was a *moeng pao* day.

Buddha spoke to his disciples about a man and gave a sermon about him. In the period of Vipassi Buddha, there was a man in Baddiyanakhòn who had ardent religious faith in Buddhism. He spent his money on building a pulpit with a staircase decorated with five golden figures of goats for stepping in. The finished pulpit was dedicated to Vipassi Buddha. He was later reborn as a deity in the Tāvatiṃsa heaven, living in a golden castle with 50 *yojana* height and 20 *jojana* width, decorated with seven kinds of crystal. His fellows were one thousand angels. After the heaven, he was reborn as Mendakasetthi in BenaresHeight.

Colophon: ลาบที ๗ ขน้ำ ๘: พุดทะสังกาดได้ ๘๕๐๕ เดือน ๑๑ แรม ๗ ค่ำ อันที ๑๗ ตุลาคม ๘๕๐๕ ธิดจะบาแล้วเวลา ๔ โมงเช้าแลเจ๊ำเธีย.

Folio 6 on the verso side: In Buddhist Era (BE) 2505, on the sixth waning-moon day of the eleventh lunar month, October 19, BE 2505,[194] the writing was accomplished at 4:00 am.

Date: BE 2505 (19 Oct 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *สองทำมาด*

Sòng Thammat
Rewards derived from Donation of Pulpits

EAP1398_VMS_1_0293

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: อานิสิงกานถวายทานที่อไป ก่าอเถิง กานทำบุนและถวายทาน โดยกานให้ทานนั้นแบ่งออกเป้น ๘ ปะกานคือ:

๑. อามิดสะทาน คือ กานให้วัดถุสิ่งของต่างๆ ๆ เชั่น กานให้ปัดไจ ๘ มิอาหานกานกิน, เถื่องนุ่งหิ่ม, ที่ยู่อาใส และ ยาป่วยะยาดเป้นต้ิม.

๘. ทำมะทาน คือ ให้ทำมะและให้ถวามรู้เป้นทาน เชั่น กานนำเอิากลัวกาทำถำสั่งสอนของพะพุดทะเจ้าไปเผิยแผ่ให้คินทั้งหลายได้ธับรู้และเอ้าใจเถิงบาบ, บุน, คุน, โทด, ปะโหยด

194 1324 Asvuba 21 = Friday, 19 October 1962.

ແລະ ບໍ່ແມ່ນປະໂຫຍດ ແລະເປົ້າໝາຍສູງສຸດຄື ສອນໃຫ້ພົ້ນຈາກທຸກໄປສູ່ຄວາມສຸກ ຄື ມັກ, ຜິນ ແລະນິບພານ. ໃນວັດຖຸທານ ໄດ້ແບ່ງອອກເປັນ ๑๐ ປະການຄື: ເຂົ້າ, ນ້ຳ, ຜ້ານຸ່ງຫົ່ມ, ຍານພາຫະນະ , ດອກໄມ້, ຂອງຫອມ, ເຄື່ອງລູບໄລ້, ທີ່ນອນ, ທີ່ພັກພາອາໄສ ແລະປະທີບ.

Rewards derived from donating general gifts. The content is about merit-making and donation. There are two kinds of donation:
1. Āmisadāna: Donating general gifts: the four requisites (food, clothes, accommodation, and medicine)
2. Dhammadāna: Donating Dhamma and knowledge. For example, one can spread the Buddha's Teachings to let people realize sinful, meritorious, advantageous, and disadvantageous deeds. The ultimate aim in the Buddha's Teachings is to detach suffering and to gain Nibbāna.
There are ten kinds of material gifts: food, drink, clothing, vehicles, garlands, perfumes, makeup, bed, house, and light.

Colophon: ลานທີ ๗ ໜ້າ ๑: ພຸດທະສັງກາດໄດ້ ๘๔๑๔ ໝາຍມີ ສົມເດັດພະພຸດທະຊິໂນຣະສະ ສະກະລະ ມະຫາສັງຄະປາໂມກຂະ ທຳມະຍານະມະຫາເຖຣະ ໄດ້ສ້າງໜັງສື *ອານິສົງ* ຜູກນີ້ ໄວ້ຄ້ຳຊູພະພຸດທະ ສາສະໜາ ຂໍອານິສົງທຳມະທານສ່ວນນີ້ ຈົ່ງເປັນພະລະວະປັດໄຈດົນບັນດານໃຫ້ຂ້າພະເຈົ້າໄດ້ສຳ ເຣັດເຊິ່ງພະສຳມາສຳໂພທິຍານ ການຕັດເປັນພະໂຫດປັນນາສັດໃນອະນະຄົດຕະການເບື້ອງໜ້າ ນັ້ນເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 8 on the recto side: In Buddhist Era (BE) 2514, Somdet Phra Phutthasinorot Sakon Maha Sangkha Pamokkha Thammanyana Maha Thera (Supreme Patriarch) sponsored this manuscript [entitled] *Anisong* to support the Teachings of the Buddha. May the results of giving the Dhamma be a condition for me to attain the Enlightenment and become the Buddha in the future. *Nibbāna paccayo hotu no* (Nibbāna is the greatest bliss).

Date: BE 2514.a year (1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Somdet Phra Phutthasinorot Sakon Maha Sangkha Pamokkha Thammanyana Maha Thera (Supreme Patriarch)
Titles: *ອານິສົງຖວາຍທານທົ່ວໄປ*
Anisong Thawai Than Thuapai
Rewards derived from Donation of General Gifts

EAP1398_VMS_1_0294

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງຖວາຍຜ້າປ່າ ໝາຍເຖິງ ການໃຫ້ທານຜ້າບັງສະກຸນຈີວອນ ເຊິ່ງມີຜະລະອານິສົງ ເປັນອັນມາກ. ໃນສະໄໝພຸດທະກາລ ພະອະນຸຣຸດທະເຖຣະ ໄດ້ທ່ຽວສະແຫວງຫາຜ້າບັງສະກຸນທີ່ ກອງຫຍ້າແລະໃນທີ່ປ່າຊ້າ ໃນຂະນະນັ້ນ ນາງຊາລິນີເທພະທິດາ ທີ່ຢູ່ໃນຊັ້ນຕາວະຕິງສາ ຜູ້ຊຶ່ງເຄີຍ ເປັນພັນລະຍາຂອງທ່ານ ໃນອາດີດຕະຊາດ ເຫັນພະອະນຸຣຸດທະເຖຣະເຈົ້າ ກຳລັງສະແຫວງຫາຜ້າ ບັງສະກຸນຢູ່ນັ້ນ ນາງຈຶ່ງໄດ້ຖືເອົາຜ້າທິບ ມາວາງໄວ້ທີ່ກອງຫຍ້າຂ້າງໜ້າຂອງພະເຖຣະເຈົ້າ. ເມື່ອພະ ເຖລະເຈົ້າເຫັນຜ້າຜືນນັ້ນ ຈຶ່ງຄະນຶງໃນໃຈວ່າ "ຜ້າຜືນນີ້ຄົງຈະບໍ່ມີເຈົ້າຂອງ" ແລ້ວຈຶ່ງຖືເອົາເປັນຜ້າ ບັງສະກຸນຈີວອນ. ດ້ວຍຜະລະອານິສົງທີ່ໄດ້ໃຫ້ທານຜ້າທິບນັ້ນເປັນຜ້າບັງສະກຸນ ເຮັດໃຫ້ນາງຊາລິນີ ເທພະທິດາ ມີອາຍຸຍືນຍາວຢູ່ໃນສະຫວັນຕະຫລອດການ.

Anisong Thawai Pha Pa means rewards derived from donating monk robes that generates much merit. In the Buddha's lifetime, Venerable Anuruddha was seeking a rag-robe in bushes of grass and graveyards when Angel Jalini from the Tāvatiṃsa heaven, who had been his wife in a previous birth, saw him. She placed divine cloth on a bush of grass nearby the monk. He saw the cloth and understood that it was unoccupied. He then took the cloth as his robe. Due to the results from offering the divine cloth, Jalini had eternal longevity in heaven.

Colophon: (๑) ลานທີ ๔ ໜ້າ ๘: ອາຈານພັນ ພົນພິບູນ-ເທບອັກສອນ ໄດ້ຣິດຈະນາຂຽນໜັງສືທຳຖວາຍຜ້າປ່າ ຖວາຍສົມເດັດພະສັງຄາຣາດ ເປັນເຈົ້າສັດທາສ້າງ ຖືກຕ້ອງຕາມມູນແລ້ວ.

(๘) ลานທີ ๕ ໜ້າ ๑: ພະພຸດທະສັງການ ພ.ส. ๘๕๑๔ ຕົວ ປີຮ້ອງໃຄ້-ກຸນ ເດືອນ ๑๘ ແຮມ ๑๑ ค่ำ ວັນເສົາ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສາທຸໃຫຍ່ ສົມເດັດພະສັງຄາຣາດ ທຳມະຍານະ ມະຫາເຖຣະ ໄດ້ມີໃຈໃສສັດທາສ້າງໜັງສືພະທຳມະ *ສະຫຼອງອານິສົງບັງສະກຸນ-ຜ້າປ່າ* ຜູກນີ້ ໄວ້ ບູຊາສືບ ພະພຸດທະສາສະໜາ ຕໍ່ເມື່ອເທົ້າ ๕ ພັນພະວັດສາ ເພື່ອໃຫ້ປະຊາຊົນຮູ້ອານິສົງແລະມີໃຈ ເຫລື້ອມໃສສັດທາໃຫ້ທານສືບຕໍ່ເມືອທາງໜ້ານັ້ນ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜາ ທຸກປະການ ນັ້ນແດ່ກຳຂ້າເທີ້ນ ສາທຸ ສາທຸ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ.

(1) Folio 4 on the verso side: Achan Phan Phonphibun-Theppha-aksòn inscribed this manuscript [entitled] Thawai Pha Pa according to the original version. Somdet Pha Sangkharat (Supreme Patriarch) was the sponsor of this manuscript.

(2) Folio 5 on the recto side: In Buddhist Era (BE) 2514, a *huang khai* year – *kun* year (Year of the Pig), on the eleventh waning-moon day of the twelfth lunar month, a Saturday,[195] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sathu Nyai Somdet Pha Sangkharat Thammanyana Maha Thera (Supreme Patriarch) had religious faith and sponsored this manuscript [entitled] *Salòng Anisòng Bangsakun Phapa* to support the Teachings of the Buddha to last until the end of 5000 years and to teach people rewards of merit, Buddhist faith, and donation. May all my wishes be fulfilled. *Sādhu sādhu nibbāna paccayo hotu anāgate kāle* (Amen, amen! May this be a condition to reach Nibbāna in the future).

195 1333 Karttika 26 = Saturday, 13 November 1971,

Date: BE 2514, a *huang khai* year (13 Nov 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun-Theppha-aksòn
Sponsor(s): Sathu Nyai Somdet Pha Sangkharat Thammanyana Maha Thera (Supreme Patriarch).
Titles: *ອານິສົງຖວາຍຜ້າປ່າ*
Anisong Thawai Phapa
Rewards derived from Donation of Forest Robes

EAP1398_VMS_1_0295

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງບູຊາສົງທາດ ໝາຍເຖິງ ການບູຊາແລະສົງນ້ຳພະສາທິຣິກະທາດຂອງພະພຸດທະເຈົ້າ.ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ກຸງສາວັດຖີ. ໃນກາລະນັ້ນ ພະຍາປັດເສນທິໂກສົນ ພ້ອມດ້ວຍພາມມະນະເສນາບໍດີແລະເສດຖີທັ້ງຫລາຍໄດ້ນ້ອມນຳເອົາເຂົ້າຕອກ ດອກໄມ້ ຄັນທະລິດຂອງຫອມ ເຂົ້າໄປສັກກາລະບູຊາພະພຸດທະອົງເຖິງທີ່ປະທັບ ແລ້ວຂາບທູນຖາມວ່າ ຂ້າໄທ້ສັບພັນຍູເຈົ້າ ອັນວ່າ ບຸກຄະລະຜູ້ໃດມີຈິດໃຈເຫຼື້ອມໃສສັດທາ ໄດ້ນ້ອມນຳເອົາທາດແຫ່ງ ສັບພັນຍູເຈົ້າໄປນົບໄຫ້ ບູຊາ ທິດສົງ ບຸກຄະລະຜູ້ນັ້ນຈະມີຜະລະອານິສົງເຍື່ອງໃດກໍ່ຂ້າຈາ? ຈາກນັ້ນ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງອານິສົງການບູຊາແລະສົງນ້ຳ ພະສາທິຣິກະທາດຂອງພະພຸດທະເຈົ້າ ໃຫ້ແກ່ພະຍາປັດເສນທິໂກສົນແລະບໍລິວານທັ້ງຫລາຍໃຫ້ໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ່ມແຈ້ງ.

Sòng Busa Song That means rewards derived from worshipping and watering the Buddha's relics. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. King Pasenadi along with Brahmins, ministers, and wealthy men approached the Buddha and worshipped him with popped rice, flowers, and perfumes. He asked the Buddha to what extent one could gain merit derived from venerating and watering the Buddha's relics with faith. The Buddha then gave a sermon on rewards derived from worshipping and watering the Buddha's relics to the king and his followers in details.

Colophon: ลานທີ ๓ ໜ້າ ๑: ພะພຸດທະສັງກາດຣາຊະ ๘๕๐ກ ຕິວ ປີກາບສີ່ ເດືອນ ๗ ແຮມ ๗ ค่ำ ວັນ ๗ ຣິດຈະ ນາແລ้ວຍາມກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະສັງຄະຣາດ ທຳມะยาโน ວັດໃຫม่ ສຸວັນນะพูม

ມາຣາມ ໄດ້ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງ[ສ້າງ]ຍັງ *ສອງພອກາທາດ ແລະສົງທາດ* ນີ້ໄວ້ ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍບຸນຍະຣາສີອັນນີ້ເປັນຜົນນຳຂ້າພະເຈົ້າໃຫ້ພົ້ນຈາກສົງສານ ຕັດບ່ວງເບັນຈະມານຂາດໄດ້ ຈົນລຸຖຶງພະນິບພານດັ່ງຄຳໝາຍແດ່ກໍຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັງ ທຸວັງ ພະໝັ້ນ ມຸນີວັງໂສ ເປັນຜູ້ຊຸງນ ໂມທະນາ.

Folio 8 on the recto side: In Buddhist Era (BE) 2507, a *kap si* year, on the third waning-moon day of the seventh lunar month, the sixth day of the week (Friday),[196] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Pha Sangkharat Thammayano (Supreme Patriarch) from Vat Mai Suvannaphumaram had ardent religious faith and sponsored this manuscript [entitled] Sòng Phòk That and Song That to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit support me to escape from the Cycle of Rebirths, to get free from the five Mara (devils), and attain Nibbāna as wished. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna constantly and certainly). Pha (Monk) Man Manivangso was the scribe. Rejoice the merit.

Date: BE 2507, a *kap si* year (30 Nov 1964)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pha (Monk) Man Manivangso
Sponsor(s): Somdet Pha Sangkharat Thammayano (Supreme Patriarch) from Vat Mai Suvannaphumaram.
Titles: *ສອງບູຊາ ສົງທາດ*
Sòng Busa That and *Song That*
Rewards derived from venerating the Buddha's Relics
Rewards derived from watering the Buddha's Relics

EAP1398_VMS_1_0296

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 54.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງບັ້ງໄຟດອກ ໝາຍເຖິງ ອານິສົງການເຮັດບັ້ງໄຟດອກຈູດບູຊາພະຣັດຕະນະໄຕ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ນະຄອນສາວັດຖິ. ໃນກາລະນັ້ນ ພະສາຣິບຸດເຖລະເຈົ້າ ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງແລ້ວຂາບທູນຖາມວ່າ ຂ້າແດ່ພະຜູ້ມີພະພາກເຈົ້າ ອັນວ່າ ບຸກຄະລະຜູ້ໃດມີ

196

ຈິດໃຈເຫຼື້ອມໃສສັດທາ ໄດ້ບູຊາຣັດຕະນະໄຕ ແກ້ວ ๓ ປະການດ້ວຍບັ້ງໄຟດອກ ຈະມີຜະລະອານິສົງເຍື່ອງໃດນໍ? ຈາກນັ້ນ ພະພຸດທະອົງກໍ່ຊົງສະແດງພະທຳມະເທສະໜາແກ່ພະສາຣິບຸດເຖລະ ໃຫ້ໄດ້ສະດັບຮັບຟັງຢ່າງລະອຽດແລະແຈ່ມແຈ້ງ.

Sòng bangfai dòk means rewards derived from flying rockets to worship the Triple Gems. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. Venerable Sariputta came to the Buddha and asked him to what extent one could gain merit derived from worshipping the Triple Gems with rockets. The Buddha then gave a sermon to him in details on rewards derived from flying rockets to worship the Triple Gems.

Colophon: ลานທີ ๑๐ ໜ້າ ๑: ພะພຸດທะสังกาด ๒๕๒๓ ปี[กົด]สัน-ออก เดือน ๔ ขึ้น ๗ ค่ำ อันพะหัด ยามท่ง ๆ ฆายมิ ข้าพะเจ้าทัง ๘ คือ ๑ สาหุใหย่สิมดี เจ้าอะทิกาน วัดใหม่ มิสัดทาออกใบลาน. ๘ ได้มอบให้เจ้าพิกขุพัน ฆินพิบุน-เทบอักสอน เป็นสัดทาอิดทินฆูน แปออกเป็นติอ อักสอนทำ เพื่อเทสะหนาให้ปะชาชินฟังได้เข้าใจดี เป็นถวามลาวเธิานั้นให้แจ้ง ฮู้บาบบุน คุน โทด หัก เบานั้น. มูนเดิมนั้นเป็นติออักสอนไท เว้าถวามไท ย้านผู้ฟังนั้นบ่เข้าใจดี สะนั้น จิ่งได้ฆูนแปออกเป็นอักสอนทำมะเทสะหนาให้ปะชาชินฟังเข้าใจดีนั้น. ขໍบุนกุสิลจิ่งค้ำชูแก่พอกข้าพะเจ้าทัง ๘ ได้ดั่งคำมักและถวามปาดถะหนานั้นทุกปะการเทิ้น. นิบพานะ ปัดจะโย โหตุ อะนาถะเต กาเล สาหุ ๆ.

Folio 10 on the recto side: In Buddhist Era (BE) 2523, a [*kot*] *san* year or a *vòk* year (the Year of the Monkey), on the seventh waxing-moon day of the fourth lunar month, Thursday,[197] [the writing was accomplished] at noon. We are (1) Sathu Nyai Somdi, abbot of Vat Mai, who sponsored blank palm-leaves and (2) Bhikkhu Phan Phonphiboun-Theppha-aksòn, who transcribed the text into the Dhamma script and wrote it in this manuscript. [The manuscript was produced] to provide a liturgical Lao text, so that Lao people could understand the teaching, karma, and major-minor punishment. The original verson is in Thai script and Thai language. [We] concerned that the audience would not able to understand it thereby transcribing it into Lao Dhamma script for sermons. May the merit support both of us. May our wishes be fulfilled. *Nibbāna paccayo hotu no anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future. Amen, amen!).

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Bhikkhu Phan Phonphiboun-Theppha-aksòn
Sponsor(s): Sathu Nyai Somdi, abbot of Vat Mai
Titles: *สองบั้งไฟ*
Sòng Bang Fai
Rewards derived from Donation of Rockets

197 1342 Phalguna 7 = Thursday, 12 March 1981.

EAP1398_VMS_1_0297

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 50.2 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງບຸນທີ່ໄດ້ທານໄປຫາຜູ້ຕາຍ ໝາຍເຖິງ ການທຳບຸນໃຫ້ທານແລ້ວອຸທິດສ່ວນບຸນສ່ວນກຸສົນ ໃຫ້ແກ່ບິດາ ມານດາ ຄູບາອາຈານ ແລະຍາດຕິພີ່ນ້ອງ ຜູ້ທີ່ລ່ວງລັບໄປແລ້ວ ເພື່ອເປັນການຕອບ ແທນບຸນຄຸນຂອງທ່ານເຫຼົ່ານັ້ນ ພະພຸດທະອົງຊົງສັນລະເສີນຜູ້ທີ່ຮູ້ບຸນຄຸນ ມີຄວາມກະຕັນຍູກະ ຕະເວທິຕາ ວ່າເປັນຄົນດີ ແລະຊົງຕຳໜິຕິຕຽນຜູ້ທີ່ມີຈິດໃຈຄັບແຄບ ແລະເຫັນແກ່ຕົວ ເປັນຕົ້ນ.

Anisong Bun Thi Dai Than Pai Ha Phu Tai is rewards derived from dedicating merit to the dead: parents, teachers, relatives, to show one's gratitude. The Buddha appreciated those who were grateful and considered them good persons. He complained stingy and selfish people.

Colophon: ລານທີ ๘ ໜ້າ ๔: ສາທຸໃຫຍ່ຄຳຜຸຍ ວັດທາດ ເປັນສັດທາ ເຈົ້າຫມ່ອມພໍ່ສົມບຸນ ຫົວຊຽງ ເປັນຜູ້ ລິດຈະນາ.

Folio 8 on the verso side: Sathu Nyai (great monk) Khamphui from Vat That was the sponsor [of this manuscript]. Chao Mòm Phò (Monk) Sombun from [Vat] Hua Xiang was the scribe.

Date: BE 2523, a *kot san* year (22 Feb 1980)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Mòm Phò (Monk) Sombun from [Vat] Hua Xiang
Sponsor(s): Sathu Nyai (great monk) Khamphui from Vat That
Titles: *ສອງອານິສົງບຸນທີ່ໄດ້ທານໄປຫາຜູ້ຕາຍໄປ*
Sòng Anisong Bun Thi Dai Than Pai Ha Phu Tai Pai
Rewards derived from Dedication of Merit to the Dead

EAP1398_VMS_1_0298

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 52 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງສອງບອດພະເນນ ໝາຍເຖິງ ອານິສົງຂອງການອະນຸຍາດໃຫ້ລູກຫຼືສາມີບວດເປັນສາມະເນນຫຼືພະພິກຂຸໃນພະພຸດທະສາສະໜາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງບັນພະຊາແລະອຸປະສົມບົດແກ່ພະອານົນເຖລະ. ບຸກຄົນຜູ້ມີສັດທາເຫຼື້ອມໃສໄດ້ບັນພະຊາທາດກຳມະກອນໃຫ້ເປັນສາມະເນນ ຈະໄດ້ຮັບອານິສົງ ๔ ກັບ, ບວດເປັນພິກຂຸ ຈະໄດ້ອານິສົງ ๗ ກັບ. ບັນພະຊາລູກຂອງຕົນເປັນສາມະເນນຈະໄດ້ອານິສົງ ๗ ກັບ, ຖ້າອຸປະສົມບົດເປັນພິກຂຸຈະໄດ້ຮັບອານິສົງ ๑๖ ກັບ. ບັນພະຊາສາມີຂອງຕົນເປັນສາມະເນນຈະໄດ້ອານິສົງ ๑๖ ກັບ ຖ້າອຸປະສົມບົດເປັນພິກຂຸຈະໄດ້ຮັບອານິສົງ ๓๒ ກັບ. ອຸປະສົມບົດຕົນເອງເປັນພິກຂຸຈະໄດ້ຮັບອານິສົງ ๖๔ ກັບ. ການບວດລູກ, ຫຼານ, ສາມີ ຫຼືພັນລະຍາເປັນພິກຂຸ, ພິກຂຸນີ, ສາມະເນນ, ສາມະເນນຣີ ໃນພະພຸດທະສາສະໜາ ຈັດວ່າເປັນຍາດໃນພະພຸດທະສາສະໜາ. ພະພຸດທະອົງໄດ້ຍົກນິທານເລື່ອງຍິງຜູ້ໜຶ່ງທີ່ບໍ່ໄດ້ຕົກນະຮົກ ເພາະບຸນລູກຊາຍທີ່ໄດ້ເປັນສາມະເນນໄປຊ່ອຍຄ້ຳໄວ້.

Rewards derived from ordination means rewards one could gain form allowing their sons or husbands to be ordained in Buddhism. On one occasion, while dwelling at the Jetavana monastery in Savatthi, the Buddha gave a sermon to Venerable Ananda on rewards derived from ordination. One could gain rewards for four eons if they allowed their servants to get ordained into a novice, and gain rewards for eight eons if they allowed their servants to get ordained into a monk. One could gain rewards for eight eons if they allowed their sons to get ordained into a novice, and gain rewards for sixteen eons if they allowed their sons to get ordained into a monk. One could gain rewards for sixteen eons if they allowed their husbands to get ordained into a novice, and gain rewards for thirty-two eons if they allowed their husbands to get ordained into a monk. Those who have themselves ordained could gain rewards for sixty four eons. Having one's children, grandchildren, husbands, and wives ordained into monks, female monks, novices, and female novices is regarded a permission of ordination for one's relatives. The Buddha also shared a story of a woman who did not go to hell thanks to supportive merit derived from her son's novice ordination.

Colophon: ลานທີ ๑๓ ໜ້າ ๑: ມະຫາພຸດທະສັງກາດໄດ້ ๘๕๐๕ ວັດສາ ຕົວປີເຕົ່າຍີ່ ເດືອນຈຽງ ລຶງ ๑๘ ຄ่ຳ ວັນອາທິດ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ສັດທາ ສົມເດັດພະສັງຄາຣາດ ແລະພະພຸດທະວະຄະໂນ ວັນດີ ຮ່ວມກັນສ້າງ *ອານິສົງເຖຣາພິເສກ* ຜູກນີ້ໄວ້ກັບສາສະໜາພະສະມະນະໂຄດົມເຈົ້າ ຕາບຕໍ່ເໜົ້າສິ້ນກາລະອັນນານ ຂໍໃຫ້ຂ້າພະເຈົ້າທັງ ๘ ໄດ້ດັ່ງຄຳປາດຖະໜາທຸກປະການດ້ວຍເທີ້ນ ອະນາຄະເຕ ກາເລ ນິດຈັ່ງ ໂຫຕຸ ເອວັ່ງ.

Folio 13 on the recto side: In Buddhist Era (BE) 2505, a *tao nyi* year, on the twelfth waning-moon day of the first lunar month, a Sunday,[198] the writing as accomplished at the time of the morning drum (7:30–9:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Phutthavakhano Vandi jointly sponsored this manuscript [entitled] *Anisòng*

198 1324 Margasirsha 27 = Sunday, 23 December 1962.

theraphisek to support the Teachings of Gotama Buddha forever. May all our wishes be fulfilled in the future constantly. *Anāgate kāle niccaṃ hotu evaṃ* (In the future, constantly, that's all).

Date: BE 2505, a *tao nyi* year (23 Dec 1962)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Phutthavakhano Vandi.

Titles: *ອານິສົງສອງບວດພະເນນ*

Anisong Sòng Buat Pha Nen

Rewards Derived from Sponsoring Ordination Ceremonies of Monks and Novices

EAP1398_VMS_1_0299

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 51.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງສອງບວດ ໝາຍເຖິງ ອານິສົງຂອງການອະນຸຍາດໃຫ້ລູກຫຼືສາມີບວດເປັນສາມະເນນຫຼື ພະພິກຂຸ ໃນພະພຸດທະສາສະໜາ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດພະເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງບັນພະຊາແລະອຸປະສົມບົດແກ່ພະອານົນເຖລະ. ບຸກຄົນຜູ້ມີສັດທາເຫຼື້ອມໃສໄດ້ບັນພະຊາ ທາດກຳມະກອນໃຫ້ເປັນສາມະເນນ ຈະໄດ້ຮັບອານິສົງ ๔ ກັບ, ບວດເປັນພິກຂຸ ຈະໄດ້ອານິສົງ ๘ ກັບ. ບັນພະຊາລູກຂອງຕົນເປັນສາມະເນນຈະໄດ้ອານິສົງ ๘ ກັບ ຖ้າອຸປະສົມບົດເປັນພິກຂຸຈະໄດ้ຮັບອານິສົງ ๑๖ ກັບ. ບັນພະຊາສາມີຂອງຕົນເປັນສາມະເນນ ຈະໄດ้ອານິສົງ ๑๖ ກັບ ຖ้າອຸປະສົມບົດເປັນພິກຂຸຈະໄດ้ຮັບອານິສົງ ๓๒ ກັບ. ອຸປະສົມບົດຕົນເອງ ເປັນພິກຂຸຈະໄດ้ຮັບອານິສົງ ๗๔ ກັບ. ການບວດລູກ, ຫຼານ, ສາມີ ຫຼືພັນລະຍາເປັນພິກຂຸ, ພິກຂຸນີ, ສາມະເນນ, ສາມະເນຣີ ໃນພະພຸດທະສາສະໜາ ຈັດວ່າເປັນຍາດໃນພະພຸດທະສາສະໜາ. ພະພຸດທະອົງໄດ้ຍົກນິທານເລື່ອງຍິງຜ้ູໜຶ່ງທີ່ບ่ໄດ้ຕົກນະຮົກ ເພາະບຸນລູກຊາຍທີ່ໄດ้ເປັນສາມະເນນ ໄປ ຊ่ອຍຄ้ຳໄວ้.

Rewards derived from ordination means rewards one could gain form allowing their sons or husbands to be ordained in Buddhism. On one occasion, while dwelling at the Jetavana monastery in Savatthi, the Buddha gave a sermon to Venerable Ananda on rewards derived from ordination. One could gain rewards for four eons if they allowed their servants to get ordained into a novice, and gain rewards for eight eons if they allowed their

servants to get ordained into a monk. One could gain rewards for eight eons if they allowed their sons to get ordained into a novice, and gain rewards for sixteen eons if they allowed their sons to get ordained into a monk. One could gain rewards for sixteen eons if they allowed their husbands to get ordained into a novice, and gain rewards for thirty-two eons if they allowed their husbands to get ordained into a monk. Those who have themselves ordained could gain rewards for sixty four eons. Having one's children, grandchildren, husbands, and wives ordained into monks, female monks, novices, and female novices is regarded a permission of ordination for one's relatives. The Buddha also shared a story of a woman who did not go to hell thanks to supportive merit derived from her son's novice ordination.

Colophon: ลานที่ ๑๗ ໜ້າ ๘: สังฆาดได้ ๘๕๐๕ เดือน ๔ ขึ้น ๑ ค่ำ อันทิด ธิดจะนาแล้วยามท่ำงอันพายมิ สิมเดัดพะสังฆะธาด พ้อมกับด้วยพะอันดี ฯาโถม ได้[ส้าๆ]ทำมะผูกนี้ ขอให้ข้าพะเจ้าทัง ๘ ได้ดั่งปาดถะพาซู่อันเท็น อะนาถะเต ภาเล นิดจัง เอวัง โหตุ.

Folio 17 on the verso side: In Sangkat 2505, on the first waxing-moon day of the fourth lunar month, a Sunday,[199] the writing was accomplished at noon. Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom sponsored this manuscript. May all our wishes be fulfilled in the future constantly. *Anāgate kāle niccaṃ evaṃ hotu* (In the future, constantly, that's all).

Date: BE 2505 (6 March 1962)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) and Pha (Monk) Vandi from [Vat] Pha Khom.

Titles: *ອານິສົງສອງບວດ*

Anisong Sòng Buat

Rewards Derived from Sponsoring Ordination Ceremonies

EAP1398_VMS_1_0300

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 56.1 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: Four. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

199 1324 Phalguna 1 = Saturday, 23 February 1963.

Description: ບົດເທສະໜາ ປັນຍາປາຣະມີ ເນື້ອໃນ ຂຶ້ນຕົ້ນດ້ວຍພາສາປາລີແລະຄຳອະທິບາຍພາສາລາວ ນິຍົມໃຊ້ເທດໃນພິທີມຸງຄຸນຕ່າງໆ ເຊື່ອວ່າ ປັນຍາປາຣະມີຄາຖາ ສາມາດປ້ອງກັນແລະກຳຈັດເສຍເຊິ່ງສັບພະອັນຕະລາຍທັ້ງຫຼາຍ. ປັນຍາປາຣະມີ ໝາຍເຖິງ ພະປັນຍາປາຣະມີ ๓๐ ທັດ ເປັນຍອດແຫ່ງທຳອັນພະພຸດທະເຈົ້າທຸກພະອົງໄດ້ຊົງພໍ່າເພັ່ງມາຢ່າງເຕັມປ່ຽມ ຈຶ່ງໄດ້ຕັດສະຮູ້ເປັນພະອໍຣະຫັນຕະສຳມາສຳພຸດທະເຈົ້າ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງປັນຍາປາຣະມີ ແກ່ພະຍາອິນແລະເທວະດາທັ້ງຫຼາຍ ປາງເມື່ອພະພຸດທະອົງຈຳວັດສາຢູ່ສະຫວັນຊັ້ນຕາວະຕິງສາ. ນໍລະຍິງຊາຍຜູ້ໃດໄດ້ສັກກະລາບູຊາ, ໄດ້ທ່ອງສາທະຍາຍແລະໄດ້ສະດັບຮັບຟັງເຊິ່ງຄາຖາປັນຍາຣະມີເປັນປະຈຳ ກໍ່ຈະເຮັດໃຫ້ເປັນຜູ້ມີຊັບສິນບັດຫຼາຍແລະຈະພົ້ນຈາກໄພອັນຕະລາຍທັ້ງປວງ ແລະຈະເຮັດໃຫ້ຄຳປາດຖະໜາປະສົບຄວາມສຳເລັດ.

Liturgical *Panyaparami* or Paṇṇāpāramī (perfection of wisdom) begins with Pali texts, followed by explantions in Lao. The text is popularly used for sermons by monks at auspicious ceremonies. *Panyaparami Khatha* (Paññāpāramī Gāthā) is believed to be able to get rid of all dangers. *Panyaparami* means thirty perfections of wisdom that our Buddhas had completely accumulated before they became Buddhas. The Buddha gave a sermon on *Panyaparami* to God Indra and deities while he was residing in the Tāvatiṃsa heaven during a Buddhst Lent. Those who regularly recite and listen to *Panyaparami* will be wealthy, safe against all dangers, and successful in all wishes.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ສັงกาดธาดได้ธ้อย ๗๑๘ ตัว ปีกิดสี ธิดจะนาแล้วยามกองงาย วัน ๔ ໝายมี เมืองคุม ผัวเมย มีสัดทาส้าง *ปันยาปาธะมี* ไว้กับสาสะໜาพะโคตะมะเจ้าตาบต่ำเท้า ๕๐๐๐ พันวัดสา นิบพานะ ปัดจะโย โหตุ โน ทุวัง. ขໍให้ได้ดั่งคำมักคำปาดถะໜาทั้งมวนทำข้าเทิ้น.

Folio 16 on the recto side: In Sangkhat hundred 812 (corresponding to CS 1182), a *kot si* year, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock), the fourth day of the week (Wednesday),[200] Müang Khum and his wife sponsored this manuscript [entitled] *Pannya Parami* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly). May our wishes be fulfilled.

Date: CS 1182, a *kot si* year (1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Müang Khum and his wife
Titles: *ปันยาปาธะมี*

Pannya Parami
Perfection of Wisdom

200 AD 1821/22.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງ ອານິສົງການສ້າງພະໄຕປິດົກແກ່ພະສາຣິບຸດເຖລະເຈົ້າ ທີ່ເຂົ້າເຝົ້າແລ້ວທູນຖາມເລື່ອງນີ້. ພະພຸດທະອົງຕັດວ່າ ນໍລະຍົງຊາຍຜູ້ໃດ ມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດົກ ທີ່ບັນຈຸຄຳສອນ ຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສົງອັນຍິ່ງ ໃຫຍ່ໄພສານ ຫາປະມານບໍ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍ່ຈະໄດ້ສຳເລັດດັ່ງເຈດຕະນາ ທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນ ເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະໄດ້ລົງມາເກີດ ໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on merit derived from copying the Buddhist Canon (*Tipiṭaka*). The sermon was given to Sariputta Thera who came to the presence of the Buddha and asked him about that. The Buddha said that those who had the ardent religious faith and copied manuscripts of the Teachings of the Buddha in order to support and prolong the religion would gain great merit incalculably. Their wishes will come true in any aspects. After death, they would be reborn in heaven as God Indra. Thereafter, they would be reborn again in the human wolrd as an emperor king for many existences.

Colophon: (๑) ลานທີ ๗ ໜ້າ ๑-๘: ສີຣິສະວັດສະດີ ສີສຸມັງຄະລະ ມະຫາຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๗๘ ຕົວ ປີ ภิดสัน เดือน ๑๑ มื้อเปิกสัน อัน ๑ ยามกองกาย ฆายมิ เจ้าคำขำ ในพะธาซะอังหลวง มิใจเหลื้อมใสสุดในอำละพุดทะสาสะฆาเป็นอันยิ่ง จิ่งพ้อมด้วยยาดติกาพันทุอิงสาเป็นอันยิ่ง จิ่งได้สร้างฆังสี *สองปิตะกะ* ดั่งนี้ ทานไปหาสามิผู้เป็นผิอชื่สุธิอิง ผู้เถิงแก่กำไปแล้วพุ้น ขໍให้ผะละโกสินผินละบาบุนอันนี้นำไปตู้มปิกพิกพันให้ได้เถิงสุก สะฆุกในกานกุสินผิน บาบุนอันนี้จิ่งเป็นอิมานคำปะสาดทิบโดยธิบถิบผะลัน จิ่งมิในมื้นี้แด่ก่ขำ เท็น สาทุ สาทุ อะนุโมทามิ.

(๘) ลานທີ ๗ ໜ้า ๑: สีธิสะอัดสะดี สีสุมังคะละ มะหาจุนละสังกาดธาดได้ ๑๘๗๘ ตือ ปี ภิดสัน เดือน ๑๘ ออกใหม่ ๕ ค่ำ อัน ๑ มื้เปิกสัน ธิดจะบาแล้อ ยามกองกาย ฆายมิ เจ้าคำขำ ในพะธาซะอังหลวง มิใจเหลื้อมใสสุดในอำละพุดทะสาสะฆาเป็นอันยิ่ง จิ่ง พ้อมด้อยยาดติพันทุอิงสาเป็นอันยิ่ง จิ่งได้สร้างฆังสี *สองบอด* ผูกนี้ ทานไปหาสามิผู้เป็น ผิอชื่ สุธิอิง ผู้เถิงแก่กำไปแล้วพุ้น ขໍให้ผะละโกสินผินละบาบุนอันนี้นำไปตู้มปิกพิกพัน

ໃຫ້ໄດ້ເຖິງສຸກ ສະໜຸກ ໃນການກຸສົນຜົນນາບຸນອັນນີ້ ຈົ່ງເປັນວິມານຄຳປະສາດທິບໂດຍຮິບຖິບ ຜະລັນ ຈົ່ງມີໃນມື້ນີ້ ແດ່ກໍ້ຂ້າເທີ້ນ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

(1) Folio 8 on the recto and verso sides: Auspecious time, auspicious blessing. Maha Cunlasakkarat (CS) 1282, a *kot san* year, the eleventh lunar month, a *poek san* day, the first day of the week (Sunday),[201] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Chao (Princess) Khamkham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored this manuscript [entitled] *Sòng pitaka*, in order to dedicate this merit to my late husband Surivong who had left to the other world. May the results of this merit support and move him to a happy place. May this merit be a golden and magical castle for him immediately. *Sādhu sādhu anumodāmi* (Amen, amen! I rejoice).

(2) Folio 9 on the recto side: Auspicious time, auspicious blessing. Maha Cunlasakkarat (CS) 1282, a *kot san* year, the fifth waxing-moon day of the twelfth lunar month, the first day of the week (Sunday), a *poek san* day,[202] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao (Princess) Khamkham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored this manuscript [entitled] *Sòng buat*, in order to dedicate this merit to my late husband Surivong who had left to the other world. May the results of this merit support and move him to a happy place. May this merit be a golden and magical castle for him immediately. *Sādhu sādhu anumodāmi* (Amen, amen! I rejoice) this manuscript.

Date: CS 1282, a *poek san* year (1920)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao (Princess) Khamkham from the royal palace
Titles: *ສອງປິຕະກະ*
Sòng Pitaka
Rewards derived from Copying the Buddhist Canon (*Tipiṭaka*)

EAP1398_VMS_1_0302

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 51.6 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

201 The only possible *poek san* day in that month is 1182 Asvina 5 = Sunday, 17 October 1920.
202 1282 Karttika 5 = Monday, 15 November 1920.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The ink on some pages is fading.

Description: ในสะไพหนึ่ง พะผู้มิพะพากเจ้าปะทับอยู่อัดเชตะอัน เมิองสาวัดถิ ได้ตัดเทสะหฯา เลื่องอานิสิงการานสร้างพะไตปิดกแก่พะสาธิบุดเถละเจ้า ที่เข้าเฝ้าแล้วทูนถามเลื่องนี้. พะพุดทะอิงตัดว่า นละยิงชายผู้ใด มิสัดทาเหื้อมใส ได้สร้างพังสิพะไตปิดก ที่บันจุคำสอนของพะพุดทะเจ้า เพื่อสืบอายุพะพุดทะสาสะหฯาให้ยืนยาว จะได้รับผละละอานิสิงอันยิ่งใหย่ไพสาน หาปะมานบ่ได้ จะปาดถะหฯาสิ่งใดก่จะได้สำเลัดดั่งเจดตะนาทุกปะการ. เมื่อสิ้นอายุไขแล้อ จะได้ไปเกิดในสะหวัน เป็นพะยาอิน และหื้งจากนั้น จะได้ลิงมาเกิดในเมิองมะนุดเป็นพะเจ้าจักกะพัด เป็นเอลาหลายชาด.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on merit derived from copying the Buddhist Canon (*Tipiṭaka*). The sermon was given to Sariputta Thera who came to the presence of the Buddha and asked him about that. The Buddha said that those who had the ardent religious faith and copied manuscripts of the Teachings of the Buddha in order to support and prolong the religion would gain great merit incalculably. Their wishes will come true in any aspects. After death, they would be reborn in heaven as God Indra. Thereafter, they would be reborn again in the human wolrd as an emperor king for many existences.

Colophon: ลานที ๗ หน้า ๘: พุดทะสังกาด ๘๕๐๕ ปีขาน (ปีเสือ) เดือน ๑๑ แรม ๗ ค่ำ อันสุก อันที ๘๑ ธิดจะนาแล้อเอลาบ่าย ๗ โมง ค่ำ เจ้าเธีย.

Folio 6 on the verso side: In Buddhist Era 2505, a *khan* year (the Year of the Tiger), on the eighth waning-moon day of the eleventh lunar month, Friday, 21st,[203] the writing was accomplished in the afternoon at 3:00 o'clock.

Date: BE 2505 (21 Oct 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *สองปิตะกะ*

Sòng Pitaka
Rewards derived from Copying the Buddhist Canon (*Tipiṭaka*)

EAP1398_VMS_1_0303

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

203 1324 Asvina 23 = Sunday, 21 October 1962

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາ ເລື່ອງ ອານິສົງການສ້າງພະໄຕປິດົກແກ່ພະສາຣິບຸດເຖລະເຈົ້າ ທີ່ເຂົ້າເຝົ້າແລ້ວທູນຖາມເລື່ອງນີ້. ພະ ພຸດທະອົງຕັດວ່າ ນໍລະຍົງຊາຍຜູ້ໃດ ມີສັດທາເຫຼື້ອມໃສ ໄດ້ສ້າງໜັງສືພະໄຕປິດົກ ທີ່ບັນຈຸຄຳສອນ ຂອງພະພຸດທະເຈົ້າ ເພື່ອສືບອາຍຸພະພຸດທະສາສະໜາໃຫ້ຍືນຍາວ ຈະໄດ້ຮັບຜະລະອານິສົງອັນຍິ່ງ ໃຫຍ່ໄພສານ ຫາປະມານບ່ໄດ້ ຈະປາດຖະໜາສິ່ງໃດກໍ່ຈະໄດ້ສຳເລັດດັ່ງເຈດຕະນາ ທຸກປະການ. ເມື່ອສິ້ນອາຍຸໄຂແລ້ວ ຈະໄດ້ໄປເກີດໃນສະຫວັນ ເປັນພະຍາອິນ ແລະຫຼັງຈາກນັ້ນ ຈະໄດ້ລົງມາເກີດ ໃນເມືອງມະນຸດເປັນພະເຈົ້າຈັກກະພັດ ເປັນເວລາຫຼາຍຊາດ.

On one occasion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on merit derived from copying the Buddhist Canon (*Tipiṭaka*). The sermon was given to Sariputta Thera who came to the presence of the Buddha and asked him about that. The Buddha said that those who had the ardent religious faith and copied manuscripts of the Teachings of the Buddha in order to support and prolong the religion would gain great merit incalculably. Their wishes will come true in any aspects. After death, they would be reborn in heaven as God Indra. Thereafter, they would be reborn again in the human wolrd as an emperor king for many existences.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ພ.ສ. ๘๔๐๕ ປີເຕົ່າຍີ່ ເດືອນ ๑๑ ຂຶ້ນ ๑๘ ຄ่ຳ ວັນພະຫັດ ຣິດຈະນາແລ້ວ ໝາຍມີ ສາທຸພໍ່ພັດທະມານ ພັດທະມຸນີ ອ่ຸນ ວັດໃໝ่ ພ້ອມດ້ວຍພໍ່ຍິກ ທິດຍາ ບ้ານจ่านใต้ ຫลวງພะบาง ພ้ອມດ้ວຍກັນສ้າງໜັງສື *ສອງປິຕະກະ* ຜูกนี้ ไว้ภับสาสะໜาตาบต่ำเท้า ๕ ພันวัดสา. ขໍให้ผูงข้า นี้ได้เถิงสุก ๓ ปะการ มิมิธะพานเป็นที่แล้ว ขໍย่ำได้ถาดแถ้วดั่งคำมักคำปาดถะໜา แก่ผู้ นี้ด้วยเทิ้น นิบพานะ ปัดจะโย โหตุ เม อะนาคะเต กาเล ข้าพะเจ้า ทิดยา เป็นผู้ขูน ย่า ทิอะอัน โตหนังสือบ่สะเหม่ บ่ງามกำปานนั้น.

Folio 16 on the recto side: In BE 2505, a *tao nyi* year, on the twelfth waxing-moon day of the eleventh lunar month, a Thursday,[204] the writing was accomplished. Sathu Phò (Monk) Phatthaman Phattamuni Oun from Vat Mai, along with my patronage named Thit (ex-monk) Nya from Ban Chantai village, Luang Prabang, jointly sponsored this manuscript [entitled] *Sòng Pitaka* to support the Teachings of the Buddha to last until the end of 5000 years. May we reach the three states of happiness which is Nibbāna is the ultimate goal. May our wishes be fulfilled. *Nibbāna paccayo hotu me anāgate kāle* (May this be a condition for me to reach Nibbāna in the future). I, Thit (ex-monk) Nya, was the scribe. Do not laugh at my unstable and unsttractive handwriting.

Date: BE 2505, a *tao nyi* year (10 Oct 1962)

Script(s): Tham Lao

204 1324 Asvuba 12 = Wedbesdaym 19 October 1962,

Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya from Ban Chantai village, Luang Prabang
Sponsor(s): Sathu Phò (Monk) Phatthaman Phattamuni Un from Vat Mai, his patronage named Thit (ex-monk) Nya from Ban Chantai
Titles: *ສອງປິຕະກະ*
Sòng Pitaka
Rewards derived from Copying the Buddhist Canon (*Tipiṭaka*)

EAP1398_VMS_1_0304

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງແປດໝື່ນ ກ່າວເຖິງ ອານິສົງແລະຜົນບຸນທີ່ໄດ້ຮັບຈາກການສ້າງໜັງສືແປດໝື່ນສີ່ພັນຂັນ ແລະ ຟັງທຳມະເທສະໜາ ເຊິ່ງເປັນຫລັກຄຳສອນອັນປະເສີດ ຂອງອົງສົມເດັດພະສຳມາສຳພຸດທະເຈົ້າ. ອານິສົງການຟັງ ๕ ປະການ ຄື:
๑. ຜູ້ຟັງທຳຍ່ອມໄດ້ຟັງສິ່ງທີ່ຍັງບໍ່ເຄີຍຟັງ,
๘. ສິ່ງໃດທີ່ຜູ້ຟັງເຄີຍຟັງແລ້ວ ແຕ່ບໍ່ເຂົ້າໃຈແຈ່ມແຈ້ງ ຍ່ອມເຂົ້າໃຈໃນສິ່ງນັ້ນຊັດເຈນຂຶ້ນ,
๓. ບັນເທົາຄວາມສົງໄສແລະຂໍ້ສົງໄສຕ່າງໆ,
๔. ມີຄວາມເຫັນທີ່ຖືກຕ້ອງ,
๕. ຈິດຂອງຜູ້ຟັງຍ່ອມຜ່ອງໃສ.
Sòng paet mün is about rewards derived from copying and listening to the supreme eighty-four thousand categories of the Buddhist Canon of the Buddha. There are five benefits of listening to the preaching of the Dhamma:
1. Opportunity to listen to things having never been heard of;
2. Opportunity to have clear understanding of unsure things;
3. Doubts resolved;
4. Right understanding; and
5. Purified mind

Colophon: ลานที ๘๐ ໜ້າ ๑: ຈຸນລະສັງກາດຣາດໄດ້ ๑๘๓๕ ຕົວ ປີກ່າເຮົ້າ ເດືອນຈຽງ ແຮມ ๗ ຄ่ຳ ພ່ຳວ່າໄດ້ ວັນ ๕ ມື້ກ່າເຮົ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີເຈົ້າຄຳສີກຸມາຣີ ສະຫາພະຣາຊະມາຕາ ຣາ ຊະບຸດຕະ ຣາຊະນັດຕາ ພັນທະວົງສາ ພ້ອມກັນມີໃຈເຫລື້ອມໃສໃນສາສະໜາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ ສ້າງ *ປິຕະກະທັງ ๓* ນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ສາທຸ. ສຸດທິນັງ ວັດຕະ ເມ ທານັງ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ນິດຈັງ ທຸວັງ.

Folio 20 on the recto side: In Cunlasakkarat (CS) 1235, a *ka hao* year, on the seventh waning-moon day of the first lunar month, the fifth day of the week (Thursday),[205] a *ka hao* day, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao (princess) Khamsi Kumari, along with her mother, her children, her grandchildren, and all relatives, had ardent religious faith and sponsored this manuscript [entitled] *Pitaka Thang Sam* to support the Teachings of the Buddha to last until the end of 5000 years. *Sādhu sudinnaṃ vata me dānaṃ nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ* (May the alms that I have given be a condition for me to reach Nibbāna which is the greatest bliss).

Date: CS 1235, a *ka hao* year (11 Dec 1873)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Chao (princess) Khamsi Kumari along with her mother, her children and all relatives

Titles: *ສະຫຼອງ ຕຼ ໝື່ນ*

Salòng 8 Mün

Rewards Derived from Copying the Buddhist Canon of Eighty Thousand

EAP1398_VMS_1_0305

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 52.2 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງການໄຕ້ປະທີບບູຊາພະພຸດທະເຈົ້າ. ເລື່ອງຂອງພະທິປະທາຍະກະເຖລະ. ໃນສະໄໝພະປະທຸມຸດຕະຣະພຸດທະເຈົ້າ ພະທິປະທາຍະກະເຖລະ ໄດ້ເກີດມາໃນຕະກຸນເສດຖີເມືອງຫົງສາວະດີ ເມື່ອໃຫຍ່ຂຶ້ນມາ ໄດ້ຟັງພະທຳມະເທສະໜາຂອງພະພຸດທະເຈົ້າ ກໍ່ເກີດຄວາມເຫຼື້ອມໃສ ຈຶ່ງໄດ້ນ້ອມນຳເອົາປະທີບມາໄຕ້ບູຊາພະພຸດທະເຈົ້າເປັນປະຈຳບໍ່ໄດ້ຂາດ. ດ້ວຍອານິສົງທີ່ໄດ້ໄຕ້ປະທີບບູຊາພະພຸດທະເຈົ້າ ເມື່ອເຂົາຈຸຕິຕາຍໄປ ກໍ່ໄດ້ໄປເກີດພະຍາອິນເທິງຕາວະຕິງສາສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ ຈາກສະຫວັນ ກໍ່ໄດ້ລົງມາເກີດເປັນພະເຈົ້າຈັກກະພັດ. ໃນສາສະໜາຂອງພະຕະຖາຄົດນີ້ ຊາຍຜູ້ນັ້ນ ກໍ່ໄດ້ລົງມາເກີດເປັນລູກເສດຖີຜູ້ໜຶ່ງໃນເມືອງສາວັດຖີ ເມື່ອໃຫຍ່ຂຶ້ນມາ ກໍ່ມີຄວາມເຫຼື້ອມໃສໃນພະທຳມະເທສະໜາຂອງພະພຸດທະເຈົ້າ ແລະໄດ້ເອົາຕົນເຂົ້າບວດ ຈະເລີນວັດປັດສະນາບໍ່ນານກໍ່ໄດ້ບັນລຸເປັນພະອໍລະຫັນ.

205 1235 Margasirsha 22 = Thursday, 11 December 1873.

Rewards derived from lighting to worship the Buddha, the story of Dipadayaka Thera. In the period of Padumuttara Buddha, Venerable Dipadayaka was born as a son of a wealthy family in Hongsavati. When he grew up, he listened to the Dhamma of the Buddha and became faithful. He regularly lit a candle to worship the Buddha. Due to the merit of the lighting to worship the Buddha, he was reborn as God Indra in the Tāvatiṃsa heaven and enjoyed his divine properties. After his stay in heaven, he descended to earth and was reborn as an emperor king. In the period of Gotama Buddha, he was reborn as a son of a wealthy man in Savatthi. When he grew up, he had a chance to listen to the preachings of the Buddha and became faithful. He was ordained as a monk, practiced meditation, and soon attained arahantship.

Colophon: (๑) ลาบที ๕ ໜ้า ๘: สอๆปะทิบแลเจ๊ำเธีย ถีธะจิดโต พิกขุ ธิดจะบา ลาวะธัดถะ สุวันบะพูมมาธา วาสีบา.

(๘) ลาบที ๑ ໜ้า ๑: พุดทะสักๆกาดล่วๆแล้ว ๘๔๗ พันสา ปีธับมิด เดือบ ๑๑ ขึ้น ๘ ค่ำ วันอาทิด ติๆกับวันที ๑๖ เสบตอม ค.ส. ๑๗๕๕ เวลา ๗ โมๆเช๊ำ ๑๕ บาที ๒ายมิ พะถีธะจิดโต (ผุย) วัดใหม่ สุวันบะพูมมาธาม บะถอบหลวๆพะบาๆ เพื่ออุทิดสะเป้นทำมะทาน เพื่อสืบอายุพุดทะสาสะหๆ เท้ำ ๕๐๐๐ วัดสา ขໍผะลาอานิสิๆนี้จ่ๆเป้นอุปะนิไสปัดไจบำติอเถิๆ พะนิธะพาน แด่กำข้าเท้ิน. อิทัๆ ทำมะ หานัๆ อาสะวะขะยะวะทัๆ โหตุ อะนาถะเต ๒าเล.

(1) Folio 5 on the verso side: *Sòng Pathip*. Thiracitto Phikkhu was the scribe [of this manuscript]. Laos, Suvannaphummara Vasina.

(2) Folio 6 on the recto side: In Buddhist Era (BE) 2498, a *hap mot* year, on the second waxing-moon day of the eleventh lunar month, a Sunday, corresponding to 18 September, AD 1955,[206] at 9:15 am, Pha Thiracitto (Monk Phui) from Vat Mai Souvannaphumara, Luang Prabang, [sponsored this manuscript] in order to dedicate it as Dhamma Gift and to support the Teachings of the Buddha to last until the end of 5000 years. May this merit be characters and condition to support me to reach Nibbāna. *Idaṃ dhammadānaṃ āsavakkhayāvahaṃ hotu anāgate kale* (May this Dhamma gift be a condition for me to obtain the extinction of defilements and reach Nibbāna in the future).

Date: BE 2498, a *hap mot* year (18 Sep 1955)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Pha Thiracitto (Monk Phui) from Vat Mai Souvannaphumara

Titles: *สอๆปะทิบ*

Sòng Pathip

Rewards derived from Donation of Lights

206 1317 Asvina 2 = Sunday, 18 September 1955.

EAP1398_VMS_1_0306

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.8 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງການແປງຫົນທາງໃຫ້ພະພິກຂຸຍ່າງໄປບິນທະບາດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ມີຊາຍທຸກໄຮ້ເຂັນໃຈຜູ້ໜຶ່ງອາໄສຢູ່ໃນເມືອງສາວັດຖີ ມີຄວາມເຫຼື້ອມໃສໃນພະພຸດທະສາສະໜາ ໄດ້ແປງຫົນທາງໃຫ້ຣາບຮຽງ ເພື່ອພະອະຣິຍະສົງ ທັງຫລາຍຍ່າງໄປບິນທະບາດໄດ້ສະດວກ. ຄັ້ນເມື່ອຊາຍຜູ້ນັ້ນຈຸຕິຕາຍໄປ ກໍ່ໄດ້ໄປເກີດເທິງສະຫວັນຊັ້ນດາວະດຶງ ສະເໜີຍທິບພະສົມບັດ ມີວິມານຄໍາປະດັບດ້ວຍແກ້ວ ກ ປະການ ສູງໄດ້ ๑๘ ໂຍດ ແລະກ້ວ້າງ ກ ໂຍດ.

Rewards derived from building roads for monks to do alms-rounds. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. There in Savatthi a poor man had religious faith in the Teachings of the Buddha and cleared a road for monks' alms-rounds. After death, he was reborn in the Tāvatiṃsa heaven, enjoying divine properties and living in a golden castle with 12 *yjana* height and 7 *yojana* width, decorated with seven kinds of crystalHeight.

Colophon: ลานທີ ๔ ໜ້ າ ๑: ສອງແປງຫົນທາງໝົດນີ້ແລ້ວເຈົ້າເຮີຍ ບ່ ງາມທ່ ໃດແລ້ ວ ເພາະເປັນທິດເທິງແທ້ ໂພທິປັນຍາ ຣິດຈະນາ.

Folio 4 on the recto side: *Sòng Paeng Hon Thang* ends here. [My handwriting] was not so beautiful because I have left monkhood for a long time. Phothipannya was the scribe.

Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phothipannya
Sponsor(s): Unknown
Titles: *ສອງແປງທາງ*
Sòng Paeng Hon Thang
Rewards derived from Construction of Roads

EAP1398_VMS_1_0307

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີສອງເລື່ອງ ປະກອບດ້ວຍ ສອງຜ້າບີ່ງພະພຸທທະຮູບ ແລະປັນຍາປາຣະມີ. ອານິສົງການຖວາຍຜ້າບີ່ງພະພຸດທະຮູບ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າຊີ່ງປະທັບສຳລານຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດພະທຳມະເທສະໜາ ເລື່ອງອານິສົງການຖວາຍຜ້າບີ່ງພະພຸດທະຮູບແລະຜ້າ ຫໍ່ຄຳພີ ໃຫ້ແກ່ພະມະຫາໂມກຄັນລານະເຖລະເຈົ້າ ທີ່ເຂົ້າເຝົ້າພະພຸດທະອີ່ງແລະທູນຖາມໃນເລື່ອງ ນີ້.

This manuscript contains two stories: *Sòng Phabing Phaphutthahup* and *Pannyaparami*. *Sòng Phabing Phaphutthahup* means rewards derived from offering cloth for covering Buddha statues. On one occastion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on rewards derived from offering cloth for covering Buddha statues and for wrapping religious manuscripts to Maha Moggallana Thera who came to the presence of the Buddha and asked him about this.

Colophon: (๑) ลานທີ ๗ ໜ້າ ๔: ຂໍຜະລະບຸນທຳມະປິຕະກະເຈົ້ານີ້ ໄປເຖິງນາງເພັຍບຸດດີ ບ້ານປ່າຂາມ ເຖິງ ດັບຈິດໄປສູ່ບໍຣະໂລກພາຍນັ້ນ ຂໍຜະລະບຸນນຳໄປຄ້ຳຊູຍົກຍໍໃຫ້ເຖິງສຸກ ๓ ປະການ ມີນິພານເປັນ ຍອດທັ້ງຫລາຍ ສາທຸ ສາທຸ ອະນຸໂມທາມິ.

(๔) ลานທີ ๑๔ ໜ້າ ๔: ຂະນ້ອຍຂໍສ່ວນບຸນນຳແດ່ຂະນ້ອຍທ້ອນ.

(๓) ลานທີ ๑๕ ໜ້າ ๑: ຈຸນລະສັ່ງກາດໄດ້ ๑๔๕๔ ມື ປີກົດຍີ່ ເດືອນ ๔ ແຮມ ๑๓ ຄ่ຳ ວັນ ๔ ຣິດຈະນາ ແລ້ວຍາມຕຸ້ງ ໜາຍມີ ແມ่ຈີວຄຳພາ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈີ່ງໄດ້ສ້າງ *ปันยาปาธะมิ* ນີ້ໄວ້ ກັບສາສະໜາພະພຸດທະເຈາຕາບຕ่ເທົ້າ ๕ ພັນພะວะສາ ນິบพานะ ปัดจะโย โหตุ โน. ຂໍໃຫ้ ຜະລະບຸນອັນນີ້ນຳໄປຣອນ(ຮອດ)ພ่ແມ่ພີ่ນ้ອງລູກຜົວ ກ້ຂ้າເທົ້ີ່ນ นิบพานัง ปาธะมัง สุภาขัง ทุวัง ทุวัง.

(1) Folio 6 on the verso side: May the benefit derived from the making of this *Pitaka* manuscript reach Nang Phia Buddi from Ban Pakham who has left to the otherworld. May this merit support her to reach the three states of happiness of which Nibbāna is the **greatest** bliss.
(2) Folio 14 on the verso side: May I share the merit, please.
(3) Folio 15 on the recto side: In Cunlasakkarat (CS) 1252, a *kot nyi* year, on the thirteenth waning-moon day of the fourth lunar month, the second day of the week (Monday),[207] the writing was accomplished in the morning hours (6:00–7:30 o'clock). Mae Chua (mother of novice) Khampha had the ardent religious faith to sponsor this manuscript [entitled] *Panya Parami* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this be a condition for us to reach Nibbāna. May this merit support my parents, siblings, children and husband. *Nibbānaṃ paramaṃ sukhaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss certainly).

207 1252 Phalguna 13 = Sunday, 22 March 1891.

Date: CS 1252, a *kot nyi* year (18 Mar 1890)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae Chua (mother of novice) Khampha
Titles: *ສອງຜ້າບີ່ງພະພຸດທະຮູບ*
Sòng Phabing Phaphutthahup
Rewards derived from Donation of Clothes to Cover Buddha Images

EAP1398_VMS_1_0308

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 53.6 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອານິສົງການຖວາຍຜ້າບີ່ງພະພຸດທະຮູບແລະຜ້າຫໍ່ຄຳພີ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດພະທຳມະເທສະໜາເລື່ອງອານິສົງການຖວາຍຜ້າບີ່ງພະພຸດທະຮູບແລະຜ້າຫໍ່ຄຳພີ ໃຫ້ແກ່ພະມະຫາໂມກຄັນລານະເຖລະເຈົ້າ ທີ່ເຂົ້າເຝົ້າພະພຸດທະອົງແລະທູນຖາມໃນເລື່ອງນີ້.

Rewards derived from offering cloth for covering Buddha statues and wrapping religious manuscripts. On one occastion, while residing at the Jetavana monastery in Savatthi, the Buddha gave a sermon on rewards derived from offering cloth for covering Buddha statues and for wrapping religious manuscripts to Maha Moggallana Thera who came to the presence of the Buddha and asked him about this.

Colophon: ລານທີ ๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ພັນ ๘๐๘ (ກົງກັບ จ.ส. ๑๘๑๘) ຕົວ ປີກົດເສັດ ເດືອນ ๓ ອອກຄ่ຳ ๑ ມື້ກັດເປົ້າ ຣິດຈະນາແລ้ວຍາມກອງງาย ໜายมิ เจ้าภิมสิพาย ແລะพะธิยา บุดตะนัดตา ພັນທุวิงสา ມิใจใสสัดทาเป้นอันยิ่ง จิ่งได้ส้าง *สับพะสอง* ไว้กับสาสะหนาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ พะอัดสา ขໃห้ได้ดั่งคำมักคำปะถะหนา นิบพานะ ปัดจะโย โหตุ โม สาหุ สาหุ.

Folio 7 on the recto side: In Chunlasangkat thousand 202 (corresponding to CS 1212), a *kot set* year, the first waxing-moon day of the third lunar month, a *kat pao* day,[208] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Komsiphai and his wife, together with their children, grandchildren, and relatives, had the ardent religious faith to

208 1212 Magha 1 = Sunday, 2 February 1851.

sponsor this manuscript [entitled] *Sappha Sòng* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu no sādhu sādhu* (May this be a condition for us to reach Nibbāna. Amen, amen!).

Date: CS 1212, a *kot set* year (2 Feb 1850)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Chao Komsiphai and his wife, together with their children, grandchildren, and relatives

Titles: *ສອງຜ້າບີ້ງ, ສອງຜ້າຄຳພີ ແລະສອງຜ້າພັນໜັງສື*

Sòng Phabing, *Sòng Phakhaphi* and *Sòng Phaphan Nangsü*
Rewards derived from Donation of Clothes for Covering Buddha Images
Rewards derived from Donation of Clothes for Wrapping Manuscripts
Rewards derived from Donation of Clothes for Wrapping Manuscripts

EAP1398_VMS_1_0309

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີ ๕ ເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງຜ້າສາດເຜົ້ງ, ສອງອານິສົງຖວາຍອັດຖະ, ສອງ ອານິສົງສັງຄະທານ, ສອງຕົ້ນກັນປະພິກກະຈາກ (ສອງຕົ້ນກາລະພິກ) ແລະສອງເຂົ້າແຈກ. ສອງຜ້າ ສາດເຜົ້ງ: ພະພຸດທະເຈົ້າຕັດເທສະໜາ ເລື່ອງອານິສົງການເຮັດຜາສາດເຜົ້ງແກ່ພະເຈົ້າປັດເສນທິ ໂກສິນ ທີ່ວັດເຊຕະວັນ. ສອງອານິສົງຖວາຍອັດຖະ: ພະພຸດທະເຈົ້າຕັດເທສະໜາ ເລື່ອງອານິສົງການ ຖວາຍອັດຖະບໍລິຂານແກ່ທະໂຕສະເສດຖີ ຈາກບ້ານສະຄາມ ທີ່ໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລິຂານແກ່ ພະພຸດທະອົງ ແລະພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ. ສອງອານິສົງສັງຄະທານ ຄື ການຖວາຍທານແກ່ ຄະນະສົງ ໂດຍບໍ່ໄດ້ເຈາະພິກຂຸອົງໃດອົງໜຶ່ງ ແລະເຊື່ອວ່າເປັນການທຳທານທີ່ມີອານິສົງຫລາຍ. ສອງຕົ້ນກັນລະ ພິກ: ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງການຖວາຍຕົ້ນກັນລະພິກແກ່ຕິດສະ ມານິບ ທີ່ໄດ້ຖວາຍຕົ້ນກາລະພິກມີບໍລິຂານແປດແລະຂອງຄວນຄ້ຽວ ຄວນສັນ ທີ່ວັດເຊຕະວັນ. ສອງເຂົ້າແຈກ ໝາຍເຖິງ ການເຮັດບຸນໃຫ້ທານແລ້ວອຸທິດສ່ວນບຸນໃຫ້ແກ່ຜູ້ລ່ວງລັບ.

This manuscript contains five stories: *Sòng Phasat Phoeng*, *Sòng Anisong Thawai Attha*, *Sòng Anisong Sangkhathan*, *Sòng Ton Kanlaphük*, and *Sòng Khao Chaek*. *Sòng Phasat Phoeng*: at the Jetavana monastery the Buddha gave a sermon to King Pasenadi on rewards derived from building beeswax castles . *Sòng Anisong Thawai Attha*: the Buddha gave a sermon on rewards

derived from donating eight requisites to monks; the sermon was given to a wealthy man Hatosa from Sakham village, who offered eight requisites to the Buddha and his monks at the Jetavana monastery. *Sòng Anisong Sangkhathan* means rewards derived from offering gifts to unspecified monks, which is believed to result in great merit. *Sòng Ton Kanlaphük*: the Buddha gave a sermon to a young man Tissa who offered a donation tree completed with eight requisites and food to the Buddha and his monks at the Jetavana monastery; the sermon was on rewards derived from donating trees. *Sòng Khao Chaek* means rewards derived from making merit by donating things and transferring the merit to the dead.

Colophon: (๑) ลานที่ ๑๕ ໜ້າ ๘: ສາທຸໃຫຍ່ ສົມເດັດພະສັງຄະຣາດ ໄດ້ມີໃຈໃສສັດທາສ້າງພະທຳມະ *ສັບພະສອງ* ຮວມໃສ່ກັນໄວ້ຜູກດຽວນີ້ມີ ๕ ສະຫຼອງດ້ວຍກັນ ດັ່ງມີລາຍຊື່ໄດ້ແຈ້ງຢູ່ໃນນີ້ແລ.

(๘) ลานที่ ๘๑ ໜ້າ ๑: ພຸດທະສັງກາດ ๘๕๑๙ ຕົວ ປີກ່າເປົ້າ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ອາທິດ ຍາມກອງແລງ ໝາຍມີ ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ວັດສຸວັນນະພູມມາຣາມ ວັດໃຫມ່ ຫລວງພະບາງ ໄດ້ມີໃຈໃສສັດທາສ້າງໜັງສືພະທຳມະ *ສັບພະສອງ* ๕ ຜູກ ຮວມກັນໄວ້ຜູກດຽວນີ້ດັ່ງມີລາຍຊື່ຢູ່ໃນນີ້ ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜາທຸກປະການນັ້ນ ແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ. ຂ້າພະເຈົ້າ ອາຈານພັນ ຜິນພິບຸນ-ເທບພະອັກສອນ ໄດ້ຣິດຈະນາຂຽນຖວາຍຖືກຕ້ອງຕາມເດີມແລ້ວ ສາທຸ ສາທຸ.

(๗) ลานที่ ๘๗ ໜ້າ ๑: ພະພຸດທະສັງກາດ ๘๕๑๗ ຕົວ ປີກ່າເປົ້າ ເດືອນ ๗ ແຮມ ๑๑ ຄ่ຳ ວັນ ອາທິດ ຍາມກອງທ່ຽງ ໝາຍມີ ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ວັດສຸວັນນະພູມມາຣາມ ວັດໃໝ່ຫລວງພະບາງ ໄດ້ມີໃຈໃສສັດທາສ້າງໜັງສືພະທຳມະ *ສອງເຂົ້າແຈກ* ຜູກນີ້ ໄວ້ບູຊາສືບ ພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜາທຸກປະການນັ້ນແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ. ຂ້າພະເຈົ້າອາຈານພັນ ຜິນພິບຸນ-ເທບພະອັກສອນ ໄດ້ຣິດຈະນາຂຽນຖວາຍ ຖືກຕ້ອງຕາມເດີມແລ້ວ ສາທຸ ສາທຸ.

(1) Folio 15 on the verso side: Sathu Nyai Somdet Pha Sangkharat (Supreme Patriarch) sponsored this manuscript [entitled] *Sappha Sòng*. There are five *Salòng* (five texts) in total in this fascicle as listed.

(2) Folio 21 on the recto side: In Buddhist Era (BE) 2516, a *ka pao* year, on the third waxing moon day of the seventh lunar month, a Sunday,[209] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Suvannapummaram or Vat Mai, Luang Prabang, had religious faith and sponsored this manuscript [entitled] *Sappha Sòng*, five fascicles in total in this bundle as listed, in order to worship and prolong the age of the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle* (May this be a condition to reach Nibbāna in the future). I, Achan Phan

209 1335 Jyestha 3 = Sunday, 3 June 1973.

Phonphibun Thepphaakson, inscribed this manuscript according to the original verson. Amen, amen!.
(3) Folio 27 on the recto side: In Buddhist Era (BE) 2516, a *ka pao* year, on the eleventh waning-moon day of the sixth lunar month, a Sunday,[210] [the writing was accomplished] at the time of the noon drum (10:30–12:00 o'clock). Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Suvannapummaram or Vat Mai, Luang Prabang, had religious faith and sponsored this manuscript [entitled] *Sòng Khao Chaek* in order to worship and prolong the age of the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle* (May this be a condition to reach Nibbāna in the future). I, Achan Phan Phonphibun Thepphaaksòn, inscribed this manuscript according to the original verson. Amen, amen!

Date: BE 2516, a *ka pao* year (3 Jun 1973)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun Thepphaaksòn
Sponsor(s): Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannapummaram.
Titles: *ສອງຜາສາດເຜິ້ງ, ສອງອານິສົງຖວາຍອັດຖະ, ສອງອານິສົງສັງຄະທານ, ສອງຕົ້ນປັກກິກະຈາກ, ແລະສອງເຂົ້າແຈກ.*

Sòng Phasat Phoeng, *Sòng Anisong Thawai Attha*, *Sòng Anisong Sangkha Than*, *Sòng Ton Kanpakkikachak*, and *Sòng Khao Chaek*
Rewards derived from building Beewax Castles
Rewards derived from Offierings Eight Equipments
Rewards derived from Offerings alms to the Sangha
Rewards derived from Donation of Trees accompanied with Food to the Sangha
Rewards derived from Donation of food to the Dead

EAP1398_VMS_1_0310

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 52 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສອງຜ້າສາດເຜິ້ງ ໝາຍເຖິງ ການເຮັດຜາສາເຜິ້ງບູຊາພະຣັດຕະນະໄຕ. ພະຜູ້ມີພະພາກເຈົ້າຕັດ ເທສະໜາ ເລື່ອງອານິສົງການເຮັດຜາສາເຜິ້ງບູຊາພະຣັດຕະນະໄຕ ແກ່ພະພິກຂຸທັງຫຼາຍທີ່ຫູນຖາມ

210 1335 Vaisakha 26 = Sunday, 27 May 1973.

ພະພຸດທະ ອີງໃນເລື່ອງນີ້ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ພະພຸດທະອີງຕັດວ່າ ບຸກຄະລະຍິງຊາຍຜູ້ໃດ ມີຈິດໃຈເຫຼື້ອມໃສສັດທາໄດ້ສ້າງຜ້າສາດເຜິ້ງ ແລ້ວປະດັບດ້ວຍດອກໄມ້ຕ່າງໆແລະມີຮູບຊ້າງ, ຮູບມ້າ ເປັນຕົ້ນ ມາບູຊາຍັງແກ້ວ ๓ ປະການ ບຸກຄະລະຜູ້ນັ້ນ ຈະໄດ້ຮັບຜະລະອານິສິງເປັນອັນມາກ. ດ້ວຍຜະລະອານິສິງການເຮັດຜາສາດເຜິ້ງບູຊາພະຣັດຕະນະໄຕ ເມື່ອຈຸຕິຈາກຊາດນີ້ແລ້ວ ຈະໄດ້ໄປເກີດໃນຕະກຸນພາມ, ຈະສະເຫວີຍສີລິມບັດໃນເມືອງຄົນເປັນພະຍາຈັກກະວັດຕິຣາດ ແລະເມື່ອຈຸຕິຕາຍໄປກໍ່ຈະໄດ້ສະເຫວີຍທິບພະລິມບັດໃນເມືອງຟ້າ.

Sòng Phasat Phoeng means rewards derived from building beeswax castles to worship the Triple Gems. At the Jetavana monastery in Savatthi the Buddha gave a sermon on rewards derived from building beeswax castles; the sermon was given to his disciples who asked him about that. Those who faithfully built beeswax castles decorated with flowers and different figures of elephants and horses to worship the Triple Gems would gain great rewards. Due to the rewards, they would be reborn in Brahmin families and later as an emperor king enjoying worldly properties. After the human world, they would be reborn the heaven and enjoy heavenly property.

Colophon: ลานທີ ๕ ໜ້າ ๘: ພຸດທະສັງກາດ ๘๕๐๕ ຕົວ ປີເຕົ່າຍີ່ ເດືອນ ๑๘ ແຮມ ๑๐ ຄ่ຳ ວັນພະຫັດ ຣິດຈະນາ ໝາຍມີ ສາທຸ ເພັຍ ພັດທະມານ ວັດໃໝ່ ພ້ອມດ້ວຍພ່ຍ໊ກ ທິດຍາ ບ້ານຈານໃຕ້ ຫລວງພະບາງ ໄດ້ພ້ອມກັບດ້ວຍລູກແລະເມຍຊ່ວຍກັນພ້ອມກັນສ້າງໜັງສື ສອງຜ້າສາດເຜິ້ງ ຜູກນີ້ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາ ຕາບຕ່ໍເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ຜູ້ຂ້າທັງສອງຄົນນີ້ສຳເຣັດສຸກ ๓ ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ. ປະການ ๑ ອະທັງ ທິດຍາ ຜູ້ຣິດຈະນາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ເປັນພະເຈົ້າອີງ ๑ ອັນຈະມາພາຍໜ້າ ນີ້ແດ່ກໍ່ຂ້າເທີ້ນ. ອະທັງ ສຳມາສຳ ພຸດໂທ ອະນາຄະເຕ ກາເລ.

Folio 5 on the verso side: In Buddhist Era (BE) 2505, a *tao nyi* year, on the tenth waning-moon day of the twelfth lunar month, a Thursday,[211] the writing was accomplished. Sathuphia (Monk) Phattaman from Vat Mai and his sponsor father [named] Thit Nya from Ban Chan Tai, Luang Prabang, together with his wife and children, had ardent religious faith and sponsored this manuscript [entitled] *Sòng Phasat Phoeng* in order to worship and prolong the Teachings of the Buddha to last until the end of 5000 years. May both of us reach the three states of happiness of which Nibbāna is the ultimate goal. May this be a condition to reach Nibbāna in the future. I, Thit (ex-monk) Nya, wrote the manuscript. *Ahaṃ sammā sambuddho anāgate kāle* (May I become a Buddha in the future). May I attain the Enlightenment in the future.

Date: BE 2505, a *tao nyi* year (21 Nov 1962)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya
Sponsor(s): Sathuphia (Monk) Phattaman from Vat Mai, and his sponsor father [named] Thit Nya from Ban Chan Tai

211 1324 Karttika 25 = Wednesday, 21 November 1962.

Titles: *ສອງພາສາດເຜິ້ງ*

Sòng Phasat Phoeng
Rewards derived from Donation of Beewax Castles

EAP1398_VMS_1_0311

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 56.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some leaves are fragile.

Description: ສອງຜ້າອຸໂປສິດ ໝາຍເຖິງ ການຖວາຍແຜ່ນຜ້າປູສຳລັບພະສົງນັ່ງຟັງການສູດປາຕິໂມກໃນວັດສິນ ๑๕ ຄ່ຳ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ຊົງປາລິບ ທານະປາຣະມີຂອງພະພຸດທະອົງ ຈຶ່ງສະແດງພະທຳມະເທສະໜາດວງນີ້. ໃນສະໄໝພະປະທຸມຸດຕະ ຣະພຸດທະເຈົ້າ ພະຕະຖາຄົດແຫ່ງເຮົາໄດ້ບວດເປັນລີສີ ເພື່ອບຳເພັນຄວາມພຽນ ຄັ້ນເມື່ອເຖິງວັນ ອຸໂປສິດ ເຈົ້າລີສີກໍ່ໄດ້ນ້ອມນຳເອົາຜ້າອຸໂປສິດໄປຖວາຍໃຫ້ແກ່ພະພຸດທະເຈົ້າປະທຸມຸດຕະຣະ ພ້ອມ ກັບໄດ້ອະທິຖານວ່າ ຂໍໃຫ້ໄດ້ເປັນພະຕະຖາຄົດໃນພາຍພາກໜ້າ.

Sòng Pha Uposot means rewards derived from offering cloth for monks to sit at the Patimokkha recitation on the monthly fifteenth waxing-moon/waning-moon day. On one occasion, while residing at the Jetavana monastery, the Buddha gave a sermon to his disciples about his perfection of alms-giving. In the period of Padumuttara Buddha, our Gotama Buddha was born as a hermit practicing perseverance. On one *Uposatha* day, he offered cloth to the Buddha and made a wish of becoming a Buddha in the future.

Colophon: (๑) ลานที ๑๗ ໜ້າ ๔: ຈຸນທะสังฆาดธาฉะได้ธ้อยปาย ๒๙ ตึอ (ภึงภับ จ.ส. ๑๑๗๗) ปีเม็งเพ็ๅ ทึอเจ้าฉาทำมะปันยา มิสัดทาธึดจะนา สอๆเสย[ทย้า] ไอ้ภับสาสะหฆาพะพุดทะเจ้า ตาบ ต่เท็าท้าพันอัดสา นิบพานะ ปัดจะโย โทตุ ธึดจะนาแล้อเดือน ๑๐ แธม ๑๔ ค่ำ [อัน] ๔ มื้ ธอายสัน แถอท้ายบอกว่า ยามแถใภ้ท่งๆดินแล ใผยิมไปให้ธิบสิ่งปายข้อย บาดบ่ทองท่ ว่าใภ้ใส่เผ้ภา ติภากำดิ สังภำดิ ข้าไอ้จิ่งใภ้ เดือน มื้ อัน ถิน ผู้ยู่แลผู้ใภ้ มัดแลผูกาสีพัดภันเสย ข้อยบาดขุนยาภแท้แล้อเจ้าเธีย.

(๘) ลานที ๘๘ ໜ้າ ๑: ຈຸนทะสังฆาดธาฉะได้ ธ้อยปาย ๒๙ ตึอ (ภึงภับ จ.ส. ๑๑๗๗) ปีเม็ง เพ็ๅ ทึอเจ้าฉาทำมะปันยา มิสัดทาธึดจะนา สอๆพังสี *สอๆภุติๆยังๆภุติอึด* ไอ้ใภ้เป็นปะโย ฉานะแก่สาสะหฆาพะพุดทิเจ้า ตาบต่เท็า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โทตุ ธึดจะนา แล้อ เดือน ๑๐ แธม ๑๓ ค่ำ อัน ๓ มื้เม็งเธ็า แถอส้งอบ่าอ ยามตูดข้ายท่งๆอัน. ใผยิมไป

ຮີບມາສິ່ງ ບໍ່ສິ່ງບາບ ໃຫ້ກົດເອົາ ເດືອນ ມື້ ວັນ ກັບທັງຊື່ຜູ້ຂ້າແລະຜູ້ໃຫ້ໄວ້ ຢ່າໃຫ້ພັດຜູກແລະມັດ ໃຫ້ພິພັກແທ້ທ້ອນ ສອງວິດແລ ເຈົ້າເຮີຍ.

(๓) ລານທີ ๘๓ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ຮ້ອຍປາຍ ๗๐๗ ຕົວ ປີເມິ່ງເໝົ້າ ຫົວເຈົ້າຊາ ກະດີ ໄຕ້ອະເຕຫລວງ (ກະດີໃຕ້ວັດຫຼວງ) ມີສັດທາຣິດຈະບາ *ສອງຂອດສິມ* ໄວ້ໃນສາສະໜາພະເຈົ້າ ຕາບ ຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເດືອນ ๑๐ ແຮມ ๑๑ ຄ່ຳ ວັນ ๑ ມື້ກ່ຳມິດ ແລ້ວຢ່າ ເຫລົ່າເສຍສິນ ຍາມກອງກົດແລ ໃຜຍືມໃຫ້ຮີບມາສິ່ງ ບໍ່ສິ່ງບາບແລ້ວ ໃຫ້ກົດເອົາ ຊື່ ເດືອນ ວັນ ທັງ ມວນຈິ່ງໃຫ້ ຢ່າພັດມັດແລຜັດເທີ້ນ.

(๔) ລານທີ ๘๓ ໜ້າ ๘: ສອງຂອດສິມຢູ່ຫນີ້ ແມ່ນໜັງສືຫົວເຈົ້າຊາທຳມະປັນຍາ *ສອງເສຍຫຍ້າ* ກັນ ໜຶ່ງແລະຢູ່ຖ້ອນ ๘ ແລ. ສອງວິດຖ້ອນ ๓ ແລ ແລະຢູ່ຖ້ອນ ๓ ແລ ສອງຜ້າປົວສິດ(ອຸໂປສິດ)ຢູ່ນີ້ ຖ້ອນ ๔ ຢູ່ກັນຖ້ອນ ๔ ສີ່ຜູກນີ້ມີ ๔ ກັນ.

(๕) ລານທີ ๘๔ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ຮ້ອຍປາຍ ๗๗ ຕົວ ປີເມິ່ງເໝົ້າ ຫົວເຈົ້າຊາທຳມະ ປັນຍາ ຣິດຈະນາສ້າງໜັງສື *ສອງຜ້າອຸໂປສິດ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳປາດຖະໜາ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໃຜຍືມໄປຮີບມາໄວ້ທີ່ເກົ່າ ຢ່າໃຫ້ ພັດມັດແລະຜູກເທີ້ນ ບໍ່ຊອບແລ. ອັນໃຫ້ກົດເອົາຊື່ຜູ້ມາຍືມໄວ້ ກົດເອົາເດີນໄວ້ ກົດເອົາມື້ໄວ້ ກົດ ເອົາວັນໄວ້ ກົດເອົາຊື່ວັດໄວ້ໃຫ້ຄັດໄວ້ ດັ່ງກ່າວ ນັ້ນເທີ້ນ. ສອງຜ້າປົວສິດ ແມ່ນຜູກ ๗ ຖ້ອນ ๗ ແລ. ເດີນ ๑๐ ແຮມ ๑๔ ຄ່ຳ ວັນພຸດ ມື້ເປີກເສັດ ແຖວ ๗ ກອງ ຍາມຕູດຊ້າຍກາງວັນ ແລ.

(1) Folio 16 on the verso side: In Chunthasangkat hundred and 69 (corresponding to CS 1169), a *moeng mao* year, Huachao Sa Thammapannya had religious faith and inscribed this manuscript [entitled] *Sòng Sia [ya]* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). The writing was accomplished on the twelfth waning-moon day of the tenth lunar month, the second day of the week (Monday), a *hwai san* day.[212] The ending lines state that the writing was accomplished at the time of the pre-midnight horn (21:00–22:30 o'clock). May those who borrow the manuscript immediately return it to me. I care about it very much. I suggest adding a month, a date, and names of persons who are responsible for circulating the manuscript, so as to avoid confusion of folios. I wrote it with difficulty.

(2) Folio 22 on the recto side: In Chunthasangkat one hundred and 69 (corresponding to CS 1169), a *moeng mao* year, Huachao Sa Thammapannya had religious faith and inscribed this manuscript [entitled] *Sòng Nangsü* and *Sòng Kutivit* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). The writing of this manuscript was accomplished on the thirteenth waning-moon day of the tenth lunar month, the third day of the week (Tuesday), a *moeng hao* day or a *siao pao* day,[213] in the afternoon (12:00–13:30 o'clock). May those who borrow the manuscript immediately return it to me and may those who do not be sinful. I suggest adding a month, a date, and names of persons who are responsible for circulating the

212 1169 Bhadrapada 27 = Monday, 28 September 1807.

213 1169 Bhadrapada 28 = Tuesday, 29 September 1807. This day was indeed a *moeng hao* day.

manuscript, so as to avoid confusion of folios. Please take care of it well. *Sòng vit*.

(3) Folio 23 on the recto side: In Chunlasangkat one hundred and 609 (corresponding to CS 1169), a *moeng mao* year, Huachao Sa [who lives] at the southern abode of Vat Luang sponsored this manuscript [entitled] *Sòng Khòt Sim* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). On the eleventh waning-moon day of the tenth lunar month, the first day of the week (Sunday), a *ka mot* day,[214] the writing of this manuscript was accomplished. Do not play on it, otherwise you break the precepts. It is lunch time. May those who borrow the manuscript immediately return it to me and may those who do not be sinful.. I suggest adding a month, a date, and names of persons who are responsible for circulating the manuscript, so as to avoid confusion of folios.

(4) Folio 23 on the verso side: *Sòng Khòt Sim* is here. It belongs to Huachao Sa Thammapannya. *Sòng Sia Nya* is the second fascicle; *Sòng vit* is the third;e and *Sòng Pha Buasot* (Uposot) is the fourth. There are four fascicles in total.

(5) Folio 24 on the recto side: In Chunlasangkat one hundred and 69 (corresponding to CS 1169), a *moeng mao* year, Huachao Sa Thammapannya sponsored this manuscript [entitled] *Sòng Pha Uposot* to support the Teachings of the Buddha to last until the end of 5000 years. My my wish be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). May those who borrow the manuscript return it to me, so as to avoid confusion of folios that causes me getting upset. I suggest adding a month, a date, and names of monasteries that who are responsible for circulating the manuscript. *Sòng pha buasot* is the sixth fascicle. [The writing was accomplished] on the fourteenth waning-moon day of the tenth lunar month, a Wednesday, a *poek set* day, a *kao kòng* day,[215] in the afternoon (12:00–13:30 o'clock).

Date: CS 1169, a *moeng mao* year (28 Sep 1807)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Huachao Sa Thammapannya
Sponsor(s): Huachao Sa Thammapannya
Titles: *ສອງຜ້າອຸໂປສົດ, ສອງເສຍຫຍ້າ, ສອງກຸດທັງ(ວິດ)*
Sòng Pha Uposot, *Sòng Sia Nya* and *Sòng Kutthang* (toilet)
Rewards derived from Donation of Clothes for Uposatha Ceremonies
Rewards derived from Planting Grass
Rewards derived from Construction of Toilets

214 1169 Bhadrapada 26 = Sunday, 27 September 1807. This day was, however, a *dap mot* day.
215 1169 Bhadrapada 29 = Wednesday, 30 September 1807. This day was indeed a *poek set* day.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.9 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂພດຊ້ງຄະເທສະນາ ພັນລະນາອານຸພາບຂອງທຳທີ່ເປັນອົງແຫ່ງການຕັດສະຮູ້ ກຸ ປະການ ປະກອບດ້ວຍ ສະຕິ ຄວາມລະນຶກໄດ້, ທຳມະວິຈະຍະ ຄວາມເຟັ້ນທຳ, ວິຣິຍະ ຄວາມພຽນ, ປີຕິ ຄວາມອີ່ມໃຈ, ປັດສັດທິ ຄວາມສ່ອນຄາຍສະຫງົບເຍັນກາຍໃຈ, ສະມາທິ ຄວາມມີໃຈຕັ້ງໝັ້ນ, ແລະ ອຸເປກຂາ ຄວາມມີໃຈເປັນກາງເພາະເຫັນຄວາມຈິງ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເວລຸວັນ ເມືອງ ຣາຊະຄຶ ໃນເວລານັ້ນ ພະມະຫາກັດສະປະເຖລະເຈົ້າ ຢູ່ໃນຖ້ຳປິບຜະລິຄູຫາ ກຳລັງອາພາດເປັນໄຂ້ຢ່າງໜັກ ພະພຸດທະອົງໄດ້ສະເດັດໄປຢ້ຽມ ພ້ອມກັບຕັດຫລັກທຳໂພດຊ້ງ ກຸ ປະການ ໃຫ້ພະເຖລະເຈົ້າ ບໍລິກຳແລະພິຈາລະນາ. ຄັ້ນເມື່ອ ພະມະຫາກັດສະປະໄດ້ນ້ອມເອົາຫລັກທຳດັ່ງກ່າວ ມາ ບໍລິກຳຈຳເລີນ ກໍ່ປາກົດວ່າ ອາການໄຂ້ນັ້ນຄ່ອຍໆທຸເລົາລົງແລະດີຂຶ້ນຕາມລຳດັບ.

Bojjhanga Desana describes seven powerful factors of attaining the Enlightenment: *Sati* (mindfulness), *Dhammavicaya* (truth investigation), Viriya (effort), *Piti* (zest), *Passaddhi* (calmness), *Samādhi* (concentration), and *Upekkha* (equanimity). On one occasion, the Buddha resided at the Veluvana monastery in Rajagaha. Maha Kassapa Thera was severely sick in the Pibali cave. The Buddha visited him and taught him the sevenfold principal virtues of Bojjhanga. When Venerable Kassapa recited and considered the virtues, his illness was gradually relieved and recovered.

Colophon: ลานທີ ๑๐ ໜ້າ ๘: ພະພຸດທະສັງການ ๘๔๘๐ ເດືອນຍີ່ ແຮມ ๗ ຄ่ຳ ວັນຈັນ ยามกองท่ำ ໝາຍມີ ຂ້າພະເຈົ້າອາຈານພັນ ຜິນພິບຸນ-ເທບພະອັກສອນ ໄດ້ຂຽນສ້າງໄວ້ບູຊາສືບພະສາສະໜາໂຜດຄົນ ທັ້ງຫລາຍແລ.

Folio 10 on the verso side: In Buddhist Era (BE) 2520, on the seventh waning-moon day of the second lunar month, a Monday,[216] the writing was accomplished at the time of the noon drum (10:30–12:00 o'clock). Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript in order to support the Teachings of the Buddha and to provide a didactic text for teaching people.

Date: BE 2520 (11 Jan 1977)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun Thepphaaksòn
Sponsor(s): Achan Phan Phonphibun Thepphaaksòn

216 1339 Margasirsha 22 = Sunday, 1 January 1978.

Titles: *ໂພຊັ້ງຄະເທສະໜາ*
Photsangkha Thesana
Bojjhaṅga preaching

EAP1398_VMS_1_0313

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.2 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves from folio 6 to 13 are shorter than the first ones.

Description: ອານິສົງການເຮັດທຸງຊາຍບູຊາພະຣັດຕະນະໄຕ. ໃນສະໄໝໜຶ່ງ ພະພຸດທະເຈົ້າປະທັບຢູ່ທີ່ວັດບຸບຜາຣາມ ເມືອງສາວັດຖີ ໄດ້ເທສະໜາເຖິງອານິສົງການກໍ່ເຈດີຊາຍ. ໃນຄັ້ງນັ້ນ ພະເຈົ້າປັດເສນທີໂກສິນ ໄດ້ສະເດັດໄປພັກຜ່ອນທີ່ຫາດຊາຍແຫ່ງໜຶ່ງ ທີ່ບໍ່ໄກຈາກພະນະຄອນ ໄດ້ທອດພະເນດເຫັນຫາດຊາຍຂາວສະອາດຣາບພຽງດີ ຈຶ່ງມີພະດຳລິວ່າ ຄວນກໍ່ເປັນຮູບເຈດີຂຶ້ນເພື່ອບູຊາພະຣັດຕະນະໄຕ ເມື່ອຊິ່ງດຳລິເຊັ່ນນັ້ນແລ້ວ ກໍ່ຮີບລົງມືກໍ່ເປັນຮູບເຈດີດ້ວຍພະອົງເອງ ພວກບໍລິວານທັ້ງຫຼາຍເຫັນກໍ່ພາກັນກໍ່ຕາມໄປດ້ວຍ ເມື່ອສຳເລັດແລ້ວ ມອງເບິ່ງເປັນທິວແຖວງົດງາມ ເກີດຄວາມປິຕິຍິນດີເປັນຢ່າງຍິ່ງ ເມື່ອນັບເບິ່ງແລ້ວ ໄດ້ ໗ ໝື່ນ ๔ ພັນອົງ. ພະອົງຈຶ່ງສະເດັດໄປໄຫວ້ພະພຸດທະເຈົ້າ ທູນຖາມເຖິງອານິສົງການກໍ່ເຈດີຊາຍບູຊາພະຣັດຕະນະໄຕ. ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາວ່າ ດູກ່ອນມະຫາບໍພິດ ນໍລະຍິງຊາຍທັ້ງຫຼາຍ ຜູ້ມີຈິດໃຈເຫຼື້ອມໃສສັດທາແລະໄດ້ກໍ່ສ້າງພະທາດເຈດີຊາຍ ດ້ວຍສັດທາອັນແຮງກ້າ ກໍ່ຈະບໍ່ໄປສູ່ອະບາຍຍະພູມຕະຫຼອດຮ້ອຍຊາດ ຖ້າເກີດໃນມະນຸດສະໂລກ ກໍ່ຈະມັ່ງຄັ່ງສົມບູນ ໄປດ້ວຍຍົດຖະບັນດາສັກ ແລະມີບໍລິວານເປັນອັນມາກ ຄັນຈຸດຕິຈາກໂລກມະນຸດນີ້ແລ້ວ ກໍ່ຈະໄດ້ໄປອຸບັດເກີດໃນຊັ້ນຟ້າຕາວະດຶງສາ ສະເຫວີຍທິບສົມບັດ.

On one occasion, while residing at the Puppharam monastery in Savatthi, the Buddha gave a sermon on rewards derived from building sand stupas. One day, King Pasenadi spent relaxing time on a sand beach near the city. He saw the smooth and clean white sand and had an idea of building a stupa shape to worship the Triple Gems. He started building sand stupas and so did his followers. When they were done, all the built sand stupas were in beautiful rows. They were happy and counted the stupas that were 84,000 in total. The king visited the Buddha and asked him about rewards derived from building sand stupas to worship the Triple Gems. The Buddha gave a sermon: those who had great faith and built sand stupas would not go to hells for one hundred existences. If they were born as human, they would be wealthy and given with property and many servants. Later, they would be reborn in the Tāvatiṃsa heaven enjoying divine properties.

Colophon: ลานທີ ๔ ໜ້າ ๑: ສັງກາດ ๑๘๔๗ ຕີວ ປີຮ້ວງເໝົ້າ ເດືອນ ๗ ແຮມ ๕ ຄ่ຳ ວັນ ๑ ມື້ເຕ່າສະງ້າ ຣິດຈະນາ ແລ້ວຍາມຕູດຊ້າຍ ໝາຍມີ ສາວສີຈັນ ຜິວເມຍ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ສອງພະ*

ຊາຍ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ກໍຂ້າເທີ້ນ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳ ປາດຖະໜາທັ້ງມວນ ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ທຸວັງ ປະຣະມັງ ສຸກາຂັງ ສຸກາຂັງ.

Folio 4 on the recto side: In Sangkat (CS) 1253, a *huang mao* year, on the fifth waning-moon day of the ninth lunar month, the first day of the week, a *tao sanga* day,[217] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Sao Sichan and her husband had ardent religious faith and sponsored this manuscript [entitled] *Sòng pha sai* to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires be fulfilled. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ paramaṃ sukhaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss certainly).

Date: CS 1253, a *tao sanga* year (24 Aug 1891)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Sichan and her husband
Titles: *ສອງພະຊາຍ ແລະ[ສອງ]ພຸດທະຮູບ*
Sòng Phasai and [*Sòng*] *Phutthahup*
Rewards derived from building Sand Stupas
Rewards derived from Donation of Buddha Images

EAP1398_VMS_1_0314

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.7 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີ ๕ ເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງພຸດທະຮູບ, ສອງສາລາ, ສອງແປງທາງ, ສອງຂົວ ແລະສອງໄຟພື້ນທານ. ສອງພຸດທະຮູບ ໝາຍເຖິງ ຜົນລະບຸນທີ່ຈະໄດ້ຮັບຈາກການສ້າງພະພຸດທະຮູບ ເຊິ່ງເປັນຕົວແທນພະພຸດທະເຈົ້າໄວ້ໃນພະພຸດທະສາສະໜາ. ສອງສາລາ ໝາຍເຖິງ ຜົນລະບຸນທີ່ຈະໄດ້ຮັບຈາກການສ້າງສາລາ ໃຫ້ເປັນທານໃຫ້ແກ່ພະພິກຂຸສົງ ຫຼືໃຫ້ເປັນທານແກ່ສາທາລະນະ ໄດ້ພັກເຊົາ. ສອງແປງທາງ ໝາຍເຖິງ ຜົນລະບຸນທີ່ຈະໄດ້ຮັບຈາກການສ້າງຖະໜົນຫົນທາງ ໃຫ້ພະສົງທ່ຽວໄປບິນທະບາດ ຫຼືໃຫ້ຄົນທັ້ງຫຼາຍໄດ້ໃຊ້ທ່ຽວສັນຈອນ. ສອງຂົວ ໝາຍເຖິງ ຜົນລະບຸນທີ່ຈະໄດ້ຈາກການສ້າງຂົວຂ້າມແມ່ນ້ຳຫຼືຂ້າມຮ່ອງ ໃຫ້ພະພິກຂຸສົງຍ່າງຂ້າມໄປບິນທະບາດ ແລະ

217 1253 Sravana 20 = Tuesday, 25 August 1891.

ຊາວບ້ານໄດ້ໃຊ້. ສອງໄຟຟືນທານ ໝາຍເຖິງ ຜືນລະບຸນທີ່ຈະໄດ້ຈາກການຖວາຍໄມ້ຟືນແລະກໍ່ໄຟ ໃຫ້ພະພິກຂຸສິງໃນລະດູໜາວ.

This manuscript contains five stories: *Sòng Phutthahup*, *Sòng Sala*, *Sòng Paeng Thang*, *Sòng Khua*, and *Sòng Fai Fün Than*. *Sòng Phutthahup* means rewards derived from making Buddha statues, which are representatives of the Buddha, and donating them to the religion. *Sòng Sala* means rewards derived from building pavilions for monks or for public. *Sòng Paeng Thang* means rewards derived from building a road for monks' alms-rounds or for public. *Sòng Khua* means rewards derived from building a bridge for monks' alms-rounds or for public. *Sòng Fai Fün Than* means rewards derived from offering firewood to monks in winter.

Colophon: (๑) ลาบที ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๔๕ ຕົວ ປີກ່າມີດ ເດືອນ ๔ ຂຶ້ນ ๔ ຄ่ำ ພ่ำอ่าได้ฮับ ๗ มื้ ภัดเธิ้ ธิดจะบาแล้วยามแถใก้ค่ำ ໝายมี พะยากอาบด้ามพ้า ผัวเมย บ้านหัวข่วง เป้น เถ้า เป้นเจ้ามุนละสัดทา ภับทั้งบุดตาบัดตาพันทุอิงสา พ้อมภับกันมีใจใสสัดทาเป้นฮับยี่ง จิ่งได้ส้างทำมะ *สับพะสอง* มัดนี้ ไอ้ค้ำชูสาสะໜาพะโถตะมะเจ้าตาบต่ำเท้า ๕๐๐๐ อัดสา ขໍให้ได้ดั่งคำมักคำปาดถะໜาอู่เยื่องอู่ปะทานก๋ข้าเท็น สาทุ สาทุ นิบพานะ ปัดจะโย โหตุ โน.

(๘) ลาบที ๑๐ ໜ้า ๑: สิดทิบิอละบาด จุนละสังกาดธาฃะได้ ๑๘๕๐ ตัอ ปีก่าเป้า เดือน ๗ แฮม ๗ ค่ำ พ่ำอ่า ๔ มื้ เต่ำเสัด ธิดจะบาแล้วยามกองๆาย ໝายมี มะหาธาฃะคูเจ้า ทำมะปันยา มีใจใส่สัดทาส้าๆ *สับพะสอง* ไอ้ภับสาสะໜาไอ้ ตาบต่ำเท้า ๕ พันอัดสา ขໍให้ ได้ดั่งคำมักคำปาดถะໜา นิบพานะ ปัดจะโย โหตุ โน ทุอัง นิดจัง.

(1) Folio 29 on the recto side: In Chunlasangkat (CS) 1245, a *ka mot* year, on the fourth waxing-moon day of the fourth lunar month, the sixth day of the week (Friday), a *kat hao* day,[218] the writing was accomplished in the late afternoon (15:00–16:30 o'clock). Phaya Khwan Dampha and his wife from Ban Huaxiang, along with their children, grandchildren, and relatives, were the principle initiators who had ardent religious faith and sponsored this manuscript [entitled] *Sappha Sòng* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May all our wishes and desires be fulfilled. Amen, amen! *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

(2) Folio 30 on the recto side: In Chunlasangkat (CS) 1250, a *ka pao* year, on the sixth waning-moon day of the ninth lunar month, the fourth day of the week (Wednesday), a *tao set* day,[219] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Maha Rasakhuchao Thammapannya sponsored this manuscript [entitled] *Sappha Sòng* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1245, a *ka mot* year (29 Feb 1883)

Script(s): Tham Lao

218 1245 Phalguna 19 = Saturday, 15 March 1884.

219 1250 Sravana 21 = Tuesday, 28 August 1888.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phaya Khwan Dampha and his wife from Ban Huaxiang
Maha Rasakhuchao Thammapannya.
Titles: *ສອງສ້າງພຸດທະຮູບ, ສອງສາລາ, ສອງແປງທາງ, ສອງຂົວ, ແລະສອງໄຟຟືນທານ*
Sòng Sang Phutthahup, *Sòng Sala*, *Sòng Paengthang*, *Sòng Khua*, and *Sòng Fai Fün Than*.
Rewards derived from Donation of Buddha Images
Rewards derived from Constuction of Pavillions
Rewards derived from Construction of Roads
Rewards derived from Construction of Bridges
Rewards derived from Donation of Firewood

EAP1398_VMS_1_0315

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງພຸດທະຮູບ ໝາຍເຖິງ ຜົນລະບຸນທີ່ຈະໄດ້ຮັບຈາກການສ້າງພະພຸດທະຮູບ ເພື່ອໃຫ້ເປັນທີ່ຂາບໄຫວ້ ສັກກາລະບູຊາແກ່ຄົນທັງຫຼາຍ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງ ສາວັດຖີ. ວັນໜຶ່ງ ພະເຈົ້າປັດເສນທິໂກສົນພ້ອມດ້ວຍບໍລິວານໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ. ເມື່ອພະ ພຸດທະອົງຕັດວ່າ ພະອົງຈະໄປປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ເປັນເວລາສາມເດືອນ. ພະເຈົ້າປັດເສນທິໂກສົນຈຶ່ງຂໍອະນຸຍາດສ້າງພະພຸດທະຮູບ. ເມື່ອໄດ້ຮັບພຸດທານຸຍາດແລ້ວ, ພະເຈົ້າປັດເສນທິໂກສົນໄດ້ສ້າງພະພຸດທະຮູບປາງປະທັບນັ່ງດ້ວຍແກ່ນໄມ້ຈັນແດງ ແລະປະດິດສະຖານໄວ້ເທິງ ອາສະນະໃນພະຣາຊະວັງ. ພະພຸດທະຮູບອົງນັ້ນເໝືອນດັ່ງມີຊີວິດ. ເມື່ອພະພຸດທະເຈົ້າກັບຈາກ ສະຫວັນ ແລ້ວ ສະເດັດໄປເບິ່ງພະພຸດທະຮູບນັ້ນ ເມື່ອສະເດັດໄປເຖິງ ພະພຸດທະຮູບນັ້ນໄດ້ເຄື່ອນ ອອກຈາກແທ່ນ ເພື່ອສະແດງຄວາມເຄົາລົບ ແຕ່ພະພຸດທະອົງໄດ້ຍົກພະຫັດຊ້າຍຂຶ້ນແລ້ວ ຕັດວ່າ, ‘ທ່ານຈົ່ງນັ່ງລົງເທີ້ນ’. ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງອານິສົງການສ້າງພະພຸດທະຮູບ ໃຫ້ພະຣາຊາຟັງ.

Sòng Phutthahup means rewards derived from making Buddha statues to be venerated by people. On one occasion, the Buddha stayed at the Jetavana monastery in Savatti. One day, King Pasenadi visited the Buddha. Having known that the Buddha would leave for three month to the Tāvatiṃsa heaven, the king asked for a permission to make an image of the Buddha. Having been allowed, the king had a Buddha statue carved out of sandalwood in the sitting posture. He placed the statue in the palace and it

looked as if it was alive. Upon the Buddha's return from the Tāvatiṃsa heaven, he was invited by the king to see the sandalwood image. When the Buddha arrived, the statue started to move from the seat and was about to pay homage. The Buddha raised his left hand to stop ite, telling it to remain seated. After that, the Buddha gave a sermon to the king on rewards derived from making Buddha images.

Colophon: (๑) ลานที่ ๑๘ หน้า ๘: สาทุพ็มมา เป็นผู้ต่ำใหม่เมิ เดือนจ๋ง ๒ึ้น ๗ ค่ำ อันปะหัด พ.ส. ๘๔๙๑ ปีเป็กใจ้ สาทุ ๆ มิดจ้ง อะธะหันตัง. [อัด]ดอนลอม.

(๘) ลานที่ ๘๘ หน้า ๑: สีธิสะอัดสะดิ สุมังคะละ มะหาจุนละสังกาด ได้ ๑๘๗๘ ตัว ปี เดือน ๑๘ ออกใหม่ ๕ ค่ำ อัน ๑ มื้เป็กสัน ยามกองๆายธิดจะมาแล้อยามดีสีอันปอด หมายมิ เจ้า คำข่ำ ในพะลาชะอังฆวง มิใจเหล็อมใสสุดในอ่ละพะพุดทะสาสะหนาเป็นอันยิ่ง จิ่งพ้อมด้อยยาดตีกาพันทุอิงสาเป็นอันยิ่ง จิ่งได้สร้างหังสีทำมะ *สองโพ* ผูกนี้ ทานไปหาสามิผู้เป็นผัวชื่ สุธิอิง ผู้เถิงแก่กำไปแล้อพุ้น ข่ให้ผะละโภสินผะละมาบุนอันนี้ นำไปตู้มป็กพิกพันให้ได้เถิงสุภ สะขุกในกานกุสะละกุสินผะละมาบุนอันนี้ จิ่งเป็นอิมานคำปะสาดทิบโดยธิบถิบ ผะลัน จิ่งมิในอันนี้ แด่กำข้าเทิ้น สาทุ ๆ.

(1) Folio 12 on the verso side: Sathu (Monk) Phomma continued the writing of this manuscript on the eighth waxing-moon day of the first lunar month, a Thursday, BE 2491, a *poek chai* year.[220] Amen, amen! [may I attain] arahantaship certainly. [Vat] Dònlòm.

(2) Folio 22 on the recto side: Auspecious time, auspicious blessing, in Maha Chunlasangkat (CS) 1282, the fifth waxing-moon day of the twelfth lunar month, the first day of the week (Sunday), a *poek san* day,[221] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock), the auspicious day. Chao (Princess) Khamkham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored this manuscript [entitled] *Sòng pho* to dedicate the merit to my late husband named Surivong who has left to the other world. May the results of this merit support and move him to a happy place. May this merit be a golden and magical castle of his immediately. Amen, amen!

Date: BE 2491, a *poek chai* year (8 Dec 1948)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Sathu (Monk) Phomma from Vat Dòn Lòm

Sponsor(s): Chao (Princess) Khamkham from the royal palace

Titles: *สองพุดทะฮูบ*

Sòng Phutthahup

Rewards derived from the Donation of Buddha Images

220 1310 Margasirsha 8 = Thursday, 9 December 1948.

221 1282 Karttika 5 = Monday, 15 November 1920. This day was, however, *a moeng pao* day.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 51.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີສອງເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງພະພຸດທະຮູບ ແລະສອງພອກພະເຈົ້າ. ສອງພະພຸດທະຮູບໄດ້ແກ່ ອານິສົງການສ້າງພະພຸດທະຮູບດ້ວຍວັດສະດຸຕ່າງໆ ຈະໄດ້ຮັບອານິສົງຕ່າງກັນ ເຊັ່ນ ສ້າງພະພຸດທະຮູບດ້ວຍດີບຸກ ຈະເກີດເປັນເທວະດາ; ສ້າງດ້ວຍເງິນຈະໄດ້ເປັນພະເຈົ້າຈັກກະພັດ; ສ້າງດ້ວຍທອງເຫຼືອງຫຼືທອງສຳລິດຈະໄດ້ເປັນພະບໍລິມມະຫາກະສັດ; ສ້າງດ້ວຍສີລາ (ຫີນ) ຫຼື ດອກໄມ້ຈະໄດ້ເປັນພະຍາອິນ; ສ້າງດ້ວຍໄມ້ແກ່ນຈັນຈະໄດ້ເປັນໃຫຍ່ໃນປະເທດສະລາດ; ສ້າງໃສ່ແຜ່ນຜ້າ ຫຼື ແຜ່ນໂລຫະຕ່າງໆ ຈະໄດ້ເປັນມະຫາພົມ; ສ້າງດ້ວຍທອງຄຳທຳມະຊາດຖ້າປາດຖະໜາພຸດທະພູມ, ປັດເຈກະພູມແລະສາວະກະພູມຢ່າງໃດຢ່າງໜຶ່ງກໍ່ຈະສຳເລັດດັ່ງປາດຖະໜາ.
ສອງພອກພະເຈົ້າ ໄດ້ແກ່ອານິສົງການພອກພະພຸດທະຮູບດ້ວຍຄຳປົວ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງການພອກພະພຸດທະຮູບແກ່ພະເຈົ້າປັດເສນທິໂກສິນແລະບໍລິວານທີ່ໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງແລະທູນຖາມໃນເລື່ອງນີ້.

This manuscript contains two stories: *Sòng Phutthahup* and *Sòng Phòk Phachao*. *Sòng Phutthahup* means rewards derived from making Buddha images of different kinds of material that result in different rewards. For instance, those who make a Buddha statue of tin will be reborn as a deity; those who make a Buddha statue of silver will become an emperor king; those who make a Buddha statue of brass or bronze will become a great king; those who make a Buddha statue of stone or flowers will be born as God Indra; those who make a Buddha statue of sandalwood will become the king of colonial kings; those who make a Buddha statue of cloth or metal sheets will become a great Brahma; those who make a Buddha statue of natural gold will get the position of being a Buddha, a private Buddha, or a disciple, as wished.
Sòng Phòk Phachao means rewards derived from coating Buddha images with golden flakes. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. He gave a sermon on rewards gained from coating Buddha images [with material] to King Pasenadi and his followers who asked about that.

Colophon: (๑) ลานที ๒ ໜ້າ ๘: ສັงกาดธาชาได้ ๘๔๑๔ ตือ ปีร้องใค้ เดือน ๗ แรม ๑๕ ค่ำ วัน ๘ ธิดจะนา แล้ว ฆายมิ ทิดยา บ้านจ่านใต้ ได้มิใจใสสัดทาฮับยี่ๆ จิ่งได้ส้างหัังสิ *สองพะพุดทะรูบ* ผูกนี้ ไอ้ภับพะพุดทะสาสะหาพะพุดทะเจ้า ตาบต่ำเท้า ๕ พันพะอัดสา. ขໍให้ผู้ข้าได้

ດັ່ງຄຳມັກຄຳປາດຖະໜາ ທຸກປະການ ອະຫັງ ສຳມາສຳພຸດໂທ ໂຫຕຸ ອະນາຄະເຕ ກາເລ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ.

(๘) ลานที่ ๑๗ หน้า ๘: ผู้ฃุงบทุพ่พั้น มุนิอังโส อัดสิพุดทะบาด

(๓) ลานที่ ๑๓ หน้า ๑: พะพุดทะสังฆาดธาฃาได้ ๘๕๐๗ ติอ ปีธอายสี่ เดือน ๗ ขึ้น ๗ ค่ำ อันจัน ธิดจะบายามกองกาย ฃายมิ อิงสิมเด้ดพะสังคะธาด ทำมะปันยาโน เป้นสัดทา ผู้ธิดจะบาพะพั้น มุนิอังโส ได้สร้าง สองพอกาพะพุดทะธูบ ไอ้กับสาสะหนาพะพุดทะเจ้า ตายต่ำเท้า ๕๐๐๐ อัดสา ขอให้เป้นปัดไจหินทางพะนิบพานแด่กำข้าเทิ้น.

(1) Folio 8 on the verso side: In Sangkat (BE) 2514, a *huang khai* year, on the fifteenth waning-moon day of the sixth lunar month, the second day of the week (Monday),[222] the writing was accomplished. Thit (ex-monk) Nya from Ban Chan Tai had ardent religious faith and sponsored this manuscript [entitled] *Sòng phuttahup* to support the Teachings of the Buddha to last until the end of 5000 year. May my wishes be fulfilled. *Ahaṃ sammā sambuddho hotu anāgate kāle nibbāna paccayo hotu anāgate kāle* (May I become a Buddha in the future. May this be a condition to reach Nibbāna in the future).

(2) Folio 16 on the verso side: The scribe of this manuscript was Sathu Phò (Monk) Man Munivangso from Vat Siphutthabat.

(3) Folio 17 on the recto side: In Buddhist Era (BE) 2506, a *hwai si* year, on the ninth waxing-moon day of the sixth lunar month, a Monday,[223] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano was the sponsor; Pha (Monk) Man Munivangso was the scribe of thisthis manuscript *Sòng Phòk Phuttahup* manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condtion to reach Nibbāna.

Date: BE 2514, a *huang khai* year (24 May 1971)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Sathu Phò (Monk) Man Munivangso from Vat Siphutthabat
Sponsor(s): Thit (ex-monk) Nya from Ban Chan Tai
His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyano.
Titles: *สองพุดทะธูบ และสองพอกาพะเจ้า*
Sòng Phutthahup and *Sòng Phòk Phachao*
Rewards derived from Donation of Buddha Images
Rewards derived from Coating Buddha Images

222 1333 Vaisakha 30 = Monday, 24 May 1971.
223 1325 Vaisakha 9 = Wednesday, 1 May 1963.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງພະພຸດທະຮູບ ໄດ້ແກ່ ອານິສົງການສ້າງພະພຸດທະຮູບດ້ວຍວັດສະດຸຕ່າງໆ ຈະໄດ້ຮັບອານິສົງຕ່າງກັນ ເຊັ່ນ ສ້າງພະພຸດທະຮູບດ້ວຍດີບຸກ ຈະເກີດເປັນເທວະດາ; ສ້າງດ້ວຍເງິນຈະໄດ້ເປັນພະເຈົ້າຈັກກະພັດ; ສ້າງດ້ວຍທອງເຫຼືອງ ຫຼື ທອງສຳລິດຈະໄດ້ເປັນພະບໍລົມມະຫາກະສັດ; ສ້າງດ້ວຍສີລາ (ຫີນ) ຫຼື ດອກໄມ້ຈະໄດ້ເປັນພະຍາອິນ; ສ້າງດ້ວຍໄມ້ແກ່ນຈັນຈະໄດ້ເປັນໃຫຍ່ໃນປະເທດສະລາດ; ສ້າງໃສ່ແຜ່ນຜ້າ ຫຼື ແຜ່ນໂລຫະຕ່າງໆ ຈະໄດ້ເປັນມະຫາພິມ; ສ້າງດ້ວຍທອງຄຳທຳມະຊາດຖ້າປາດຖະໜາພຸດທະພູມ, ປັດເຈກະພູມແລະສາວະກະພູມຢ່າງໃດຢ່າງໜຶ່ງກໍ່ຈະສຳເລັດດັ່ງປາດຖະໜາ.

Sòng Phutthahup means rewards derived from making Buddha images of different kinds of material that result in different rewards. For instance, those who make a Buddha statue of tin will be reborn as a deity; those who make a Buddha statue of silver will become an emperor king; those who make a Buddha statue of brass or bronze will become a great king; those who make a Buddha statue of stone or flowers will be born as God Indra; those who make a Buddha statue of sandalwood will become the king of colonial kings; those who make a Buddha statue of cloth or metal sheets will become a great Brahma; those who make a Buddha statue of natural gold will get the position of being a Buddha, a private Buddha, or a disciple, as wished.

Colophon: ลานທີ ๗ ໜ້າ ๑: ພະພຸດທະສັງການາດຣາຊາ ພ.ສ. ๘๕๑๙-๑๙๗๙ ປີກ່າເປົ້າ ເດືອນ ๗ ແຮມ ๑๕ ຄ่ຳ ວັນພຸດ ยามกองแลง ໝາຍມີ ອົງສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ວັດໃໝ່ສຸວັນນະພູມມາຣາມ ຫລວງພະບາງ ໄດ້ມີໃຈໃສສັດມາສ້າງໜັງສືພະທຳມະສອງພຸດທະຮູບຜູກນີ້ ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາຕໍ່ເມື່ອເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜາທຸກປະການນັ້ນແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ ສາທຸ ສາທຸ (ອາຈານພັນ ຜິນພິບຸນເທບພະອັກສອນ ໄດ້ຣິດຈະນາຂຽນໃຫ້ຖືກຕ້ອງມຸນເດີມແລ້ວຂໍ ໂມທະນາ ສາທຸ ສາທຸ).

Folio 7 on the recto side: In Buddhist Era (BE) 2516, [AD] 1973, a *ka pao* year, on the fifteenth waning-moon day of the sixth lunar month, a Wednesday,[224] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram, Luang Prabang, had religious faith and sponsored this manuscript [entitled]

224 1335 Vaisakha 30 = Thursday, 31 May 1973.

Sòng Phuttahup to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future. Amen, amen!) (Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript according to the original verson. I rejoice, amen).

Date: BE 2516, a *ka pao* year (31 May 1973)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Achan Phan Phonphibun Thepphaaksòn

Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram.

Titles: *ສອງພຸດທະຮູບ*

Sòng Phutthahup

Rewards derived from Donation of Buddha Images

EAP1398_VMS_1_0318

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 51.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງພຸດທະຮູບ ໝາຍເຖິງ ຜົນລະບຸນທີ່ຈະໄດ້ຮັບຈາກການສ້າງພະພຸດທະຮູບ ເພື່ອໃຫ້ເປັນທີ່ຂາບໄຫວ້ ສັກກາລະບູຊາແກ່ຄົນທັ້ງຫຼາຍ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງ ສາວັດຖີ. ວັນໜຶ່ງ ພະເຈົ້າປັດເສນທິໂກສິນພ້ອມດ້ວຍບໍລິວານໄດ້ເຂົ້າເຝົ້າພະພຸດທະອົງ. ເມື່ອພະ ພຸດທະອົງຕັດວ່າ ພະອົງຈະໄປປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ເປັນເວລາສາມເດືອນ. ພະເຈົ້າປັດເສນທິໂກສິນຈຶ່ງຂໍອະນຸຍາດສ້າງພະພຸດທະຮູບ. ເມື່ອໄດ້ຮັບພຸດທານຸຍາດແລ້ວ, ພະເຈົ້າປັດເສນທິໂກສິນໄດ້ສ້າງພະພຸດທະຮູບປາງປະທັບນັ່ງດ້ວຍແກ່ນໄມ້ຈັນແດງ ແລະປະດິດສະຖານໄວ້ເທິງອາສະນະໃນພະຣາຊະວັງ. ພະພຸດທະຮູບອົງນັ້ນເໝືອນດັ່ງມີຊີວິດ. ເມື່ອພະພຸດທະເຈົ້າກັບຈາກສະຫວັນ ແລ້ວ ສະເດັດໄປເບິ່ງພະພຸດທະຮູບນັ້ນ ເມື່ອສະເດັດໄປເຖິງ ພະພຸດທະຮູບນັ້ນໄດ້ເຄື່ອນອອກຈາກແທ່ນ ເພື່ອສະແດງຄວາມເຄົາລົບ ແຕ່ພະພຸດທະອົງໄດ້ຍົກພະຫັດຊ້າຍຂຶ້ນແລ້ວ ຕັດວ່າ, 'ທ່ານຈົ່ງນັ່ງລົງເທີ້ນ'. ຈາກນັ້ນ ພະພຸດທະອົງຈຶ່ງຕັດເທສະໜາເລື່ອງອານິສົງການສ້າງພະພຸດທະຮູບໃຫ້ພະຣາຊາຟັງ.

Sòng Phutthahup means rewards derived from making Buddha statues to be venerated by people. On one occasion, the Buddha stayed at the Jetavana monastery in Savatti. One day, King Pasenadi visited the Buddha. Having known that the Buddha would leave for three month to the Tāvatiṃsa heaven, the king asked for a permission to make an image of the Buddha.

Having been allowed, the king had a Buddha statue carved out of sandalwood in the sitting posture. He placed the statue in the palace and it looked as if it was alive. Upon the Buddha's return from the Tāvatiṃsa heaven, he was invited by the king to see the sandalwood image. When the Buddha arrived, the statue started to move from the seat and was about to pay homage. The Buddha raised his left hand to stop ite, telling it to remain seated. After that, the Buddha gave a sermon to the king on rewards derived from making Buddha images.

Colophon: ลานที ๑๘ ໜ້າ ๑: พุดทะสังกาดธาฆาได้ ๘๕๐๗ ติอ ปีกาบสี เดือน ๑๐ ขึ้น ๑๓ ถ่ำ อันเสิา สัดทาพายมิ สาทุพ่ำพัดทะมาน เป็นสัดทาออกใบลาน ผู้ฆุงนพายมิ ทิดยา พ้อมกับด้วย ลูกและเมยจิ่งได้ฆุงหนังสิ *สองพะพุดทะธูบ* ผูกนี้ ไอ้กับพะพุดทะสาสะพาตาบต่ำเท้า ๕ พันอัดสา ขอให้ผูงข้ำทัง ๘ ถินนี้ได้เถิงสุก ๓ ปะกาน มิมิธะพานเป็นที่แล้อ แด่กำข้ำเท้ิน อะทัง อันว่า ผู้ข้ำทิดยา เป็นผู้ฆุงหนังสิ ขอให้ผู้ข้ำได้เป็นพะเจ้ำอิง ๑ อันจักมาพายหน้านี้ แด่กำข้ำเท้ิน อะทัง สำมาสำพุดโท อะนาถะเต กาเล.

Folio 12 on the recto side: In Buddhist Era (BE) 2506, a *kap si* year, on thirteenth waxing-moon day of the tenth lunar month, a Saturday,[225] Sathu Phò (Monk) Phattaman was the sponsor of the blank palm leaves. Thit (ex-monk) Nya was the scribe who, together with his children and wife, also jointly sponsored this manuscript [entitled] *Sòng Phuttahup* to support the Teachings of the Buddha to last until the end of 5000 years. May all the four of us reach the three states of happiness of which Nibbāna is the ultimate goal. I, Thit (ex-monk) Nya, was the scribe. May I become a Buddha in the future. May I attain the Enlightenment in the future.

Date: BE 2506, a *kap si* year (1 Sep 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya
Sponsor(s): Sathu Phò (Monk) Phattaman
Titles: *สองพะพุดทะธูบ*
Sòng Phaphutthahup
Rewards derived from the Donation of Buddha Images

EAP1398_VMS_1_0319

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 57 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

225 1326 Bhadrapada 13 = Saturday, 19 September 1964.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງຟັ່ງທຳ ອານິສິງອັນເກີດຈາກການໄດ້ຟັງພະສູດມົນສາທະຍາຍທຳ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເວລຸວັນ ເມືອງຣາຊະຄຶ ຊົງປາລົບເລື່ອງແມ່ໝູໂຕໜຶ່ງແກ່ພິກຂຸທັ້ງຫຼາຍ ຈຶ່ງຕັດເທສະໜາທຳດວງນີ້. ເຊົ້າວັນໜຶ່ງ ພະພຸດທະເຈົ້າ ພ້ອມດ້ວຍພິກຂຸທັ້ງຫລາຍ ສະເດັດໄປບິນທະບາດ ໃນເມືອງຣາຊະຄຶ ພະພຸດທະອົງຊົງທອດພະເນດເຫັນແມ່ໝູໂຕໜຶ່ງ ຈຶ່ງຊົງຍິ້ມ ພະອານົນເຖລະ ໄດ້ທູນຖາມຫາສາເຫດທີ່ຊົງຍິ້ມນັ້ນ ພະພຸດທະອົງຕັດກັບພະອານົນວ່າ ເຫັນແມ່ໝູໂຕນັ້ນບໍ່ ເມື່ອພະອານົນຂາບທູນວ່າ ເຫັນ. ເມື່ອກັບມາເຖິງວັດ ພະພຸດທະເຈົ້າຈຶ່ງຕັດເລົ່າວ່າ ແມ່ໝູໂຕນັ້ນເຄີຍເກີດເປັນແມ່ໄກ່ໂຕໜຶ່ງ ອັນຢູ່ໃກ້ໂຮງສັນເຂົ້າຂອງພິກຂຸທັ້ງຫລາຍ ໃນສະໄໝຂອງພະກະກຸສັນທະພຸດທະເຈົ້າ ຕໍ່ມາແມ່ໄກ່ໄດ້ຟັງສຽງຂອງພິກຂຸທັ້ງຫລາຍສາທະຍາຍທຳຖືເອົາເປັນສຽງທຳມະ. ຄັ້ນເມື່ອແມ່ໄກ່ໄດ້ຈຸຕິຕາຍໄປ ກໍ່ໄດ້ໄປເກີດເປັນທິດາຂອງພະຣາຊາອົງໜຶ່ງ ດຳລົງຢູ່ໃນເມືອງມະນຸດ ຈົນໝົດອາຍຸໄຂແລະໄດ້ຈຸຕິຕາຍໄປເກີດເທິງສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ.

Sòng fangtham means rewards derived from listening to monks teaching the Dhamma. While the Buddha was staying at the Veluvana monastery in Rajagaha, he talked about a female pig to his disciples. One day, while the Buddha was walking an alms-round in Rajagaha, he saw a young pig and smiled. Venerable Ananda asked the Buddha about the smile. The Buddha said that the young pig had been born as a hen living near a canteen in the period of Kakusandha Buddha. As the hen heard monks having conversations on the Dhammaa, she was reborn as a princess of a king in the human world. Later, she was reborn in heaven and enjoyed heavenly properties.

Colophon: ลานທີ ๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊາໄດ້ ๑๘๗๘ ປີກົດສະງ້າ ເດືອນ ๗ ຂຶ້ນ ๕ ຄ่ำ ວັນ ๔ ຍາມ ກອງ๑ายมูนละสัดทาพายมิ สะพยุมพูมมิ ผู้เป็นอ้าย สาวอ่อนสีหนึ่ง สาวปานหนึ่ง ๓ พี่น้องบาคำสุก ผู้เป็นหูาน ลอมถินยู่บ้านหัวลาด จึ่งได้พ้อมกันเหื้อมใสยินดี จึ่งได้พ้อมกันส้างยังพะทำมะคำพิ *สูดมิบน้อย* หนึ่งผูก มินกาๆ หนึ่งผูก สูดมินเดิก ๓ อากาละอัตตะสูด หนึ่งผูก สุบันทะสูด หนึ่งผูก นิบพานะสูด หนึ่งผูก มูนละนิบพาน หนึ่งผูก ຊັບไຊ หนึ่งผูก มังคะละ หนึ่งผูก สองสับพะทาน หนึ่งผูก สองสับพะทุๆ หนึ่งผูก สองฟังทำ หนึ่งผูก สะมาดสิงสาน หนึ่งผูก สุอันนะเต่าคำ หนึ่งผูก อุนทัดสะอิไซ หนึ่งผูก ลอม ๑๕ ผูก บูชาหานไว้กับสาสะหนาหไตปิดกัดป่าฝาๆหูวพะบาๆ ขอให้อานิสิงนาบุนส่วนนี้นำไปธอดไปเถิงยังสาวหอๆดี ผู้เป็นแม่ ฮับจุดติไปแล้วนั้น เถิงว่า ติกที่ร้ายขอให้ย้ายใส่ที่ดี ทำข้าเท็น.

Folio 9 on the recto side: Chunlasangkat (CS) 1292, a *kot sanga* year, the fifth day of the waxing moon of the ninth lunar month, the fourth day of the week (Wednesday), [the writing was accomplished] at the time of the morning drum (7.30-9.00 o'clock). Three siblings, Samian (Clerk) Phummi the oldest brother, along with Sao Onsi and Sao Pan, and Ba Khamsuk who is their nephew and also the villagers of Ban Hualat jointly had the ardent religious faith to sponsor the making of theses manuscripts including one fascile of *Sutmon nòi*, one fascile of *Mon kang*, one fascile of *Sutmon doek,* one fascile of *Akaravattasut,* one fascile of *Sunanthasut,* one fascile of *Nipphannasut,* one fascile of *Munlanipphan,* one fascile of *Sap sai,* one fascile

of *Mangala,* one fascile of *Sòng sappha than,* one fascile of *Sòng sappha thung,* one fascile of *Sòng fang tham,* one fascile of *Samat songsan,* one fascile of *Suvanna tao kham,* one fascile of *Unhatsavisai*, in a total of 15 fascicles in order to donate them to the Pitaka hall at Vat Pa Fang, Luang Prabang and to support the Teachings of the Buddha. May the results of this merit to support our mother Sao Thongdi who already died. Even if she is in a suffering place, may she be moved to a good place.

Date: CS 1292, a *kot sanga* year (30 July 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Samian (Clerk) Phummi the oldest brother, along with Sao Onsi and Sao Pan, Ba Khamsuk who is their nephew and also the villagers of Ban Hualat
Titles: *ສອງຟັງທຳ*
Sòng Fang Tham
Rewards Derived from Listening to the Dhamma

EAP1398_VMS_1_0320

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 50.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ເມື່ອປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວຢືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັ້ງຫຼາຍ ຜູ້ຫວັງຄວາມສຸກສະຫວັດດີ ໄດ້ພາກັນຄິດມຸ່ງຄຸນທັ້ງຫຼາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມມຸ່ງຄຸນດ້ວຍເທີ້ນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ສະແດງ ພະທຳມະເທສະໜາ ເລື່ອງ ມຸ່ງຄຸນ ๓๘ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸ່ງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈິດຂອງຜູ້ໃດອັນໂລກທະທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເສົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸ່ງຄຸນ ເປັນທີ່ສຸດ.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a diety whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which

deities and humans have been curious about. Therafter, the Buddha taught him the Thirty-eight Blessings: avoiding the fool; being associated with the wise; honouring those worthy of honour, this is the supreme blessing, and end: Though tourched by worldly circumstances, never his mind is waving, sorrowless, satainless and secure, this is the supreme blessing.

Colophon: ลาบที ๑๐ ໜ้า ๑: พะพุดทะสังกาด ๘๕๑ก ปีขาบ เดือบ ๔ แธม ๕ ค่ำ วับอาทิด ยาม กองงาย ๒ายมิ อิงลิมเด้ดพะสังคะธาด ทำมะยานะมะหาเถธะ วัดใหม่สุวันนะพูม มาธาม หลวง พะบาง ได้มิใจใสสัดทาส้างพังสีพะทำมะ สะหองมังคะละสูด ผูกนี้ ไว้บูชาสืบพะพุดทะสาสะหา ต่เมือเท้า ๕ พันพะวัดสา ขอให้ผู้ข้าได้ดั่งคำมักและถวามปาด ถะหานั้นทุกปะการ แด่ทำข้าเท็น นิบพานะ ปัดจะโย โหตุ อะนาคะเต ภาเล สาทุ สาทุ (อาจานพัน ผินพิบุน เหบพะอัคสอน ได้ธิดจะนาฃ่วนถวาย ถือกต้องตามมูบเดิมแล้อ ขอโมทะนาบุนกุสินนำสัดทาส้างฃ่วนเท็น สาทุ สาทุ).

Folio 10 on the recto side: In Buddhist Era (BE) 2517, a *khan* year (Year of the Tiger), on the fifth waning-moon day of the fourth lunar month, a Sunday,[226] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumara, Luang Prabang, had religious faith and sponsored the making of this manuscript [entitled] *Salòng Mangkhalasut* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future. Amen, amen!) (Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript according to the original verson. May I rejoice this merit with the sponsor, Amen, amen!).

Date: BE 2517, a *khan* year (13 March 1974)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Achan Phan Phonphibun Thepphaakson

Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram.

Titles: *ອานิสิงมังคะละสูด*

Anisong Mangkhalasut

Rewards derived from Listening to the Maṅgala Sutta

EAP1398_VMS_1_0321

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

226 1336 Phalguna 20 = Sunday, 2 March 1975.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ເມື່ອປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວຢືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັ້ງຫຼາຍ ຜູ້ຫວັງຄວາມສຸກສະຫວັດດີ ໄດ້ພາກັນຄິດມຸ່ງຄຸນທັ້ງຫຼາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມມຸ່ງຄຸນດ້ວຍເທີ້ນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ສະແດງ ພະທຳມະເທສະໜາ ເລື່ອງ ມຸ່ງຄຸນ ໓໘ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸ່ງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈິດຂອງຜູ້ໃດອັນໂລກທຳທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເສົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸ່ງຄຸນ ເປັນທີ່ສຸດ.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a diety whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which deities and humans have been curious about. Therafter, the Buddha taught him the Thirty-eight Blessings: avoiding the fool; being associated with the wise; honouring those worthy of honour, this is the supreme blessing, and end: Though tourched by worldly circumstances, never his mind is waving, sorrowless, satainless and secure, this is the supreme blessing.

Colophon: ลานທີ ๑๐ ໜ້າ ๑: ພະພຸດທະສັ່ງກາດ ๒๔๑๗ ຕົວ ປີ ເດືອນ ๑๑ ແຮມ ๑ ຄ่ຳ ວັນອັງຄານ ຍາມກອງແລງ ໝາຍມີ ອົງສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ບຸນທັນ ວັດໃໝ່ ສຸວັນນະພູມມາຣາມ ຫລວງພະບາງ ໄດ້ມີໃຈໃສສັດທາສ້າງໜັງສືພະທຳມະ *ມັງຄະລະສູດ* ຜູກນີ້ ໄວ້ບູຊາສືບພະ ພຸດທະສາສະໜາ ຕໍ່ເມືອເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜານັ້ນ ທຸກປະການ ແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະນາຄະເຕ ກາເລ ສາທຸ ສາທຸ (ອາຈານພັນ ສີນພິບຸນ ເທບພະອັກສອນ ໄດ້ຣິດຈະນາຂຽນຖວາຍ ຖືກຕ້ອງຕາມມູນເດີມແລ້ວ ຂໍໂມທະນາບຸນກຸສົນ ນຳສັດທາສ້າງຂຽນເທີ້ນ ສາທຸ ສາທຸ).

Folio 10 on the recto side: In Buddhist Era (BE) 2517, on the first waning-moon day of the eleventh lunar month, a Tuesday,[227] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumara, Luang Prabang, had religious faith and sponsored this manuscript [entitled] *Salòng Mangkhalasut* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the

227 1336 Asvina 16 = Wednesday, 2 October 1974.

future. Amen, amen!). (Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript according to the original verson. May I rejoice this merit with the sponsor, Amen, amen!).

Date: BE 2517, a *khan* year (13 Mar 1974)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun Thepphaaksòn
Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera Bunthan from Vat Mai Suvannaphumaram.
Titles: *ມັ໋ງຄະລະສູດ*
Mangkhalasut
Maṅgala Sutta

EAP1398_VMS_1_0322

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.8 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ເມື່ອປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວຢືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັ໋ງຫຼາຍ ຜູ້ໜ໋ວັງຄວາມສຸກ ສະຫວັດດີ ໄດ້ພາກັນຄິດມຸ໋ງຄຸນທັ໋ງຫຼາຍ ຂໍພະອົ໋ງຈົ່ງຕັດບອກອຸດົມມຸ໋ງຄຸນດ້ວຍເທີ້ນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ສະແດ໋ງ ພະທຳມະເທສະໜາ ເລື່ອ໋ງ ມຸ໋ງຄຸນ ᪣᪥ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸ໋ງຄຸນ ເປັນເບື້ອ໋ງຕົ້ນ ແລະຈິດຂອ໋ງຜູ້ໃດອັນໂລກາກະທຳຖືກຕ້ອ໋ງແລ້ວ ຍ່ອມບໍ່ໜ໋ວັ່ນໄຫວ, ບໍ່ເສົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸ໋ງຄຸນ ເປັນທີ່ສຸດ.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a diety whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which deities and humans have been curious about. Therafter, the Buddha taught him the Thirty-eight Blessings: avoiding the fool; being associated with the wise; honouring those worthy of honour, this is the supreme blessing, and

end: Though tourched by worldly circumstances, never his mind is waving, sorrowless, satainless and secure, this is the supreme blessing.

Colophon: ลาบที ๑๑ ขน้ำ ๑: พะพุดทะสังกาด ๘๕๑๗ ปีขาบ เดือบ ๔ แธม ๑๔ ถ่ำ อับจับ ยามกองแลง ฆายมิ อิงสิมเดัดพะสังถะธาด ทำมะยาบะมะหาเฑธะ อัดใฆม่ สุอับบะพูมมาธาม หลวง พะบาง ได้มิใจใสสัดหาส้างพังสิพะทำมะ มังถะละสูด ผูกมื้ไอ้บูชาสิบพะพุดทะสา สะหฆา ต่เมิอเห้ำ ๕ พันพะอัดสา ขอให้ผู้ข้าได้ดั่งถำมักและถอามปาดถะฆาบั้น ทุกปะกาบแด่กำข้าเห้ิน นิบพาบะ ปัดจะโย โหตุ อะบาถะเต กาเล สาทุ สาทุ (อาจาบพัน ฒินพิบุน เหบพะอักสอน ได้ธีดจะบาฆูบถอาย ถิกต้องตามมูบเดิมแล้อ ขอโมทะบาบุนกุสินนำสัดหาส้าง ฆูบเห้ิน สาทุ สาทุ).

Folio 11 on the recto side: In Buddhist Era (BE) 2517, a *khan* year (Year of the Tiger), on the fourteenth waning-moon day of the fourth lunar month, a Monday,[228] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumara, Luang Prabang, had religious faith and sponsored this manuscript [entitled] *Salòng Mangkhalasut* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future. Amen, amen!) (Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript according to the original verson. May I rejoice this merit with the sponsor, Amen, amen!).

Date: BE 2517, a *khan* year (22 March 1974)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Achan Phan Phonphibun Thepphaakson

Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram**.**

Titles: *มังถะละสูด*

Mangkhalasut

EAP1398_VMS_1_0323

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 59.8 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

228 1336 Phalguna 29 = Tuesday, 11 March 1975.

Description: ในสะไพฆหึ่ง พะผู้มิพะพากเจ้าปะทับยู่อัดเชตะอัน เมิองสาวัดถิ ในถั้งนั้น เมื่อปะถิมมะยามล่วงไปแล้ว เทอะดาติบหึ่งมิลัดสะหิรุ่งเรืองงามยิ่ง ยังพะวิหานเชตะอันให้สะหว่างสะไหว เข้าไปเฝ้าพะผู้มิพะพากเจ้าเถิงที่ปะทับ ถวายบังคิมแล้วยืนยู่ในที่อันสิมควน ได้ขาบทูนถามพะพุดทะเจ้าว่า เทอะดาและมะนุดทังหลาย ผู้หวังถวามสุกสะหวัดดี ได้พากันคิดมุงคุนทังหลาย ขอพะอิงจิ่งตัดบอกอุดิมมุงคุนด้วยเทิ้น. เมื่อนั้น พะพุดทะเจ้าได้สะแดง พะทำมะเทสะหา เลื่อง มุงคุน ๓๘ ปะการ เช่น การบ่คิบคิน พาน, การคิบแต่บันดิด, การบูชาบุกคินที่ควนบูชา นี้เป็นอุดิมมุงคุน เป็นเบื้องติ้น และจิดของผู้ใดอันโลกกะทำถืกต้องแล้ว ย่อมบ่หวั่นไหว, บ่เลิ้าโสก, ปาสะจากทุสิ และเป็นจิดอันกะเสม นี้เป็นอุดิมมุงคุน เป็นที่สุด.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a diety whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which deities and humans have been curious about. Therafter, the Buddha taught him the Thirty-eight Blessings: avoiding the fool; being associated with the wise; honouring those worthy of honour, this is the supreme blessing, and end: Though tourched by worldly circumstances, never his mind is waving, sorrowless, satainless and secure, this is the supreme blessing.

Colophon: ลานทิ ๑๑ ໜ้า ๑: มังคะละสูดนิ้ ข้าพะเจ้า เจ้าสิพันทะวิงและเจ้ายิงบัวพา บ้านป่าคาม มิสัดทาส้างไว้ในพะพุดทะสาสะหนาเมื่อ อัน ๗ ออกใหม่ ๗ ค่ำ เดือน ๑๘ พ.ส. ๘๕๐๗ นิ้ ทาน ไปหาพ่ำทำแม่เอน แล้วอ้จิ่งให้ผู้ข้านิ้หายไพทังป่วงแด่ทำข้าเทิ้น.

Folio 11 on the recto side: *Mangkhalasut* (Mangala Sutta). We, Chao Si Phanthavong and Chaonying Buapha, from Ban Pa Kham, had religious faith and sponsored this manuscript in order to support the Teachings of the Buddha on the seventh day of the week (Saturday), the ninth waxing-moon day of the twelfth lunar month, BE 2506.[229] May this merit be transferred to those whom we had been negatively involved in. May I escape all kinds of danger.

Date: BE 2506, (26 Oct 1963)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Si Phanthavong and Chaonying Buapha from Ban Pa Kham
Titles: *มังคะละสูด*
Mangkhalasut
Maṅgala Sutta

229 1325 Karttika 9 = Saturday, 26 October 1963.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The ink on some pages is fading, and the last folio is fragile.

Description: ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ໃນຄັ້ງນັ້ນ ເມື່ອປະຖົມມະຍາມລ່ວງໄປແລ້ວ ເທວະດາຕົນໜຶ່ງມີລັດສະໝີຮຸ່ງເຮືອງງາມຍິ່ງ ຍັງພະວິຫານເຊຕະວັນໃຫ້ສະຫວ່າງສະໄຫວ ເຂົ້າໄປເຝົ້າພະຜູ້ມີພະພາກເຈົ້າເຖິງທີ່ປະທັບ ຖວາຍບັງຄົມແລ້ວຢືນຢູ່ໃນທີ່ອັນສົມຄວນ ໄດ້ຂາບທູນຖາມພະພຸດທະເຈົ້າວ່າ ເທວະດາແລະມະນຸດທັ້ງຫຼາຍ ຜູ້ຫວັງຄວາມສຸກສະຫວັດດີ ໄດ້ພາກັນຄິດມຸ່ງຄຸນທັ້ງຫຼາຍ ຂໍພະອົງຈົ່ງຕັດບອກອຸດົມມຸ່ງຄຸນດ້ວຍເທີ້ນ. ເມື່ອນັ້ນ ພະພຸດທະເຈົ້າໄດ້ສະແດງ ພະທຳມະເທສະໜາ ເລື່ອງ ມຸ່ງຄຸນ ๓๘ ປະການ ເຊັ່ນ ການບໍ່ຄົບຄົນພານ, ການຄົບແຕ່ບັນດິດ, ການບູຊາບຸກຄົນທີ່ຄວນບູຊາ ນີ້ເປັນອຸດົມມຸ່ງຄຸນ ເປັນເບື້ອງຕົ້ນ ແລະຈິດຂອງຜູ້ໃດອັນໂລກທຳຖືກຕ້ອງແລ້ວ ຍ່ອມບໍ່ຫວັ່ນໄຫວ, ບໍ່ເສົ້າໂສກ, ປາສະຈາກທຸລີ ແລະເປັນຈິດອັນກະເສມ ນີ້ເປັນອຸດົມມຸ່ງຄຸນ ເປັນທີ່ສຸດ.

At one time, the Buddha resided at the Jetavana monastery in Savatthi. One day, when the first three hours of the night were over, a diety whose radiance brightly illuminated the entire Jetavana monastery came to the presence of the Buddha. Having respectfully saluted the Buddha and stood at one side, he asked the Buddha to give a sermon on blessings, which deities and humans have been curious about. Therafter, the Buddha taught him the Thirty-eight Blessings: avoiding the fool; being associated with the wise; honouring those worthy of honour, this is the supreme blessing, and end: Though tourched by worldly circumstances, never his mind is waving, sorrowless, satainless and secure, this is the supreme blessing.

Colophon: ลานທີ ๗ ໜ້າ ๘: ໂຕກ່ຳນ້ອຍ ບ່ຳງາມທ່ໃດແລ້ວ ໃຫ້ຄ່ອຍພິຈາລະນາເອົາແດ່ຄະນ້ອຍທ້ອນ ສາທຸເຮີຍ ອ້າຍຈ໊ວເຮີຍ ຕົນໃດໄດ້ຮຽນກ່ຳດີ ໄດ້ເທດກ່ຳດີ ຄະນ້ອຍຂໍສ່ວນບຸນນຳຫລາຍໆແດ່ ຄະນ້ອຍທ້ອນ ຊື່ວ່າ ຜູ້ຂຽນນີ້ແມ່ນ ຣັດຕະນະປັນຍະສະ.

Folio 7 on the veso side: The handwriting is small and not attractive. Please consider it carefully, dear monks, dear novices. May I share merit derived from copying this manuscript that is used for learning or preaching. My name is Rattanapannyasa, the scribe.

Date: 1st half of the 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Rattanapannyasa
Sponsor(s): Unknown

Titles: *ມັ̀ງຄະລະສູດ*
Mangkhalasut
Maṅgala Sutta

EAP1398_VMS_1_0325

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.6 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງເມ້ັງອຸໂປສົດ ໝາຍເຖິງ ອານິສົງການຖວາຍຜ້າປູໂຮງອຸໂປສົດສຳລັບພະສົງນັ່ງຟັງສູດ ປາຕິໂມກ. ພະພຸດທະອົງຊົງຕັດວ່າ ບຸກຄະລະຜູ້ໃດ ມີຄວາມເຫຼື້ອມໃສສັດທາໄດ້ຖວາຍຜ້າຂາວປູ ໂຮງອຸໂປສົດ, ຖວາຍຈີວອນໃຫ້ສົງເມື່ອສຳແດງອຸໂປສົດ, ຖວາຍນ້ຳເຕົ້າ, ງ້ັງ, ຕາລະບັດ, ຄັນຮົ່ມ ແລະອາສະນະໄວ້ໃນໂຮງອຸໂປສົດ ບຸກຄະລະຜູ້ນັ້ນຈະໄດ້ຮັບຜະລະອານິສົງເປັນອັນມາກ. ຄັນເມ່ືອ ຈຸຕິຕາຍໄປ ກ່ໍຈະໄດ້ໄປເກີດຢູ່ເທິງສະຫວັນຊັ້ນຟ້າຕຸສິຕ ສະເໜີຍທິບພະສົມບັດ ແລະມີວິມານ ຜາສາດ ອັນປະກອບດ້ວຍແກ້ວ ๗ ປະການ ສູງໄດ້ ๑๘ ໂຫຍດ ແລະແວດລ້ອມດ້ວຍ ບໍລິວານນາງ ຟ້າທັ້ງຫລາຍ.

Sòng meng uposot means rewards gained from offering cloth on which monks can sit during the Patimokkha chanting. According to the Buddha, those who faithfully offer white cloth to floor an ordination hall, monk robes to be used at the Patimokkha chanting, as well as gourds, spittoons, monk's fans, umbrellas, and seats to an ordination hall will gain much merit. They will be reborn in the Tusita heaven, enjoying heavenly properties in a twelve-*yojana* high castle decorated with seven kinds of crystal. Servant deities will be around.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສອງເມ້ັງອຸໂປສົດ*
Sòng Meng Uposot
Rewards derived from Donation of Clothes for Uposatha Ceremonies

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 50.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງຢົດຢາ ໝາຍເຖິງ ອານິສົງທີ່ເກີດຈາກການສ້ອມແຊມກຸຕິວິຫານຫຼືສາສະນະສະຖານຕ່າງໆ. ໃນ ສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ພະອົງຊົງດຳລົງພະຊົນມະຊີບຢູ່ນານເຖິງສອງໝື່ນປີ ຈຶ່ງດັບຂັນເຂົ້າ ສູ່ປະຣິນິບພານ. ເມື່ອສາສະໜາຂອງພະອົງສ້ຽງສຸດໄປແລ້ວ ຍັງເຫຼືອແຕ່ພະພຸດທະຮູບ, ເຈດີ, ຕົ້ນສີ ມະຫາໂພ ແລະກຸຕິວິຫານທີ່ເກົ່າແກ່ຄ່ຳຄ່າ ຫາຜູ້ຈັກອຸປະຖາກຮັກສາສັກກາລະບູຊາບໍ່ໄດ້. ໃນກາລະ ເມື່ອນັ້ນຍັງມີເສດຖີຜູ້ໜຶ່ງ ໄດ້ມາເຫັນພະທາດເຈດີ, ຕົ້ນສີມະຫາໂພ, ພະພຸດທະຮູບ ແລະກຸຕິວິຫານ ວັດວາອາຮາມອັນໂປດເປ່ເໝພັງດັ່ງນັ້ນ ກໍ່ມີໃຈໃສສັດທາ ຄິດຫາຄຸນແກ້ວສາມປະການ ໄດ້ກະທຳຊຳ ລະສະສາງແປງໃຫ້ດີທຸກຢ່າງແລ້ວ ກະທຳຄວາມເຄົາລົບຍຳແຢງສັກກະລາບູຊາທຸກວັນ. ດ້ວຍ ອານິສົງທີ່ໄດ້ກະທຳນັ້ນ ເມື່ອເຂົາຕາຍໄປ ກໍ່ໄດ້ໄປເກີດໃນສະຫວັນ ສະເຫວີຍທິບພະສົມບັດ. ເມື່ອ ໝົດອາຍຸໄຂໃນສະຫວັນ ແລ້ວ ກໍ່ຈະໄດ້ມາເກີດເປັນພະເຈົ້າຈັກກະພັດເປັນເວລາຫຼາຍຊາດ.

Sòng nyotnya means rewards gained by renovating and restoring monks' abodes and other monastic buildings. In the period of Kassapa Buddha, he lived for twenty thousand years. After the end of his religion, there remained Buddha images, stupas, Bodhi trees, and monks' abodes that were abandoned and worshipped by nobody. At the time, a wealthy man who was faithful in the Triple Gems saw the stupas, the Bodhi trees, the Buddha images, and the abodes being ignored. He renovated all the buildings and statues and regularly paid homage to them. Due to the results of the good deed, he was reborn in heaven and enjoyed heavenly property. After the heaven, he was reborn in the human world for many existences as an emperor king.

Colophon: ลานທີ ๙ ໜ້າ ๑: ພຸດທະສັ‌ກກາດຣາຊາໄດ້ ๔๕๑๑ ເດືອນ ๑๑ ຂຶ້ນ ๑๐ ຄ่ຳ ວັນ ๕ ຍາມກອງງາຍ ໝ ายมิ ลิมเดัดพะสังคะธาด ทำมะยานะเถธะ วัดใหม่สุวันนะพูมมาธาม ได้สำๆพังสิ *สอง ยีดยา* ขงบด้วยติบเอง ไว้ค้ำชูบูชาพะพุดทะสาสะหมาของพะโคตะมะเจ้า ตาบต่ เท้า ๕๐๐๐ พะวัดสา ขัดสะละบุนจิ่งเป้นอุปะนิไสปัดใจค้ำชูข้าพะเจ้า ตาบเท้าเถิงสับพันยูตะ ยาน การเป้นพะอิง ๑ เพื่อนำสัดตะโลก เทอะโลก พิมมะโลก มาธะโลก เข้าสู่พะนิบ พานนั้นแด่กำข้าเทิ้น อะหัง พุดโท โหมิ อะนาคะเต การเล มะหาเตชัง มะหานุพาวัง มะหา ปุนยะหาเธนโต ปิตะมะตะยัง นิบพานัง ปะธะมัง สุกขัง.

Folio 9 on the recto side: In Buddhist Era (BE) 2511, on the tenth waxing-moon day of the eleventh lunar month, the fifth day of the week

(Thursday),[230] [the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera from Vat Mai Suvannaphumaram, Luang Prabang, sponsored the making and wrote this manuscript [entitled] *Sòng yot ya* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May this merit be a supporting condition until I attain the Enlightenment and become a Buddha, who brings all beings from the human world, the heavenly world, the Brahma world, and the Mara world to Nibbāna. *Ahaṃ buddho homi anāgate kāle mahātejaṃ mahānubhavaṃ mahāpuññadārento piṭakatayaṃ nibbānaṃ paramaṃ sukkhaṃ* (May I become a Buddha in the future. May I remember the Tipitaka which is greatly powerful and very meritorious. Nirvana is the greatest bliss).

Date: BE 2511 (1 Oct 1968)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera from Vat Mai Suvannaphumaram

Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera from Vat Mai Suvannaphumaram.

Titles: *ສອງຍ໊ດຢາ*

Sòng Yotya

Rewards derived from Repairing Monastic Buildings

EAP1398_VMS_1_0327

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 3.1 cm, width 49.2 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folios 3,4 and 5 are damaged on the margins.

Description: ໜັງສືຜູກນີ້ມີສີ່ ເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງເຂົ້າສາກ, ສອງເຂົ້າປະດັບດິນ, ສອງເຂົ້າ ບິນທະບາດ ແລະສອງວິດ. ສອງເຂົ້າສາກ ຫຼືສອງເຂົ້າສະຫຼາກ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການ ຖວາຍເຂົ້າສະຫຼາກ. ເຂົ້າສະຫຼາກ ໝາຍເຖິງ ອາຫານຫຼື ຂອງທານທີ່ນຳໄປຖວາຍແກ່ພະພິກຂຸສົງ ໂດຍໃຫ້ເຈົ້າຂອງທານນັ້ນຈັບສະຫຼາກ ເມື່ອຈັບສະຫຼາກໄດ້ຊື່ພະພິກຂຸອົງໃດກໍ່ນ້ອມເອົາຂອງທານໄປ ຖວາຍແກ່ພະສົງອົງນັ້ນ. ສອງເຂົ້າປະດັບດິນ ໝາຍເຖິງ ບຸນທີ່ໄດ້ຮັບຈາກການຖວາຍເຂົ້າປະດັບດິນ ຫຼືການເຮັດບຸນໃຫ້ທານແກ່ພະພິກຂຸສົງໃນເດືອນເກົ້າດັບ ແລ້ວອຸທິດສ່ວນບຸນກຸສົນໄປໃຫ້ຍາດພີ່ນ້ອງ ຜູ້ທີ່ຕາຍໄປເປັນເຜດ ກໍຈະໄດ້ພົ້ນຈາກທຸກນັ້ນ. ສອງເຂົ້າບິນທະບາດ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຖວາຍ

230 1330 Asvina 10 = Wednesday, 2 October 1968.

ເຂົ້າບິນທະບາດແລະພັດຕາທານແກ່ພະພິກຂຸສົງ. ສອງວິດ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການ ສ້າງວິດຫຼືຫ້ອງຖ່າຍໃຫ້ວັດຖວາຍພະພິກຂຸສົງ.

This manuscript contains four stories: *Sòng Khao Salak*, *Sòng Khao Padap Din*, *Sòng khao binthabat*, and *Sòng Vit*. *Sòng Khao Salak* means rewards gained from offering *khao salak* – food or alms being distributed by tickets. Namely, a donor draws a ticket noted with a monk's name and gives his/her alms-offering to the monk. *Sòng Khao Padap Din* means rewards gained from rice adorning the ground or rewards derived from offering alms to monks on the dark-moon day of the ninth lunar month and dedicating the merit to the dead, who might be free from suffering by the merit. *Sòng khao binthabat* means rewards gained from offering alms-food to monks. *Sòng vit* means rewards gained from building toilets for a monastery.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๑๕๕ (ກົງກັບ จ.ส. ๑๑๕๕) ຕົວ ປີກາເປົ້າ ເດືອນຍີ່ ແຮມ ๗ ຄ่ຳ [ວັນ] ๖ ມື້ເຕົ່າສະງ້າ ເຈົ້າສົມເດັດບຸດດີ ກັບທັງພີ່ນ້ອງແລະອຸປາສິກອຸປາສິກາພ້ອມກັນ ມີ ສັດທາສ້າງ ປິຕະກະ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 23 on the recto side: In Chunlasangkat hundred and 155 (corresponding to CS 1155), a *ka pao* year, on the ninth waning-moon day of the second lunar month, the sixth day of the week (Friday), a *tao sanga* day,[231] Chao Somdet Buddi, along with his siblings and lay people, joinly sponsored this manuscript [entitled] *Pitaka* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1155, a *ka pao* year (5 Jan 1793)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Somdet Buddi
Titles: *ສອງເຂົ້າສາກ, ສອງເຂົ້າ[ປະ]ດັບດິນ, ສອງເຂົ້າບິນດິບາດ ແລະສອງວິດ*

Sòng Khao Sak, *Sòng Khao Padap Din*, *Sòng Khao Bindibat*, and *Sòng Vit*
Rewards derived from Donation of Ticket-Food
Rewards derived from Donation of Food in the *Khao Padapdin* Festivals
Rewards derived from Donation of Alms-food to Monks
Rewards derived from Construction of Toilets

EAP1398_VMS_1_0328

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 59.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

231 1155 Pausha 23 = Friday, 24 January 1794. This day was indeed a *tao sanga* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ບົດເທສະໜາ ວ່າດ້ວຍວັນວິສາຂະ ກ່ຽວກັບວັນເພັ້ງ ເດືອນຫົກ ເປັນວັນສຳຄັນທາງພະພຸດທະສາສະໜາ ເພາະເປັນວັນຄ້າຍວັນທີ່ເກີດເຫດການສຳຄັນທີ່ສຸດໃນສາສະໜາພຸດ ໓ ປະການ ຄື ການປະສູດ, ການຕັດສະຮູ້ ແລະການປະຣິນິບພານຂອງພະພຸດທະເຈົ້າໂຄຕະມະ. ເນື້ອໃນພັນລະນາຕັ້ງແຕ່ພະພຸດທະອົງຊົງຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ ໄດ້ສະແດງປະຖົມມະເທສະໜາ ທຳມະຈັກກັບປະວັດຕະນະສູດແກ່ປັນຈະວັກຄີທັງ ๕. ຈາກນັ້ນ ໄດ້ສະແດງເລື່ອງ ອະນຸບຸບພິຄາຖາ ໂຜດຍັດສະກຸນລະບຸດ ຊຶ່ງເປັນບຸດຂອງເສດຖີ ພ້ອມດ້ວຍເພື່ອນມິດສະຫາຍຂອງຍັດສະກຸນລະບຸດ ๕๔ ຄົນ. ພະພຸດທະອົງຊົງບຳເພັນພຸດທະກິດ ເຜີຍແຜ່ຫລັກທຳຄຳສັ່ງສອນແກ່ເວໄນຍະສັດທັງຫລາຍ ເປັນເວລາ ๔๕ ປີ ພະພຸດທະອົງຊົງມີພະຊົນມາຍຸໄດ້ ๘๐ ວັດສາ ຈຶ່ງສະເດັດດັບຂັນປະຣິນິບພານ ໃນເມືອງກຸສິນາຣາ ໃນວັນວິສາຂະປຸນນະມີບູຊາ. ອົງການສະຫະປະຊາຊາດໄດ້ກຳໜົດເອົາວັນວິສາຂະ ເປັນວັນສຳຄັນຂອງສັນຕິພາບໂລກ.

Sermonic text on Visakha (Vesak) day, the full-moon day of the sixth lunar month. The day is important to Buddhism because it is anniversary to three most important incidents: Buddha Gotama's day of birth, Buddha Gotama's day of Enlightenment, and Buddha Gotama's day of complete extinction. The content starts from the Buddha's Enlightenment and his very first sermon on *Dhammacakkappavattana-sutta* to the Five Ascetics. Later, the Buddha taught *Anupubbikatha* to Yasa, the son of a wealthy man, and his 54 friends. The Buddha spent 45 years on propagating his teachings and passed away at his 80 in Kusinara on the Visakha day. The United Nations promoted the Vesakha day into an important day of world peace.

Colophon: ลานທີ ๑๐ ໜ້າ ๑: ສົມເດັດແລ້ວຍາມກອງເດິກແລ ຂ້າພະເຈົ້າ ສາທຸພໍ່ປານ [ວັດ]ຫາດຄີບ ໄດ້ຣິດຈະນາ ດ້ວຍຕົນເອງ ແລະພະຝັ້ນເປັນຜູ້ໄດ້ລານ ຂໍໃຫ້ຜູ້ຂ້າທັ້ງສອງພໍ່ລູກ ໄດ້ຮ່ວມສຳນັກພະສີອາຣິຍະເມດໄຕຍະຕົນຈະລົງມາເປັນພະພາຍໜ້ານີ້ແດ່ກໍ້ຂ້າເທີ້ນ ນິບພານັງ ປະຣະມັງ ສຸກຂັງ ສາທຸ ສາທຸ ຣິດຈະນາຍາມຢູ່ວັດໃໝ່ ຫລວງພະບາງ ວັນນັ້ນແລ.

Folio 10 on the recto side: The writing of this manuscript was accomplished at the time of the night drum (19:30–21:00 o'clock). I, Sathu Phò (Monk) Pan from [Vat] Hat Khip, was the scribe of this manuscript; Pha (Monk) Fan was the sponsor who provided me blank palm leaves. May both of us who are father and son be at the place of Metteyya Buddha definitely. *Nibbānaṃ paramaṃ sukhaṃ sādhu sādhu* (Nibbāna is the greatest bliss, amen, amen). The writing was accomplished during my stay at Vat Mai, Luang Prabang.

Date: First half of the 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Sathu Phò (Monk) Pan from [Vat] Hat Khip
Sponsor(s): Pha (Monk) Fan
Titles: *ວິສາຂາເທດສະນາ*

Visakha Thetsana
Visakha Desana

EAP1398_VMS_1_0329

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.1 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ບິດເທສະໜາ ວ່າດ້ວຍ ວັນວິສາຂະ ກ່ຽວກັບວັນເພັ່ງ ເດືອນ ຫົກ ເປັນວັນສຳຄັນທາງພະພຸດທະສາສະໜາ ເພາະເປັນວັນຄ້າຍວັນທີ່ເກີດເຫດການສຳຄັນທີ່ສຸດໃນສາສະໜາພຸດ ๓ ປະການ ຄື ການປະສູດ, ການຕັດສະຮູ້ ແລະການປະຣິນິບພານຂອງພະພຸດທະເຈົ້າໂຄຕະມະ. ເນື້ອໃນພັນລະນາຕັ້ງແຕ່ພະ ພຸດ ທະອົງຊົງຕັດສະຮູ້ເປັນພະສຳມາສຳພຸດທະເຈົ້າແລ້ວ ໄດ້ສະແດງປະຖົມມະເທສະໜາ ທຳມະຈັກກັບປະວັດຕະນະສູດແກ່ປັນຈະວັກຄີທັງ ๕. ຈາກນັ້ນ ໄດ້ສະແດງເລື່ອງ ອະນຸບຸບພິຄາ ຖາ ໂຜດຍັດສະກຸນລະບຸດ ຊຶ່ງເປັນບຸດຂອງເສດຖີ ພ້ອມດ້ວຍເພື່ອນມິດສະຫາຍຂອງຍັດສະກຸນລະບຸດ ๕๔ ຄົນ. ພະພຸດທະອົງຊົງບຳເພັນພຸດທະກິດ ເຜີຍແຜ່ຫລັກທຳຄຳສັ່ງສອນແກ່ເວໄນຍະສັດທັ່ງຫລາຍ ເປັນເວລາ ๔๕ ປີ ພະພຸດທະອົງຊົງມີພະຊົນມາຍຸໄດ້ ๘๐ ວັດສາ ຈຶ່ງສະເດັດດັບຂັນ ປະຣິນິບພານ ໃນເມືອງກຸສິນາຣາ ໃນວັນວິສາຂະປຸນນະມີບູຊາ. ອົງການສະຫະປະຊາຊາດໄດ້ກຳ ໜົດເອົາວັນວິສາຂະ ເປັນວັນສຳຄັນຂອງສັນຕິພາບໂລກ.

Sermonic text on Visakha (Vesak) day, the full-moon day of the sixth lunar month. The day is important to Buddhism because it is anniversary to three most important incidents: Buddha Gotama's day of birth, Buddha Gotama's day of Enlightenment, and Buddha Gotama's day of complete extinction. The content starts from the Buddha's Enlightenment and his very first sermon on *Dhammacakkappavattana-sutta* to the Five Ascetics. Later, the Buddha taught *Anupubbikatha* to Yasa, the son of a wealthy man, and his 54 friends. The Buddha spent 45 years on propagating his teachings and passed away at his 80 in Kusinara on the Visakha day. The United Nations promoted the Vesakha day into an important day of world peace.

Colophon: ลานທີ ๑๗ ໜ້າ ๑: ພຸດທະສັງກາດ ພ.ສ. ๘๔๑๗ ປີກ່າເປົ້າ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ວັນພະຫັດ ຍາມ ກອງງາຍ ໝາຍມີ ອົງສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ວັດສຸວັນນະພູມມາຣາມ ວັດໃໝ່ ນະຄອນຫລວງພະບາງ ໄດ້ມີໃຈໃສສັດມາສ້າງໜັງສືພະທຳມະ *ວິສາຂະທຳມະເທດສະນາ* ຜູກນີ້ ໄວ້ບູຊາສືບພະພຸດທະສາສະໜາພະໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນພະວັດສາ ຂໍໃຫ້ຜູ້ຂ້າໄດ້ ດັ່ງຄຳມັກແລະຄວາມປາດຖະໜາທຸກປະການນັ້ນແດ່ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ອະ ນາຄະເຕ ກາເລ ສາທຸ ສາທຸ.

Folio 13 on the recto side: In Buddhist Era (BE) 2516, a *ka pao* year, on the eighth waning-moon day of the sixth lunar month, a Thursday,[232] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Suvannaphumaram or Vat Mai, Luang Prabang, had religious faith and sponsored the making of this manuscript [entitled] *Visakha Thammathetsana* to worship and prolong the Teachings of Gotama Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future, amen, amen!).

Date: BE 2516, a *ka pao* year (24 May 1973)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Maha Thera from Vat Mai Suvannaphumaram
Titles: *ວິສາຂາເທດສະນາ*
Visakha Thetsana
Visakha Desana

EAP1398_VMS_1_0330

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.9 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 2 is slightly damaged.

Description: ສອງເທວດສັນຕະຣະ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການເຄົາລົບບູຊາແລະຟັງເທສະໜາເລື່ອງ ເທວດສັນຕະຣະຊາດົກ. ພະພຸດທະເຈົ້າໄດ້ຕັດເທສະໜາເລື່ອງອານິສົງເທວດສັນຕະຣະຊາດົກ ແກ່ ເຈົ້າພິກຂຸແລະທ້າວພະຍາສັກກາຍະຣາດທັງຫຼາຍວ່າ ຄົນທັງຫຼາຍຜູ້ໃດໃຄ່ເຫັນພະອະຣິຍະເມດໄຕ ຕິນປະເສີດນັ້ນ ໃຫ້ສະດັບຮັບຟັງຍັງເທວດສັນຕະຣະຊາດົກໃຫ້ແລ້ວມື້ໜຶ່ງວັນດຽວ ຄຳປາດຖະໜາ ຂອງຄົນຜູ້ນັ້ນກໍ່ຈະສຳເລັດ. ດ້ວຍອານິສົງການຟັງເທວດສັນຕະຣະຊາດົກ ເມື່ອຄົນທັງຫຼາຍຕາຍໄປ ກໍ່ຈະໄດ້ໄປເກີດໃນສະຫວັນ, ຈະບໍ່ໄປຕົກນະຣົກ, ຈະໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະສີອະຣິເມດໄຕ ຕິນຈັກມາພາຍໜ້າ ແລະຈະເປັນປັດໄຈໃຫ້ບັນລຸທຳແລະເຂົ້າສູ່ພະນິບພານ.

Sòng Vessantara means rewards gained from worshiping and listening to Vessantara Jataka. The Buddha delivered a sermon to his disciples and Sakya princes on the merit of the Vessantara Jataka. Those who wish to

232 1335 Vaisakha 23 = Thursday, 24 May 1973.

meet Metteyya Buddha and listen to the Vessantara Jataka within one day can really fulfill the wish. Due to the results of listening to the Vessantara Jataka, they will be reborn in heaven and never in hell. They will be reborn in the period of Metteyya Buddha, attain the Enlightenment, and enter Nibbāna.

Colophon: ลานที ๑๐ ໜ้า ๑: สังฆาด ๑๗๙ ตัว (ภ้ากับ จ.ส. ๑๑๗๙) ปีเม่ิงเป้ า เดือนจ่ง ขึ้น ๔ อัน ๗ ธิด จะบาแล้วยามท่ำงอัน เจ้าปะทุมมาธาฉะทิตา สะทะพะถินิยา ทาสา ทาสี มิใจใส สัดทา เป้นอันย่ิง จ่ิงส้างโอทานเทสะหมา สองมะหาชาด ไว้กับสาสะหมาพะโถตะมะเจ้ า ตาบต่ เท้ า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ ทุอัง นิดจัง.

Folio 10 on the recto side: In Sangkat 179 (corresponding to CS 1179), a *moeng pao* year, on the fourth waxing-moon day of the first lunar month, the sixth day of the week (Friday),[233] the writing was accomplished at noon (12:00 o'clock). Chao Pathumma, the royal daughter, along with her sisters, bondmen, and bondwomen, had ardent religious faith and sponsored this manuscript [entitled] *Sòng Mahasat* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ niccaṃ* (May this be a condition to reach Nibbāna certainly and constantly).

Date: CS 1179, a *moeng pao* year (12 Dec 1817)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Chao Pathumma the royal daughter along with her sisters, bondmen and bondwomen.

Titles: *สองเทวดสันตะธะ*

Sòng Vetsantara

Rewards derived from Listening to Vessantara Jataka

EAP1398_VMS_1_0331

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 50.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜังสือผูกนี้มีสามเลื่องยู่นำกัน ปะกอบด้วย สองให้ทานผ้าอาบน้ำ, สองของทานเสดถิได้ทานไปหาลูก, และสองหิดสิงพะเจ้ า. สองได้ให้ทานผ้าอาบน้ำ ได้แก่ อานิสิงที่ได้รับจากการทานถวายผ้าอาบน้ำแก่พะสิง ดั่งเลื่อง บางมะธะปานิเถธิ ได้เกิดเป้นลูกสาวของพะยา

233 1179 Margasirsha 4 = Friday, 12 December 1817.

ມັດທະຣາດ ເປັນຜູ້ມີຜິວພັນວັນນະດີ ແລະເປັນທີ່ຮັກຂອງຄົນທັ້ງຫລາຍ ດ້ວຍອານິສົງໃນຊາດກ່ອນ ບາງໄດ້ຖວາຍຜ້າອາບນ້ຳແກ່ພະພິກຂຸສົງ. ສອງຂອງທານເສດຖີໄດ້ທານໄປຫາລູກ ໝາຍເຖິງ ສຸໂພ ທະເສດຖີ ໄດ້ກະທຳວັດຖຸທານຖວາຍໃຫ້ແກ່ພິກຂຸສົງ ແລະອຸທິດສ່ວນບຸນກຸສົນໄປໃຫ້ລູກຊາຍ ທີ່ຕາຍໄປເປັນເຜດ ແລະໄດ້ພົ້ນພາວະອັນເປັນຜີເຜດນັ້ນ. ສອງທິດສົງພະເຈົ້າ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການທິດສົງພະພຸດທະຮູບ.

This manuscript contains three stories: *Sòng Hai Than Pha Ap Nam*, *Sòng Khòng Than Setthi Dai Than Pai Ha Luk*, and *Sòng Hot Song Phachao*. *Sòng hai than pha apnam* means rewards gained from offering bathing cloth to monks, like the story of Narapani Theri who was the daughter of King Mattharaja. She had fine complexion and was beloved by others thanks to her meritorious deed that she had offered bathing cloth to monks. *Sòng Khòng Than Setthi Dai Than Pai Ha Luk* is about a wealthy man Suboda who offered alms-food to monks and dedicated the merit to his deceased son who had been reborn as a hungry ghost; his son could later escape the state of suffering. *Sòng Hot Song Phachao* means rewards gained from pouring water on Buddha statues.

Colophon: (๑) ลานທີ ๑๓ ໜ້າ ๑: ພຸດທະສັ ງກາດ ๘๔๑๗ ຕິວ ປີກາບຍີ່ ເດືອນ ๑๑ ແຮມ ๘ ຄ่ຳ ວັນພຸດ ຣິດຈະ ນາຍາມກອງງາຍ ໝາຍມີ ອິງສິມເດັດພະສັ ງຄະຣາດ ທຳມະຍານະມະຫາເຖຣະ ບຸນທັນ ວັດໃໝ່ ວັດ ສຸວັນນະພູມມາຣາມ ຫລວງພະບາງ ໄດ້ມີໃຈໃສສັ ດທາສ້ ້າງໜັ ງສືພະທຳ ສອງໃຫ້ທານຜ້ າອາບນ້ ຳ ແລະສອງຂອງທານເສດຖີໄດ້ທານໄປຫາລູກ ๘ ຜູກນີ ້ ໄວ ้ບູ ຊາສິ ບພະພຸ ດທະ ສາສະໜາ ຕ ่ ເມ ื ่ ອເທ ົ ้ າ ๕ ພັ ນພະວັ ດສາ ຂໍ ໃ ห ้ ผ ู ้ ข ้ า ได ้ ดั ่ ง คำ ม ั ก แ ล ะ ค ว า ม ป า ด ถะ ห ว า ทุ ก ป ะ ก า น นั ้ น แ ด ่ ก ็ อ ้ า เ ท ื ้ อ น นิ บ พ า น ะ ปั ด จ ะ โ ย โ ห ตุ อ ะ น า ค ะ เ ต ภ า เ ล ส า ทุ ๆ (ອາຈານພັ ນຜິ ນພິ ບຸ ນ ເທ ບ ພ ะ ອ ั ก ส อ น ได ้ ร ิ ด จะนาฃุ นถวายให ้ ถ ู ก ต ้ อ ง ม ู น เ ด ิ ม แ ล ้ อ โ ม ห ะ น า ส า ทุ ส า ทุ).

(๘) ลานທີ ๘๐ ໜ້ າ ๑: ພຸ ดທะสั ง ภาด ๘๔๑๗ ตีอ ปีรับเพี ้ า เดือน ๗ แรม ๑๔ ค่ ำ วันเสา ยาม ภอ ง แลง ๆ ๆ ๆ

paccayo hotu anāgate kāle sādhu sādhu (May this be a condition to reach Nibbāna in the future. Amen, amen!). (Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript according to the original verson. I rejoice, amen, amen).
(2) Folio 20 on the recto side: In Buddhist Era (BE) 2518, a *hap mao* year, on the fifteenth waning-moon day of the sixth lunar month, a Saturday,[235] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera from Vat Mai Suvannaphumaram, Luang Prabang, had religious faith and sponsored this manuscript [entitled] *Sòng Hot Song Nam Pha Phutthahup* to worship and prolong the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu anāgate kāle sādhu sādhu* (May this be a condition to reach Nibbāna in the future. Amen, amen!) (Achan Phan Phonphibun Thepphaaksòn inscribed this manuscript according to the original verson. I rejoice, amen, amen).

Date: BE 2517, a *kap nyi* year (3 Oct 1974)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Achan Phan Phonphibun-Theppha-aksòn
Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera Bunthan from Vat Mai Suvannaphumaram.
Titles: *ສອງໄດ້ໃຫ້ທານຜ້າອາບນ້ຳ, ສອງຂອງທານເສດຖີທານໄປຫາລູກ, ແລະສອງຫົດສົງພະເຈົ້າ*
Sòng Dai Hai Than Pha Ap Nam, *Sòng Khòng Than Setthi Than Pai Ha Luk*, and *Sòng Hot Song Phachao*
Rewards derived from Donation of Bathing-Clothes
Rewards derived from Donation of Alms by Wealthy Man to His
Rewards derived from Pouring Water on Buddha Images

EAP1398_VMS_1_0332

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.5 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສອງໃຫ້ທານຜ້າ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຜ້າຈີວອນແກ່ພະພິກຂຸສົງ. ໃນກາລະອັນລ່ວງພົ້ນໄປແລ້ວ ມີຊາຍຜູ້ໜຶ່ງ ຢູ່ເມືອງພາຣາณะสี ລ້ຽງຊີວິດດ້ວຍຊອບປะกอบด้วยทำ. ວັນໜຶ່ງ ໄດ້ເຫັນพะมะหาเถละเจ้า ອົງໜຶ่งที่มีผ้าจีวอนขาด ก่เกิดมีใจชื่มชื่นยินดี จึ่งกับไปเอา

235 1335 Vaisakha 30 = Thursday, 31 May 1973.

ผ้าผู่เรือนของตินมาถวายแก่พะมะหาเถละอิงนั้น แล้วตั้งความปาดถะหนาว่า ด้วยผะละอานิสิงอันผู้ข้าได้ให้ผ้าเป็นทานแก่เจ้าทูนี้ อันว่าผู้ข้าเกิดมาในชาดใดก็ดี อันว่าคำว่า บ่มี จิ่งย่าได้มีแก่ผู้ข้า พะเถละอิงนั้น ก็ให้พอนว่า อันว่า คำมักคำปาดถะหนาของท่านจิ่งสำเล็ด. เมื่อถวายแล้วก็ชื่มชื่นยินดีในทานของติน. เมื่อจุติตายไปก็ได้ไปเกิดในตาวะติงสา สะเหวิย ทิบพะสิมบัด มิวิมานปาสาด อันปะดับด้วยแก้ว ๗ ปะการ สูงได้ ๑๘ โหยด อันแวดล้อมไปด้วยเหวะบุด เหวะดาและนางฟ้าทั้งหลาย.

Sòng Hai Than Pha means rewards gained from offering robes to monks. Once upon a time, there was a man who lived in Benares. He earned his life with righteousness. One day, he saw a monk whose robes were torn. With his pleasure, he returned home and brought cloth to the monk. He made a wish of being free from insufficiency. The monk blessed him success. The man was much delighted of what he did. After death, he was reborn in the Tāvatiṃsa heaven, enjoying heavenly properties and living in a 12-*yojana* high castle decorated with seven kinds of crystal. Servant deities were around.

Colophon: ลานที ๑๑ ໜ้า ๑: จุนละสักกาดได้ ๑๘๔๗ ตัว ปีรับเร้ำ เดือนยี่ ออกใหม่ ๕ ค่ำ วัน ๔ ธิดจะบาแล้วยามกองงาย ໜายมี ทุพ่ผู่ถำผึง มิใจใสสัดทาพ้อมกันส้าง *สับพะสอง* ไว้กับสาสะໜาพะพุดทะเจ้าตาบต่เท้ำ ๕๐๐๐ พะวัดสา ขอให้ผู้ข้าทั้งหลายได้เข้าสู่อ่างแก้วนิธะพาน ก็ข้าเทิ้น นิบพานะ ปัดจะโย โหตุ โน ทุวัง นิดจัง ปะธะมัง สุภัง ขอให้ผะละบุนอันนี้นำไปธอดไปเถิงทิดสุภ อันจุดติไปพายหน้า แม่นว่า ติภที่ธ้ายขอให้ย้ายใส่ที่ดีก็ข้าเทิ้น.

Folio 11 on the recto side: In Chunlasangkat (CS) 1246, a *hap hao* year, on the fifth waxing-moon day of the second lunar month, the fourth day of the week (Wednesday),[236] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sathu Phò Khamphong sponsored this manuscript [entitled] *Sappha sòng* to support the Teachings of the Buddha to last until the end of 5000 years. May we all reach the crystal city which is Nibbāna. *Nibbāna paccayo hotu no dhuvaṃ niccaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss certainly and constantly). May the benefit of this merit reach Thit (ex-monk) Suk who has left to the other world. Even if he has been stuck in a place of suffering, may he be moved to a good place.

Date: CS 1246 , a *hap hao* year (21 Dec 1884)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Phò Khamphong
Titles: *สองใหัทานผ้า*
Sòng Haithan Pha
Rewards derived from Donation of Robes

236 1246 Pausha 5 = Sunday, 21 December 1884.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງຫໍກອງ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຫໍກອງໃຫ້ວັດ. ໃນສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ ພະພຸດທະອົງຊົງສະແດງພະທຳມະເທສະໜາ ເລື່ອງ ຜະລະອານິສົງຂອງການສ້າງຫໍກອງຖວາຍໃຫ້ເປັນທານວ່າ ອັນວ່າ ບຸກຄະລະຍິງຊາຍຜູ້ໃດມີຈິດໃຈ ເຫຼື້ອມໃສສັດທາ ໄດ້ສ້າງຍັງຫໍກອງຕີບູຊາແກ້ວທັງ ๓ ຄືວ່າ ພະພຸດທະເຈົ້າ, ພະທຳມະເຈົ້າ ແລະພະ ສົງຄະເຈົ້າ ຖວາຍໃຫ້ເປັນທານໃນສາສະໜາຕະຖາຄົດ ຈະມີຜະລະອານິສົງສະເຕຊະອານຸພາບ ຫລາຍ ຈະມີອາຍຸຍືນຍາວແລະປາສະຈາກໂລກໄພໄຂ້ເຈັບທັ້ງຫລາຍທັ້ງປວງ ເປັນຕົ້ນ.

Sòng Hò Kòng means rewards gained from building drum shelters for a monastery. On one occasion, while dwelling at the Jetavana monastery in Savatthi, the Buddha delivered a sermon on rewards derived from building and donating a drum shelter. Those who faithfully build a drum shelter for the Triple Gems (the Buddha, the Dhamma, and the Sangha) and the Buddha's religion will gain great merit of power, longivity, and good health.

Colophon: ลานที ๙ ໜ້າ ๑: ສີຣິສະວັດສະດີ ສຸມັງຄະລະ ມະຫາຈຸນລະສັງກາດໄດ້ ๑๘๒๘ ຕົວ ປີ ເດືອນ ๑๘ [ອອກໃຫม่ ๕ ค่ำ] ม้ีเปิกสัน วัน ๑ ยามกองงาย ธิดจะนาแล้วยามดีสิวันปอด ໝາຍมิ เจ้า คำขำ ในพะลาดชะวังหลวง มิใจเหลื้อมใสสุดในวำลพะพุดทะสาสะໜาเป้นอันยิ่ง จิ่ง พ้อมด้วยยาดตีกาพันทุวิงสาเป้นอันยิ่ง จิ่งได้สร้าง *สองหำกอง* ผูกนี้หานไปหาสามิผู้เป้นผัว ชื่ สุธิวิง ผู้เถิงแก่กำไปแล้วพุ้น ขำให้ผะละโภสินผะละนาบุนอันนี้บำไปตู้มปิกพิกพันให้ได้ เถิงสุก สะໜุกในกานกุสะละกุสินผะละนาบุนอันนี้ จิ่งเป้นอิมานคำปะสาดทิบโดยธิบถิบ ผะลันจิ่งมิในอันนี้แด่กำข้าเทิ้น สาทุ ๆ อะนุโมทามิ.

Folio 9 on the recto side: Auspecious time, auspicious blessing, in Chunlasangkat 1282, [on the fifth waxing-moon day of the] twelfth lunar month, a *poek san* day, the first day of the week (Sunday),[237] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock), the auspicious time. Chao (Princess) Khamkham from the royal palace, along with her relatives, had ardent religious faith in the Teachings of the Buddha and sponsored the making of [this manuscript entitled] *Sòng hò kòng* to dedicate this merit to her late husband named Surivong. May the results of this merit support and move him to a good place. May this merit be his divine golden castle immediately today. Amen, amen! I rejoice.

Date: CS 1282 (15 Nov 1920)

237 1282 Karttika 5 = Monday, 15 November 1920.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao (Princess) Khamkham from the royal palace
Titles: *ສອງຫໍກອງ*
Sòng Hò Kòng
Rewards derived from Construction of Drum Shelters

EAP1398_VMS_1_0334

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຜູກນີ້ມີສາມເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງຫໍສີງ, ສອງຟັງທຳ, ແລະສອງໂພ. ສອງຫໍສີງ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຫໍສີງນ້ຳພະໃຫ້ແກ່ວັດ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຫໍສີງນ້ຳແກ່ພະເຈົ້າປັດເສນທິໂກສົນ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ສອງຟັງທຳ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຟັງເທສະໜາທຳ ແລະ ການບັນຍາຍທຳ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງການຟັງທຳແກ່ພິກຂຸຫ້າຫຼາຍທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ສອງໂພ ໝາຍເຖິງ ອານິສົງຈາກການປູກຕົ້ນສີມະຫາໂພຫຼືຕົ້ນໂພ ເຊິ່ງເປັນຕົ້ນໄມ້ທີ່ພະໂຄຕະມະເຈົ້າປະທັບນັ່ງໃນການຕັດສະຮູ້. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງການປູກຕົ້ນສີມະຫາໂພແກ່ພະເຈົ້າປັດເສນທິໂກສົນ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ.

This manuscript contains three stories: *Sòng Hò Song*, *Sòng Fang Tham*, and *Sòng Pho*. *Sòng Hò Song* means rewards gained from building bathrooms for a monastery. The Buddha delivered a sermon upon the merit to King Pasenadi at the Jetavana monastery in Savatthi. *Sòng Fang Tham* means rewards gained from listening to and teaching the Dhamma. The Buddha delivered a sermon upon the merit to King Pasenadi at the Jetavana monastery in Savatthi.
Sòng pho means rewards gained from planting a Bodhi tree; the Buddha attained the Enlightenment and Buddhahood under a Bodhi tree. He delivered a sermon upon the merit to King Pasenadi at the Jetavana monastery in Savatthi.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດໄດ້ ๑๑๗ ຕິວ ປີຮວາຍສັນ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๗ ເຈົ້າມຸນລະສັດທາ ມີ ພ่ຳຕັນ ຜີວເມຍ ກັບທັງບຸດຕະນັດຕາ ມີໃຈໃສສັດທາເປັນອັນຍິ่ງ ຈ่ຶງພ้ອມກັນສ้າງ *ສັບພະສອງ*

ไอ้ກັບສາສະໜາເທົ້າ ๕ ພັນວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ປະການ ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 23 on the recto side: In Sangkat (CS) 1198, a *hwai san* year, on the sixth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday).[238] Phò Khamtan and his wife, together with their children and grandchildren, had the most ardent religious faith and sponsored this manuscript [entitled] *Sappha Sòng* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1198 , a *hwai san* year (21 May 1836)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Khamtan and his wife, together with their children and grandchildren
Titles: *ສອງຫໍສົງ, ສອງຟັງທຳ, ແລະສອງຕົ້ນໂພ*
Sòng Hò Song, *Sòng Fang Tham*, and *Sòng Pha*
Rewards derived from Construction of Bathrooms
Rewards derived from Listening to the Dhamma
Rewards derived from Planting Bodhi Trees

EAP1398_VMS_1_0335

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 2 is torn at the right end.

Description: ໜັງສືຜູກນີ້ມີສອງເລື່ອງຢູ່ນຳກັນ ປະກອບດ້ວຍ ສອງອຸບມຸງ ແລະສອງກຳພີ. ສອງອຸບມຸງ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງອຸບມຸງ. ເນື້ອໃນກ່າວເຖິງ ພະເຈົ້າອະໂສກມະຫາຣາດແຫ່ງເມືອງປະຕາລິບຸດ ທີ່ໄດ້ທັນມານັບຖືພະພຸດທະສາສະໜາ ຫຼັງຈາກໄດ້ຟັງທຳຈາກສາມະເນນນິໂຄດ. ພະອົງ ໄດ້ ຖະນຸບຳລຸງພະພຸດທະສາສະໜາແລະຄະນະສົງ ໂດຍການຖວາຍທານແກ່ພະພິກຂຸສົງ ຈຳນວນ ๗ ໝື່ນອົງເປັນປະຈຳ. ນອກຈາກນັ້ນ ພະອົງຍັງໄດ້ແຈກຈ່າຍພະສາຣິຣິກະທາດໃຫ້ແກ່ເມືອງຕ່າງໆ ໄດ້ສ້າງ ອາຣາມຊື່ວ່າ ອະໂສກະຣາມແລະສ້າງອາຣາມ ๗๔,๐๐๐ ຫຼັງ ຖວາຍແກ່ພະສົງ. ສອງກຳພີ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການສ້າງຜ້າຫໍ່ຄຳພີ. ພະພຸດທະເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງ ການສ້າງຜ້າຫໍ່ຄຳພີແກ່ພະເຈົ້າປັດເສນທິໂກສິນ ທີ່ເຂົ້າເຝົ້າພະພຸດທະອົງແລະທູນຖາມເລື່ອງນີ້ທີ່ວັດ ເຊຕະວັນ ເມືອງສາວັດຖີ.

238 1198 Jyestha 6 = Saturday, 21 May 1836.

This manuscript contains two stories: *Sòng Upmung* and *Sòng Kamphi*. *Sòng Upmung* means rewards gained from building a shelter of Buddha images. The text talks about King Asoka of Pataliputta who converted himself into a Buddhist after listening to the teaching of Novice Nigrodha. The king supported Buddhism and the Sangha by regularly giving alms to sixty thousand monks. Besides, he distributed the relics of the Buddha to different cities. He built a monastery named Asokaram and 84,000 monk abodes. *Sòng Kamphi* means rewards gained from making wrapping cloth for religious manuscripts. The Buddha delivered a sermon on rewards derived from making wrapping cloth for manuscripts to King Pasenadi who visited and asked him about that at the Jetavana monastery in Savatthi.

Colophon: ลานที ๔๗ ໜ้า ๑: สังฆาดได้ ๑๑๙๗ ตีอ ปีธอายสัน เดือน ๗ ຂึ้น ๙ ค่ำ อัน ๗ เจ้ามุนละสัดทา มี พ่ค่ำตัน ผัวเมย ภับทังบุดตะบัดตา มีใจใสสัดทาเป้นอันยิ่ง จิ่งพ้อมกันส้าง *สับพะสอง* ไว้ภับสาสะໜาเท้า ๕ พันอัดสา ขอให้ได้ดั่งค่ำมักค่ำปาดถะໜาอู่ปะฆานกำข้าเทิ้น นิบพานะปัดจะโย โหตุ.

Folio 27 on the recto side: In Sangkat (CS) 1198, a *hwai san* year, on the sixth waxing-moon day of the seventh lunar month, the seventh day of the week (Saturday),[239] Phò Khamtan and his wife, together with their children and grandchildren, had the most ardent religious faith and sponsored this manuscript [entitled] *Sappha sòng* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1198, a *hwai san* year (21 May 1836)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Khamtan and his wife, together with their children and grandchildren
Titles: *สองอุบมุง และสองกำพี*
Sòng Upmung and *Sòng Kamphi*
Rewards derived from Construction of Buddha Image Shelters
Rewards derived from Donation of Manuscript Wrapping Cloth

EAP1398_VMS_1_0336

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

239 1198 Jyestha 6 = Saturday, 21 May 1836.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອຸນຫັດສະວິໄຊ ເປັນຄາຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະເຈ້ົາມີພະພາກເຈ້ົາປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕົນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິ ຕາ ທີ່ຈະໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕົກນະຮົກເປັນເວລາແສນປີ ແລະຕ່ໍາຈາກ ນັ້ນກ່ໍຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈ່ໍາພວກເປັນເວລາພັນປີ ເນ່ືອງດ້ວຍອະກຸສົນລະກ່ໍາທ່ີ ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈ່ຶງໄດ້ເຂ້ົາໄປຂໍຄວາມຊ່ວຍເຫຼືອ ຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂ້ົາເຝ້ົາພະພຸດທະເຈ້ົາ. ພະພຸດທະອົງຊົງສະແດງອຸນຫັດສະວິ ໄຊຄາຖາ ເມ່ືອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານໄດ້ບັນລຸທ່ໍາວິເສດຄື ມັກແລະຜິນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດ ກ່ໍມີຈິດເຫຼ້ືອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງ ພະພຸດທະເຈ້ົາແລະເຫຼ້ືອມໃສໃນພະທ່ໍາຂອງພະອົງ. ປະການໜ່ຶງ ດ້ວຍອານິສົງແຫ່ງການຟັງອຸນຫັດ ສະວິໄຊຄາຖາຄ້ັງນ້ີ ເຮັດໃຫ້ສຸປະຕິດ ຖິຕະເທບພະບຸດມີອາຍຸຍືນຍາວຕ່ໍໄປ ຈົນເຖິງສະໄໝທ່ີພະສີ ອະຣິຍະເມດໄຕພຸດທະເຈ້ົາ ຈັກລົງມາຕັດສະຮູ້ ຈ່ຶງຈະຈຸຕິລົງມາສູ່ໂລກມະນຸດແລະຈະໄດ້ເປັນພະ ອໍລະຫັນຕາຂີນາສົບອົງໜ່ຶງ.

Unhatsavisai or Unhassavijaya is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvatiṃsa Heaven. A deity named Supatithita was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. He was very upset and asked God Indra for help. The god brought him to the Buddha. The Buddha delivered the Unhassavijaya text. At the end of the sermon, all the deities, headed by God Indra, attained special fruition. Supatitthita had faith in the Buddha and his Teachings. Thanks to the merit derived from listening to the Unhassavijaya, Supatitthita's heavenly life has been extended until the period of Metteya Buddha who will be reborn in the human world and become an Arahant.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unkown
Sponsor(s): Unkown
Titles: *ອຸນຫັດສະວິໄຊ*
Unhatsavisai
Unhassavijaya

EAP1398_VMS_1_0337

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56.9 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves are severely damaged.

Description: ອຸນຫັດສະວິໄຊ ເປັນຄາຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕົນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິຕາ ທີ່ຈະໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕົກນະຮົກເປັນເວລາແສນປີ ແລະຕໍ່ຈາກນັ້ນກໍ່ຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສົນລະກຳທີ່ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຂໍຄວາມຊ່ວຍເຫຼືອຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງສະແດງອຸນຫັດສະວິໄຊຄາຖາ ເມື່ອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານໄດ້ບັນລຸທຳວິເສດຄື ມັກແລະຜິນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດ ກໍ່ມີຈິດເຫຼື້ອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງພະພຸດທະເຈົ້າແລະເຫຼື້ອມໃສໃນພະທຳຂອງພະອົງ. ປະການໜຶ່ງ ດ້ວຍອານິສົງແຫ່ງການຟັງອຸນຫັດສະວິໄຊຄາຖາຄັ້ງນີ້ ເຮັດໃຫ້ສຸປະຕິດ ຖິຕະເທບພະບຸດມີອາຍຸຍືນຍາວຕໍ່ໄປ ຈົນເຖິງສະໄໝທີ່ພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າ ຈັກລົງມາຕັດສະຮູ້ ຈຶ່ງຈະຈຸຕິລົງມາສູ່ໂລກມະນຸດແລະຈະໄດ້ເປັນພະອໍລະຫັນຕາຂີນາສົບອົງໜຶ່ງ.

Unhatsavisai or Unhassavijaya is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvatiṃsa Heaven. A deity named Supatithita was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. He was very upset and asked God Indra for help. The god brought him to the Buddha. The Buddha delivered the Unhassavijaya text. At the end of the sermon, all the deities, headed by God Indra, attained special fruition. Supatitthita had faith in the Buddha and his Teachings. Thanks to the merit derived from listening to the Unhassavijaya, Supatitthita's heavenly life has been extended until the period of Metteya Buddha who will be reborn in the human world and become an Arahant.

Colophon: ลานທີ ๗ ໜ້າ ๑: ເຈົ້າໝ່ອມເປັນຜູ້ຣິດຈະ[...]ທຸເປັນເຈົ້າເຮີຍ ໜັງສືເຈົ້າພົມມານ້ອຍ ເຈົ້າມ່ອມເພັ້ງ ເປັນຜູ້ຣິດຈະນາແລ.

Folio 7 on the recto side: Chao Mòm (Monk) was the scribe [...], dear monks. This manuscript belongs to Chao Phomma Nòi. Chao Mòm (Monk) Pheng was the scribe.

Date: Late 18th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Mòm (Monk) Pheng
Sponsor(s): Chao Phommanòi
Titles: *ອຸນຫັດສະວິໄຊ*
Unhatsavisai

EAP1398_VMS_1_0338

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 59.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is shorter than others.

Description: ອຸນຫັດສະວິໄຊ ເປັນຄາຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕົນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິຕາ ທີ່ຈະໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕົກນະຮົກເປັນເວລາແສນປີ ແລະຕໍ່ຈາກນັ້ນກໍ່ຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສົນລະກຳທີ່ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຂໍຄວາມຊ່ວຍເຫຼືອຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງສະແດງອຸນຫັດສະວິໄຊຄາຖາ ເມື່ອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານໄດ້ບັນລຸທຳວິເສດຄືມັກແລະຜິນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດ ກໍ່ມີຈິດເຫຼື້ອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງພະພຸດທະເຈົ້າແລະເຫຼື້ອມໃສໃນພະທຳຂອງພະອົງ. ປະການໜຶ່ງ ດ້ວຍອານິສົງແຫ່ງການຟັງອຸນຫັດສະວິໄຊຄາຖາຄັ້ງນີ້ ເຮັດໃຫ້ສຸປະຕິດ ຖິຕະເທບພະບຸດມີອາຍຸຍືນຍາວຕໍ່ໄປ ຈົນເຖິງສະໄໝທີ່ພະສີອະຣິຍະເມດໄຕພຸດທະເຈົ້າ ຈັກລົງມາຕັດສະຮູ້ ຈຶ່ງຈະຈຸຕິລົງມາສູ່ໂລກມະນຸດແລະຈະໄດ້ເປັນພະອໍລະຫັນຕາຂີນາສິບອົງໜຶ່ງ.

Unhatsavisai or Unhassavijaya is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvatiṃsa Heaven. A deity named Supatithita was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. He was very upset and asked God Indra for help. The god brought him to the Buddha. The Buddha delivered the Unhassavijaya text. At the end of the sermon, all the deities, headed by God Indra, attained special fruition. Supatitthita had faith in the Buddha and his Teachings. Thanks to the merit derived from listening to the Unhassavijaya, Supatitthita's heavenly life has been extended until the period of Metteya Buddha who will be reborn in the human world and become an Arahant.

Colophon: ລານທີ ๑๑ ໜ້າ ๑: ໂພທິປັນຍາພິກຂຸ ເປັນຜູ້ຣິດຈະນາແລ ອາຕະມາຂໍໂມທະນາກັບຜູ້ອ່ານຜູ້ຟັງດ້ວຍ.

Folio 11 on the recto side: Phothipannya Phikkhu was the scribe. May I rejoice with readers and listeners.

Date: First half of the 20th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phothipannya Phikkhu
Sponsor(s): Unknown
Titles: *ອຸນຫັດສະວິໄຊ*
Unhatsavisai
Unhassavijaya

EAP1398_VMS_1_0339

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The left end is damaged by insects.

Description: ອຸນຫັດສະວິໄຊ ເປັນຄາຖາສັກສິດເຮັດໃຫ້ມີອາຍຸຍືນ ພະສົງນິຍົມໃຊ້ເທສະໜາໃນພິທີມຸງຄຸນຕ່າງໆ. ສະໄໝໜຶ່ງ ພະຜູ້ມີພະພາກເຈົ້າປະທັບຢູ່ຕາວະຕິງສາສະຫວັນ ມີເທວະບຸດຕົນໜຶ່ງຊື່ວ່າ ສຸປະຕິດຖິ ຕາ ທີ່ຈະໝົດອາຍຸໄຂພາຍໃນເຈັດວັນ. ຫຼັງຈາກນັ້ນ ຈະໄປຕົກນະຮົກເປັນເວລາແສນປີ ແລະຕໍ່ຈາກ ນັ້ນກໍ່ຈະໄປເກີດເປັນສັດເດຍລະສານຫຼາຍຈຳພວກເປັນເວລາພັນປີ ເນື່ອງດ້ວຍອະກຸສົນລະກຳທີ່ ເຮັດໄວ້ໃນຊາດກ່ອນ. ເທວະບຸດຕົນນັ້ນມີຄວາມວິຕົກກັງວົນຫຼາຍ ຈຶ່ງໄດ້ເຂົ້າໄປຂໍຄວາມຊ່ວຍເຫຼືອ ຈາກພະຍາອິນ. ພະຍາອິນໄດ້ພາໄປເຂົ້າເຝົ້າພະພຸດທະເຈົ້າ. ພະພຸດທະອົງຊົງສະແດງອຸນຫັດສະວິ ໄຊຄາຖາ ເມື່ອຈົບເທສະໜາແລ້ວ ເທວະດາທັງຫຼາຍມີພະຍາອິນເປັນປະທານໄດ້ບັນລຸທຳວິເສດຄື ມັກແລະຜົນ. ສ່ວນສຸປະຕິດຖິຕາເທບພະບຸດ ກໍ່ມີຈິດເຫຼື້ອມໃສ ແລະມີໃຈນ້ອມລະນຶກເຖິງ ພະພຸດທະເຈົ້າແລະເຫຼື້ອມໃສໃນພະທຳຂອງພະອົງ. ປະການໜຶ່ງ ດ້ວຍອານິສົງແຫ່ງການຟັງອຸນຫັດ ສະວິໄຊຄາຖາຄັ້ງນີ້ ເຮັດໃຫ້ສຸປະຕິດ ຖິຕະເທບພະບຸດມີອາຍຸຍືນຍາວຕໍ່ໄປ ຈົນເຖິງສະໄໝທີ່ພະສີ ອະຣິຍະເມດໄຕພຸດທະເຈົ້າ ຈັກລົງມາຕັດສະຮູ້ ຈຶ່ງຈະຈຸຕິລົງມາສູ່ໂລກມະນຸດແລະຈະໄດ້ເປັນພະ ອໍລະຫັນຕາຂີນາສີບອົງໜຶ່ງ.

Unhatsavisai or Unhassavijaya is a sacred text that benefits longevity and is chanted by monks in auspicious ceremonies. On one occasion, the Buddha stayed in the Tāvatiṃsa Heaven. A deity named Supatithita was about to die within seven days. He was destined to be reborn in hell for one-hundred thousand years and as animals for thousand years because of his bad deeds in former lives. He was very upset and asked God Indra for help. The god brought him to the Buddha. The Buddha delivered the Unhassavijaya text. At the end of the sermon, all the deities, headed by God Indra, attained special fruition. Supatitthita had faith in the Buddha and his Teachings. Thanks to the merit derived from listening to the Unhassavijaya, Supatitthita's

heavenly life has been extended until the period of Metteya Buddha who will be reborn in the human world and become an Arahant.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ອຸນຫັດ]ສະວິໄຊ*
[*Unhat*]*savisai*
[Unha]ssavijaya

EAP1398_VMS_1_0340

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 51.9 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 11. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງຮິ່ມ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຄັນຮົ່ມຫຼືເສດຕະສັດເປັນທານ. ໃນສະໄໝຂອງ ພະກັດສະປະພຸດທະເຈົ້າກຳລັງດຳລົງຢູ່ນັ້ນ ມີຊາຍທຸກໄຮ້ເຂັນໃຈຜູ້ໜຶ່ງ ຢູ່ໃນເມືອງສາວັດຖີ ລ້ຽງ ຊີວິດດ້ວຍຊອບປະກອບດ້ວຍທຳ ວັນໜຶ່ງ ຊາຍຜູ້ນັ້ນເຂົ້າໄປໃນປ່າ ໄດ້ພົບພະພຸດທະຮູບທີ່ ປະດິດສະຖານຢູ່ໃນອາຣາມອັນເປ່ເພ ເມື່ອເຫັນພະພຸດທະຮູບນັ້ນຕາກແດດ ຕາກຝົນ ກໍ່ເກີດມີຈິດ ສັດທາ ແລະຄະນຶງໃນໃຈວ່າ ທີ່ເຮົາເປັນຄົນທຸກຍາກໃນຊາດນີ້ ກໍ່ເພາະເຮົາບໍ່ໄດ້ສ້າງບຸນກຸສົນໄວ້ໃນ ຊາດກ່ອນ ເມື່ອຄະນຶງດັ່ງນັ້ນແລ້ວ ຈຶ່ງປົດເອົາກຸບເທິງຫົວຂອງຕົນມາກັ້ງບັງໃຫ້ເປັນຮົ່ມແກ່ພະພຸດທະ ຮູບນັ້ນ ແລ້ວກໍ່ວຽນປະທັກຂິນ ຶ ຮອບ ຈຶ່ງກັບເມືອສູ່ເຮືອນ. ດ້ວຍຜະລະອານິສົງດັ່ງກ່າວ ຄັ້ນເມື່ອ ຊາຍຜູ້ນັ້ນໄດ້ຈຸຕິຕາຍໄປກໍໄດ້ໄປເກີດເປັນເທວະບຸດຢູ່ເທິງສະຫວັນ ຊັ້ນດາວວະດຶງ ສະເຫວີຍ ທິບພະສົມບັດ.

Sòng Hom means rewards gained from offering umbrellas or parasols. In the period of Kassapa Buddha, there was a poor man who lived in Savatthi and earned his life with righteousness. One day, he entered a forest and saw a Buddha statue in a damaged abode. Having seen the statue being in the sun and rain, he had a faithful mind and considered that his poverty had been caused by lack of merit-making in his previous births. He therefore placed his hat on the statue as a shelter and circumambulated it clockwise three times, before going back home. Thanks to the merit, he was reborn in the Tāvatiṃsa heaven and enjoyed heavenly properties.

Colophon: ลานທີ ๑๑ ໜ້າ ๑: ພຸດທະສັ‍ກກາດຣາຊາໄດ້ ๘๕๐๕ ປີເຕົ່າຍີ່ ເດືອນ ๑๐ ແຮມ ๑๕ ຄ่ຳ ວັນເສົາ ຣິດຈະ ນາແລ้ວ ໝາຍມີ ສາທຸพ่ ພັດທะมาน ພັດທะมุนิ ອุ่น ວัดใໝ่สุวันนะพูมาธาม พ้อมด้วย ข้าพะเจ้าพ่ย์กหิดยา สาวผาลิ พ้อมด้วยลูกຊู่ถิน บ้านจ่านใต้ หลวงพะบาง ได้สร้างหัง‍สือ *สองธี่ม* ผูกนี้ไว้กับพะสาสะหนาตาบต่ำเท้า ๕๐๐๐ พะวัดสา ขໍให้ข้าพะเจ้าหัง ๔ ถ้นนี้ได้เถิง สุก ง ปะหาน มีนิธะพานเป้นที่แล้วกໍข้าเท้ิน ข้าพะเจ้า หิดยา เป้นผู้ขຽน ขໍให้ผู้ข้าได้เป้น พะเจ้าอิง ๑ กໍข้าเท้ิน.

Folio 11 on the recto side: In Buddhist Era (BE) 2505, a *tao nyi* year, on the fifteenth waning-moon day of the tenth lunar month, a Saturday,[240] the writing was accomplished. Sathu Phò (Monk) Phatthaman Phatthamuni Un from Vat Mai Suvannaphumaram and I, his patronage father named Thit (ex-monk) Nya, along with my wife named Sao Phali, and our children from Ban Chan Tai sponsored this manuscript [entitled] *Sòng Hom* to support the Teachings of the Buddha to last until the end of 5000 years. May the four of us reach the three states of happiness of which is Nibbāna is the ultimate goal. I, Thit (ex-monk) Nya, was the scribe. May I become a Buddha in the future.

Date: BE 2505, a *tao nyi* year (28 Sep1960)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Nya
Sponsor(s): Sathu Phò (Monk) Phatthaman Phatthamuni Un from Vat Mai Suvannaphumaram, Thit (ex-monk) Nya, his wife named Sao Phali, and their children from Ban Chan Tai.
Titles: *สองธี่ม*
Sòng Hom
Rewards derived from Donation of Umbrellas

EAP1398_VMS_1_0341

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is slightly damaged.
Description: ห้ังสีผูกนี้มีสองเลื่องยู่น้ำกัน ปะกอบด้วย สองธาวหงุนและสองพาวะนา. สองธาวหงุน หมายเถิง อานิสิงที่ได้ธับจากกานเธ็ดธาวหงุนถวายไว้อัด. ในสะไหมหึ่ง พะผู้มีพะพากา

240 1324 Bhadrapada 30 = Friday, 28 September 1962.

ເຈົ້າປະທັບຢູ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ. ໃນຄັ້ງນັ້ນ ພະມະຫາໂມກຄັນລານະຂຶ້ນໄປເມືອງ ສະຫວັນ ໄດ້ພົບເຫັນເທວະບຸດຕົນໜຶ່ງທີ່ມີຜິວພັນວັນນະອັນງົດງາມ ຢູ່ໃນວິມານອັນຮຸ່ງເຮືອງງາມ ແລະສະເໜີວິທິບພະສົມບັດໃນຕາວະຕິງສາ ເມື່ອພະມະຫາເຖລະກັບຄືນຍັງໂລກມະນຸດແລ້ວ ໄດ້ ເຂົ້າເຝົ້າພະ ພຸດທະເຈົ້າ ແລະທູນຖາມເຖິງບຸບພະກຳເທວະບຸດຕົນນັ້ນ. ພະພຸດທະອົງຕັດວ່າ ໃນ ສະໄໝພະກັດສະປະພຸດທະເຈົ້າ ເທວະບຸດຕົນນັ້ນໄດ້ສ້າງຮາວທຸງນ ເພື່ອບູຊາພະທາດເຈດີ ດ້ວຍຜາ ລະອານິສົງດັ່ງກ່າວ ເມື່ອຈຸຕິຕາຍໄປແລ້ວ ກໍ່ໄດ້ເກີດເປັນເທວະບຸດສະເໜີວິທິບສົມບັດໃນຊັ້ນຟ້າ.

ສອງພາວະນາ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຈະເລີນເມດຕາພາວະນາ. ພະພຸດທະເຈົ້າຕັດ ເທສະໜາເລື່ອງອານິສົງການໃຫ້ທານ, ຮັກສາສິນ ແລະພາວະນາໃຫ້ແກ່ພະຍາປັດເສນທິໂກສິນ ທີ່ ເຂົ້າເຝົ້າພະພຸດທະອົງແລະທູນຖາມໃນເລື່ອງນີ້ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖິ.

This manuscript contains two stories: *Sòng Hao Thian* and *Sòng Phavana*. *Sòng Hao Thian* means rewards gained from making and donating candlesticks to a monastery. On one occasion, the Buddha resided at the Jetavana monastery in Savatthi. Venerable Maha Moggallana travelled to the Tāvatiṃsa heaven and met a deity whose complexion was fair. He lived in a bright castle and enjoyed heavenly properties. When returned the world, the Venerable visited the Buddha and asked him about previous deeds of the deity. The Buddha related the story of the deity. In the period of Kassapa Buddha, the deity paid homage to a pagoda with a candlestick he made himself. Thanks to the merit, he was reborn as the heavenly deity.

Sòng Phavana means rewards gained from practicing loving-kindness contemplation. The Buddha delivered a sermon on rewards derived from donating, observing the precepts, and meditating to King Pasenadi who came to the presence of the Buddha and asked him about that at the Jetavana monastery in Savatthi.

Colophon: ลานທີ ๘๘ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๑๓ ຕີວ ປີຮ້ວງໃຄ້ ເດືອນ ๑๘ ແຮມ ๑๘ ຄ่ຳ [ວັນ] ๕ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ພໍ່ຄຳມີ່ງ ຜິວເມຍ ມີສັດທາສ້າງ ສັບພະສອງ ໄວ້ກັບສາສະໜາພະເຈົ້າ.

Folio 22 on the recto side: In Sangkat (CS) 1213, a *huang khai* year, on the twelfth waning-moon day of the twelfth lunar month, the fifth day of the week (Thursday),[241] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Phò Khamming and his wife sponsored this manuscript [entitled] *Sappha Sòng* to support the Teachings of the Buddha.

Date: CS 1213, a *huang khai* year (20 Nov 1851)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Phò Khamming and his wife

Titles: *ສອງຮາວທຸງນ ແລະສອງພາວະນາ*

Sòng Hao Thian and *Sòng Phavana*
Rewards Derived from Donation of Candlesticks
Rewards Derived from Meditation

241 1213 Karttika 27 = Thursday, 20 November 1851.

EAP1398_VMS_1_0342

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສອງຮາງລິນ ໝາຍເຖິງ ອານິສົງທີ່ໄດ້ຮັບຈາກການຖວາຍຮາງລິນຫຼືຮາງສົງນ້ຳພະ. ພະຜູ້ມີພະພາກເຈົ້າຕັດເທສະໜາເລື່ອງອານິສົງການຖວາຍຮາງລິນແກ່ພະເຈົ້າປັດເສນທິໂກສິນທີ່ເຂົ້າເຝົ້າແລະທູນຖາມໃນເລື່ອງນີ້ ທີ່ວັດເຊຕະວັນ ເມືອງສາວັດຖີ. ພະພຸດທະເຈົ້າຕັດວ່າ ບຸກຄົນຜູ້ປະກອບດ້ວຍໃຈໃສສັດທາສ້າງແປງຍັ້ງຮາງລິນໃຫ້ເປັນທານ ຈະໄດ້ຮັບຜະລະອານິສົງມະຫາສານ ຈັກປາດຖະໜາເອົາຍັງສົມບັດເຂົ້າຂອງສິ່ງໃດກໍ່ຫາກຈັກໄດ້ດັ່ງມະໂນລິດຄວາມປາດຖະໜາ. ດ້ວຍຜະລະອານິສົງອັນໄດ້ສ້າງແປງຮາງລິນໃຫ້ເປັນທານ ເມື່ອເກີດມາໃນພາວະໃດກໍ່ຈະມີຮູບງາມ ມີເນື້ອຕົນອັນຫອມເປັນທີ່ຮັກແກ່ຄົນທັ້ງຫຼາຍ ຈະໄດ້ລາບສັກກາລະອັນປະເສີດ. ເມື່ອຈຸຕິຈາກໂລກມະນຸດ ກໍ່ຈະໄດ້ເມືອເກີດໃນເທວະໂລກ ແລະໄດ້ເປັນພະຍາແກ່ເທວະດາທັ້ງຫຼາຍສ້ຽງວ່າໄດ້ ๗๑ ຊາດ. ຈາກເທວະໂລກກໍ່ຈະລົງມາເກີດເປັນພະຍາຈັກກະວັດຕິຣາດ ສ້ຽງວ່າໄດ້ ๗๐ ຊາດ ແລະບໍ່ທ່ອນໄປເກີດໃນຕະກູນອັນຖ່ອຍ ຍ່ອມໄປເກີດໃນຕະກູນທີ່ຮັ່ງມີ ຈັກໄດ້ເກີດຮ່ວມສາສະໜາຂອງພະເຈົ້າອະຣິຍະເມດໄຕ ແລະບັນລຸເປັນພະອໍຣະຫັນ.

Sòng Hang Lin means rewards gained from donating gutters to a monastery. The Buddha gave a sermon on rewards derived from offering gutters. The sermon was delivered to King Pasenadi who came to the presence of the Buddha and asked him about that at the Jetavana monastery in Savatthi. According to the Buddha, those who faithfully offer a gutter will gain great merit and fulfill their wishes. They will have attractive looking and good smell. People will belove them and they will gain excellent properties. They will be reborn in heaven and rule it for eighty-one existences. After the heaven, they will be reborn as an emperor king for eighty existences and never be born in poor families. They will be reborn in rich families, live in the period of Metteyya Buddha, and attain arahatship.

Colophon: ลานທີ ๗ ໜ້າ ๑: ພ.ສ. ๘๕๐๐ ໝາຍມີ ສົມເດັດພະສັງຄະຣາດ ທຳມະຍານະເຖຣະ ໄດ້ສ້າງແລະປະຕິສັງຂອນ *ສອງຮາງລິນ* ຂໍໃຫ້ເປັນປັດໄຈແກ່ສຳມາສຳໂພທິຍານ ເພື່ອນຳສັດຕະໂລກ ເທວະໂລກ ພຶມມະໂລກ ໃຫ້ເຖິງຍັງກ້ຳໜ້າ ຄືພະນິບພານ ນິດຈັ່ງ ທຸວັ່ງ.

Folio 8 on the recto side: In BE 2500, his Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera sponsored the making and the reparing of this manuscript [entitled] *Sòng hanglin*. May this be a condition for me to attain the Enlightenment as a Buddha and bring all beings from the human world, the heavenly world, and the Brahma world to Nibbāna certainly and constantly.

Date: BE 2500 (1957)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His Holiness Somdet Pha Sangkharat (Supreme Patriarch) Thammanyana Thera
Titles: *ສອງຮາງລິນ*
Sòng Hang Lin
Rewards derived from Donation of Gutters

EAP1398_VMS_1_0343

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 2.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 59. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first and last folios are missing. Some leaves are broken, others are torn at the left end.

Description: ภົດໝາຍບູຮານລາວ ວ່າດ້ວຍການກະທຳຄວາມຜິດ, ການລົງໂທດ ແລະປັບໄໝ ເຊັ່ນ ການເປັນຊູ້ກັນ ຜູ້ຍິງໃຫ້ຜູກໃຫ້ຕີ ແຕ່ຢ່າໃຫ້ເສຍຊີວິດ ສ່ວນຜູ້ຊາຍໃຫ້ໄໝ ແລະໃຫ້ຂໍສິມມາກັບພໍ່ແມ່ ອີກໄນໜຶ່ງ ໃຊ້ໂທດຄວນຖືກຂັນຄາຄໍ ເຊັ່ນ ວ່າ ນາມຣາຊະກະກູນເປັນໝື່ນເປັນແສນ ຂັນຄາຄໍ ພັນ ຜ ຮ້ອຍ ຂັນໄ ໝ ๗๐๐ ຂັນແປ ๑๔๐๐ ຂັນສິມມາ ๘๐๐ ເປັນຕົ້ນ.

Lao customary law on offences, punishments, and fines. For example, by adultery, female is tied and beaten, but not to death. Male is fined and must appoligize to their parents. Punishment is in accordance with social ranks. If people are of *mün* or *saen* ranks, they are fined with 1,600 for *khan kha khò*, 800 for *khan mai*, 1,400 for *khan pae*, and 200 for *khan somma*, among others.

Colophon: ลานທີ ๕๗ ໜ້າ ๑-๘: ຈຸນລະສັ່ງກາດຣາຊະໄດ້ ຮ້ອຍ ๔๕ (ກົງກັບ จ.ส. ๑๑๔๕) ຕົວ ປີ[ກ່າເໝົ້າ] ເດືອນ ๗ ออก ๕ ค่ำ ວັນ ผ ມື້ຮັບເປົ້າ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ທ່ຽງ. ໜັງສືຣາຊະສາດແລທຳມະສາດທັງມວນ [..]ເຮັຍ ໃຜບໍ່ຮູ້ຮີດບ້ານຄອງເມືອງໃຫ້ເບິ່ງດູຣາຊະສາດແລະທຳມະສາດເຈົ້ານີ້ ຫາກ ຈັກເຫັນອັນຜິດແລະອັນແມ່ນທັງມວນເຈົ້າ [...] ສີເຈົ້າຫົວສິມເດັດບານອິມ ມີສັດຫາສ້າງສິບສັນ ຕະປະເວນີລູກຫລານນ້ອງພີ່ຊູ່ຄົນໆ. ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ປະການ ຂໍໃຫ້ [ເຖິງພະນິບ] ພານເປັນທີ່ແລ້ວກໍ່ຂ້າເທີ້ນ ສາທຸໆ. ໜັງສືຂ້ອຍເຖົ້າຜູກນີ້ຕົວບ່ຽງາມທ່ຳໄດບັນແລ້ວ ເຫດວ່າ ຂ້ອຍເຖົ້າ ບວດເສຍແກ່ [...] ກ່ຳກະດ້ຳໆ ບໍ່ທ້ອນຈອບນາວສິມຂ້ອຍເຖົ້ານາ ໂອນໍ ບຸນເຮັຍ ຂໍໃຫ້ມາຊູຂ້ອຍຊາຍ ດຽວຂໍ້ຳຫຼິດຄູ່ເສຍແລ້ວ ເຈົ້າຂໍ້ຳບໍ່ເອີ [...] ສວນກີ່ຕາຍແກວອີພີ່ເຮັຍ ວັນນາເຮັຍ ອ້າຍນີ້ເປັນການລຳ [ບາກ]ສິງສານໃນໂລກ ທຸກຍາກຂ້ອນສາວຂໍ້ຳເຮັດຊັ່ງເປັນແຕ່ເວນຫຼັ່ງອ້າຍນຳ.

Folio 59 on the recto and verso sides: In Chunlasangkat hundred and 45 (corresponding to CS 1145), a [*ka mao*] year, on the fifth waxing-moon day of the eighth lunar month, the sixth day of the week (Friday), a *hap pao* day,[242] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). The manuscript contains all kings' law and jurisprudence. Those who do not know the traditions of villages and cities are suggested reading this king's law and jurisprudence. You would see all wrong and right things [...]. [Book of] Chaohua Somdet Ban-om, who was faithful and sponsored this manuscript to prolong traditional succession for all children, grandchildren, and siblings. May my wishes be fulfilled. May I reach Nibbāna as the untimate goal. Amen, amen! The handwriting in this manuscript is not so beautiful because I was ordained as a monk at an old age. My hands are rough. Oh, merit! Please support me who is a lonely man. Oh dear girl, I am a poor man in the world, you hate me, it might be beause of my previous karma.

Date: CS 1145, a *hap pao* year (1783)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chaohua Somdet Ban-om
Titles: *[ກົດໝາຍບູຮານ]*
[*Kotmai Buhan*]
[Customary Law]

EAP1398_VMS_1_0344

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.2 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The leaves are slighty fragile.

Description: ກົດໝາຍບູຮານລາວ ວ່າດ້ວຍ ຄຳສັ່ງຫຼືກົດລະບຽບສຳລັບພະພິກຂຸສາມະເນນ ອອກໂດຍມະຫາ ສັງຄະຣາດ, ເຈົ້າຄະນະທັງ ๔ ແລະສຳນັກພະຣາຊະວັງ ເຊັ່ນ ຫ້າມພິກຂຸສາມະເນນຂີ່ເຮືອໄປມາກັບ ຜູ້ຍິງ. ຫ້າມຫຼິ້ນເຄື່ອງສັບພະດິດສີ(ເຄື່ອງດົນຕີ)ທັງປວງ ຫ້າມຫຼິ້ນພ້າຍ ຕໍ່ນົກ ຊົນໄກ່ ຫ້າມເສບສຸຣາ ຢາຝິ່ນ ກັນຊາ. ຫ້າມເອົາຜ້າຄຸມຫົວແລ້ວເຂົ້າໄປທ່ຽວໃນບ້ານ ເວລາອອກວັດສາ ຫ້າມພະສົງ ສາມະເນນຈູດກະໂພກ.

Lao customary law on rules for monks and novices issued by the Patriarch, four ecclesiastical governors, and the royal court. The rules are, for example,

242 1145 Ashadha 5 = Friday, 4 July 1783. This day was indeed a *hap pao* day.

monks and novices are prohibited to travel on boat with women; monks and novices are prohibited to play music instruments, cards, bird-taping, and cockfighting; monks and novices are prohibited to drink intoxicating liguor and smoke opium or hemp; monks and novices are prohibited to cover their' heads in villages; monks and novices prohibited to play firecrackers on the end day of the Buddhist Lent.

Colophon: (๑) ลาบที ๑ ໜ้า ๑: จุบละสักกาะธาฉะได้ ๑๘๓๕ ติอ (ก๋งกับ จ.ส. ๑๘๓๕) ปีก่าเร็ำ เดือบ ๓ ขึ้บค่ำ ๑ อับ ๑ มื้ธับใถ้ ยามกองแลง เจ๊าย๋ำฉะม่อมสิมเด๊ดบ๋ธิมมะเสดถาพะเป๋บเจ๊า มะหาชีอิด ได้ป๋งปะสิดทิดยะธาฉะอาดยาบับยัด ได้ให้เจ๊าย๋ำฉะม่อมทัง ๓ พะอิง ได้บังคับป๋งพะธาฉะอาดยา ใส่เหืือเก๊ำเหืือฉะม่อม อักถะมะหาเสบาอามาดธาฉะมุบติทัง ปอง ให้ได้พ้อมกับนิมิบมะหาสังถะธาชา ถะบะเจ๊าทัง ๔ ได้พ้อมกับปักไถหะเลิม ยิกย่ ตั้งถองสิกขาบิด พะพุดทิเจ๊าแก่เจ๊าพิกขุและสามะเบน…

(๘) ลาบที ๔ ໜ้า ๑: จุบละสังกาด ๑๘ ติอ (ก๋งกับ จ.ส. ๑๘๑๑) ปีภัดเร็ำ เดือบ ๗ ขึ้บ ๑๕ ค่ำ อับ ๔ เจ๊ามะหาชีอิด มิพะธาฉะลับฉัง(ธับสั่ง)ใส่เก๊ำใส่อาจาบสุกและอาจาบพิบว่า ให้บ๋ำอาดยาไปไหว้สาสาพุถูหลวง ข๋เชิ่งอิงถะละยะสับพะยูเจ๊านั้บ ให้ว่าเป๋บสูงพิดพุกแห่ง.

(1) Folio 1 on the recto side: In Chunlasakkarat 12235 (corresponding to CS 1235), a *ka hao* year, on the first waxing-moon day of the third lunar month, the first day of the week (Sunday), a *hap khai* day,[243] [the writing was accomplished] at the time of the sunset drum (13:30–15:00 o'clock). The king gave his royal order to the three of us to put his royal command on the heads of all ministers that they have to invite the Maha Sangharaja (Supreme Patriarch) and the four eclesiastical ministers to promote and set up the rules laid down by the Buddha for monks and novices.

(2) Folio 4 on the recto side: In Chunlasakkarat 12 (corresponding to CS 1211), a *kat hao* year, on the fifteenth waxing-moon day of the eighth lunar month, the fourth day of the week (Wednesday), the king gave his royal order to Achan Suk and Achan Phon to bring his royal command to Sathu Khu Luang (Great monks) to use the Buddhist words in high levels…

Date: CS 1235, a *kat hao* year (3 July 1873)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *[ก๋ดพายบูธาบ]*
[*Kotmai Buhan*]
[Customary Law]

243 1235 Magha 1 = Sunday, 18 January 1874. This day was indeed *a hap khai* day.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.1 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະບາດສົມເດັດເປັນເຈົ້າລ້ານຊ້າງຣິ່ມຂາວ ໄດ້ອອກພະຣາຊະອາດຍາ(ຄຳສັ່ງ) ແກ່ເສນາອາມາດ ເຈົ້າຂຸນມູນນາຍທຸກຂັ້ນ ຕະຫລອດຮອດໄພ່ຟ້າຣາດສະດອນທຸກໝູ່ເຫຼົ່າ ຂໍໃຫ້ທຸກຄົນຕັ້ງຢູ່ໃນຄວາມ ບໍ່ປະໝາດ, ໃຫ້ທານ, ຮັກສາສີນ, ຟັງທຳ, ເມດຕາພາວະນາ, ໃຫ້ຄວາມເຄົາລົບຄູບາອາຈານ. ລູກ ຫຼານຕ້ອງໃຫ້ຄວາມເຄົາລົບເຖົ້າແກ່ລຸງຕາ ພໍ່ແມ່. ເມຍເຄົາລົບຜົວ ຜົວເຄົາລົບເມຍ. ຂ້ອຍຂ້າ-ບ່າວ ໃຊ້ໃຫ້ເຄົາລົບຂຸນ-ນາວານ-ເສນາອາມາດ. ຜູ້ນ້ອຍໃຫ້ເຄົາລົບຜູ້ໃຫຍ່ຕາມລຳດັບ. ໃຫ້ພາກັນຮັກສາ ແລະປະຕິບັດຕາມຮີດຄອງເດີມ, ໃຫ້ພາກັນສ້າງບ້ານແປງເມືອງ, ໃຫ້ຮັກແພງສາມັກຄີກັນເປັນປຶກ ແຜ່ນ, ໃຫ້ພາກັນທະນຸບຳລຸງພະພຸດທະສາສະໜາ. ໃຫ້ພາກັນບົວລະບັດລ້ຽງດູຍັງເທວະດາອາຣັກ. ນອກຈາກນີ້ ຍັງກ່າວເຖິງປາຣາຊິກ (ໂທດໜັກ) ໙ ຢ່າງ ເຊັ່ນ:

๑. ລ່ວງເກີນອາດຍາແຜ່ນດິນ.

๘. ປອງຂ້າເຈົ້າແຫ່ງຕົນ.

๗. ປິດບັງ ຫຼື ອຳເອົາຣາຊະສົມບັດ.

๘. ລັກສົມບັດນາຍເຮືອນຫຼວງ.

๕. ມີຄວາມອິດສາຣິດສະຫຍາຕໍ່ແຜ່ນດິນ.

๗. ລັກເອົາເສິກຕ່າງປະເທດມາເຊື່ອງຊ້ອນໄວ້ເຮືອນຕົນ ແລະເຫັນສຳມະນະຊີພາມຕ່າງປະເທດເຂົ້າ ມາແລ້ວບໍ່ບອກນາຍຕົນ.

๗. ເມື່ອເຂົ້າສູ່ປາງເສິກສົງຄາມ ກຳລັງສູ້ຣົບຂ້າຝັ່ນກັນຢູ່ ແຕ່ຕົນເອງພັດຫຼົບໜີປະຫົວໜ້າທັບ.

๙. ເປັນກະບົດຕໍ່ແຜ່ນດິນ.

๗. ເມື່ອແຜ່ນດິນເກີດມີບັນຫາ ແລ້ວບໍ່ມາປຶກສາຣາຊະການນຳເພິ່ນ.

Lak Kham (Gold rules). The king of Lan Sang issued the royal decree for all ministers, all authorities, and all groups of people. Everyone should not be careless, do alms-giving, obsere the precepts, listen to the Dhamma, practice loving-kindness meditation, and respect their masters and teachers. Grandchildren must respect their elders, uncles, and parents. Wives respect their husbands. Husbands respect their wives. Servants respect their bosses who hold the titles of *khun*, *kwan*, and *sena amat*. Juniors respect seniors hierarchically. They must preserve and follow old traditions. They must restore their villages together, keep society harmonious, support Buddhism, and take care the gods. Moreover, the text includes nine severe offences of for monks:

1. Violating the law of the kingdom,
2. Trying to kill one's own boss,

3. Concealing or embezzling royal property,
4. Stealing property of the royal house,
5. Being jealous of the kingdom,
6. Hiding foreign enemies in one's house or not reporting their bosses on seeing foreign clergies,
7. Running away from his army leader in battle time,
8. Being rebellious against the kingdom,
9. Ignoring discussions on when the kingdom has problems.

Colophon: ลาบที ๑ ໜ้า ๑: สิสุภะขะสะหวัดสะดิ ปะหะอ้ะมังคะละ สังกาดได้ ๑๘๗๙ ตือ ปีเมิ่งเป้า เดือบจ่ง แรม ๙ ค่ำ วับ ๗ สิมเดัดพะเปับเจ้าล้านช้างธิ่มขาอ บ้ริมมะเสดถา มะหา ขัดติยะสุริยะ ธาขะวังสา มะหาไชยะจักกะพัดติ พูมมิบหะนะธิมหาหิปะติ บุริมมะบาด ถา บุริมมะบ้พิดตะ พะมะหาทำมิกะธาขาหิธาขะเจ้า นะกุงสิสัดตะบาถะนะหุด อุดตะมะธัดตะนะบุธิ ล้านช้างธิ่มขาอ มะหานักถะละธาขะหานิ มิพะธาขะอาดยา ฃิง พะธาขะกุนาปาสิดหิ พธะธาขะอำนาดจักหักคำหลวงดวงนี้ ใส่ห้อยักถะมะหาเสนา ห้าอพะยาห้อ ๕ ห้อ ๔…

Folio 1 on the recto side: At the most auspicious and illustrious time, in Sangkat 1239, a *moeng pao* year, on the ninth waning-moon day of the first lunar month, the seventh day of the week (Saturday),[244] the King of Lan Sang Hom Khao, Borommasettha maha khattiya suriya rajavongsa mahasaiya chakkaphatti phummintha narinthathipati Borommanattha Borommabophitta phramaha Thammikarasathirasa, the ruler of the Kingdom of the Million Elephants and the White Parasol, used his royal command to issue this royal order of Golden Rules on the heads of the great minister, thao phanya *hua 5 hua 4*…

Date: CS 1239, a *moeng pao* year (29 Dec 1877)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຫลักคำ*
Lakkham
Gold Rules

EAP1398_VMS_1_0346

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled.

244 1339 Margasirsha 24 = Tuesday, 3 January 1978.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງປາຣາຊິກ (ໂທດໜັກ) ๔ ຢ່າງ ສຳລັບພິກຂຸ ໄດ້ແກ່:

๑. ພິກຂຸເສບເມຖຸນນະທຳກັບຜູ້ຍິງ ຫຼືແມ້ແຕ່ສັດ ແມ່ນຕ້ອງປາຣາຊິກ.

๒. ພິກຂຸຖືວິສາສະເອົາເຄື່ອງ ຫຼືເອົາສິ່ງຂອງທີ່ເຈົ້າຂອງບໍ່ອານຸຍາດ ຖືວ່າຕ້ອງປາຣາຊິກ.

๓. ພິກຂຸພາກຮ່າງກາຍຈາກຊີວິດ ຫຼືສະແຫວງຫາອາວຸດເພື່ອການຂ້າ ຂ້າດ້ວຍຕົນເອງ ຫຼືສະໜັບສະໜູນໃຫ້ຄົນອື່ນຂ້າ ແມ່ນຕ້ອງປາຣາຊິກ.

๔. ພິກຂຸກ່າວອວດອຸດຕະຣິມະນຸດສະທຳ ແມ່ນຕ້ອງປາຣາຊິກ.

The content is about four items of Pārājika (major offence) for monks:
1. Having sexual intercourse with women or animals,
2. Taking things not being given,
3. Killing people, providing weapons for killing, or supporting others to kill people,
4. Claiming or exaggerating their divine abilities.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພິກຂຸເສບເມຖຸນນະທຳ*
Phikkhu Sep Methunnatham
Monks having sexual intercourse

EAP1398_VMS_1_0347

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The ink on some pages is fading.

Description: ເນື້ອຫາໃນຜູກນີ້ ອະທິບາຍເຖິງບຸກຄົນທີ່ພິກຂຸຄວນບວດໃຫ້ແລະບໍ່ຄວນບວດໃຫ້ ຖ້າພິກຂຸຕົນໃດບວດໃຫ້ບຸກຄົນທີ່ບໍ່ສົມຄວນບວດ ແມ່ນຕ້ອງອາບັດທຸກກົດ. ບຸກຄົນທີ່ບໍ່ຄວນບວດໃຫ້ມີດັ່ງນີ້: ບໍ່ຄວນບວດໃຫ້ໂຈນ, ບໍ່ຄວນບວດໃຫ້ບຸກຄົນທີ່ເປັນໜີ້ຜູ້ອື່ນ, ບໍ່ຄວນບວດໃຫ້ບ່າວ ຫຼືຄົນໃຊ້ຂອງທ້າວພະຍາ, ບໍ່ຄວນບວດໃຫ້ທາສີ-ທາສາ ທີ່ເຈົ້ານາຍເຂົາບໍ່ອະນຸຍາດ, ບໍ່ຄວນບວດໃຫ້ເດັກທີ່ພໍ່ແມ່ເຂົາບໍ່ອະນຸຍາດ. ຄວນບວດໃຫ້ຜູ້ທີ່ເຄີຍເປັນໂຈນ ລະບາບແລ້ວຖືສິນ ๕ ສິນ ๗, ຄວນບວດໃຫ້ເດັກນ້ອຍອະນາຖາທີ່ບໍ່ມີບ່ອນເພິ່ງ, ຄວນບວດໃຫ້ຜູ້ທີ່ໄດ້ຮັບອະນຸຍາດຈາກຜູ້ປົກຄອງ.

Explanation on those who are (dis-)qualified being ordained as a monk. Monks who ordained forbidden people are offensive. Forbidden people are: bandits, debtors, servants of noblemen, slaves who are not allowed by their masters, boys who are not allowed by their parents. Qualified people are: bandits who gave up evil and observe the Five Precepts and the Eight Precepts, orphans, and those who are allowed by their parents.

Colophon: (๑) ลานที่ ๑ หน้า ๘: จุนละสังฆาดธาขุาได้ ๑๘๏๏ ตือ ปีกาบสี่ เดือน ๗ แรม ๔ ค่ำ วัน ๕ มื้ ธายสัน ธิดจะบาแล้อ หมายมิ มะหาธาขุะคูเจ้าโพทิปันยา วัดถ้ำ สีอิไล เป็นผู้ธิดจะบา มิเพียหอมสิมบัด ผือเมย เป็นสัดหา พ้อมกันส้างไอ้กับสาสะหมาพะเจ้า ตาบเท้า ๕ พันปี. ขໍ ผะละบุนยะธาสิมาค้ำชูไปไจอ้ๆ ตาบเท้า ใพ้ยังฝูงข้าทังหลาย ได้เข้าสู่นิธะพาน ก่ำข้า เท้ิน. นิบพานะ ปัดจะโย โหตุ โม นิดจัง ทุอัง ปะธะมัง สุกาขัง อะทัง ภัดสะโป โหมิ สับติ เภา อะธิยะเมดไตโย อะนาคะเต กาเล.

(๘) ลานที่ ๘๔ หน้า ๑: จุนละสังฆาดธาขุะได้ ๑๘๏๗ ตือ ปีธับใส้ เดือน ๗ ขึ้นค่ำ ๑ วัน ๘ ธิด จะบาแล้อ หมายมิ [ม]หาสิมเดัดสังคะขุาโพทิปันยา อัดล้องคุน ได้สะแหวงหานำมา ยังทำ *สังคะหะปากอน* อันนี้ มาเบิ่งดูก่ำบังเกิดมิโสมะนัด อะสังขาธิกากะ ยานะสำปะยุด กุสะละเจตะนา เหื้อมใสเป็น[อัน]ยิ่ง จิ่งได้ไปเมดตาใพ้ เพียหอมสิมบัด ผือเมย ยู่กอย วัดขุงหอง ใพ้เป็นสัดหา ข้าพะเจ้า โพทิปันยา เป็นผู้ธิดจะบาใพ้แล้อบໍลิบอน ยังทำมะดอนนี้ ส้างไอ้กับสาสะหมาพะพุดทะเจ้า ตาบต่ำเท้า เถิง ๕ พันวัดสา ขໍใพ้ฝูงข้าทังหลายได้ดั่งคำมักคำปาดถะหมา ไปทุกสิ่งทุกอันแล้อ ขໍใพ้ฝูงข้าทังหลายนี้ได้เข้าสู่อุงแก้อ คือ่า นิธะพาน ก่ำ[ข้า]เท้ิน. นิบพานะ ปัดจะโย โหตุ โม นิดจัง ทุอัง ทุอัง ปะธะมัง สุกาขัง ท่งแท้ ดิหลิ ก่ำข้าเท้ิน สาทุ สาทุ สาทุ.

(1) Folio 1 on the verso side: In Chunlasangkat (CS) 1266, a *kap si* year, on the fourth waning-moon day of the eighth lunar month, the fifth day of the week, a *hwai san* day,[245] the writing was accomplished. Maha Rasakhuchao Phothipannya from Vat Tham Sivilai was the scribe. Phia Hòm Sombat and his wife sponsored the making of this Dhamma manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May the benefits of this merit support us regulary until we all attain Nibbāna. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss). *Ahaṃ kassapo homi santike ariyametteyyo anāgate kāle* (May I become a noble one named Kassapo at the residence of Ariya Mettey in the future).

(2) Folio 24 on the recto side: In Chunlasangkat (CS) 1267, a *hap sai* year, on the first waxing-moon day of the eighth lunar month, the second day of the week (Monday),[246] the writing was accomplished. Maha Somdet Sangkhasa Phothipannya from Vat Long Khun managed to find this manuscript *Saṅgahapakaraṇa* and got faithful and delightful after reading it. He thus had Phia Hòmsombat and his wife whose house is located behind Vat Xiang Thong sponsor this manuscript. I, Phothipannya, copied this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May

245 1266 Pratomashadaa 19 = Friday, 1 July 1904.

246 1266 Pratomashadaa 19 = Friday, 1 July 1904.

all our wishes and desires be fulfilled. May we enter the crystal city which is Nibbāna. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ* (May this be a condition for us to reach Nibbāna which is the greatest bliss definitely, amen, amen!).

Dates: CS 1266, a *kap si* year (1 July 1904)
CS 1267, a *hap sai* year (2 July 1905)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Maha Rasakhuchao Phothipannya from Vat Tham Sivilai

Sponsor(s): Phia Hòm Sombat and his wife

Titles: *ສັງຄະຫະປາກອນ (ຜູກຕົ້ນ)*
Sangkhaha Pakòn (*Phuk* 1)
Saṅgaha Pakaraṇa (fascicle 1)

EAP1398_VMS_1_0348

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາໄດ້ກ່າວເຖິງຊົ້ນ ๑๐ ຢ່າງ ທີ່ພິກຂຸບໍ່ຄວນສັນ, ໂທດຜູ້ທີ່ມັກໄລ່ຕີລູກຕີເມຍ, ແລະປານາຕິບາດ ๕ ຢ່າງ. ຊົ້ນ ๑๐ ຢ່າງ ທີ່ພິກຂຸບໍ່ຄວນສັນ ໄດ້ແກ່ ຊົ້ນຄົນ, ຊົ້ນຊ້າງ, ຊົ້ນມ້າ, ຊົ້ນໝາ, ຊົ້ນງູ, ຊົ້ນຣາຊະສີ, ຊົ້ນໝີ, ຊົ້ນເສືອເຫຼືອງ, ຊົ້ນເສືອດາວ ແລະຊົ້ນເສືອໂຄ່ງ. ການຕີລູກຕີເມຍນັ້ນມີໂທດ. ຖ້າຫາກລູກຫຼືເມຍແລ່ນຂົ້ນເຮືອນຜູ້ອື່ນ ບໍ່ຄວນຂົ້ນໄປຕີທີ່ເຮືອນຄົນອື່ນ ເຖິງແມ້ຈະຄຸງດຫຼືໃຈຮ້າຍປານໃດກໍ່ຕາມ ຄວນຢັບຢັ້ງສັ່ງໃຈ. ປານາຕິບາດມີອົງ ๕ ຢ່າງ ໄດ້ແກ່ ສັດມີຊີວິດ, ຮູ້ວ່າສັດມີຊີວິດ, ຈິດຄິດຈະຂ້າ, ພະຍາຍາມທີ່ຈະຂ້າ ແລະສັດຕາຍດ້ວຍຄວາມພະຍາຍາມນັ້ນ.

Ten kinds of prohibited meat for monks, punishment for those who beat their childred and wives, and five kinds of killing. The ten kinds of prohibited meat for monks are from humans, elephants, horses, dogs, snakes, lions, bears, yellow tigers, leopards, and Bengal tigers. Beating one's own children or wives will be punishable. If their children or wives enter houses of other people, they should not punish them right there despite having anger. There are five factors of killing: a being is alive; realization of its life; consideration of killing; effot to killing; and the being is dead due to the effot.

Colophon: ลานที ๘๗ ໜ້າ ๑: ຈຸบลละสังฆาดธาฉะได้ ๑๘๗๓ ติอ ปีรัยใส้ เดือน ๗ ขึ้นค่ำ ๑ อัน ๘ ธิดจะบาแล้อ ໜายมิ มะหาสิมเดัดสังคะฉาโพหิปันยา อัดลอๆคุน ได้เอิาทำา *สังฆะหะปาฆอน*

ອັນນີ້ມາເບິ່ງດູກ່ໍບັງເກີດມີໂສມະນັດ ອະສັງຂາຣິກາກະ ຍານະສໍາປະຍຸດ ກຸສະລະເຈຕະນາ ເຫລື້ອມ ໃສເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ໄປເມດຕາໃຫ້ ເພັຍຫອມສົມບັດ ຜົວເມຍ ໃຫ້ເປັນສັດທາ. ຂ້າພະເຈົ້າ ເປັນ ຜູ້ຣິດຈະນາໃຫ້ແລ້ວບໍຣິບວນ ຍັງທໍາມະດວງນີ້ ສ້າງໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ຖ້ວນ ๕ ພັນວັດສາ ຂໍໃຫ້ຝູງຂ້າທັ້ງຫລາຍ ໄດ້ດັ່ງຄໍາມັກຄໍາປາດຖະໜາ ໄປທຸກສິ່ງທຸກປະການ ຕັ້ງແຕ່ ວັນນີ້ໄປໄຈ້ໆ ຕາບຕໍ່ເທົ້າ ຂໍໃຫ້ຝູງຂ້າທັ້ງຫລາຍ ໄດ້ເຂົ້າສູ່ວຸງແກ້ວ ຄືວ່ານິຣະພານ ຈຶ່ງມີທ່ຽງແທ້ດີ ຫລີ ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັ່ງ ທຸວັ່ງ ທຸວັ່ງ ປະຣະມັ່ງ ສຸກຂັ່ງ ອະທັ່ງ ກັດສະ ໂປ ອະຣະຫະໂຕ [ໂຫ]ມິ ອະນາຄະເຕ ກາເລ.

Folio 16 on the recto side: In Chunlasangkat (CS) 1267, a *hap sai* year, on the first waxing-moon day of the eighth lunar month, the second day of the week (Monday),[247] the writing was accomplished. Maha Somdet Sangkhasa Phothipannya from Vat Long Khun read the *Saṅgahapakaraṇa* and got faithful and delightful. He thus had Phia Hòmsombat and his wife sponsor this manuscript. I copied this manuscript to support the Teachings of the Buddha to last until the end of 5000 years. May all our wishes and desires be fulfilled. May we enter the crystal city which is Nibbāna. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ paramaṃ sukhaṃ ahaṃ kassapo arahato [ho]mi anāgate kāle.* (May this be a condition for us to reach Nibbāna which is the greatest bliss, constantly and certainly. May I become a noble one named Kassapo in the future).

Date: CS 1267, a *hap sai* year (2 July 1905)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Somdet Sangkhasa Phothipannya from Vat Long Khun
Phia Hòmsombat and his wife.
Titles: *ສັ່ງຄະຫະປາກອນ (ຫຼກ ๘)*
Sangkhaha Pakòn (*Phuk* 2)
Saṅgaha Pakaraṇa (fascicle 2)

EAP1398_VMS_1_0349

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 56.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

247 1267 Ashadha 1 = Sunday, 2 July 1905.

Description: ມີພະຍາຕົນໜຶ່ງ ທີ່ເມືອງພາຣານະສີ ພະຍາຕົນນີ້ມັກດື່ມເຫຼົ້າ ຫຼືຮຽກວ່າ ເປັນຄົນຂີ້ເຫຼົ້າ, ທ່ານປຸໂຣຫິດຫ້າມເທົ່າໃດກໍ່ບໍ່ຟັງ. ຈາກນັ້ນ ທ່ານປຸໂຣຫິດຈຶ່ງກ່າວແກ່ພະຍາຕົນນັ້ນວ່າ ຂໍໄຫວ້ມະຫາຣາຊະເຈົ້າ ຈົ່ງສັ່ງໃຫ້ເສນາອາມາດໄປປຸກສາລາໄວ້ນອກເມືອງ ແລ້ວສັ່ງໃຫ້ເອົາສັດ, ຜູ້ຍິງ, ສິ່ງຂອງຕ່າງໆ, ເງິນ, ຄຳແລະສຸລາໄປໄວ້ທີ່ສາລານັ້ນ ແລ້ວແຕ່ງໃຫ້ຄົນໄປເຝົ້າ. ພະຍາຕົນນັ້ນກໍ່ທຳຕາມທີ່ທ່ານປຸໂຣຫິດບອກ. ເມື່ອຄົນທັງຫຼາຍເຂົ້າມາ, ບ່າວພະຍາກໍ່ບອກພວກເຂົາວ່າ ພວກທ່ານມັກອັນໃດກໍ່ໃຫ້ເອົາຕາມໃຈທີ່ພວກທ່ານມັກ. ຊາຍຜູ້ທຳອິດເຂົ້າມາ ເຂົາກໍ່ຂ້າສັດກິນຢູ່ທີ່ສາລານັ້ນແລ້ວກໍ່ໜີໄປ, ຊາຍຜູ້ທີ່ສອງ ເລືອກເອົາເງິນຄຳແລ້ວກໍ່ຈາກໄປ, ຊາຍຜູ້ທີ່ສາມ ມັນກໍ່ໄດ້ຫຼິ້ນຊູ້ກັບຜູ້ຍິງທີ່ນັ້ນ ແລ້ວກໍ່ໜີໄປ, ຊາຍຜູ້ທີ່ສີ່ ມັນໄດ້ກ່າວຂີ້ຕົວະໜ້ອຍໜຶ່ງແລ້ວກໍ່ໜີໄປ ແລະຊາຍຜູ້ທີ່ຫ້າ ມັນກໍ່ຄິດໃນໃຈວ່າ ຂ້າສັດ, ເອົາສິ່ງຂອງ, ຫຼິ້ນຊູ້ກັບເມຍທ່ານ, ຮ້າຍດ່າແລະຂີ້ຕົວະເຫຼົ່ານີ້ລ້ວນເປັນບາບ ກິນເຫຼົ້າກໍ່ໜ້າຈະດີກວ່າຢ່າງອື່ນ ມັນກໍ່ເລີຍກິນເຫຼົ້າ ເມື່ອເມົາແລ້ວມັນກໍ່ເອົາສັດມາຂ້າກິນ, ເຂົ້າຂອງມັນກໍ່ເອົາ, ມິດສາຈານແຫ່ງຜູ້ຍິງມັນກໍ່ເຮັດ, ຄຳຕົວະຄຳຮ້າຍມັນກໍ່ເວົ້າກໍ່ດ່າຍັງບ່າວພະຍາທັງຫຼາຍທີ່ເຝົ້າທີ່ນັ້ນ. ຈາກນັ້ນ ບ່າວພະຍາກໍ່ນຳເລື່ອງນີ້ໄປທູນແກ່ພະຍາ ພະຍາຈຶ່ງຮູ້ວ່າ ການດື່ມເຫຼົ້າເມົາ ສາມາດເຮັດຄວາມຜິດອື່ນໆ ໄດ້ ແລະສັນລະເສີນທ່ານປຸໂຣຫິດນັ້ນວ່າ ເປັນຜູ້ມີຕະຫຍາ. ພະຍາຕົນນັ້ນກໍ່ເລີກເຫຼົ້າ ຕັ້ງແຕ່ບັດນັ້ນເປັນຕົ້ນມາ ແລະມີຄຳສັ່ງຫ້າມຄົນທັງຫຼາຍກະທຳບາບ ๕ ຢ່າງນີ້.

There was a king in Pharanasi (Benares) who often drank alcohol and became a drunkard. He did not even follow his priest's admonition. The priest told the king to have his ministers build a pavilion outside the city and bring animals, women, items, silver, gold, intoxicant, and watchmen there. The king followed his advice. When people came to the pavilion, the watchmen told them to take or do whatever they wanted. The first man killed and ate the animals and ran away. The second man took silver and gold and ran away. The third man had sexual intercourse with the women and ran away. The fourth man spoke a lie and ran away. The fifth man thought that killing, stealing things, adultery, and lying were evil; drinking intoxicant was better. Then he drank it. When he got drunk, he killed the animals, took things, conducted adultery, told a lie, and scolded the watchmen. Thus, the watchmen reported this to the king. Having heard that, the king realized that intoxicant drinking could cause other evils. He appreciated the priest for his wisdom and gave up intoxicant. Since then, he regulated that people never do five kinds of evil.

Colophon: ลานที ๑ ໜ້າ ๘: ຈຸນລະສັງກາດຣາຊາໄດ້ ๑๘๒๒ ຕົວ ປີກາບສີ່ ເດືອນ ๔ ແຮມ ๗ ຄ่ຳ ວັນ ๕ ມື້ ຮວາຍສັນ ຣິດຈະນາແລ້ວ ໝາຍມີ ມະຫາຣາຊາຄຸເຈົ້າໂພທິປັນຍາ ວັດຖ້ຳ ເປັນຜູ້ຣິດຈະນາ ມີ ເພັຍຫອມລິມບັດ ເປັນສັດທາ ພ້ອມກັນມີສັດທາສ້າງຍັງ *สังฆะทะปากอม* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບເທົ້າ ๕๐๐๐ ພະວັດສາ. ຂໍຜະລະບຸນຍະຣາສີທັງຫລາຍຝູງນີ້ ຈົ່ງມາເປັນປັດໄຈຄ້ຳຊູຍັງຝູງຂ້າທັງຫລາຍໄປໄຈ້ວ້ຽ ຕາບເທົ້າ ຂໍໃຫ້ໄດ້ເຂົ້າ[ສູ່]ນິຣະພານແດ່ກໍ່ຂ້າເທີ້ນ ອະທັງ ກັດສະໂປ ໂຫມິ ສັນຕິເກ ອະຣິຍະເມດໄຕໂຍ ອະນາຄະເຕ ກາເລ ນິດຈັງ ທຸວັງ ປະຣະມັງ ສຸກຂັງ.

Folio 1 on the verso side: In Chunlasangkat (CS) 1266, a *kap si* year, on the eighth waning-moon day of the fourth lunar month, the fifth day of the week, a *hwai san* day,[248] the writing was accomplished. Maha Rasakhuchao

248 1266 Phalguna 23 = Tuesday, 28 March 1905.

Phothipannya from Vat Tham was the scribe. Phia Hòmsombat was the sponsor of the making of this Dhamma manuscript script [entitled] *Saṅgaha Pakaraṇa* support the Teachings of the Buddha to last until the end of 5000 years. May the benefit of this merit support us forever until we all attain Nibbāna. *Ahaṃ kassapo homi santike ariyametteyo anāgate kāle niccaṃ dhuvaṃ paramaṃ sukhaṃ* (May I become a noble one named Kassapo at the reseidence of Ariya Metteyyo in the future and reach the greatest bliss, constantly and certainly).

Date: CS 1266, a *kap si* year (9 March 1904)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Maha Rasakhuchao Phothipannya from Vat Tham
Sponsor(s): Phia Hòm Sombat
Titles: *ສັງຄະຫະປາກອນ (ຜູກ ๓)*
Sangkhaha Pakòn (*Phuk* 3)
Saṅgaha Pakaraṇa (fascicle 3)

EAP1398_VMS_1_0350

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາ ອະທິບາຍເລື່ອງ ມະນຸດສະວິກຄະຫະປາຣາຊິກ ຄືການຂ້າມະນຸດ ແລະການຂ້າມີ ๕ ປະການ:

๑. ສະຫັດຖິກະ ຂ້າດ້ວຍມືຕົນດ້ວຍເຈຕະນາ.

๘. ອະນານັດຕິກະ ຂ້າດ້ວຍອັນອານັດຄືສັ່ງໃຫ້ຄົນອື່ນຂ້າ

๓. ນິດສັກຄິຍະ ຂ້າດ້ວຍອາວຸດທີ່ຊັດໄປ.

๔. ອິດທິມະຍະ ຂ້າດ້ວຍຣິດ.

๕. ວິດຊາມະຍະ ຂ້າດ້ວຍມົນ.

Manussaviggaha-parājika or the killing of human beings. There are five ways of killing: (1) *Sahatthika* (killing by oneself with one's own intention), (2) *Anānattika* (having someone else kill), (3) *Nissaggiya* (killing by a slashed weapon), (4) *Iddhimaya* (killing by magical power), (5) *Vijjāmaya* (killing by spells).

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັງຄະຫະປາກອນ (ຜູກ ๔)*
Sangkhaha Pakòn (*Phuk* 4)
Saṅgaha Pakaraṇa (fascicle 4)

EAP1398_VMS_1_0351

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first half folios are damaged at the left end.
Description: ທຳມະສາດຊາວເຈັດ ເນື້ອຫາກ່າວເຖິງກົດລະບຽບ ວ່າດ້ວຍການຜິດຂ້ອງຕ້ອງຖຽງກັນ ການທະເລາະ ວິວາດແລະການຕີກັນຂອງຄົນຢູ່ໃນສັງຄົມ ເພິ່ນໄດ້ກຳນົດການປັບໃໝໃສ່ໂທດ ເງິນສິນໄໝ ຫຼືເງິນ ຊົດເຊີຍຕ່າງໆ ໃຫ້ຜູ້ເສຍຫາຍ. ຕົວຢ່າງ ๑: ມີ ๘ ຄົນ ຜິດກັນ ຕ່າງຄົນກໍ່ຕ່າງມີອາວຸດ ຜູ້ໜຶ່ງໄດ້ຟັນ ແທງອີກຜູ້ໜຶ່ງບໍ່ຕາຍ ພຽງເລືອດຕົກຢາງອອກ ໃຫ້ສູ່ຂວັນຜູ້ບາດເຈັບ. ຕົວຢ່າງ ๘: ກໍລະນີທີ່ເຈົ້າຂອງ ເຮືອນຢູ່ທີ່ເຮືອນຕົນ ແລ້ວມີຄູ່ກໍລະນີອີກຄົນໜຶ່ງໄດ້ນຳອາວຸດມາທີ່ເຮືອນອີກຝ່າຍ ເມື່ອມີການຕໍ່ສູ້ກັນ ແລະເຈົ້າຂອງເຮືອນໄດ້ຂ້າຄູ່ກໍລະນີນັ້ນ ຖືວ່າເຈົ້າຂອງເຮືອນບໍ່ຜິດ ເພາະຖືວ່າເປັນການປ້ອງກັນຕົວ, ແຕ່ຖ້າເຈົ້າຂອງເຮືອນຖືກຂ້າຕາຍແມ່ນໃຫ້ປັບໃໝໃສ່ໂທດຜູ້ບຸກລຸກສອງເທົ່າ.

Lao customary law. The content is about rules pertaining to quarreling, jangling, fighting, punishments, fines, and compensation. Example 1: Two men quarrell and fight with weapons. Nobody dies but one gets just wounded. The wounded person has to get compensation. Example 2: A man is at his own house and another man enters to fight against the house owner with weapons. If the house owner kills the intruder, the house owner will not be punished because he defended himself. If the house owner is killed, the intruder must be punished and fined doubly.

Colophon: None
Date: 20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະສາດຊາວເຈັດ*
Thammasat Sao Chet
Twenty-seven Principles of Law

EAP1398_VMS_1_0352

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາໄດ້ກ່າວເຖິງ ການເບິ່ງລັກສະນະຂອງເຫຼັກທີ່ດີແລະການຫຼໍ່ຫຼອມໂລຫະ ເຊັ່ນ ເຫຼັກ, ທອງ, ກົ່ວ, ຊີນ ແລະບາຫຼອດ. ເພີ່ນໄດ້ອະທິບາຍຂັ້ນຕອນແລະສ່ວນປະສົມຂອງທາດຕ່າງໆ ຂ້າງເທິງ ເພື່ອມາຫຼອມເປັນວັດຖຸມຸງຄຸນ ເຊັ່ນ ເຮັດເປັນດາບ, ງ້າວ, ຫຼໍ່ພະພຸດທະຮູບແລະອື່ນໆ. ນອກນີ້ ຍັງໄດ້ອະທິບາຍວິທີ່ບົວລະບັດຮັກສາວັດຖຸເຫຼົ່ານັ້ນ ໃຫ້ເປັນມຸງຄຸນແລະຄົງຄວາມສວຍງາມຢູ່ຕະຫຼອດເວລາ. ຕົວຢ່າງ ວິທີຊໍາລະໂທດເຫຼັກຄືການຕົ້ມເຫຼັກໃຫ້ເປື່ອຍ່ງ່າຍ ໃຫ້ນໍາເອົາມຸດງົວດໍາ, ເກືອ, ຢາງສະລັດ, ຮາກຜັກຫົມແດງ, ຜັກຫົມໃຫຍ່, ອີ່ຍ່າເຖົ້າ ແລະນ້ໍາມັນງາ, ຢາ ກ ຢ່າງນີ້ມາຕໍາເຂົ້າກັນ ແລ້ວເອົາໄປຕົ້ມໃສ່ນໍາເຫຼັກເພື່ອໃຫ້ເຫຼັກເປື່ອຍ(ລະລາຍ)ແລ້ວນໍາໄປຫຼອມເຫຼັກນັ້ນກ່ໍຈະບໍລິສຸດ.

The content is about characters of good metal and how to form it: iron, gold, tin, lead, and mercury. The text includes explanations of elements and processes of making auspicious objects: swords, sabers, Buddha images, and others. Moreover, explanations on keeping objects auspicious and beautiful are included. For example, to melt and purify iron easily, seven kinds of ingredients have to be boiled with iron: urine of black cows, salt, *yang salak*, roots of *phahom daeng*, roots of *phahom nyai*, *iyathao*, and sesame oil.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຊໍາລະໂທດເຫລັກ*
Samla Thot Lek
Settle the heavy penalities

EAP1398_VMS_1_0353

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.3 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first two folios are damaged and fragile.

Description: ເນື້ອຫາກ່າວເຖິງການປ້ອຍດ່າກັນ ເວົ້າຄວາມຫຍາບຊ້າໃສ່ກັນ ເລື່ອງນີ້ມີໃນເອກະນິບາດ ນັກປາດຜູ້ມີຕະຫຍາ ຈະພິຈາລະນາດູວ່າ ໃຜເປັນຄົນດ່າກ່ອນ ຜູ້ນັ້ນແມ່ນຈະໄດ້ຮັບໂທດ. ອີກກໍລະນີ ມີຄົນສອງຄົນເດີນສວນທາງກັນ ຜູ້ໜຶ່ງໄດ້ໄປຕຳໄປຊົນຜູ້ໜຶ່ງລົ້ມ ເຮັດໃຫ້ເຂົ້າຂອງເສຍຫາຍ ສະນັ້ນ ຜູ້ໄປຕຳກໍ່ຕ້ອງຊົດໃຊ້ເຄື່ອງຂອງທີ່ເສຍຫາຍນັ້ນ. ເພິ່ນໄດ້ຍົກເອົາເລື່ອງໃນເອກະນິບາດມາສະແດງດັ່ງນີ້ ເມື່ອໂພທິສັດເຈົ້າເກີດເປັນລູກພະຍາຕົນໜຶ່ງ ວັນໜຶ່ງໂພທິສັດເຈົ້າໄດ້ໄປຊົນພາມຜູ້ໜຶ່ງລົ້ມ ແລະເຮັດໃຫ້ເຂົ້າຂອງເສຍຫາຍ ໂພທິສັດເຈົ້າກໍ່ໄດ້ໃຊ້ແທນເຄື່ອງພາມຜູ້ນັ້ນ.

The content is about reviling and cursing each other which is mentioned in *Eka-nipāta*. Wise men will consider who started reviling and those who did it must be punished. In another case, two persons crashed each other and caused one's belongings damaged. Those who caused the damage have to pay compensation. A story in *Eka-nipāta* is also given. In one of Bodhisatta's births as the son of a king, he collided with a Brahmin who then fell down and his things were broken. The Bodhisatta paid for the broken property.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຄົນຜິດກັນຄົນຊົນກັນລົ້ມ*

Khon Phit Kan Khon Son Kan Lom
Men uarreling, Colliding, and Falling Down

EAP1398_VMS_1_0354

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງອາຈານຜູ້ໜຶ່ງ ໄດ້ໄປສຶກສາຮ່ຳຮຽນໃນເມືອງຕັກກະສິລາ ແລ້ວໄດ້ຮຽນຈົບໄຕເພດ ๗ ປະການ ໄດ້ແກ່ ຣິຄະເວດ ຍະຊຸຣະເວດ ແລະສາມະເວດ. ອາຈານໄດ້ນຳເອົາສິ່ງທີ່ຮ່ຳຮຽນ ມາສັ່ງສອນທ້າວພະຍາອາມາດທັງທັງຫຼາຍ ໃຫ້ຮູ້ເຖິງ ๗ ສິ່ງ ທີ່ຈະເຮັດໃຫ້ຊີວິດຈະເລີນຮຸ່ງເຮືອງ ແລະ ๗

ສິ່ງ ທີ່ຈະເຮັດໃຫ້ຊີວິດເກີດຄວາມຈິບຫາຍ. ນອກຈາກນີ້ ໄດ້ອະທິບາຍເຖິງ ອະຄະຕິ ๔ ຢ່າງ ໄດ້ແກ່ ສັນທາຄະຕິ ລຳອຽງເພາະຮັກ; ໂທສາຄະຕິ ລຳອຽງເພາະຊັງ; ໂມຫະຄະຕິ ລຳອຽງເພາະຫຼົງ; ແລະ ພະຍາຄະຕິ ລຳອຽງເພາະຢ້ານ.

A story of a master who finished the studies of three Hinduist Vedas: Ṛgaveda, Yajurveda, and Sāmaveda, from Taxila. He taught kings and ministers about six things that made life prosperous and eight things that made life declined. Besides, the text explains fourfold prejudice: *Chandāgati* (Prejudice caused by love or desire), *Dosāgati* (Prejudice caused by hatre or enmity), *Mohāgati* (Prejudice caused by delusion or stupidity), and *Bhayāgati* (Prejudice caused by fear).

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິໃສນິສາດ (ຜູກຕົ້ນ)*
Nisai Nisat (*Phuk* 1)
Customary Law in Nisaya (fascicle 1)

EAP1398_VMS_1_0355

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງຣາຊະບຸດອົງໜຶ່ງ ຊື່ວ່າ ເວດສະມາ ໄດ້ຮຽນເອົາມົນອັນໜຶ່ງໃນເມືອງຕັກກະສິລາ ມົນອັນນັ້ນ ສາມາດຖອດຫົວໃຈໄດ້ ເມື່ອເອົາຫົວໃຈໄປໃສ່ສິ່ງໃດ ສິ່ງນັ້ນກໍ່ສາມາດປາກຕ້ານ ຈາລະຈາໄດ້ແລະສາມາດເປົ່າໃຫ້ຄືນຕາຍກັບຄືນມີຊີວິດໄດ້. ວັນໜຶ່ງ ເວດສະມາຣາຊະບຸດໄດ້ ຊ່ວຍເຫຼືອລູກສາວພະຍາຕົນໜຶ່ງທີ່ຖືກນົກຫັດສະດີສີງລັກພາຕົວໄປ ຕໍ່ມາ ພະຍາຕົນນັ້ນກໍ່ຮູ້ຂ່າວ ແລະໄດ້ຍົກລູກສາວໃຫ້ເວດສະມາຣາຊະບຸດແລະໄດ້ຈັດພິທີຣາຊາພິເສກໃຫ້ເປັນພະຍາແທນຕົນ ແລ້ວຕັ້ງຊື່ວ່າ ພະຍາເວດສະມາ.

A story of a royal man named Vessama who learnt a mantra (spell) from Taxila. With the spell, one can let his heart out and put it in any objects to let them speak or revive the dead. One day, he rescued the daughter of a king, who had been kidnapped by a Hastiliṅga bird. Later, the king was informed

about the rescue. He gave his daughter to him and promoted him to be a king named Vessama.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິໃສທຳມະສາດ (ຜູກ ๘)*
Nisai Thammasat (*Phuk* 2)
Nissaya Dhammaśāstra (fascicle 2)

EAP1398_VMS_1_0356

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງພະຍາມິດຕະທຳມະຣາດ ຜູ້ປົກຄອງເມືອງມິດຕະທຳມະປາລະນະຄອນ. ວັນໜຶ່ງ ພະຍາໄດ້ບອກໃຫ້ເສນາອາມາດຕີຄ້ອງຮ້ອງປ່າວ ເພື່ອຊາວເມືອງມາຟັງຄຳໂອວາດຂອງພະອົງ. ພະອົງໄດ້ໃຫ້ໂອວາດແກ່ຊາວເມືອງວ່າ ໃຫ້ຊາວເມືອງທັ້ງຫຼາຍ ບໍ່ວ່າຈະຢູ່ສະຖານທີ່ໃດໆ ກໍ່ດີ ຢ່າໄດ້ກ່າວຄຳໃສ່ຮ້າຍປ້າຍສີ ຄຳດູໝິ່ນດູແຄນ ແລະຄຳທັ້ງຫຼາຍອັນຫາສັດຈະບໍ່ໄດ້. ຫາກຜູ້ໃດລະເມີດຫຼືບໍ່ປະຕິບັດຕາມ ແມ່ນຈະຖືກອາດຍາຂອງແຜ່ນດິນ. ຕໍ່ມາ ມີພະຍາເມືອງພິມມະປາຣະ ໄດ້ຍົກທັບເພື່ອຈະມາຕີເອົາເມືອງມິດຕະທຳມະປາລະນະຄອນ. ກ່ອນຈະເຂົ້າໂຈມຕີ ພະຍາພິມມະປາລະໄດ້ຕັ້ງປິດສະໜາໂດຍໃຫ້ເສນາໄປເອົາກະດູກຂໍ້ມືຂອງຜູ້ຊາຍແລະຜູ້ຍິງມາຢ່າງລະອັນ ໃຫ້ຂັດສີແລະຂວັດລວດລາຍໃສ່ ຈາກນັ້ນ ກໍ່ສິ່ງໃຫ້ພະຍາມິດຕະທຳມະຣາດ ເພື່ອໃຫ້ລະບຸອັນໃດແມ່ນດູກຂໍ້ມືຜູ້ຊາຍ ອັນໃດແມ່ນຂອງຜູ້ຍິງ ຖ້າຕອບບໍ່ຖືກ ກໍ່ຈະເຂົ້າຍຶດເອົາເມືອງ. ໃນທີ່ສຸດ ພະຍາມິດຕະທຳມະຣາດ ສາມາດແກ້ປິດສະໜາໄດ້. ສະນັ້ນ ພະຍາທັ້ງສອງ ຈຶ່ງໄດ້ສະເຫວີຍເມືອງຂອງຕົນຢ່າງສະຫງົບສຸກ.

The story of King Mittadhammarāja who ruled Mittadhammapāla city. One day, the king had his ministers gather all people to listen to his teaching. He taught the people not to say words of condemn, insulting words, and untrue words anywhere. Those who did it would be punished. Later, the king of Brahmapāla city led his troops to seize Mittadhammapāla city. Before attacking, the king of Brahmapāla city raised a puzzle: he had his minister bring a pair of wrist bones of a man and a woman, clean and decorate them, and ask King Mittadhammarāja to point out which bone beloned to male and female. He would seize the city if King Mittadhammarāja failed to resolve

the puzzle. Finally, King Mittadhammarāja was able to identify the bones correctly. Thus, the two kings ruled their cities in peace.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິໃສທຳມະສາດ (ຜູກ ๓)*
Nisai Thammasat (*Phuk* 3)
Nissaya Dhammaśāstra (fascicle 3)

EAP1398_VMS_1_0357

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.8 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ภົດໝາຍລາວບູຮານ ວ່າດ້ວຍການປັບໃໝໃສ່ໂທດ ໃນກໍລະນີທີ່ມີການຜິດຖຽງກັນ, ດ່າກັນ, ໃສ່ຄວາມກັນ ຫຼືມີການລັກເຄື່ອງຄົວເຮືອນ, ເງິນ, ຄຳ ແລະເຄື່ອງປູກຂອງຝັ່ງຕ່າງໆ. ຕົວຢ່າງທີ ๑ ກໍລະນີເຮັດເຮືອຜູ້ອື່ນໄຫຼນ້ຳ ຜູ້ເຮັດຕ້ອງຊົດໃຊ້ຜົນເສຍຫາຍ ຫຼືໄປຊອກໄຖ່ເຮືອນັ້ນມາຄືນເຈົ້າຂອງ. ຕົວຢ່າງທີ ๘ ກໍລະນີທີ່ຜົວຫຼືເມຍຜິດກັນ ແລ້ວແຍກກັນຢູ່ຮອດ ๓ ປີ ຜົວຫຼືເມຍນັ້ນສາມາດແຕ່ງງານໃໝ່ໄດ້ ໂດຍບໍ່ຕ້ອງ(ຜິດ)ອາດຍາແຜ່ນດິນ. ຕົວຢ່າງທີ ๓ ກໍລະນີທີ່ສັດລ້ຽງຂອງຜູ້ອື່ນ ເຊັ່ນ ງົວ, ຄວາຍ, ເປັດ, ໄກ່, ໝູ, ໝາ ເຂົ້າມາເຮືອນຕົນແລ້ວຕົນກໍ່ຂ້າສັດນັ້ນກິນ ເມື່ອເຈົ້າຂອງສັດຮູ້ພາຍຫຼັງ ຜູ້ກະທຳຜິດຕ້ອງໃຊ້ແທນແລ້ວຕ້ອງຮັບໂທດທາງອາດຍາແຜ່ນດິນ.

Lao customary law on fines and punishments of the cases of quarrelling, scolding, accusing, and stealing things from a house: silver, gold, plants, and fruits. Example 1: Those who let boats of other people float away must pay for the loss or give a new boat to the owner. Example 2: A couple who stays separately for three years due to some conflicts can have a remarriage without offences. Example 3: Those who kill and eat others' pets or cattles that enter their houses must be punished when the owners of the animals knew.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິໃສທຳມະສາດ (ຫຼກ ๔)*
Nisai Thammasat (*Phuk* 4)
Nissaya Dhammaśāstra (fascicle 4)

EAP1398_VMS_1_0358

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກົດໝາຍລາວບູຮານ ເວົ້າເຖິງ ການໄກ່ເກ່ຍຄະດີຄວາມຕ່າງໆ. ຜູ້ຕັດສິນ ຫຼືຜູ້ທີ່ຈະໄກ່ເກ່ຍຄະດີຄວາມໃດໜຶ່ງ ຈະຕ້ອງເປັນຜູ້ມີຄຸນນະອຸດ ເປັນຜູ້ຮອບຮູ້ໃນຫຼັກສິນທຳ ເປັນຜູ້ຕັ້ງຢູ່ໃນປັນຈະສິນ ເປັນຜູ້ສະຫຼາດ ຮອບຮູ້ທຸກເລື່ອງ ແລະຖ້າເປັນຜູ້ໄດ້ບວດຮຽນແລະຜ່ານການເຝິກຝົນຕົນມາ ກໍ່ຍ່ອມເປັນການດີ. ການຕັດສິນຄະດີຄວາມ ຈະຕ້ອງພິຈາລະນາຕາມອາການແຕກຕ່າງກັນໄປ ບາງເທື່ອກໍ່ຕັດສິນຕາມການລະເທສະ ຕາມສະພາບຄວາມເປັນຈິງ ຕັດຕາມສັກຂີພະຍານ ບາງເທື່ອກໍ່ຕັດສິນຕາມກະດີໂລກ(ຕາມກົດໝາຍບ້ານເມືອງ) ແລະບາງເທື່ອກໍ່ຕ້ອງຕັດສິນຕາມກະດີທຳ (ຕາມຫຼັກທຳຄຳສອນ).

ເພິ່ນໄດ້ຍົກເອົານິທານເລື່ອງໜຶ່ງຂຶ້ນມາ ມີເສດຖີຜູ້ໜຶ່ງຢູ່ໃນເມືອງໂກສຳພີ ເມື່ອລູກຊາຍເສດຖີເກີດມາ ເສດຖີກໍ່ໃຫ້ຂ້າຍິງເອົາລູກຕົນໄປອາບນ້ຳ ທີ່ແມ່ນ້ຳຄົງຄາ ເພື່ອຄວາມໝັ້ນຍືນ. ຂະນະນັ້ນ ມີປາໃຫຍ່ຕໂຕໜຶ່ງ ມາຄາບເອົາເດັກນັ້ນແລະກືນເຂົ້າໄປໃນທ້ອງ ປາໄດ້ລອຍໄປໄກໄດ້ ๗ ໂຍດຊະນະ. ຕໍ່ມາ ມີພານປາໄປຂ່ວ່າງແຫແລະໄດ້ປາຕົວນັ້ນ ແລະນຳໄປຂາຍທີ່ຕະຫຼາດເມືອງອະນຸຣາທະນະຄອນ. ຖັດນັ້ນ ມີຂ້າຍິງຂອງເສດຖີເມືອງອະນຸຣາທະໄປເຫັນປາຕົວນັ້ນທີ່ມີທ້ອງໃຫຍ່ ກໍ່ຄິດວ່າແມ່ນປາໄຂ່ ຈຶ່ງໄດ້ຊື້ເອົາປານັ້ນ ເພື່ອໄປຄົວກິນໃຫ້ນາຍຕົນ ຈາກນັ້ນ ກໍ່ພົບວ່າ ໃນທ້ອງປານັ້ນແມ່ນເດັກນ້ອຍທີ່ມີຊີວິດ ກໍ່ເລີຍລ້ຽງເອົາເປັນລູກ ເມື່ອເສດຖີຜູ້ເປັນພໍ່ແຫ່ງເມືອງໂກສຳພີຮູ້ຂ່າວວ່າລູກຕົນຍັງບໍ່ຕາຍ ຈຶ່ງໄດ້ນຳເອົາຄຳພັນໜຶ່ງໄປໄຖ່ເອົາ ແຕ່ອະນຸຣາທະເສດຖີບໍ່ໃຫ້. ທັງສອງຈຶ່ງໃຫ້ສານຕັດສິນ. ຈາກນັ້ນ ສານຈຶ່ງຕັດສິນໃຫ້ເສດຖີທັງສອງຮ່ວມກັນເປັນພໍ່ຂອງເດັກນັ້ນແລະປ່ຽນກັນລ້ຽງ ຄັ້ງລະ ๔ ເດືອນ.

Lao customary law on the mediation of cases. The judge or person who mediates any cases has to be competent and knowledgeable in the principles of virtue, wise, and omniscient. The person will be advantageous if he has been ordained and trained. The judgment has to be based on different conditions: time and place, facts, witnesses, customary laws, and religious laws.

An exemplary story is also included: a rich man of Kosambi had his servants bath his newborn son in the Ganga River, with the belief in longevity. At the time, a giant fish took the baby away and swallowed him. The fish went away for more six *yojana*. Later, the fish was caught by a fisherman and sold at a market in Anuratha city. A female servant saw the fish with a big belly and thought that it had many eggs. She bought and wanted to cook it for her master. When she opened the fish's belly, she found a baby alive. She decided to raise the baby. When the rich man of Kosambi knew that his son was still alive, he brought one thousand of gold to redeem his child. The rich man of Anuratha did not agree, however. So, they both went to the court. The court decided they both be the fathers of the boy and take care of him for four months each.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິໃສທຳມະສາດ (ຫຼກ ໒)*
Nisai Thammasat (*Phuk* 6)
Nissaya Dhammaśāstra (fascicle 6)

EAP1398_VMS_1_0359

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ภิดໝາຍລາວບູຮານ ເວົ້າເຖິງການໄກ່ເກ່ຍຄະດີຄວາມຕ່າງໆ. ເນື້ອຫາກ່າວເຖິງເລື່ອງພະຍາຣາຊະສີ ກັບພະຍາງົວ ໃນປ່າດົງໃຫຍ່ແຫ່ງໜຶ່ງ ມີພະຍາຣາຊະສີໂຕໜຶ່ງເຊິ່ງເປັນເຈົ້າແຫ່ງສັດທັງຫຼາຍ ໂດຍມີພະຍາໝາຈິງຈອກທີ່ມີບໍລິວານ ๕๐๐ ໂຕ ເປັນມະຫາມຸນຕີ. ວັນໜຶ່ງ ໝາຈິງຈອກໂຕໜຶ່ງໄດ້ໄປພົບພະຍາງົວໃຫຍ່ໂຕໜຶ່ງ ຊື່ວ່າ ອຸສຸພະຣາດ ພະຍາງົວໂຕນີ້ເປັນທີ່ໜ້າເກງຂາມ ແລະມີພະລະກຳລັງເປັນອັນມາກ. ໝາຈິງຈອກໂຕນັ້ນຈຶ່ງມາເລົ່າສູ່ໝາທີ່ເປັນຫົວໜ້າຟັງ ບັນດາໝາຈິງຈອກທັງຫຼາຍຕ່າງກໍ່ພາກັນຢ້ານກົວ ຈຶ່ງນຳເລື່ອງນີ້ໄປເລົ່າສູ່ພະຍາຣາຊະສີຟັງ ແລະບອກພະຍາຣາຊະສີວ່າ ພະຍາງົວ ອຸສຸພະລາດໂຕນີ້ເປັນຜູ້ທີ່ມີພະລະກຳລັງ ອາດຈະມາຍາດຊິງສັບສົມບັດ ແລະຄວາມເປັນໃຫຍ່ຂອງ ພະຍາຣາຊະສີ. ຫຼັງຈາກນັ້ນ ພະຍາຣາຊະສີຈຶ່ງໃຫ້ໝາຈິງຈອກພາໄປເບິ່ງພະຍາງົວອຸສຸພະຣາດ ໃຫ້

ເຫັນກັບຕາວ່າ ຄວາມຈິງເປັນແນວໃດແທ້ ເມື່ອພະຍາທັງສອງໄດ້ພົບກັນ ປາກຕ້ານເຈລະຈາກັນ ແລ້ວກໍ່ໄດ້ສ້າງເປັນພັນທະມິດກັນ ພະຍາທັງສອງກໍ່ໄດ້ອາໄສຢູ່ຮ່ວມກັນຢ່າງມີຄວາມສຸກ.

Lao customary law on the mediation of cases. The story is about a lion king and a cow king. In a forest, the lion king ruled other animals and had a fox as a minister. The fox had his five hundred subordinates. One day, a fox met a big cow named Usubharāja who was prestigious and powerful. The fox spread the fact among other foxes. They were afraid of the cow and reported it to the lion, saying that the cow could probably dominate all animals and seize his power. The lion asked the fox to bring him to observe the cow. When the lion and the cow met each other, they talked and befriended. Finally, they lived happily together in the same forest.

Colophon: None
Date: 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນິໃສທຳມະສາດ (ຜູກ ๑๐)*
Nisai Thammasat (*Phuk* 10)
Nissaya Dhammaśāstra (fascicle 10)

EAP1398_VMS_1_0360

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 60 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The manuscript is severely damaged and fragile.

Description: ອານາຈັກທຳມະຈັກ-ສັບພະຖະສັບພະທາ. ເນື້ອຫາໄດ້ເວົ້າເຖິງ ການປັບໃໝໃສ່ໂທດ ຕໍ່ຜູ້ກະທຳຜິດ ຕໍ່ອາດຍາແຜ່ນດິນ ຫຼືປະພຶດຜິດໃນຈາຣີດປະເພນີ. ຕົວຢ່າງ ๑ ຄົນທີ່ມັກດື່ມເຫຼົ້າເມົາຢາ ແລ້ວໄປ ແຕະຕ້ອງຫຼືຈັບບາຍເມຍທ່ານຜູ້ອື່ນ ຖ້າຜູ້ນັ້ນເມົາແກ່ພໍປະມານໃຫ້ປັບໃໝເງິນ ๘๐๐, ແຕ່ຖ້າເມົາພົ້ນ ປະມານບໍ່ໄດ້ສະຕິ ແມ່ນບໍ່ຄວນປັບໃໝ ແຕ່ຄວນສຶກສາອົບຮົມແລະບໍ່ໃຫ້ເຮັດອີກ, ປຽບດັ່ງພິກຂຸທີ່ ເປັນບ້າ ບໍ່ໄດ້ສະຕິ ແລ້ວໄປຖືກຕ້ອງຜູ້ຍິງ ຖືວ່າບໍ່ຕ້ອງອາບັດສັງຄາທິເສດ. ຕົວຢ່າງ ๘ ກໍລະນີທີ່ຄົນ ລັກເຄື່ອງ ແລ້ວເອົາໄປຝາກໄວ້ອີກເຮືອນໜຶ່ງ ເຈົ້າຂອງເຮືອນນັ້ນກໍ່ຮູ້ວ່າແມ່ນຂອງທີ່ລັກມາ ເມື່ອເຈົ້າ ຂອງເຄື່ອງມາຈອບໃຫ້ປັບໃໝເຈົ້າຂອງເຮືອນຮ້ອຍໜຶ່ງ ເຫດວ່າໄດ້ອຳຂອງໂຈນ, ປຽບດັ່ງ ພິກຂຸອີງ ໜຶ່ງຮູ້ວ່າພິກຂຸອີກອີງຕ້ອງອາບັດປາຣະຊິກ ແຕ່ປິດບັງໄວ້ ບໍ່ບອກແກ່ພິກຂຸທັງຫຼາຍ ພິກຂຸຕົນທີ່ປິດບັງ ນັ້ນ ຖືວ່າຕ້ອງອາບັດສັງຄາທິເສດ.

Lao customary law on various cases in the kingdom and the kingdom of the righteousness. The content is about fines and punishments to offenders who were against the law or traditions. Example 1: A drunkard touched the body of others's wife; if he was averagely drunk, he will be fined for 200. If he was seriously drunk in the level of unconsciousness, he would not be fined but had to be instructed. He had to promise not to do it again. Similarly, a mad or unconscious monk who touche the body of a woman would never be confessed for the Sanghādisesa. Example 2: A case of stealing; if one stole things and left them in others' houses whose owners knew that they were stolen, the house owners have to be fined one hundred when the owners of the stolen things reveal the truth; because the house owners agreed with the robbery. This case is compared to a monk who acknowledged offences of other monks but concealed them; he must confess for the Sanghādisesa.

Colophon: ลาบที ๘๑ ໜ้า ๑: สีสีขุดทะบ๋อละบาด จุบละสังฆาดลาชะได้ ๘๐๕ (ภิงภับ จ.ส. ๑๘๐๕) ติอ ปีกาเพ็ก เดือบ ๓ แฮม ๔ ค่ำ อับ ๔ มื้เมิ่งใส้ ลิดจะบาแล้วยามห่ำงอับ เจ้าชะหฺบานทำมะปับยา เป๋นผู้ลิดจะบา ฬายมิ ภวานแสนไชลิมถาน จับทะพาบิด ชะทะพะธิยา บุดตะบัดตา พับทุวิงสา ทาสี ทาสา เป๋นอับยิ่ง จิ่งได้สำๆหฺงสื *อาบาจักาและทำมะจัก* ธาชะสาด ทำมะสาดและมูบละจับไต ผูกนี้ ไว้ให้เจ้าชูมทาละภาบ ถ่อยสักาดีพิจาละบาถ้อยถวาม อับปะภอบชอบด้วยในทำ ๑๐ ปะการ ให้บ๋ละสุด ย่าได้เพ็บแก่สีนจ้าๆ ยุงบเบื้อๆ ยำแถม ย่ารักพุ้นชั่งพี้ เธ๊ดดั่งบั้น จักไปไฬ้ยู่ในอับบายหัง ๔ พู้นแล ให้พ้อมกับตัดตามธู้เพ็บบั้นเหิ้บ หฺงสีผูกนี้มี ๕ อัดถุนี้ไว้ส่องโลกาทุกาเยื่องทุกปะการ ทุวัง ทุวัง อะนิดจัง อัดติเต ภาเล อับจักามาพายหน้า พุ้นเหิ้บ.

Folio 21 on the recto side: In Chunlasangkat 205 (corresponding to CS 1205), a *ka mao* year, on the fourth waning-moon day of the third lunar month, the fourth day of the week (Wednesday), a *moeng sai* day,[249] the writing was accomplished at noon. Chao Khanan (ex-monk) Thammapannya was the scribe. Khwan Saen Saisomkhan Chanthaphanit, his wife, his children, his relatives, and his bondpeople had the most ardent religious faith and sponsor this manuscript contining the titles of *Anachak*, *Thammachak*, *Rasasat*, *Thammasat*, and *Munlachantai* for nobilities who judge cases with 10 virtues and purity. Do not expect money, do not tilt left or right, do not be biased; otherwise you will be burnt in the four states of loss and woe. Please judge as you know and see. This manuscript has five stories which are used to solve problems in the world. *Dhuvaṃ dhuvaṃ aniccaṃ atite kāle* (Certainly and constantly in the past and in the future).

Date: Unknown
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan (ex-monk) Thammapannya
Sponsor(s): Khwan Saen Saisomkhan Chanthaphanit, his wife, his children, his relatives, and his bondpeople

249 1205 Magha 19 = Wednesday, 7 February 1844. This day was indeed a *moeng sai* day.

Titles: *ອານາຈັກ ທຳມະຈັກ ສັບພະຖະ ສັບພະທາ*
Anachak, *Thammachak*, *Sapphatha* and *Sapphatha*

EAP1398_VMS_1_0361

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.4 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first ten folios have a damage by insects at the left end.

Description: ນັກປາດອາຈານໄດ້ແນະນຳວິທີແກ້ໄຂປິດສະໜາແລະບັນຫາຕ່າງໆ ດັ່ງນີ້ ໃຫ້ເອົາຄຳແກ້ຄຳ ເອົາໂທດແກ້ໂທດ ປຽບສະເໝືອນດັ່ງຊ້າງປ່ອຍ ໃຫ້ເອົາຊ້າງໄປນຳຫາ ເຮືອໄຫຼກ່ໃຫ້ເອົາເຮືອໄປນຳຮອດ. ຖ້າປະຕິບັດດັ່ງນີ້ ການແກ້ຄວາມຫຼືບັນຫາຕ່າງໆ ກ່ໍຈະງ່າຍຂຶ້ນ ນີ້ເປັນວິທີທີ່ນັກປາດອາຈານທັ້ງຫຼາຍໄດ້ປະຕິບັດສືບໆ ກັນມາ.

Instructions of masters on solving different puzzles and problems: words should be solved by words; penalty should be solved by penalty. Similarly, when an elephant got lost, another elephant should be sent in search of the lost one. When a boat floated away, another boat should be used to find it. By so doing, problems are easily solved. These are the ways that have been applied so far by masters.

Colophon: ລານທີ ๘๘ ໜ້າ ๑: ສັງກາດຣາດໄດ້ ๑๘๘๑ ຕີວ ປີກັດມິດ ເດືອນ ๑๘ ຂຶ້ນ ๗ ຄ่ຳ [ວັນ] ๘ ຣິດຈະນາ ແລ້ວຍາມກອງງາຍ ມີພະຂະໜານບຸບຜາປັນຍາ ມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງ ຈ່ຶງໄດ້ສ້າງລຳ *ມູນຣະຕັນໄຕ* ໄວ້ກັບວໍຣະພຸດທະສາສະໜາພະພຸດທະເຈ້ົາ ຕາບຕ່ໍເທ້ົາ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາ ຊູ່ປະການ ມີນິຣະພານເປັນທ່ີແລ້ວ ກ່ໍຂ້າເທ້ີນ.

Folio 22 on the recto side: In Sangkat (CS) 1221, a *kat mot* year, on the sixth waxing-moon day of the twelfth lunar month, the second [day] of the week (Monday),[250] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Pha Khanan Bupphapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Munlatantai* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled and may I reach Nibbāna as the ultimate goal.

Date: CS 1221, a *kat mot* year (31 Oct 1859)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Khanan Bupphapannya

250 1221 Karttika 21 = Monday, 31 October 1859.

Titles: *ມູນລະຕັນໄຕ (ຜູກຕົ້ນ)*
Munlatantai (*Phuk* 1)
Mullatantai (fascicle 1)

EAP1398_VMS_1_0362

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາເມືອງພາທະຣະນະຄອນ ມີລູກສາວຜູ້ໜຶ່ງຊື່ວ່າ ໂຊຕິກຸມມາຣີ ເປັນຍິງສາວທີ່ມີຮູບໂສມຜິວພັນອັນງົດງາມ ເປັນທີ່ໝາຍປອງຂອງພະຍາເມືອງຕ່າງໆ. ຕໍ່ມາ ມີພະຍາ ๓ ເມືອງ ໄດ້ສົ່ງບັນຫາໄປໃຫ້ພະຍາເມືອງພາທະຣະນະຄອນຜູ້ເປັນພໍ່ແກ້ ຖ້າແກ້ບໍ່ໄດ້ຈະຍົກລີ້ພົນມາຕີເມືອງ ແລະຍາດຊິງເອົາລູກສາວໄປເປັນເມຍ. ພະຍາກໍ່ໃຫ້ເສນາອາມາດຕີຄ້ອງຮ້ອງປ່າວເຖິງບັນດາປຸໂຣຫິດຕະອາຈານ ແລະຊາວເມືອງພາທະຣະນະຄອນທັ້ງຫຼາຍ ແຕ່ກໍ່ບໍ່ມີໃຜສາມາດແກ້ປິດສະໜານັ້ນໄດ້ ຈຶ່ງໄດ້ເຊີນໂຊຕິກະກຸມມານ ລູກຊາຍພໍ່ຄ້າສະເພົ້າ ๕๐๐ ເຫຼັ້ມມາແກ້. ສຸດທ້າຍກໍ່ສາມາດແກ້ປິດສະໜານັ້ນໄດ້ ພະຍາເມືອງພາທະຣະນະຄອນ ຈຶ່ງຍົກລູກສາວໃຫ້ແລະຈັດພິທີອະພິເສກສົມຣົດໃຫ້ ຕໍ່ມາ ຈຶ່ງມອບຣາຊະສົມບັດໃຫ້ເປັນເຈົ້າປົກຄອງເມືອງແທນຕົນສືບໄປ.

The king of Phathara had a daughter named Jotikumari who was beautiful and had fair complexion. She was beloved by other kings. One day, three kings sent a puzzle to the king of Phathara and challenged him to answer it. If the king could not answer it correctly, they would attack the kingdom of Phathara and his daughter would be seized as the wife of one of them. Therefore, the king had his ministers announce and seek a volunteer to solve the problem. Nobody could do it. The ministers invited Jotika Kumāra, the son of a merchant who had five hundred junks, to answer. He could eventually solve the puzzle. The king of Phathara let his daughter marry with him, organised a wedding ceremony, and promoted him to be the new king of Phathara.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ๘)*
Munlatantai (*Phuk* 2)

Mullatantai (fascicle 2)

EAP1398_VMS_1_0363

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເວົ້າເຖິງ ການຕັດສິນຫຼືໄກ່ເກ່ຍຄະດີຄວາມໃດໜຶ່ງທີ່ປາສະຈາກສັກຂີພະຍານ ນັກປາດ ອາຈານວ່າ ໃຫ້ຕັດສິນດ້ວຍໄຫວ້ພິບປະຕິພານ. ຕົວຢ່າງ: ມີເຈົ້າຣັດສີຕົນໜຶ່ງ ໄປພົບນົກຫັດສະດີລິງ ແລະຂີ້ແຂ້ ກຳລັງຜິດຖຽງແລະຍາດຊິງກັນເອົາຊ້າງທີ່ນອນຕາຍຢູ່ເປັນອາຫານ ຕ່າງຄົນກໍ່ຕ່າງວ່າ ຊ້າງຕົວນັ້ນເປັນຂອງຕົນ. ນົກຫັດສະດີລິງແລະຂີ້ແຂ້ຈຶ່ງຂໍໃຫ້ເຈົ້າຣັດສີຕົນນັ້ນເປັນຜູ້ຕັດສິນ. ເຈົ້າຣັດ ສີກໍ່ຮູ້ວ່າບໍ່ມີສັກຂີພະຍານໃດທີ່ລະບຸວ່າ ແມ່ນນົກຫັດສະດີລິງຫຼືຂີ້ແຂ້ເປັນຜູ້ຂ້າຊ້າງຕົວນັ້ນ ເຈົ້າຣັດສີ ຈຶ່ງພິຈາຣະນາເບິ່ງບາດແຜໃນຊ້າງຕົວນັ້ນວ່າ ຖ້າມີຮອຍໆແທງກໍ່ຈະຮູ້ໄດ້ວ່ານົກຫັດສະດີລິງເປັນຜູ້ ຂ້າ ແຕ່ຖ້າມີຮອຍແຂ້ວກັດກໍ່ຈະແມ່ນຂີ້ແຂ້ເປັນຜູ້ຂ້າ. ສຸດທ້າຍ ກໍ່ຮູ້ວ່າຊ້າງຕົວນັ້ນຕາຍຍ້ອນໆຂອງ ນົກຫັດສະດີລິງ ຈຶ່ງຕັດສິນໃຫ້ນົກຫັດສະດີລິງກິນຊ້າງຕົວນັ້ນເປັນອາຫານ.

The content is about judgment or mediation of any cases that lack eyewitnesses. Masters advised us make the judgment by intellect. For example, a hermit saw a Hastiliṅga bird and a crocodile fighting over a dead elephant for food. Each claimed that the elephant belonged to one. They asked the hermit to make judgment. The hermit did not have any eyewitness who pointed out who had killed the elephant. The hermit therefore examined the wound on the elephant's corpse. If the wound was made by an ivory, the elephant was killed by the bird. If the wound was made by teeth, it was killed by the crocodile. Finally, the hermit found out that the elephant was killed by the bird's ivory. So, he judged the bird be the killer and have right to own it.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ສ)*
Munlatantai (*Phuk* 3)
Mullatantai (fascicle 3)

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມີເມືອງໜຶ່ງຊື່ວ່າ ມຸນລະຕະມະຫານະຄອນ. ວັນໜຶ່ງ ພະຍາເມືອງນີ້ໃຫ້ປະຊຸມເສນາ ๔ ຈຳພວກ ອັນໄດ້ແກ່ ອຸປະຣາດ, ນັດປາດ, ປຸໂຣຫິດ ແລະພາມຜູ້ສະຫຼາດດ້ວຍໄຫວພິບປະຕິພານ. ພະຍາກ່າວແກ່ເສນາທັ້ງຫຼາຍວ່າ ບ້ານເມືອງເຮົານີ້ກໍ່ເປັນເມືອງເອກເມືອງໃຫຍ່ກວ່າໝູ່ໃນລະແວກນີ້ ແຕ່ເຮົາຈັກຫາເມືອງທີ່ເປັນມິດເປັນສະຫາຍນັ້ນບໍ່ມີຈັກເມືອງເລີຍ ເຮົາຄວນຈະກະທຳຢ່າງໃດ? ຈາກນັ້ນ ທ່ານປຸໂຣຫິດຜູ້ອາວຸໂສຈຶ່ງກ່າວວ່າ ເຮົາຄວນສ້າງສຳພັນທະໄມຕີກັບທ້າວພະຍາທັ້ງຫຼາຍໃນປະເທດຕ່າງໆ ເພື່ອເປັນວົງສາສືບສາຍໄປພາຍໜ້າ, ເຮົາຈັກແຕ່ງບັນຫາໄປໃຫ້ທ້າວພະຍາຕ່າງໆ ໄດ້ສົ່ງຫວາຍ. ບັນຫານັ້ນ ຄືວ່າ ເຮົາຈັກເອົາຍິງ ๘ ຄົນ ຜູ້ມີຮູບໂສມອັນງາມລ້ວນຖ້ວນທຸກແຫ່ງ ເປັນທີ່ສະດຸດຕາແຫ່ງຊາຍທັ້ງຫຼາຍ. ຍິງສອງຄົນນັ້ນ ຜູ້ໜຶ່ງມີລູກໃນທ້ອງເປັນຜູ້ຊາຍ ແລະອີກຜູ້ໜຶ່ງມີລູກໃນທ້ອງເປັນຜູ້ຍິງ ເຮົາຈະສົ່ງໄປໃຫ້ພະຍາເມືອງຕ່າງໆ ສົ່ງຫວາຍ ຖ້າພະຍາເມືອງໃດຕອບຖືກ ເຮົາກໍ່ຈະໃຫ້ຍິງນັ້ນຢູ່ບຳເລີທ້າວພະຍາເມືອງດັ່ງກ່າວ ແລະເມື່ອຍິງນັ້ນເກີດລູກອອກມາກໍ່ຈະໄດ້ເປັນສາຍສືບເຊື້ອຊາດໄປພາຍໜ້າແລ.

The story of a kingdom named Munlata Mahanakhòn. One day, the king gathered four groups of his commander-in-chiefs: viceroys, scholars, priests, and wise Brahmins. The king discussed with them that his kingdom was a capital and larger than other surrounding kingdoms but still did not have any friendly kingdoms. A senior priest suggested that he befriend other kings to create a family lineage. He would send a puzzle to the kings: two beautiful pregnant women would be sent off to the cities; one was pregnant of a boy and the other of a girl. If any of the kings could guess the gender of the babies correctly, he would give the woman to the king as his wife. When the women gave birth to their children, their cities could develop the family lineage.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ๔)*
Mullatantai (*Phuk* 4)
Munlatantai (fascicle 4)

EAP1398_VMS_1_0365

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຕຳນານນິທານ ເພຍກິນໝາກຂີ້ກາ. ມີນັກປາດ ๔ ຄົນ ສຶນທະນາກັນໃນສາລາແຫ່ງໜຶ່ງ ທ່າມກາງຄົນ ທັງຫຼາຍມວນມາກ ກໍ່ມີມານົບຜູ້ໜຶ່ງເຂົ້າມາແລະໄດ້ຖາມເຊິ່ງນັກປາດ ๔ ຄົນນັ້ນວ່າ ເຮົາຄວນກະທຳ ກິດຈະການເຍື່ອງໃດຫຼືຄຳເວົ້າເຍື່ອງໃດ ຈຶ່ງຈະເປັນທີ່ເພິ່ງພໍໃຈແກ່ທ້າວພະຍາແລະຂຸນນາງທັງຫຼາຍ ເພື່ອເຮົາຈະໄດ້ເປັນໃຫຍ່ເປັນໂຕ ມີຍົດສະບໍລິວານສຳລານໃຈແກ່ຕົນ? ນັກປາດທັງ ๔ ຄົນ ຈຶ່ງກ່າວ ແກ່ມານົບຜູ້ນັ້ນວ່າ ບຸກຄະລະຜູ້ໃດຢາກເປັນເຈົ້າເປັນຂຸນ ຢາກກິນບ້ານກິນເມືອງ ມີຍົດບໍລິວານແຫ່ ໜ້າ ແລະຕາມຫຼັງ ຜູ້ນັ້ນຈຶ່ງກະທຳຕາມໃຈຜູ້ເປັນເຈົ້າເປັນນາຍແກ່ຕົນ ເປັນຕົ້ນວ່າ ເວລາກິນອາຫານ ທ້າວພະຍາວ່າຫວານ ມຶງກໍ່ຈຶ່ງວ່າຫວານ ທ້າວພະຍາວ່າຂົມ ມຶງກໍ່ຈຶ່ງວ່າຂົມ ຕາມເທີ້ນ. ຂະນະນັ້ນ ກໍ່ ມີມານົບອີກຜູ້ໜຶ່ງ ເຂົ້າມາໄດ້ຍົນນັກປາດທັງ ๔ ຄົນ ສັ່ງສອນຄົນທັງຫຼາຍໃນທາງທີ່ຜິດ ມານົບຜູ້ນີ້ ເປັນຜູ້ຈົບສາດຕະສຶນຈາກອາຈານທີ່ເມືອງຕັກກະສິລາ ຈຶ່ງໄດ້ຕັດສັ່ງສອນແກ່ນັກປາດທັງ ๔ ແລະຄົນ ທັງຫຼາຍເຫຼົ່ານັ້ນ ໃຫ້ຜູ້ຈັກຜິດ, ຊອບ, ຊົ່ວ, ດີ, ຈຶ່ງໄດ້ຍົກເອົານິທານ ເລື່ອງເສນາກິນໝາກຂີ້ກາ ມາ ເລົ່າສູ່ທ່ານທັງຫຼາຍໃນບັດນັ້ນ.

A legend of a *phia* (noble man) who ate *mak khika*, a fruit that is bitter like crows' excretion. Four scholars were talking in a pavilion among other people when a young man came and asked them what to do to satisfy the king and his high-ranking officials in order to get promoted a higher social rank and gain followers. The four scholars told the young man that those who expected a higher social rank should get along with their bosses. For example, if the boss said that something was sweet, they should agree that it was sweet. If the boss said that something was bitter, they should say that it was better. At the time, another young man who finished his studies in Taxila heard that the four scholars wrongly guided people. He talked to the four scholars and the people that they you should know evil, righteousness, badness, and goodness and gave an exemplary story of a minister who ate *mak khika*.

Colophon: ลานທີ ๔๕ ໜ້າ ๑: ສັງກາດຣາດໄດ້ ๑๔๘๑ ຕົວ ປີກັດມິດ ເດືອນ ๑๔ ຂຶ້ນ ๗ ຄ่ຳ [ວັນ] ๘ ຣິດ ຈະນາ ແລ້ວຍາມກອງງາຍ ມີ ພະຂະໜານບຸບຜາປັນຍາ ມີໃຈເຫລື້ອມໃສເປັນອັນຍິ່ງຈຶ່ງໄດ້ ສ້າງລຳ *ມູນຣະ ຕັນໄຕ* ໄວ້ກັບວໍຣະພຸດທະສາສະໜາພະພຸດທະເຈົ້າ ๓๑๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາຊູ່ປະການ ມີນິຣະພານເປັນທີ່ແລ້ວ ກໍ່ຂ້າເທີ້ນ.

Folio 25 on the recto side: In Sangkat (CS) 1221, a *kat mot* year, on the sixth waxing-moon day of the twelfth lunar month, the second [day] of the week

(Monday),[251] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Pha Khanan Bupphapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Munlatantai* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled and may I reach Nibbāna as the ultimate goal.

Date: CS 1221, a *kat mot* year (31 Oct 1859)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Khanan Bupphapannya
Titles: *ມູນລະຕັນໄຕ (ຜູກ ๕)*
Munlatantai (*Phuk* 5)
Mullatantai (fascicle 5)

EAP1398_VMS_1_0366

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ທ້າວພະຍາເມືອງຕ່າງໆ ທີ່ບໍ່ສາມາດແກ້ປິດສະໜາຂອງພະຍາມຸນລະຕັນໄຕ ໃຫ້ສ່ຽງທວາຍນັ້ນໄດ້ ກໍ່ຕົກໃຈກົວ ຈຶ່ງພາກັນແຕ່ງເຄື່ອງບັນນາການທັງຫຼາຍສິ່ງລະພັນທຸກເມືອງ ພ້ອມທັງເຄື່ອງຣາຊາພິເສກ. ເມື່ອບັນນາການພ້ອມແລ້ວ ກໍ່ນຳໄປສູ່ເມືອງພາທະຣະນະຄອນ ເພື່ອຣາຊາພິເສກພະຍາມຸນລະຕັນໄຕຍະຣາດ ໃຫ້ເປັນໃຫຍ່ກວ່າພະຍາເມືອງທັງຫຼາຍ. ພໍເມື່ອຣອດນັກຂັດຕະຣົກງາມຍາມດີແລ້ວ ກໍ່ຈັດພິທີອະພິເສກເຈົ້າພະຍາມຸນລະຕັນໄຕໃຫ້ເປັນເອກະຣາດ ພະຍາເມືອງທັງຫຼາຍ ກໍ່ນ້ອມຖວາຍເຄື່ອງບັນນາການຕ່າງໆ ແລ້ວເສບເຄື່ອງຕຸຣິຍະດົນຕີດັງກຶກກ້ອງ ໄປຈົນເຖິງເມືອງອາກາດກ້ວາງຫາວ ຍາມນັ້ນ ເຫຼົ່າເທວະດາກໍ່ໂຮຍດອກໄມ້ທິບລົງມາທີ່ວອາກາດ ຊາວເມືອງທັງຫຼາຍກໍ່ຫຼິ້ນງານມະໂຫລະສົບນີ້ເປັນເວລາ ๗ ວັນ ๗ ຄືນ.

The content is about kings of different kingdoms who could not answer the questions of King Munlatantai. They were afraid of his power and prepared tributes with one thousand of each gift and things for royal coronation to Phathara Nakhòn. They arrived the city and established the king as the greatest king over other kings. At the auspicious time, the coronation ceremony was held. Other kings paid tributes to him and had instrumental music played. The sound was loud and could be heard up to the sky. The

[251] 1221 Karttika 6 = Monday, 31 October 1859.

deities scattered down divine flowers from the heaven. The people celebrated the king for seven days and seven nights.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ໒)*
Munlatantai (*Phuk* 6)
Mullatantai (fascicle 6)

EAP1398_VMS_1_0367

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The last folio has a damage at the lright end.

Description: ເນື້ອໃນເວົ້າເຖິງ ການໂລບເອົາດິນໄຮ່ດິນນາຂອງຜູ້ອື່ນ ການຍ້າຍຫຼັກເຂດດິນບ້ານດິນສວນນີ້ຖືວ່າເປັນບາບອັນໃຫຍ່ຫຼວງ. ອາຈານທ່ານຜູ້ຮູ້ທັ້ງຫຼາຍໄດ້ປະຕິບັດສືບກັນມາແຕ່ບູຮານວ່າ ໃຫ້ເອົາດິນທີ່ທ່ານຜູ້ອື່ນລັກເອົາຫຼືຍ້າຍເຂດເອົານັ້ນມາສັ່ງເບິ່ງວ່າໜັກທໍ່ໃດ ກໍ່ໃຫ້ໃສ່ສິນໃໝທິດແທນເປັນຄ່າໜັກທໍ່ນັ້ນ.

Claiming lands of farms and rice fields of other people and moving dermacating landmark posts are regarded cardinal sin. To calculate the fine, masters suggested us measure the weight of the soil of the stolen land; the fine will be gold that has the same weight as the soil.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ๗)*
Munlatantai (*Phuk* 7)
Mullatantai (fascicle 7)

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະຍາອະມະຕະເອກະຣາດໄດ້ແກ້ປິດສະໜາບັນຫາ ๑๘ ຂໍ້ ເພື່ອເປັນທິດຢວງທາງໃຫ້ພະຍາເຈົ້າເມືອງທັ້ງຫຼາຍໄດ້ຮ້ອຍເອັດທົວເມືອງ ເຊິ່ງເປັນຜູ້ຈະສ້າງເມືອງແລະປົກຄອງເມືອງ ໃຫ້ວຸດທິຈຳເລີນເມືອພາຍໜ້າ ໃຫ້ໄພ່ຟ້າຣາສະດອນຢູ່ເຢັນເປັນສຸກ. ປິດສະໜາ ๑๘ ຂໍ້ ນັ້ນໄດ້ແກ່:

๑. ໃຫ້ຮັກສາລຳເມືອງ ຄື ໃຫ້ຮັກສາຝົນ.

๘. ໃຫ້ຮັກສາແຫງເມືອງ ຄືວ່າ ໃຫ້ຮັກສາແດດ

๓. ໃຫ້ຮັກສາຊຸ້ມເມືອງ ຄືໃຫ້ຮັກສາແມ່ນ້ຳໃຫຍ່ແມ່ນ້ຳນ້ອຍ.

๔. ໃຫ້ຮັກສາໜູເມືອງ ຄື ໃຫ້ຮັກສາເທພະດາອາຮັກ ຕົນເປັນມະເຫສັກຮັກສ້ານບ້ານເມືອງ.

๕. ໃຫ້ຮັກສາຕາເມືອງ ຄື ໃຫ້ຮັກສາເທວະດາອັນຢູ່ຮັກສາປະຕູເມືອງທັ້ງ ๔ ກ້ຳ.

๖. ໃຫ້ຮັກສາໃຈເມືອງ ໝາຍເຖິງ ໃຫ້ຮັກສາເມຍຜູ້ດີ ລູກຍິງ ລູກຊາຍຜູ້ດີ.

๗. ໃຫ້ຮັກສາຢາເມືອງ ໝາຍເຖິງ ຮັກສາຂ້າໄຜ່ຣາຊະດອນ ຊ້າງມ້າ ທັ້ງຫຼາຍ.

๘. ໃຫ້ຮັກສາເມກເມືອງ ຄື ຕ້ອງມີຄວາມເມດຕາຕໍ່ເສນາອາມາດ ເບິ່ງສາລະທຸກສຸກຂອງພວກເຂົາ.

๙. ໃຫ້ຮັກສາເຂື່ອນເມືອງ ໝາຍເຖິງ ແກ້ວ ๓ ປະການ ຄື ພະພຸດ ພະທຳ ພະສົງ.

๑๐.ໃຫ້ທັບປະຕູທັ້ງ ๔ ບານ ໝາຍເຖິງປິດປະຕູອະບາຍທັ້ງ ๔.

๑๑.ໃຫ້ຫາເຫຼັກກ້າມາຕີເປັນພ້າຂວານ ໝາຍຄວາມວ່າ ໃຫ້ຕັ້ງຄົນຜູ້ມີສະຫຍາປັນຍາເປັນຜູ້ຕັດສິນຄະດີຄວາມຕ່າງໆ.

๑๘.ໃຫ້ຮັກສາແກ່ນເມືອງ ຄືໃຫ້ແປງຫອກດາບ ໜ້າໄມ້ປືນໄຟອາວຸດຍຸດທະໂທປະກອນຕ່າງໆໃຫ້ພ້ອມ.

King Amata Ekarāja gave his answers to twelve puzzles as the directions for 101 kings who would found and rule their kingdoms with prosperity and happiness. The 12 puzzles are:

1. To keep *lam müang* or the rain,
2. To keep *ngae müang* or the sunshine,
3. To keep *sum müang* or small and big rivers,
4. To keep *hu müang* or tutelary gods of the city,
5. To keep *ta müang* or the four gods who protect the four entrances of the city,
6. To keep *chai müang* or good wives, good daughters, and good sons,
7. To keep *nya müang* or people, elephants, and horses,
8. To keep *mek müang* or giving kindness to ministers,
9. To keep *khüan müang* or the Triple Gem: the Buddha, the Dhamma, and the Sangha,

10. To close four doors of the cities, or the four states of loss and woe,
11. To make knives and axes of steel, or appointing the wise as judges,
12. To keep *kaen müang*, or making weapons ready.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ๘)*
Munlatantai (*Phuk* 8)
Mullatantai (fascicle 8)

EAP1398_VMS_1_0369

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.4 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອຫາເວົ້າເຖິງ ການເຄົາລົບຍໍາແຍງຜູ້ເປັນພໍ່ແມ່ ຄູບາ ອາຈານ ລຸງ ປ້າ ນ້າ ອາ ຜູ້ອາວຸໂສ. ເພິ່ນໄດ້ຍົກຕໍານານເລື່ອງຊາດບໍ່ສະເໝີກັນຂຶ້ນມາອະທິບາຍວ່າ ມີຍິງສາວຜູ້ໜຶ່ງຊື່ວ່າ ສາມາທິຕະກຸມາຣີ ໃນເມືອງຕັກກະສີລາ ມີລຸງຢູ່ສອງຄົນ ເຊິ່ງເປັນພີ່ອ້າຍຂອງພໍ່ຄົນໜຶ່ງ ແລະເປັນພີ່ອ້າຍຂອງແມ່ອີກຄົນໜຶ່ງ. ວັນໜຶ່ງ ນາງໄດ້ເຮັດພິທີຂໍຂະມາໂທດນໍາລຸງທັງສອງ ແລ້ວເອົາເສື້ອຜ້າແລະຄໍາແສນໜຶ່ງ ເພື່ອເປັນຂອງສົມມາ. ຂະນະທີ່ນາງໄດ້ເດີນທາງກັບເຮືອນຕົນ ນາງກໍ່ປະສົບອຸປະຕິເຫດຕົກຈາກກອງ. ເມື່ອພະຍາຕັກກະສີລາໄດ້ຍິນຂ່າວນີ້ ຈຶ່ງເອີ້ນນາງໄປຊອບຖາມເຖິງກິກປາຍສາຍເຫດ ເມື່ອພະຍາຮູ້ ແລະເຂົ້າໃຈແລ້ວຈຶ່ງຕັດແກ່ນາງວ່າ ລຸງທັງສອງນັ້ນເປັນຜູ້ປະເສີດ ແຕ່ວ່າລຸງຜູ້ເປັນພີ່ອ້າຍພໍ່ນັ້ນປະເສີດກວ່າ ສະນັ້ນເມື່ອຈະທໍາການເຄົາລົບທ່ານທັງສອງ ຄວນເຄົາລົບລຸງຜູ້ເປັນພີ່ອ້າຍ ພໍ່ກ່ອນ.

The content is about respects toward parents, teachers, uncles, aunts, and eldery. A story on unequal statuses is included. There was a girl named Samadita Kumari in Taxila. She had two uncles who were elder brothers of her father and her mother. One day, she apologized her two uncles with clothes and one-hundred thousand of gold. On the way back home, she got accident by falling down from the cart. When the king of Taxila knew the accident, he asked the girl about the causes of the accident. After hearing the story, the king said that the two uncles were excellent for her. However, the uncle who was her father's brother was more excellent. Therefore, when she wanted to pay respect to them both, she should do it with the father's side.

Colophon: None

Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມູນລະຕັນໄຕ (ຜູກ ๙)*
Munlatantai (*Phuk* 9)
Mullatantai (fascicle 9)

EAP1398_VMS_1_0370

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 56.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ເລື່ອງ ສາຣິກະທາຕະກຸມມານ ລູກຊາຍຫຼ້າຂອງພະຍາເມືອງເວຣັນຊານະຄອນ ຫຼັງຈາກຮຽນຈົບສາດຕະສິນທີ່ເມືອງຕັກກະສີລາມາແລ້ວ ພະຍາຜູ້ເປັນພໍ່ກໍ່ຂອກຍິງສາວໃຫ້ແຕ່ງງານ ແຕ່ສາຣິກະທາຕະກຸມມານບໍ່ຢາກແຕ່ງງານ ຈຶ່ງໜີໄປເມືອງໂກລັນທະນະຄອນ. ເມື່ອພະຍາເມືອງໂກລັນທະເຫັນ ກໍ່ຖືກຊະຕາ ເລີຍເກີດຄວາມປະທັບໃຈ ແລະໄດ້ຮັບໄວ້ເປັນລູກບຸນທຳ. ວັນໜຶ່ງ ພະຍາເວຣັນຊານະຄອນ ໄດ້ສົ່ງປິດສະໜາທຳມາໃຫ້ພະຍາໂກລັນທະນະຄອນ ຖ້າແກ້ໄດ້ກໍ່ຈະສົ່ງບັນນາການມາຖວາຍສັກກາລະ ຖ້າແກ້ບໍ່ໄດ້ ຈະຍົກລີພົນມາຍຶດເອົາເມືອງ. ພະຍາໂກລັນທະນະຄອນພ້ອມດ້ວຍເສນາອາມາດ ປຸໂຣຫິດຕະອາຈານທັງຫຼາຍ ບໍ່ສາມາດແກ້ໄດ້ ຈຶ່ງໃຫ້ສາຣິກະທາຕະກຸມມານເປັນຄົນແກ້. ຫຼັງຈາກນັ້ນ ສາຣິກະທາຕະກຸມມານຈຶ່ງໄດ້ຮັບຣາຊະພິເສກຂຶ້ນເປັນພະຍາຄອງຣາຊະສົມບັດແທນພະຍາຕົນເກົ່າສືບມາ.

The content is about Sarikadata Kumāra, the youngest son of the king of Veransa Nakhòn. After having finished his studies from Taxila, his father prepared a girl for him to marry. But Sarikadata Kumāra did not want to marry. He fled to Kolanda kingdom. When the king of Kolanda saw him, he was much impressed and adopted him as his son. One day, the king of Veransa Nakhòn sent a puzzle to the king of Kolanda to be resolved. If he could answer it, the king of Veransa Nakhòn would pay tributes. If he could not do it, the king would lead his troops to seize the kingdom. The king of Kolanda, his ministers, and his priests could not answer the puzzle. They asked Sarikadata Kumāra to answer it and he could successfully do it. Thereafter, he was established by the king of Velanda as a new king of Kolanda.

Colophon: (๑) ลาบที ๑๗ ໜ้า ๘: ມูนธะตันไตໝิดเท่าหนี้แล เจ้าเธีย ให้พิจาธะนาด้อยแด่ท้อน ติภ และเหลือ ผิดให้หาใส่แด่ท้อนเจ้าเธีย.

(๘) ลาบที ๑๒ ໜ้า ๑: สังภาดธาฉาได้ ๑๘๘๑ ติอ ปีภัดมิด เดือน ๑๘ ขึ้น ๗ ค่ำ [อัน] ๘ ธิดจะบาแล้วยามภาอๆาย มิพะฉะหนาน บุบผาปันยา มิใจเหลื้อมใสเป้นอันยิ่ง จิ่งได้ ส้างลำ *มูนธะตันไต* ไว้ภับอริธะพุดทะสาสะหนาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา ขอให้ได้ดั่งคำมักคำปาดถะหนาอู่ปะภาน มิมิธะพานเป้นที่แล้อ ภ้อข้าเท้น สาทุ ๆ มิดจัง ๆ.

(1) Folio 17 on the verso side: *Munlatantai* ends here. Please consider the text and correct any mistakes left.
(2) Folio 18 on the recto side: In Sangkat (CS) 1221, a *kat mot* year, on the sixth waxing-moon day of the twelfth lunar month, the second [day] of the week (Monday),[252] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Pha Khanan Bupphapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Munlatantai* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled and may I reach Nibbāna as the ultimate goal.

Date: CS 1221, a *kat mot* year (31 Oct 1859)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pha Khanan Bupphapannya
Titles: *มูนละตันไต (ผูภา ๑๐)*
Munlatantai (*Phuk* 10)
Mullatantai (fascicle 10)

EAP1398_VMS_1_0371

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some leaves are bkoken and cracked by nature, and ink is fading.

Description: อักขะธะสับ เป้นวัดจะบานุกิมพาสาปาลิ แปลาว ในผูภานี้ เลิ่มด้อยอักขะธะ อ ตั้งแต่ 'อะ ภะตา: มิพานภะทำ ภ้อ่า', 'อะภาสิ: ภะทำแล้อ', 'อะภิตา: ໝายด้อยสำคับ' ไปจินเถิง ໝอด ธ เช่น: 'ธัมทัง: บาๆเหอะดา', 'ธัมมะภะถา: ปธาสาดภาวพุธะฎีภา', 'ธัมพา: ภ้อย'.

Akkharasap is a dictionary of Pali with Lao translation. This manuscript starts from the letter 'A': *akatā* ("nibbāna making"), *akāsi* ("done"), *akitā*

252 1221 Karttika 6 = Monday, 31 October 1859.

("noted with importance"), to the letter 'R': *ramhaṃ* ("female angels"), *rammakathā* ("castles"), *rambā* ("banana").

Colophon: ลานที ๑ ໜ้า ๑: จุนละสังกาดได้ธ้อย ๗๘ (ภิงภับ จ.ส. ๑๑๗๘) ติอ ปีธอายเสัด มื้กาบสี่ อัน ๗ ธิดจะบาแล้วอยามกอๆกาย ๒ายมิ อาดยาห็อดูฆุงเหลัภา เป็นสัดหาส้าๆ *อักขะธะสับ* ไว้ กับสาสะขาเห็า ๕ อัดสา นิบพานะ ปัดจะโย โหนตุ.

Folio 1 on the recto side: In Chunlasangkat hundred 88 (corresponding to CS 1188), a *hwai set* year, a *kap si* day, the sixth day of the week (Friday),[253] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Atnya Huakhu Xiang Lek sponsored this manuscript [entitled] *Akkharasap* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna).

Date: CS 1188, a *hwai set* year (1862)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Atnya Huakhu Xiang Lek
Titles: *อักขะธะสับ (ผูภา ๑)*
Akkharasap (*Phuk* 1)
Letter and Vocaburary (fascicle 2)

EAP1398_VMS_1_0372

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Some leaves are bkoken and cracked by nature, and ink is fading.

Description: อักขะธะสับ เป็นอัดจะบานุกิมพาสาปาลิ แปลาว ในผูภานี้ เลิ่มด้วยอักขะธะ เอ ตั้งแต่ 'เอมหะ: หย้าธังภา', ไปจินเถิง ๒อด ป เช่น : 'ปะโภ: เผือสัง ก่อ่า'.

Akkharasap is a dictionary of Pali with Lao translation. This manuscript starts with the letter 'E': *enda* ("rangka grass"), to the letter 'P': *pako* ("what remains").

Colophon: ลานที ๘๕ ໜ้า ๑: สังกาดได้ธ้อย ๗๘ (ภิงภับ จ.ส. ๑๑๗๘) ติอ ปีธอายเสัด มื้กาบสี อันสุภา ธิดจะบาแล้วอยามกอๆ มื้เอิ้า ๒ายมิ อาดยาห็อดูฆุงเหลัภา เป็นมูนละสัดหาส้าๆ *สับพะ*

253 AD 1826/27.

ອັກຂະຣະສັບ ไว้ภับสาสะพา ขໍใพ้ได้ดั่งถำมักถำปาดถะพา เท้ำ ๕ พันอัดสา ขໍนิบพาน ปัด จะโย โพทนตุ.

Folio 25 on the recto side: In Cunlasagkat hundred 88 (corresponding to CS 1188), a *hwai set* year, on a *kap si* day, Friday,[254] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Atnya Huakhu Xiang Lek sponsored this manuscript [entitled] Akkharasap to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes be fulfilled. *Nibbāna paccayo hontu* (May this be a condition to reach Nibbāna).

Date: CS 1188, a *hwai set* year (1862)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Atnya Huakhu Xiang Lek
Titles: *ອັກຂะຣะสับ (ผูภา ๘)*
Akkharasap (*Phuk* 2)
Letter and Vocaburary (fascicle 2)

EAP1398_VMS_1_0373

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Some leaves are bkoken and cracked by nature, and ink is fading.

Description: ອັกขะระสับ เป้นอัดจะบานุกิมพาสาปาลิ แปลาว ในผูภานี้ เลิ่มด้วยอักขะระ 'ธ' ตั้งแต่ 'ธะพิมาธะเอธะเอ: ในที่ธิบมาธาทิธาช', ไปจินเถิง อักขะระ 'ป' เช่น: 'ปะโภ: เพื่อสัง ก่ อ่า'.

Akkharasap is a dictionary of Pali with Lao translation. This manuscript starts with the letter 'R': *rabhimāraverave* ("at the battle of the king of Mara"), to the letter 'P' such as 'pako: what remains.

Colophon: ลานที ๑ ขน้า ๑: จุนละสังกาดได้ธ้อย ๗๒ (กิงกับ จ.ส. ๑๑๗๒) ติอ ปีธอายเสัด มื้กาบสี่ อัน ๗ ธิดจะบาแล้วยามกองงาย พายมิ อาดยาทิวดูยงเพลัก เป้นมูนละสัดพากับทังพี่น้อง ทลานเพลันอู่ถิน พ้อมกันส้าๆ *สับพะอักขะระสับ* ไว้ภับสาสะพา ขໍใพ้ได้ดั่งถำมักถำปาด ถะพา อู่อันกำข้าเทิ้น.

254 AD 1826/27.

Folio 1 on the recto side: In Cunlasagkat hundred 88 (corresponding to CS 1188), a *hwai set year*, a *kap si* day, the sixth day of the week (Friday),[255] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Atnya Huakhu Xiang Lek, his siblings, his children, his grandchildren, and his relatives jointly sponsored this manuscript [entitled] *Akkharasap* to support the Teachings of the Buddha. May our wishes be fulfilled.

Date: CS 1188, a *hwai set* year (1862)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Atnya Huakhu Xiang Lek
Titles: *ອັກຂະຣະສັບ (ຫຼ້ມ ๔)*
Akkharasap (*Phuk* 4)
Letter and Vocaburary (fascicle 4)

EAP1398_VMS_1_0374

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.9 cm, width 60.3 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັກສອນສາດ ກ່າວເຖິງ ການໃຊ້ອັກຂະຣະໃຫ້ຖືກຕ້ອງຕາມບາລີໄວຍະກອນ ເຊິ່ງອັກຂະຣະໃນ ພາສາບາລີນັ້ນ ມີທັ້ງໝົດ ๔๑ ຕົວ, ແບ່ງເປັນສະຫຼະ ๘ ຕົວ ແລະພະຍັນຊະນະ ๓๓ ຕົວ.
Philology on correct orthography in accordance with Pali grammar. The Pali alphabet is consisted of 41 letters that are divided into 8 vowels, 33 consonants.

Colophon: ลาบที ๑๑ ໜ้า ๑-๘: จุบละสังฆาดธาขุะ ๑๘๐ฆ ตัว ปีธับใส้ เดือบ ๑๘ ขึ้บ ค่ำ ๑ อับ ๕ มื้เป๋า ใจ้ ธิดจะบาแล้วยามกองๆาย ๒ายมิ พะยาหลวงเมืองแสบ ปะถะมะอักคะมะหาเสบาที บ๋ดิเจ้าผู้ใหย่ มิจิดตะปัดสาหะสัดหาเหลื้อมใสในวอ๋ธะพุหะสาสะหฺบาเป๋นอับยิ่ง จิ่งได้ส้าง *อักขะธะพะยับขุะบะปัดหะ* อับเป๋นคุธุลุะหุ สำพับหะ อะจัดถิตะ สิถิลุะ หะบิตะ หิถะ ธัดสะ อับนี้ไว้เพื่อใหุ้กุบลุะบุดเจ้ีาหัๆหลายได้ธ่ำธฺบเอิาสูดเหด ใหุ้ธู้ตือหับ๊า ตือเบ๋า ตืออกา ค่อย ออกาแธๆ ตืออกาสั้บ ตืออกยาว ตือข้อบตือขีม แม่บว่า จักาขฺบทำาก่ใหุ้ถืกอักขะธะ พะยับขุะบะ โดยในอับก่าอไว้ในหั๊งสือับนี้ เพื่อใหุ้โขตะบะสาสะหฺบา ใหุ้ธุ่งเธืองไป เถิง ๕ พับอัดสา. ขอใหุ้ได้ดั่งคำมักคำปาดถะหฺบา บิพาบะ ปัดจะโย โหตุ โบ บิดจัง ทุอัง.

255 AD 1826/27.

Colophon: Folio 11 on the recto and verso sides: In Chunlasangkat (CS) 1207, a *hap sai* year, on the first waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday), a *poek chai* day,[256] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Phanya Luang Müang Saen, countiers, and high ranking people had the most ardent religious faith and sponsored this manuscript [entitled] *Akkhara phanyansana pattha* (Letters and consonants) which are heavy and light, high and low, long and short. This is for virtuous sons to learn and use for preaching. They would know the consonants which are light and heavy, low and high, short and short, complex and diphthong; so that they could follow the right principle to copy Dhamma texts. This is for prosperity of the Teachings [of the Buddha] for 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna constantly and certainly).

Date: CS 1207, a *hap sai* year (30 Oct 1845)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Saen, countiers, and high-ranking people
Titles: *ໜັ໋ງສືບອກຕົ໋ວອັກຂະຣະ ໃຫ໊ຖືກ ໜັກ ເບົ໋າ*

Nangsü Bòk Tua Akkhara Hai Thük Nak Bao
Scripture of high-pitched and low-pitched letters

EAP1398_VMS_1_0375

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is broken by nature.

Description: ເນື໊ອໃນກ່າວເຖິງ ການກະທຳທີ່ດີແລະການກະທຳທີ່ບໍ່ດີ ເຊິ່ງເປັນສາເຫດຂອງຄວາມຈະເລີນແລະ ຄວາມເສື່ອມ ເຊັ່ນກ່າວເຖິງ ສີ່ສາເຫດຂອງຄວາມກຽດຊັງ, ຫ້າສາເຫດທີ່ເຮັດໃຫ໊ເສຍເພື່ອນ, ສາມ ສາເຫດຂອງຄວາມອັບອາຍ, ສີ່ສາເຫດທີ່ເຮັດໃຫ໊ເປັນທີ່ຮັກ, ແລະສາມສະຖານທີ່ທີ່ບໍ່ຄວນເຂົ໊າໄປ.

The content is about good and bad behaviors that cause prosperity and ruin: four causes of hatred; five causes of losing friends; three causes of disgrace; four causes of being loved; and three places that one should not enter.

Colophon: None
Date: 19th century
Script(s): Tham Lao

256 1207 Asvina 29 = Thursday, 30 October 1845. This day was indeed a *poek chai* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສຸພາສິດ*
Suphasit
Proverb

EAP1398_VMS_1_0376

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Folio 25 is broken.

Description: ສັບສົນທິ ວ່າດ້ວຍ ການເຊື່ອມຄຳຕາມຫຼັກໄວຍາກອນພາສາບາລີ ກ່າວຄື ເຊື່ອມຄຳສອງຄຳໃຫ້ເປັນຄຳດຽວ ເພື່ອຫຍໍ້ຕົວອັກສອນໃຫ້ໜ້ອຍລົງ ເຊິ່ງເປັນປະໂຫຍດໃນການແຕ່ງສັນແລະເຮັດໃຫ້ຄຳເວົ້າໃຫ້ສະລະສະຫຼວຍ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນໄວຍາກອນພາສາບາລີ.

Sap sonthi (The words of junction), the junction of words in accordance with Pali grammar. Namely, it is how to connect two words into one word to have less letters. This is useful to *chanda* poetic composition and to refining phrases. This text is used for studying the Pali grammar.

Colophon: ลานที ๘๕ หน้า ๑: จุนละสังฆาดธาฉะได้ ๑๘๐๗ ตัว ปีเม็งมิด เดือน ๓ ออกใหม่ ๗ ค่ำ วัน ๕ ยามค่ำ หมายมิ อักคะวะระธาฉะถูเจ้า สิสุดทะปันยา มิใจใสสัดทาเป็นอันยิ่ง จิ่งได้สร้างไว้กับสาสะหมาพะเจ้า ตาบต่ำเท้าสู้งธัดติการนยาวนานแท้ดีหลิ ขอจิ่งเป็นปัดไจแก่ โลกิยะ และโลกุดตะธะ[…] ทำเจ้าจิ่งเป็นยอดเป็นจอมแก่ผู้ข้า[…].

Folio 25 on the recto side: In Chunlasangkat (CS) 1209, a *moeng mot* year, on the sixth waxing-moon day of the third lunar month, the fifth day of the week (Thursday),[257] [the writing was accomplished] at night time. Akkhavora Rasakhuchao Sisutthapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Sap sonthi* to support the Teachings of the Buddha to last until the end of longest time definitely. May this be a condition to attain worldly and supermundane states […] which are the highest wish of mine […].

Date: CS 1209, a *moeng pao* year (10 Feb 1848)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

257 1209 Magha 6 = Thursday, 10 February 1848.

Scribe(s): Unknown
Sponsor(s): Akkhavora Rasakhuchao Sisutthapannya
Titles: *ສັບສິນທິ (ຜູກ ๓)*
Sap Sonthi (*Phuk* 3)
Vocaburaries of Junction (fascicle 3)

EAP1398_VMS_1_0377

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.4 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first and last folios are broken by time.

Description: ເນື້ອໃນ ວ່າດ້ວຍການແຈກວິພັດຕິໃນພາສາບາລີ. ວິພັດ ໝາຍເຖິງ ພະຍາງທີ່ນຳມາຕໍ່ທ້າຍນາມສັບ ຫຼືກິລິຍາສັບ ເພື່ອບອກບຸລຸດ ພົດ ເພດ ເມື່ອປະກອບນາມສັບຈະບອກໜ້າທີ່ຂອງນາມ ເມື່ອປະກອບກັບກິລິຍາສັບ ຈະບອກ ກາລະ ມາລາ ແລະວາຈົກ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນໄວຍາກອນພາສາບາລີ.

Vibhatti (suffix) in the Pali grammar. Vibhatti is a syllable placed at the end of nouns or verbs to indicate persons, terms, and genders. Vibhatti modifying a noun indicate the noun's part of speech. Vibhatti modifying a verb indicate time, orders, and voices. This text is used for studying the Pali grammar.

Colophon: ลานที ๑๕ ໜ້າ ๘: ຈຸນລະສັງກາດໄດ້ ๑๑๗๒ ຕົວ ປີຮວາຍເສັດ ເດືອນ ๓ ຂຶ້ນ ๔ ຄ่ຳ ພ่ຳວ่າໄດ້ວັນ ກຸ ມື້ຮ້ວງເໝົ້າ ຣິດຈະບາແລ้ວຍາມແຖໃກ้ທ่ຽງວັນ ເຈົ้າສັງຄະຣາຊາໂພທິປັນຍາ ເປັນຜ้ູຣິດຈະນາ *ວິພັດ ຕິ* ຜູກນີ້ ไວ้ค้ຳຊູສາສະໜາພະໂຄດົມເຈົ้າຕາບຕ่ເທົ้າ ๕๐๐๐ ວັດສາ ຂໍໃຫ้ ข้าพะเจ้าได้ชิงไตยะปิตะกะทำเจ้า ทุกพาอะกำเนิดอันเกิดมา ตาบต่เท้าเข้าสู่นิธะพานพุ้น ก๋ข้าเท็น นิดจัง ทุวัง ทุวัง.

Folio 15 on the verso side: In Chunlasangkat (CS) 1188, a *hwai set* year, on the fourth waxing-moon day of the third lunar month, the seventh day of the week (Saturday), a *huang mao* day,[258] the writing was accomplished at the time of the forenoon horn (10:30–12:00 o'clock). Chao Sangkhasa Phothipannya was the scribe of this manuscript [entitled] Viphatti to support the Teachings of Gotama Buddha to last until the end of 5000 years. May I excel in the Tipiṭaka in every life of mine until I attain Nibbāna certainly and constantly.

Date: CS 1188, a *hwai set* year (10 Feb 1826)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

258 1209 Magha 6 = Thursday, 10 February 1848.

Scribe(s): Chao Sangkhasa Phothipannya
Sponsor(s): Chao Sangkhasa Phothipannya
Titles: *ໂຈດສົນທິ*
Chot Sonthi
Proposition of Junction

EAP1398_VMS_1_0378

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນ ນາມ ແລະສັບພະນາມ. ເນື້ອໃນ ວ່າດ້ວຍການແຈກວິພັດຕິນາມ ຕາມໄວຍະກອນ ພາສາບາລີ ວິພັດ ຕິນາມ ຄື ສ່ວນທີ່ເອົາໄປຕື່ມໃສ່ທາງຫຼັງຄຳກິລິຍາໃຫ້ເປັນຄຳນາມ ແລ້ວເຮັດໃຫ້ມີຄວາມໝາຍຊັດ ເຈນຂຶ້ນ ແບ່ງອອກເປັນ ๑๔ ໂຕ ມີ ๗ ໝວດໆ ລະ ๘ ໂຕ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນໄວຍາກອນພາສາ ບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The content is on *vibhatti-nāma* (noun suffixes) in the Pali grammar. Noun suffixes are to be placed at the end of verbs to change the verbs into nouns and to make the new words clearer. There are 14 characters that are divided into 7 groups of two characters each. This text is used for studying the Pali grammar.

Colophon: (๑) ลานທີ ๘๜ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕິວ ປີຮັບໃຄ້ ເດືອນ ຈຽ ແຮມ ๘ ຄ่ຳ ວັນ ๘ ມື້ກັດໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງ๓ຍ ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະ ເທວີ ໃນກຸງຈັນທະບຸຣີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈິ່ງສ້າງ *ສັບນາມ* ເມືອໃຫ້ພະຣາຊະມາດາອັນຢູ່ໃນ ເມືອງຟ້າ ກຸງສີສັດຕະນາຄະນະຫຸດ ອຸດຕະມະຣາຊະທານີ ເພື່ອໂຊດຕັກກະສາສະໜາພະພຸດທິເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(๘) ลานທີ ๘๜ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕິວ ປີຮັບໃຄ້ ເດືອນ ຈຽ ແຮມ ๘ ຄ่ຳ ວັນ ๘ ມື້ກັດໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງ๓ຍ ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະ ເທວີ ໃນກຸງຈັນທະບຸຣີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈິ່ງສ້າງ *ສັບນາມ* ເມືອໃຫ້ພະຣາຊະມາດາອັນຢູ່ໃນ ເມືອງຟ້າ ກຸງສີສັດຕະນາຄະນະຫຸດອຸດຕະມະຣາຊະທານີ ເພື່ອໂຊດຕັກກະສາສະໜາພະພຸດທິເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(1) Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[259] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).
(2) Folio 28 on the recto: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[260] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *ສັບນາມ (ຜູກຕົ້ນ)*
Sap Nam (*Phuk* 1)
Vocabularies of Nouns (fascicle 1)

EAP1398_VMS_1_0379

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.9 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສັບນາມ ໝາຍເຖິງ ສ່ຽງຫຼືສຳນ່ຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ສ ປະເພດ ຄື ນາມນາມ, ຄຸນ

259 1177 Margasirsha 17 = Monday, 18 December 1815. This day was indeed a *kat khai* day.
260 Ibid.

ນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປເປັນພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ลานที ๘๗ ໜ້າ ๑: ຈຸນລะสังกาดได้ธ้อย ๗ สิบ ๗ (ก๋งกับ จ.ส. ๑๑๗๗) ติว ปีธับใถ้ เดือน จูง แธม ๘ ค่ำ อัน ๘ มื้ภัดใถ้ ธิดจะบาแล้วยามกองงาย เจ้าบางธาซะภุมาธิ พะธาซะเทวี ในภูงจันทะบุธิ มีใจใสสัดทาอันยิ่ง จิ่งส้าง *สับบาม* เมือให้พะธาซะมาดาอันยู่ในเมืองฟ้า ภูง สิสัดตะบาถะนะขุด อุดตะมะธาซะทานิ เพื่อโฉดตัภาภะสาสะหาพะพุดทิเจ้า ตาบต่ำเท้า ๕๐๐๐ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[261] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *สับบาม (ผูภา ๘)*
Sap Nam (*Phuk* 2)
Vocabularies of Nouns (fascicle 2)

EAP1398_VMS_1_0380

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.8 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

261 Ibid.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນ ນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄື ການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປເປັນ ພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ลานที ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ຈຽງ ແຮມ ๘ ຄ่ຳ ວັນ ๘ ມື້ກັດໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ເຈົ້ານາງຣາຊະກຸມາຣີພາຣາຊະເທວີ ໃນ ກຸງຈັນທະບຸຣີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈຶ່ງສ້າງ ສັບນາມ ເມືອໃຫ້ພະຣາຊະມາດາອັນຢູ່ໃນເມືອງຟ້າ ກຸງສີສັດຕະນາຄະນະຫຸດ ອຸດຕະມະຣາຊະທານີ ເພື່ອໂຊດຕັກກະສາສະໜາພະພຸດທິເຈົ້າ ຕາບຕໍ່ ເທົ້າ ๕๐๐๐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[262] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *ສັບນາມ (ຜູກ ๔)*
Sap Nam (*Phuk* 4)
Vocabularies of Nouns (fascicle 4)

EAP1398_VMS_1_0381

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

262 Ibid.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນ ນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປເປັນ ພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ลานที ๘๗ ໜ້າ ๑: ຈຸນລະສັ໋ງກາດ ໄດ້ ຮ້ອຍ ๗ ສິບ ๗ (ກົ໋ງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີຮັ໋ບໃຄ້ ເດືອນ ຈ໋ງ ແຮມ ๘ ຄ่ຳ ວັນ ๘ ມື້ກັດໃຄ້ ຣິດจะบาแล้วยามกองกาย เจ้าบางธาตุนุมาธิพะธาตุ เทวิในทุ๋งจันทะบุธิ มิใจใสสัดทาอันยิ่ง จิ่งส้าง สับนาม เมิอให้พะธาตุมาดาอันยู่ในเมิองฟ้าทุ๋งสิสัดตะบาถานาพุดอุดตะมะธาตุะทานิ เพื่อโຊดตัภาภะสาสะพาพะพุดทิเจ้า ตาบต่ำเท้ิา ๕๐๐๐ พันวัดสา นิบพานะ ปัดจะโย โพตุ.

Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[263] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *สับนาม (ผูภา ๕)*
Sap Nam (*Phuk* 5)
Vocabularies of Nouns (fascicle 5)

263 Ibid.

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນ ນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປເປັນ ພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ลานທີ ๘๒ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ຈຽງ ແຮມ ๘ ຄ่ຳ ວັນ ๘ ມື້ກັດໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ເຈົ້ານາງຣາຊະກຸມາຣີ ພະຣາຊະເທວີ ໃນ ກຸງຈັນທະບຸຣີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈິ່ງສ້າງ *ສັບນາມ* ເມືອໃຫ້ພະຣາຊະມາດາອັນຢູ່ໃນເມືອງຟ້າ ກຸງ ສີສັດຕະນາຄະນະຫຸດ ອຸດຕະມະຣາຊະທານີ ເພື່ອໂຊດຕັກກາກະສາສະໜາພະພຸດທິເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[264] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *ສັບນາມ (ฐูภา ๗)*

264 Ibid.

Sap Nam (*Phuk* 6)
Vocabularies of Nouns (fascicle 6)

EAP1398_VMS_1_0383

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.7 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio** None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນ ນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປເປັນ ພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ลานທີ ๘๖ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ຈຽງ ແຮມ ๘ ຄ่ຳ ພ่ຳວ່ຳໄດ້ວັນ ๘ ມື້ກັດໃຄ้ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ເຈ້ົ້ານາງຣາຊະກຸມາຣີ ພະຣາ ຊະເທວີ ໃນກຸງຈັນທະບຸຣີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈິ່ງສ້ຳງ *ສັບນາມ* ເມືອໃຫ้ພະຣາຊະມາດາ ອັນຢູ່ໃນ ເມືອງພ้ຳກຸງສີສັດຕະນາຄະນະຫຸດ ອຸດຕະມະຣາຊະທານີ ເພື່ອໂຊດຕັກກະສາສະໜາພະພຸດທິເຈ้ົ້າ ຕາບຕ่ຳເທ้ົ້າ ๕๐๐๐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[265] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

265 Ibid.

Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *ສັບນາມ (ຫຼວກ 7)*
Sap Nam (*Phuk* 7)
Vocabularies of Nouns (fascicle 7)

EAP1398_VMS_1_0384

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.7 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປ ເປັນພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ລານທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ ຈ.ສ. ๑๑๗๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ຈຽງ ແຮມ ๘ ຄ่ຳ ພ่ຳວ่າໄດ້ວັນ ๘ ມື້ກັດໃຄ້ ຣິດຈະນາແລ้ວຍາມກອງງาย ເจ้ามางธาตุกุมาธิ พะธาตุเจวิ ในกุงจันทะบุธิ มิใจใสสัดทาอันยิ่ง จิ่งส้าง *สับนาม* เมือให้พะธาตุมาดา อันอยู่ในเมืองฟ้า กุงสิสัดตะบาถะนะพุด อุดตะมะธาตุเจทานิ เพื่อโลดตัภาภะสาสะหนาพะพุดทิเจ้า ตาบต่ำเท้ำ ๕๐๐๐ พันวัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[266] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

266 Ibid.

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *ສັບນາມ (ຜູກ ๗)*
Sap Nam (*Phuk* 8)
Vocabularies of Nouns (fascicle 8)

EAP1398_VMS_1_0385

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 55.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນນາມ ແລະສັບພະນາມ. ເນື້ອໃນ ເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປ ເປັນພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.
Colophon: None
Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັບນາມ (ຜູກ ๑๐)*
Sap Nam (*Phuk* 10)
Vocabularies of Nouns (fascicle 10)

Long palm-leaf

One phuk: *fascicle 11*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.7 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first folio is torn at the right end.

Description: ສັບນາມ ໝາຍເຖິງ ສຽງຫຼືສຳນຽງທີ່ບົ່ງບອກເຖິງຊື່ຂອງຄົນ, ສັດ, ສິ່ງຂອງ, ສະຖານທີ່ ແລະບົ່ງ ເຖິງ ຄຸນສົມບັດຂອງຄົນ, ສັດ, ສິ່ງຂອງ ແລະສະຖານທີ່ເຫຼົ່ານັ້ນ. ນາມສັບ ມີ ๓ ປະເພດ ຄື ນາມນາມ, ຄຸນນາມ ແລະສັບພະນາມ. ເນື້ອໃນເປັນການແປຍົກສັບ ຄືການຍົກຄຳພາສາບາລີຂຶ້ນມາ ແລ້ວແປ ເປັນພາສາລາວເທື່ອລະຄຳ. ໜັງສືນີ້ນຳໃຊ້ໃນການສຶກສາຮ່ຳຮຽນພາສາບາລີ.

Sap Nam (nouns) refers to sound or accents that indicate the names of people, animals, things, places, and also indicate characteristics of the people, animals, things, and places. There are three kinds of nouns: nouns, adjectives, and pronouns. The text was written in the form of translation of Pali into Lao. Namely, each Pali word was word-by-word translated into Lao. This text is used for studying Pali language.

Colophon: ลานที ๘๐ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ຮ້ອຍ ๗ ສິບ ๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີຮັບໃຄ້ ເດືອນ ຈຽງ ແຮມ ๘ ຄ่ຳ ພ່ຳວ່າໄດ້ວັນ ๘ ມື້ກັດໃຄ້ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ເຈົ້ານາງຣາຊະກຸມາຣີພະຣາຊະ ເທວີໃນກຸງຈັນທະບຸຣີ ມີໃຈໃສສັດທາອັນຍິ່ງ ຈຶ່ງສ້າງ *ສັບນາມ* ເມືອໃຫ້ພະຣາຊະມາດາອັນຢູ່ໃນ ເມືອງພ້າ ກຸງສີສັດຕະນາຄະນະຫຸດ ອຸດຕະມະຣາຊະທານີ ເພື່ອໂຊດຕັກກະສາສະໜາພະພຸດທິເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 20 on the recto side: In Chunlasangkat hundred 7 ten 7 (corresponding to CS 1177), a *hap khai* year, on the second waning-moon day of the first lunar month, the second day of the week (Monday), a *kat khai* day,[267] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao Nang Rasakumari, the queen of the Chanthabuli kingdom, had the most ardent religious faith and sponsored this manuscript [entitled] *Sap Nam* for her mother who lives in Lan Xang to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1177, a *hap khai* year (18 Dec 1815)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Nang Rasakumari, the queen of the Chanthabuli kingdom
Titles: *ສັບນາມ (ภูมา ๑๑)*

267 Ibid.

Sap Nam (*Phuk* 11)
Vocabularies of Nouns (fascicle 11)

EAP1398_VMS_1_0387

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.1 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ໜັງສືບາລີໄວຍາກອນ ໃຊ້ໃນການສຶກສາພາສາບາລີ.

The text of Pali Grammar is used for studying the Pali grammar.
Colophon: ລານທີ ๘๓ ໜ້າ ๘: ສັງກາດຣາຊາໄດ້ຮ້ອຍ ๒๒ (ກົງກັບ ຈ.ສ. ๑๑๒๒) ຕົວ ປີກາບໃຈ້ ເດືອນ ๑๑ ແຮມ ๘ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ้ວຍາມທ่ຽງ ເจ้าຊາອะຣິຍาวົงสา ມີสัดทาส้างๆ *ปั้งสูด* ไว้กับสาสะหฺ าพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ วัดสา ນิบพานะ ปัดจะโย ໂหตุ ขໍให้ได้ดั่งถ่ำมักถ่ำ ปาด ถะหฺา แห่งผู้ข้าในกาละอันจะมาพายหฺ้า กำข้าเท็น สาหุ ๆ.

Folio 23 on the verso side: In Sangkat hundred 66 (corresponding to CS 1166), a *kap chai* year, on the second waning-moon day of the eleventh lunar month, the first day of the week (Sunday),[268] the writing was accomplished at noon. Chao Sa Ariyavongsa sponsored this manuscript [entitled] *Bang Sut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). May my wishes be fulfilled in the future. Amen, amen!
Date: CS 1166, a *kap chai* year (21 Oct 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Sa Ariyavongsa
Titles: *ปั้งสูดนาม*
Bangsut Nam
Multiplication table of Nouns

EAP1398_VMS_1_0388

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.6 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.

268 1166 Asvina 17 = Sunday, 21 October 1804.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 41. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first three folios have a big hole at the left string hole.

Description: ເນື້ອໃນຂຽນເປັນພາສາບາລີແປລາວ ອະທິບາຍຄຳສັບທີ່ເປັນທາດໃນພາສາບາລີ. ທາດ ຄື ຮາກ ເໜົ້າຂອງຄຳໃນພາສາບາລີ ໃຊ້ປະກອບກັບປັດໄຈແລະວິພັດ ສຳເລັດເປັນກິຣິຍາອາຂະຍາດ, ກິຣິຍາກິດ ແລະນາມກິດ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນພາສບາລີ.

The text was written in Pali with Lao translation, explaining *dhātu* in Pali. Dhātu (elements) is roots of Pali words in conjunction with factors and suffixes to create verbs of gesture, verbs of action, and nouns of action. This manuscript is used for learning Pali language.

Colophon: None
Date: 1800s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບັ້ງສູດສັດທາ*
Bangsut Sattha
Multiplication table of Sattha

EAP1398_VMS_1_0389

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 52.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ກາຣະກະສັບ ໝາຍເຖິງ ຄຳສັບທີ່ເປັນກາຣະກະ. ເນື້ອໃນ ອະທິບາຍ ໜ້າທີ່ຂອງກາຣະກະ. ກາຣະກະ ຄື ໜ້າທີ່ຂອງຄຳນາມແຕ່ລະຄຳທີ່ສຳພັນກັບກິຣິຍາ ເຮັດໃຫ້ກິຣິຍາມີຄວາມໝາຍສົມບູນ ແລະ ເຮັດໃຫ້ປະໂຫຍກມີອົງປະກອບຄົບຖ້ວນ ເຊັ່ນ ເປັນປະທານ, ເປັນກຳ, ສະແດງຄວາມເປັນສະຖານທີ່ ເກີດ ເປັນຕົ້ນ ປຽບເໝືອນໜ້າທີ່ຫຼືສະຖານະພາບຂອງຄົນໃນສັງຄົມ ເຊັ່ນ ປູ່, ຍ່າ, ພໍ່, ແມ່, ລູກ ເປັນຕົ້ນ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນພາສບາລີ.

Kārakasap means the words that are *kāraka* (noun producer). The content is about functions of *kāraka*. Kāraka is the function of each noun which is related to verbs, completes meanings of verbs, and completes a sentence (subjects, objects, places, etc). This can be compared to roles of people in

society: grandfathers, grandmothers, fathers, mothers, children, etc. This manuscript is used for learning Pali language.

Colophon: None
Date: 1816
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກາຣະກະສັບ (ผูภา ๘)*
Karaka Sap (*Phuk* 2)
Vocabularies of Noun Producer (fascicle 2)

EAP1398_VMS_1_0390

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 52.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The manuscript is severely damaged and fragile.

Description: ສັບສะมาด ໝายเถิง ถ้ำสับที่เกิดจาฑาฑานปะสิมสองถ้ำขึ้นไป เป้นฑานส้ำๆถ้ำสับใหม่ ตาม ทลักของพาสาบาลิ เนื้อในอะทิบายและติอย่ำๆฑานส้ำๆถ้ำสับโดยฑานนำเอิาถ้ำตั้งแต่ ๘ ถ้ำขึ้นไป ที่มิถอามหมายแตฑต่ำๆกัน มาปะฑอบเอิ้ากัน หิปะสิมเอิ้ากัน แล้วเกิดถ้ำใหม่ มิ ถอามหมายใหม่ กิงกับตามถอามต้องฑาน เป้นติ้น.

Sap Samat means a word that is created by combining two or more different words in accordance with the rule of Pali grammar. The text gives explanations and examples on how to make a new word by combining two or more words of different meanings. The newly created word has a different meaning that fits the purpose of the creation.

Colophon: ลามทิ ๘๗ ໜ้า ๑: จุบละสังฑาดธาขะได้ ๘ พันปาย ๗ ร้อย ๕๗ ติอ (ปีที่เป้นไปได้ถื พ.ส. ๘๗๕๗) ปีเม็งใส้ เดือน ๕ ขึ้น ๗ ถ่ำ พ่ำอ่าได้อันอาทิด มื้ท่าเพ็้า ยามฑองงาย ธิดจะบาแล้อ แล เจ้าทิอหน่วยสิม มิใจใสสัดทาส้าๆ *ว่าสัดทา* ไอ้เป้นมูนละสาสะหนาแก่นัฑปาดเจ้า ทังหลาย ขໍให้ฒะละอานิสิงสะอันนี้ไป[ค้ำ]พ่แม่ ปู่ย่า ตายาย ถูบาอาจาน ลูฑาหลานทุกถิน แด่ท่ำข้าเทิ้น ยาวะ นิบพานะ ปัดจะโย โหนตุ อะนาถะเต ฑา[เล] ในฑาละอับจะมาพาย ໜ้า ขໍให้ผู้ [ข้า] ได้เถิง ยังไตปิตะกะทังมอน แด่ท่ำข้าเทิ้น.

Folio 26 on the recto side: In Chunlasangkat 2 thousand 3 hundred 59 (corresponding to BE 2359), a *moeng sai* year, on the ninth waxing-moon

day of the fifth lunar month, Sunday, a *ka mao* day,[269] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chaohua Nuai Som sponsored this manuscript [entitled] *Lam sattha* to be a religious treasure for. May the benefit of this merit support my parents, grandparents, teachers, children, and grandchildren. *Yāva nibbnāa paccayo hontu anāgate kāle* (May this be a condition to reach Nibbāna in the future). May [I] thoroughly excel in the Tipiṭaka diffinitely.

Date: BE 2359, a *moeng sai* year (6 Apr 1816)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chaohua Nuai Som
Titles: *ສັບສະມາດ (ຜູກ ສ)*
Sap Samat (*Phuk* 3)
Vocabularies of Compound Words (fascicle 3)

EAP1398_VMS_1_0391

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4 cm, width 52.2 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັບສະມາດ ໝາຍເຖິງ ຄຳສັບທີ່ເກີດຈາກການປະສົມສອງຄຳຂຶ້ນໄປ ເປັນການສ້າງຄຳສັບໃໝ່ ຕາມຫລັກຂອງພາສາບາລີ ເນື້ອໃນອະທິບາຍແລະຕົວຢ່າງການສ້າງຄຳສັບໂດຍການນຳເອົາຄຳຕັ້ງແຕ່ ๘ ຄຳຂຶ້ນໄປ ທີ່ມີຄວາມໝາຍແຕກຕ່າງກັນ ມາປະກອບເຂົ້າກັນ ຫຼືປະສົມເຂົ້າກັນ ແລ້ວເກີດຄຳໃໝ່ ມີຄວາມໝາຍໃໝ່ ກົງກັບຕາມຄວາມຕ້ອງການ ເປັນຕົ້ນ.

Sap Samat means a word that is created by combining two or more different words in accordance with the rule of Pali grammar. The text gives explanations and examples on how to make a new word by combining two or more words of different meanings. The newly created word has a different meaning that fits the purpose of the creation.

Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

269 1178 Caitra2 9 = Wednesday, 26 March 1817.

Sponsor(s): Unknown
Titles: *สับสะมาด (ผูก ๔)*
Sap Samat (*Phuk* 4)
Vocabularies of Compound Words (fascicle 4)

EAP1398_VMS_1_0392

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 60.4 cm, depth 2.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 62. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ບັ້ງສູດມູນກັດຈາຍ ຄື ການຮຽນຕົ້ນເຄົ້າຂອງພາສາບາລີວ່າມີທີ່ມາທີ່ໄປແນວໃດ ເຮົາສາມາດແຍກອອກໄດ້ວ່າ ສັບຄຳໜຶ່ງມີທີ່ມາແນວໃດ ເພາະເຫດໃດ ແລະຈະມີທີ່ມາເປັນສູດ ແລະຈະມີສູດ ປະມານ ๑๒๐ ກວ່າສູດ. ມູນກັດຈາຍມີຕົ້ນເຄົ້າມາຈາກພະມະຫາກັດຈາຍະນະ ເຊິ່ງເປັນໜຶ່ງໃນພະອັກຄະຣະສາວົກຂອງພະພຸດທະເຈົ້າ. ເນື້ອໃນຂຽນເປັນພາສາບາລີແປລາວ ໄດ້ກ່າວເຖິງຕັ້ງແຕ່ອັກຂະຣະ ๔๑ ຕົວ ມີ ອະ ເປັນຕົ້ນ ແລະມີນິກຄະຫິດເປັນທີ່ສຸດ. ໜັງສືນີ້ໃຊ້ໃນການຮຽນພາສາບາລີ.
Munkatchai or Mūllakaccāyana formula is a study of the origins of Pali language and how it was developed. We can identify origins and histories of words and their reasons. There are over 160 formulas that explain origins of words. Munkatchai was originated by Venerable Maha Kaccāyana, one of the supreme disciples of Gotama Buddha. The text was written in Pali with Lao translation and explains 41 characters, starting with 'a' and ending with 'nikhahita'. This manuscript is used for studying Pali language.
Colophon: None
Date: Mid-20th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *บั้งสูด มูนกะจาย*
Bangsut Munkatchai
Multiplication table of Mūllakaccāyana

Long palm-leaf

One phuk: *single fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 58.1 cm, depth 1.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Folio 37 is broken.

Description: ເນື້ອໃນຂຸນເປັນພາສາບາລີ ແປລ້ານນາ ອະທິບາຍຄຳສັບທີ່ເປັນທາດແລະອາຂະຍາດໃນພາສາບາລີ. ທາດຄືຮາກເຫງົ້າຂອງຄຳໃນພາສາບາລີ ໃຊ້ປະກອບກັບປັດໄຈແລະວິພັດ ສຳເລັດເປັນກິຣິຍາອາຂະຍາດ, ກິຣິຍากิด ແລະນາมกิด. ອາຂະຍາດ ຄື ກິຣິຍาสับที่กล่าวเถิงกิຣิຍาอากาน เธัด เอิ้า ຄิด ยิน เดิน นั่ง นอน ดื่ม กิน เป็นติ้น. ອาขะยาด มิส่วนปะกอบใหย่ ๓ ย่าง ถิ ทาด ปัดไจ ແລะวิพัด. ໜังสือนี้ใช้ในกานฮ฽นพาสบาลิ.

The text was written in Pali with Lan Na translation and explains *dhātu* and *ākhayāta* in Pali language. Dhātu (lit. element) is roots of Pali words used in conjunction with factors and suffixes to create verbs of gesture, verbs of action, and nouns of action. Ākhayāta is verbs indicating different gestures: do, speak, think, stand, walk, sit, lie, drink, eat, etc. Ākhayāta has three major components: elements, factors, and suffixes. This manuscript is used for learning Pali language.

Colophon: (๑) ลานที ๓๗ ໜ้า ๑: สับบั้งทาตุ อาขะยาด ผูกดฺงอ จุนละสังกาดได้ ๑๑๙๒ ติอ ปีธอายสัน สับบั้งทาตุ อาขะยาด ผูกดฺงอ กะขะคะ.

(๘) ลานที ๓๙ ໜ้า ๑: มะหาเถธะเจ้าตินชื่อ่า กันจะนะ อะธันยะอาสี เมืองแพ่ ธิกธิดตะส้างฃุน ปางเมื่อมาฃุมนุมธอมเอิายังพะสะทำมะเจ้าในเมืองหลวงพูะบาง อันนั้นแล. ด้วยเตฃะฒะละอานิสิงส่อนบุนอันข้าได้ส้างฃุนยังอักขะธะทำพะพุดทะเจ้านี้ ขໍจุ่งทื้ข้า ได้เป็นพธะพุดทะเจ้าติน ๑ อันจักมาพายหน้า ปากิดชื่อ่า วิธิยาทิกะโพทิสัด ตัดสะธู้ยังปะหยาสับพันยูตะยานดอวปะเสิด เป็นถูแก่โลกทังสาม ขໍให้ข้าได้โผดเอิายังสับพะสัดตะโลกทังหลายมอนหลายพู่ อันข้องค้างยู่ในสิงสาน ถือ่า พู่คินและเทอะบุด เทอะดา อินทาพิมมาธาด ท้าอจะตุโลกะบานทัง ๔ บาท ถุด กุมพันดะ ถันทับพะ ยักขะ อะสูน เนธะยิกะ สัดทังหลาย สับพะสัดตาถะนะนามิหลายพู่ ขໍทื้ข้าได้ยิกเข้าสู่นิบพาน สังๆทัง มอน ด้วย ปะหยาสับพันยูโพทิยานแห่งข้า เมื่อข้าได้เป็นพะสับพันยูนั้น ขໍจุ่งทื้มิอายุตั้ง ยืนตั้งนานแสนปี จุ่งมิเทื้. สับพันยูตะยานัง สำมาสำพุดโท วิธิยาทิโภ โพทิสัดโต สะตะ วัสสะ สะทัดสายุโภ โทตุ เม นิดจัง.

(1) Folio 37 on the recto side: *Sap Bang That Akhayat*, single fascicle. Chunlasangkat 1198, a *hwai san* year, *Sap Bang That Akhayat*, single fascicle.
(2) Folio 39 on the recto side: Maha Thera named Kanchana Arannyavasi from the city of Phrae (Thailand) inscribed this manuscript while gathering the manuscripts of the Teachings of the Buddha in Luang Prabang. With the

results of this merit derived from the making of this Dhamma manuscript, may I become a Buddha named of Viriyādika Bodhisatta in the future who attains the Enlightenment and become the teacher of the three worlds. May I help all beings who are stuck in the Cycle of Rebirths: human beings, deities, God Indra, Brahmas, the our heavenly kings, nagas, garudas, ogres, gandhavas, giants, demons, hell beings, and other countless beings, to enter Nibbāna with my wisdom. When I become the Buddha, may I live for 100,000 years. *Sabbaññūttañānaṃ sammāsambuddho viriyādiko bodhisatto satavassa sahassāyuko hotu me niccaṃ* (The Buddha who was the greater with his perseverance and omniscience was the Bodhisatta with longevity for one hundred thousand year, may that come to me constantly).

Date: CS 1198, a *hwai san* year (1836)

Script(s): Tham Lanna

Language(s): Lanna, Pali

Author: None

Scribe(s): Khruba Maha Thera Kanchana Arannyavasi from Phrae Province, Northern Thailand

Sponsor(s): Maha Thera named Kanchana Arannyavasi from the city of Phrae (Thailand)

Titles: *ສັບບັ້ງທາຕຸ ອາຂະຍາດ (ຜູກດ່ຽວ)*

Sap Bang That Akhayat (*Phuk diao*)

Vocabularies of Bangthatū Akhayata(Single fascicle)

EAP1398_VMS_1_0394

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 56.0 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 32. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຫຣາສາດ ເວົ້າເຖິງ ຈອນແມ່ຍິງ ໝາຍເຖິງ ການໄປຫາຜູ້ຍິງ ແລ້ວຈັບແມ່ຍິງເພື່ອໃຫ້ມີເພດສຳພັນ ກັບຕົນ ໂດຍການໃຊ້ມົນ ເຊັ່ນ ວັນອາທິດ ຈຶ່ມມົນສາມເທື່ອ ແລະຖ້າເປັນມື້ອອກໃໝ່ ໑ ຄ່ຳ ໃຫ້ຈັບ ຜູ້ຍິງທີ່ຫົວເຄ່ຳທັ້ງສອງ. ການຄຳນວນເບິ່ງລືກ ວ່າປີນີ້ຈັກມີໂຊກຫຼືມີເຄາະ ໂດຍການຄຳນວນຈາກ ອາຍຸ ດ້ວຍວິທີທາງໂຫຣາສາດ. ວັນການະກິນີ ຄືວັນທີ່ບໍ່ດີ ເຊັ່ນ ວັນ ໑ (ອາທິດ) ການະກິນີຢູ່ຫົວໃຈ ຢ່າແປງຫຍັງແລະຢ່າວ່າຄວາມບໍ່ດີ, ວັນ ๘ (ຈັນ) ການະກິນີຢູ່ນົມ ຢ່າໂອມສາວເປັນເມຍ ຢ່າຈາເຊີງຊູ້ ບໍ່ດີ,... ວັນ ๗ (ເສົາ) ການະກິນີຢູ່ວ່າງຄື້ວ ຢ່າຍົກຄື້ວໃສ່ເພີ່ນ ບໍ່ດີ.

Astrology on *chòn mae nying* or visiting a woman and having sex with her by using a spell. For example, a recitation of such spells should be done three times on Sundays; one should touch her knees on the first waxing-moon day of any month. Calculation of auspicious time for lucky or unlucky years can be astrologically done by people's ages. Kālakiṇī is misfortune in each day.

For example, on the first day of the weeks (Sundays) misfortune stays in one's heart, people should therefore not construct anything and not say bad things. On the second day of the weeks (Monday) misfortune stays in one's chests, people should therefore not have sex with a girl by using a spell and not talk in adultery ways. On the seventh day of the weeks (Saturdays) misfortune stays in one's space between eyebrows, people should therefore not raise their eyebrows to others.

Colophon: ลานที่ ๓๑ ໜ້າ ๑: ຈຸນລະສັ້ງກາດໄດ້ ๑๘๘๑ ຕົວ ປີກາບສະງ້າ ແລ້ວຍາມທ່ຽງວັນ ໝາຍມີ ພະມະຫາ ລາຊະຄູ ພິມມະປັນຍາ ເຈົ້າສັດທາເລັດ(ເຮັດ) ຈັນທະລັງສີທິລາມມາ ສ້າງຄຳພີ *ເລັກກາລະຊາ*ໄວ້ ຂໍ ຜູ້ຂ້າໄດ້ເປັນພະເຈົ້າອີງ ๑.

Folio 31 on the recto side: In Chunlasangkat (CS) 1221, a *kap sanga* year, the writing was accomplished at noon (12:00 o'clock). Pha Maha Rasakhru Phommapannya was the scribe. Chanthalangsi Thilamma sponsored this manuscript [entitled] *Khamphi lek kalasa*. May I become a Buddha.

Date: CS 1221, a *kap sanga* year (1859)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Phra Maha Rasakhu Phommapannya

Sponsor(s): Pha Maha Rasakhu Phommapannya

Titles: *ຈອບແມ່ຍິງ*

Chòn Mae Nying

Touching Women

EAP1398_VMS_1_0395

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 52.7 cm, depth 1.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: The first two folios and the last folio are broken and torn.

Description: ຈັກກະທຳຈັນທະຄາດ ເປັນຕຳລາໂຫຣາສາດ ວ່າດ້ວຍເລື່ອງ ຈັນທະຄາດ, ສຸຣິຍະຄາດ, ຕຣິຍາງ, ນະວາງ ແລະອິນທະພາດ. ຈັນທະຄາດແລະສຸຣິຍະຄາດ ໝາຍເຖິງ ການຄຳນວນຫາເວລາຈັກເກີດ ຈັນທະຄາດ (ກິບກິນເດືອນ) ແລະສຸຣິຍະຄາດ (ກິບກິນຕາເວັນ), ສ່ວນຕຣິຍາງ, ນະວາງ ແລະອິນ ທະພາດ ເປັນການຄຳນວນວັນ ເດືອນ ປີເກີດ ເພື່ອທຳນາຍດວງຊະຕາຊີວິດ.

Astrological treatise on lunar eclipse, solar eclipse, Triyang, Navang, and Indabhat. It is the calculation for time of lunar eclipse and solar eclipse. Triyang, Navang, and Indabhat are the calculations of the birth dates for fortune-telling.

Colophon: (๑) ลาบที ๑ ໜ้า ๑: ทลิบภิภ สังภาดได้ ธ้อย ฝ๗ (ภิงภับ จ.ส. ๑๑ฝ๗) ติอ ปิธอายยี่ เดือบ ๓ แธม ๑๐ ค่ำ มื้เปิภสี่ อับพุด ลิดจะบาแล้วยามภอๆายแล.

(๘) ลาบที ๘๑ ໜ้า ๑: สังภาดธ้อย ฝ๗ (ภิงภับ จ.ส. ๑๑ฝ๗) ติอ ปิธอายยี่ เดือบ ๓ แธม ๓ ค่ำ ลิดจะบาแล้วยามแฤแล้วแล.

(1) Folio 1 on the recto side: The front cover. In Sangkat hundred and 68 (corresponding to CS 1168), a *hwai nyi* year, on the tenth waning-moon day of the third lunar month, a *poek si* day, a Wednesday,[270] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock).
(2) Folio 21 on the recto side: In Sangkat hundred and 68 (corresponding to CS 1168), a *hwai nyi* year, on the third waning-moon day of the third lunar month,[271] the writing was accomplished at the time of the horn.

Date: CS 1168, a *kap nyi* year (13 Feb 1806)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *จักกะทำ จันทะคาด (คำพิสุธิยะคาด)*
Chakkatham Chanthakhat (*Khamphi Surinyakhat*)
Lunar Eclipse Happening (The Scripture of the Solar Eclipse)

EAP1398_VMS_1_0396

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The manuscript is severely damaged and fragile.

Description: เนื้อใบก่าวเถิงภานคำนวนหัธะคุนน้อย, หัธะคุนพ้วง และภานคำนวนอื่นๆ ภาๆโพธาสาด. หัธะคุนคือภานคำนวนหาวับ สังขานขึ้นใบสับปะดา พายเถิง ภานหาจำนวนวับที่ล่วงมาแล้ว ตั้งแต่วับตั้งติ้นจุนละสักกะธาด จินเถิงวับสังขานขึ้น.

The content iss about calculations of *hòrakhun nòi*, *hòrakhun luang* and other astrological calculations. *Hòrakhun* is the calculation to find out the first day of a new year in the week. Namely, it is the calculation to find out a number of days past from the first day of the Chunlasakkarat (minor era) establishment to the day of a new year.

270 1168 Magha 18 = Wednesday, 25 February 1807. This day was, however, a *huang hao* day.
271 Ibid.

Colophon: (๑) ลาบที ๓๓ หน้า ๘: บ็อละบาดจุบละสังกาดได้ ๑๗๕ (ก๋งกับ จ.ส. ๑๑๗๕) ต็อ ป๋ากาใส้ เดือบ ๑๐ ข็บ ๗ ค่ำ อับ ๗ มื้ธอายสะง้า ธิดจะบาแล้อยามแถกางๆอับ หมายมิ มะหาละหมาน สีอิสุดหะปับยา มิใจใสสัดหาเป็นอับยิ่ง จิ่งส้างหั๋งสื *หูธาสะมุดหั๋ง ๗* ไอ้กับโลกโลกา ตาบต่เห็า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โน สาหุ สาหุ.

(๘) ลาบที ๓๔ หน้า ๑: จุบละสังกาดได้ ๑๗๕ (ก๋งกับ จ.ส. ๑๑๗๕) ต็อ ป๋ากาใส้ เดือบ ๗ ข็บ ๑๐ ค่ำ อับ ๑ มื้กัดเพ็า ธิดจะบาแล้อยามกาองแลง หมายมิ นางขาอ จันหอม มิใจใสสัดหาได้ ส้างหั๋งสื *สูดบ้าม* ไอ้กับอ๋ธะพุดหะสาสะหมา ตาบต่เห็า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ หุวัง หุวัง.

(1) Folio 33 on the verso side: In Chunlasangkat 195 (corresponding to CS 1195), a *ka sai* year, on the eighth waxing-moon day of the tenth lunar month, the seventh day of the week (Saturday), a *hwai sanga* day,[272] the writing was accomplished at noon. Maha Khanan Sivisutthapannya had the most ardent religious faith and sponsored this manuscript [entitled] *Hula samiat thang 8* for the human world to last until the end of 5000 years. *Nibbāna paccayo hotu no sādhu sādhu* (May this be a condition for us to reach Nibbāna).

(2) Folio 34 on the recto side: In Chunlasangkat 195 (corresponding to CS 1195), a *ka sai* year, on the tenth waxing-moon day of the ninth lunar month, the first day of the week (Sunday), a *kat mao* day,[273] the writing was finished at the time of the sunset drum (13:30–15:00 o'clock). Nangkhao Chanhòm (Nun Chanhom) had the religious faith and sponsored this manuscript [entitled] *Nangsü sutban* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṁ dhuvaṁ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1195, a *ka sai* year (22 Aug 1833)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Khanan Sivisutthapannya; Nangkhao Chanhòm (Nun Chanhom).
Titles: *หั๋งสือสะมุดหั๋งแปด*
Nangsü Samiat Thang Paet
The Scripture of the Eight Misfortunes

EAP1398_VMS_1_0397

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 54.4 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Tree.

272 1195 Bhadrapada 8 = Friday, 23 August 1833.
273 1195 Sravana 10 = Saturday, 27 July 1833.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 34. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄຳພີສຸຣິຍາດຫຼືສຸຣິຍະຍາດ ເປັນຕຳລາສຳລັບຄຳນວນຕຳແໜ່ງຂອງດວງດາວ ເຊິ່ງໃຊ້ໃນວິຫາຄ ໂຫຣາສາດ ເພື່ອຄຳນວນຫາວັນແລະເວລາທີ່ຈະເກີດສຸຣິຍຸປະຣາຄາຫຼືສຸຣິຍະຄາດ ແລະຈັນທະຣຸ ປະຣາຄາຫຼືຈັນທະຄາດ. ນອກຈາກນັ້ນ ຄຳພີສຸຣິຍາດຍັງໃຊ້ຄຳນວນສຳລັບເຮັດປະຕິທິນທີ່ໃຊ້ໃນ ລາຊະ ການແລະປະຕິທິນໂຫຣາສາດ, ການທຳນາຍດວງຊະຕາຊີວິດອີກດ້ວຍ.

The book of *Surinyat* or *Surinyanyat* is the treatise of calculating positions of stars. The treatise is used for astrological calculations to find out dates and time of solar and lunar eclipses. Moreover, the book of *Surinyat* is used for making official and astrological calendars and fortune-telling.

Colophon: ลานທີ ๓๑ ໜ້າ ๔: ธิดจะบายามกองแถงๆคืนแล ดิ(เดือน) ๗ แรม ๗ ค่ำ พ่ำอ่ำได้ [อัน] ๔ มื้ เปิกสี ໝาย[มิ] ลุงนัก ได้สำๆคำพิ สุธิยาด ผูกดงวแล.

Folio 31 on the verso side: The writing was accomplished at the time of the midnight horn (22:30–24:00 o'clock), on the seventh waning-moon day of the eighth lunar month, the fourth day of the week (Wednesday), a *poek si* day. Lung Nak sponsored this manuscript [entitled] *Surinyat*, single fascicle.

Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Lung Nak
Titles: *ຄຳພີສຸຣິຍາດ*
Khamphi Surinyat
Scripture of the Solar Eclipse

EAP1398_VMS_1_0398

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.0 cm, width 56.0 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None .
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ພະພຸດທະເຈົ້າຕັດເທສະໜາອະທິບາຍເລື່ອງໂຕເພິ່ງ ໄດ້ແກ່ສັດ ๗ ຈຳພວກ ປະກອບດ້ວຍ ຄຸດ, ແມວ, ธาซะสี, เสือ, นาก, หนู, ข้าๆ, และวิว แก่ພະເຈົ້າປັດເສນທິໂກสิบที่ เຂົ້າເຝົ້າ ພະພຸດທະອົງທີ່ວັດພະເຊຕະວັນ ແລ້ວທູນຖາມບັນຫາເລື່ອງຕົວເພິ່ງ. ພະພຸດທະອົງໄດ້ຕັດ

ວິທີການປະຕິບັດແລະຂໍ້ຫ້າມກ່ຽວກັບສັດໂຕເພິ່ງແຕ່ລະໂຕ ຖ້າປະຕິບັດຕາມດັ່ງທີ່ຕັດສອນ ກໍ່ຈະພົບແຕ່ຄວາມຈະເລີນ, ກົງກັນຂ້າງ ຖ້າເຮັດຜິດຈາກຄຳສອນ ກໍ່ຈະພົບກັບຄວາມຈິບຫາຍ.

The Buddha delivered a sermon on eight kinds of animals that one relies upon: garuda, cats, lions, tigers, nagas, rats, elephants, and cows, to King Pasenadi who visited the Buddha at the Jetavana monastery and asked him about that. The Buddha taught practices and taboos dealing with such the animals. Those who follow his teaching will find prosperity. Those who do contrary ways will find disasters.

Colophon: ลานที ๗ ໜ້າ ๑: จุนละสังกาดได้ ฮ้อย ๗๓ (ก๋งกับ จ.ส. ๑๑๗๓) ติอปีฮ้วงมิด เดือน ๗ แรม ๗ ค่ำ วัน ๕ มื้เต่ายี่ ธิดจะบาแล้วยามกองๆาย สาอซ้อย มิสัดทาส้าๆ ปันยาปาธะมิ, อุนหัด สะอิไซ ไอ้กับสาสะหมาพะพุดทะเจ้า ตาบต่ำเห้า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 7 on the recto side: In Chunlasangkat hundred 73 (corresponding to CS 1173) a *huang mot* year, on the ninth waning-moon day of the sixth lunar month, the fifth day of the week (Thursday), a *tao nyi* day,[274] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sao Sòi had the religious faith and sponsored this manuscript [entitled] *Pannyaparami* and *Unhatsavisai* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1173, a *huang mot* year (16 May 1811)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Sòi
Titles: *ນິໄສຕົວເພິ່ງ*
Nisai Tuaphoeng
Nisai Tua Phoeng

EAP1398_VMS_1_0399

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.0 cm, width 56.3 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນກ່າວເຖິງ ລືກທັງຫຼາຍແລະນິທານຂອງລືກ. ລືກ ໝາຍເຖິງ ຄາວຫຼືເວລາທີ່ກຳໜົດ ທີ່ຄາດວ່າຈະໃຫ້ຜົນ ເຊັ່ນ ລືກດີ ລືກຮ້າຍ ແລະໝາຍເຖິງດາວລືກທີ່ແຜ່ລັງສີອອກໄດ້ຮອບຕົວ. ອາຈານ ທິສາປາໂມກ ກ່າວເຖິງນິທານແຫ່ງນັກຂັດຕະລືກທັງຫຼາຍອັນໄດ້ ๔๗ ອັນ ເຊິ່ງບຸບພະຈານເຈົ້າໄດ້

274 1173 Vaisakha 24 = Thursday, 16 May 1811.

ສະດັບມາແຕ່ສຳນັກພະພຸດທະເຈົ້າ. ລືກ ๘๗ ມີລືກອັດສະວັນນີ ເປັນເຄົ້າ ແລະລືກເລວັດຕີ ເປັນທີ່ສຸດ ແຕ່ລະລືກຈະເປັນລືກປະຈຳແຕ່ລະເມືອງໃນປະເທດອາຊີ ເຊັ່ນ ອັດສະວັນນີ ເປັນລືກເມືອງ ຂອມ, ດາວພະລະນີ ເປັນລືກເມືອງພຸກາມ, ເລວັດຕີ ເປັນລືກເມືອງກຸສິນາຣາຍ. ລືກທັງຫຼາຍເຫຼົ່ານັ້ນ ມີລັດສະໝີເປັນເງິນແລະຄຳ ຖ້າລືກເມືອງໃດເລົ້າໝອງ ເມືອງນັ້ນຈັກບັງເກີດເສິກ. ຄັນວ່າ ລືກເມືອງໃດກ້ານກຸ່ງຮຸ່ງເຮືອງກວ່າເກົ່າ ຄົນທັງຫຼາຍອັນຢູ່ໃນເມືອງນັ້ນກໍ່ຈັກຢູ່ດີມີສຸກ ດັ່ງນີ້ເປັນຕົ້ນ.

The content is about "Lük or Roek" (propitious time) and their stories. Lük means the time predicted to bring about something, namely good time, bad time. Lük also means a radiant stars. Teacher Disapamok mentioned a story of all 27 propitious time that had been heard by scholars since the Buddha's lifetime. The 27 propitious time starts from Assavanni and ends at Levatti. Each propitious time is particular for different cities in Asia: Assavanni is of Cambodia; Phalani is of Burmese Phukam; Levatti is of Kusinara. These stars are radiant gold and silver. If the radius of a city is dimmer than usual, the city will confront a war. If the radius of a city is brighter than usual, people be happy and wealthy.

Colophon: ลานທີ ๑ ໜ້າ ๑: ສັງກາດ ๑๘๗ (ກົງກັບ จ.ส. ๑๘๗๗) ຕົວ ປີຮ້ອງມົດ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ภุ ยามแฤใภ้ท่ำวัน มิมะหาสิมเดัดธาฉะคูโพหิปันยา ภับจิอตี สำๆพ้ำสี *นิทานธีภา ๘๗* ไว้ภับ สาสะพา ตาบต่ำเพิ้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โพตุ โม พุอัง มิดจัง.

Folio 1 on the recto side: In Sangkat 123 (corresponding to CS 1233), a *huang mot* year, on the sixth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday),[275] [the writing was accomplished] at the time of the forenoon horn (9:00–10:30 o'clock). Maha Somdet Rasakhu Phothipanya and novice Tü sponsored this manuscript [entitled] *Nithan Rük 27* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṁ niccaṁ* (May this be a condition to reach Nibbāna certainly and constantly).

Date: CS 1233, a *huang mot* year (24 Apr 1871)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha Somdet Rasakhu Phothipannya and Chua (novice) Tü
Titles: *นัภาขัดตะธีภา (ผูภาติ้น)*
Nakkhattarük (*Phuk* 1)
Nakshatra (fascicle 1)

EAP1398_VMS_1_0400

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.3 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

275 1233 Vaisakha 6 = Tuesday, 25 April 1871.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກ່າວເຖິງ ປະຫວັດຂອງດາວລຶກດວງຕ່າງໆ. ດາວລຶກ ຊື່ອະເສສັກ ເປັນດາວລຶກຂອງເຈົ້ານຸ່ມມານ ຜູ້ເປັນລູກຂອງພະຣາຊະເທວີທີ່ຖືກຂ້າເສົກຂ້າຕາຍໃນສະໜາມຮົບ ຜູ້ທີ່ເກີດວັນທີ່ພະຈັນໄປພົບດາວ ອະເສສັກ ບໍ່ຄວນໄປໜ້າເສິກ ຈັກຕາຍກ່ອນໄວອັນຄວນ. ປະຫວັດດາວລຶກມາຄະ ມີພະຍາຕົນໜຶ່ງ ມີພະມະເຫສີແລະນາງສະໜົມ ๕๐๐ ນາງ ແຕ່ບໍ່ມີລູກ. ພະຍາຕົນນັ້ນຈຶ່ງພາມະເຫສີແລະນາງສະໜົມ ທັງ ๕๐๐ ເຂົ້າປ່າໄປຫາເຈົ້າອະຈຸດຕະລັດສີ ເພື່ອປຶກສາເລື່ອງການມີລູກ. ເມື່ອໄດ້ຄຳແນະນຳແລ້ວ ຈຶ່ງໄດ້ກັບຄືນພະນະຄອນ ໃນລະຫວ່າງທາງ ພະຍາຖືກເສືອຕະຄຸບກິນ. ພະຍານັ້ນຕາຍໄປເກີດເປັນ ດາວລຶກມາຄະ ມີຮູບຮ່າງສັນຖານດັ່ງງ້ອນໄຖ ດັ່ງນັ້ນ ບຸກຄົນໃດໄດ້ເກີດມາໃນລຶກລູກນີ້ ບາງພ່ອງ ກ່ຳ ຫາລູກຍິງລູກຊາຍບໍ່ໄດ້ ເປັນຕົ້ນ.

The content is on stories of fix stars. The star named Asesak is of a prince who was the son of a queen and killed by enemies in a battle. Those who were born on the day that the moon met the Asesak star should not participate in any battles; they would likely die untimely. The story of the Māga star: there was a king who had a queen and 500 wives, but had no children. The king took his queen and the 500 wives to consult with Acuta ascetic in a forest. Having got some advice, they went back to the city. On the way back home, the king was killed by a tiger. He was reborn as the Māga star with the shape of a plow. Therefore, those who were born in the Māga period probably do not have a child.

Colophon: ลาบທີ ๓๐ ໜ້າ ๑: ສັງກາດ ๑๘๓ (ກົງກັບ จ.ส. ๑๘๓๓) ຕົວ ປີຮ້ວງມົດ ເດືອນ ๗ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ກຸ ຍາມແຖໃກ້ທ່ຽງວັນ ມີມະຫາສົມເດັດຣາຊະຄູ ໂພທິປັນຍາ ກັບຈົວຕຶ ສ້າງໜັງສື *ນິທານຣຶກ ๘๗* ໄວ້ ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ທຸວັງ ນິດຈັ໋ງ.

Folio 30 on the recto side: In Sangkat 123 (corresponding to CS 1233), a *huang mot* year, on the sixth waxing-moon day of the sixth lunar month, the seventh day of the week (Saturday),[276] [the writing was accomplished] at the time of the forenoon horn (9:00–10:30 o'clock). Maha Somdet Rasakhu Phothipanya and novice Tü sponsored this manuscript [entitled] *Nithan Rük 27* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṁ niccaṁ* (May this be a condition to reach Nibbāna certainly and constantly).

Date: CS 1233, a *huang mot* year (24 Apr 1871)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Maha Somdet Rasakhu Phothipannya and Chua (novice) Tü

Titles: *ນັກຂັດຕະຣິກ (ຜູກ ๘)*

Nakkhattarük (*Phuk* 2)

276 1233 Vaisakha 6 = Tuesday, 25 April 1871.

EAP1398_VMS_1_0401

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 52.0 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືສັງຂານ ເນື້ອໃນເປັນປະຕິທິນບັນທຶກກ່ຽວກັບວັນສຳຄັນຕ່າງໆ ໂດຍສະເພາະແມ່ນວັນສັງຂານ ຂຶ້ນແລະວັນເຂົ້າພັນສາ ເຊັ່ນ ປີກົດສີ ເດືອນ ຜ ອອກ ຄ่ำ ๑ ມື້ເມິ່ງໃส้ ວັນ ๕ ສັງຂານຂຶ້ນ, ເຂົ້າວັດສາ ยาจาทิวะมาด เดือน ๗ เพ็ง มื้กิดใจ้ (ວັນ ฆ ติดถิ ๑๕ นาที ๑๐ ลิมา ๘๑ นาที ๑๕. สังฆะธาด ได้ ๑๑๗๓ ปีร้องใส้ เดือน ๕ ออก ๑๑ ค่ำ มื้เต่ำเส็ด ວัน ผ สังขานขึ้น, เข้ำวัดสา เดือน ๗ เพ็ง มื้ภาบสะง้ำ ວัน ฦ ติดถิ ๑๕ นาที ๓๗ ลิมา ๘๐ นาที สูน ดั่งนี้ เป็นต้น.

The book of Sangkhan (New Year) is the calendar recording important days, especially the days of New Year and the days of the beginning of the Buddhist Lent. For example, in a *kot si* year, on the first waxing-moon day of the sixth lunar month, a *moeng sai* day, the fifth day of the week (Thursday) was a New Year day. A day of the Buddhist Lent started on the full-moon day of the ninth lunar month in the year of second eighth month, a *kot chai* day, the third day of the week (Tuesday), the 15th lunar day, the tenth minute, the 21th propitious time, and the 15th minute. In Sangkarat (CS) 1183, a *huang sai* year, on the eleventh waxing-moon day of the fifth lunar month, a *tao sat* day, the sixth day of the week (Friday) was a New Year day. A day of the Buddhist Lent began on the full-moon day of the eighth lunar month, a *kap sanga* day, the seventh day of the week (Saturday), the 15th lunar day, the 39th minute, the 20th propitious time, and second zero.

Colophon: ลานที ๑ ໜ้ำ ๘: สังกาดได้ ๑๗๘ (ภิกษัก จ.ส. ๑๑๗๘) ติอ ปีกิดสี มื้ภาบยี่ เดือน ๗ ออก ๑๔ ค่ำ พ่ำอ่ำ[ได้]อัน ๑ ธิดจะบาแล้วยามภาอุงาย เจ้ำะขะหมาน ติดสะปันยา มิใจใสสัดทาได้ ส้ำๆ *ปัภาะทึน* ไว้กับสาสะหมา ขໍาให้ผู้ข้ามิเฆะหยาปันยาอันสะหลาด ขໍาให้ผู้ข้าได้เป็น นักปาดตินแก่ก้ำชิงทำ ขໍาให้ผู้ได้สะเหวียสุภ ฆ ปะภาน สุภในเมืองดินแลสุภในเมืองฟ้า สุภพายหน้ำ ถึนิธะพาน ขໍาให้ผู้ข้าพ้นจาภโพยไพอินตายอู่ปะภาน ภ้ำข้าเท้ิน นิบพานะ ปัด จะโย โหตุ โน หุวัง หุวัง.

Folio 1 on the verso side: In Sangkat 182 (corresponding to CS 1182), a *kot si* year, on a *kap nyi* day, on the fourteenth waxing-moon day of the eighth lunar month, the first day of the week (Sunday),[277] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chao

277 1182 Pratomashada 14 = Saturday, 24 June 1820.

Khanan Tissapannya had the religious faith and sponsored this manuscript [entitled] *Pakkathün* to support the Teachings of the Buddha. May I have great wisdom. May I become a moral great scholar May I enjoy the three states of happiness: worldly happiness, heavenly happiness, and the greatest bliss or Nibbāna. May I escape from all kinds of danger. *Nibbāna paccayo hotu no dhuvaṁ dhuvaṁ* (May this be a condition for us to reach Nibbāna).

Date: CS 1182, a *kot si* year (24 July 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Khanan Tissapannya
Titles: *ປັກກະທຶນສັງຂານ*
Pakkathün Sangkhan
The Calendar of a New Year

EAP1398_VMS_1_0402

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 60.0 cm, depth 3.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 70. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຫຣາສາດ ວ່າດ້ວຍ ຫຼັກເກນການຄິດໄລ່ຫາວັນສັງຂານຂຶ້ນແລະວັນສັງຂານໄປ ແລະວັນອື່ນໆ ໃນ ປະຕິທິນລາວ ໂດຍການໃຊ້ສະມາການທາງຄະນິດສາດ ๔ ປະການ ຄື ການບວກ, ລົບ, ຄູນ, ຫານ.
Astrology on calculating the first day of New Year, the end day of New Year, and other days in the Lao calendar. Four mathematical equations are applied: adding, deducting, multiplying, and dividing.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ວິທີກະທຳລຶກເປັນສັງຂານ*
Vithi katham rük pen sangkhan
The Way to Make Auspicious Time a New Year

EAP1398_VMS_1_0403

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 53.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຫຣາສາດ ເນື້ອໃນຂຽນເປັນກາບກອນ ເປັນຄຳສອນວ່າດ້ວຍຄວາມເຊື່ອເລື່ອງເລີກໆມຍາມດີ ວັນດີ, ວັນເສຍ ຍົກຕົວຢ່າງ ມື້ກົດສະງ້າ ໜ້ເພີ່ນວ່າ ແມ່ນວັນເສຍ ຖ້າໄປອອກເສິກໃນມື້ນີ້ ຈະໄດ້ພົບຄວາມພ່າຍແພ້ແລະຈະເສຍເມືອງແກ່ຂ້າເສິກ. ມື້ຮ້ອງມົດ ແມ່ນວັນດີສຳລັບຝຶກງົວ ຝຶກຄວາຍ.

Astrology written in poetic style. The text is on the belief in auspicious time, auspicious days, and inauspicious days. For example, *kot sanga* days are days of loss on which people would be defeated in battlefields and their kingdoms would be seized by enemies. *Huang mot* days are good for training cows and buffalos.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກົດສະງ້າຮ້ອງມົດ*
Kot Sanga Huang Mot
Kot Sanga and Huang Mot *Days* (the name of days in Lao calendar)

EAP1398_VMS_1_0404

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.0 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.

Description: ເນື້ອໃນກ່າວເຖິງຜະລະອານິສົງການທຳບຸນໃຫ້ທານປະເພດຕ່າງໆ ເຊັ່ນ ການໃຫ້ທານໂພຊະນາ ອາຫານ ຈະໄດ້ເກີດໃນຕະກູນທີ່ດີ. ການໃຫ້ທານຄ້ອງກອງ ຈະບັງເກີດມີປາສາດພູອັນດີ. ການໃຫ້ທານປະທູບປະທີບແລະແວ່ນຕາ ຈະບັງເກີດມີປາສາດຕາອັນດີ. ການໄດ້ສູດຮຽນໃນສາສະໜາ ໄດ້

ພາວະນາ ຢູ່ເນື່ອງນິດ ຈະບັງເກີດປັນຍາ. ການໃຫ້ທານເສື້ອຜ້າອາພອນທີ່ດີ ຈັກໄດ້ບັງເກີດມີຜິວພັນ ອັນງາມ. ການໃຫ້ທານວັດຖຸຕ່າງໆ ຈຶ່ງບັງເກີດຮູບໂສມເນື້ອຕົນອັນງາມ ເປັນຕົ້ນ.

The text is on benefits gained from different kinds of donation. For examples: giving food will entail a rebirth in a good family; donating gongs and drums will entail being endowed with good ears; giving light and glasses will entail being endowed with good eyes; learning the teachings of the Buddha and doing meditation regularly will entail good wisdom; giving good clothes will entail the fair complexion; giving various items will gain beautiful bodies, etc.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ໂຫລາສາດ]*
[Horasat]
[Astrology]

EAP1398_VMS_1_0405

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 59.3 cm, depth 2.0 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 48. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: First three folios are damaged.

Description: ໂຫຣາສາດ ເລື່ອງອັກຂະຣະຟ້າ ວ່າດ້ວຍການພະຍາກອນຊື່ຄົນຈາກອັກຂະຣະໃນພາສາບາລີ ມີ ๔๑ ໂຕ. ອັກຂະຣະແຕ່ລະໂຕນັ້ນກໍຈະມີຄວາມໝາຍແລະຄວາມສຳຄັນແຕກຕ່າງກັນ. ໃນທາງໂຫຣາສາດເຊື່ອວ່າ ການຕັ້ງຊື່ຈະມີຜົນຕໍ່ການລິຂິດຊີວິດ ຖ້າຕັ້ງຊື່ທີ່ດີ ມີຄວາມເປັນສີຣິມຸງຄຸນ ຊີວິດກໍ່ຈະພົບຄວາມຈະເລີນໄປດ້ວຍດີ ກົງກັນຂ້າມ ຖ້າຕັ້ງຊື່ທີ່ບໍ່ດີ ຊີວິດກໍ່ຈະມີແຕ່ເຄາະ ມີແຕ່ຄວາມໂຊກຮ້າຍ ພົບແຕ່ຄວາມທຍຸ້ງຍາກ ຂາດເຂີນ ແລະຊີວິດຈະບໍ່ຈະເລີນຮຸ່ງເຮືອງ.

Astrology on *Akkhara Fa* (lit. letters of the sky) is about predictions of people's names based on the Pali alphabet that comprises 41 letters. Each letter has its own meaning and importance. It is astrologically believed that one's name could be influential to its holder's life. A good and auspicious name brings prosperity to one's life. In contrast, a bad name causes misfortune, difficulty, poverty and underdevelopment to one's life.

Colophon: None
Date: Early 19th century

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັກຂະຣະຟ້າຕີແສງທວາຍເມີງ*
Akkhara Fa Ti Saeng Thawai Moeng
Heavenly letter about the city

EAP1398_VMS_1_0406

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.3 cm, width 55.5 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຫຣາສາດ ຍາມມະຫາໄຊ ໝາຍເຖິງ ຍາມແຫ່ງໄຊຊະນະຫຼືຍາມແຫ່ງຄວາມເປັນສີຣິມຸງຄຸນອັນໃຫຍ່ ເໝາະແກ່ການປະກອບການງານທີ່ມີຜົນອັນໃຫຍ່ ເຊັ່ນ ການອອກເສິກ ເປັນຕົ້ນ. ຖ້າອອກເສິກບໍ່ຖືກວັນ ບໍ່ຖືກຍາມດີ ກໍ່ອາດຈະມີຜົນເຮັດໃຫ້ແພ້ສົງຄາມແລະໄດ້ຮັບຄວາມເສຍຫາຍໃຫຍ່ຫຼວງ. ເນື້ອໃນໄດ້ຍົກຕົວຢ່າງຂອງທ້າວພະຍາທັງຫຼາຍທີ່ອອກເສິກບໍ່ຖືກຍາມດີ ກໍ່ໄດ້ຮັບຄວາມພ່າຍແພ້ ທັງບ້ານເມືອງກໍ່ເກີດຄວາມເສຍຫາຍຕາມມາ ຕົວຢ່າງ ມີພະຍາຕົນໜຶ່ງຊື່ວ່າ ສັບປະຕິປິດຈະ ຂັດຕິຍະ ໄປຍຸດທະກຳ (ອອກເສິກ) ວັນ ๘ ຍາມ ๑ ໄດ້ຮັບຄວາມພ່າຍແພ້ແກ່ຂ້າເສິກ ເມຍກໍ່ຕາຍ ພາຍຫຼັງມາໄຟກໍ່ໄໝ້ເມືອງ ນ້ຳກໍ່ຖ້ວມເມືອງ. ໜັງສືນີ້ ໃຫ້ຄຳແນະນຳວິທີການຫາເລີກຍາມມະຫາໄຊ.

Astrology on *Nyam Maha Sai* refers to the auspicious time of great victory or great auspiciousness which is suitable for embarking on a great business: waging a war. Those who participate in a war on a wrong day would be defeated with great disaster. The text gives some examples on kings who started wars on inauspicious days and time. For example, a king named Sappatipitchakhattiya joined a war on the second day of the week (Monday) in the first propitious time. He was defeated and his wife was killed. Later, his kingdom was burnt and flood. The text also gives advice on how to find auspicious victory time.

Colophon: None
Date: Late 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັນນີ້ຈາຍາມມະຫາໄຊ*

Anni Can Yam Mahasai
This tells Great Victory Time

EAP1398_VMS_1_0407

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58.7 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Last two folios are seriously damaged.

Description: ໂຫຣາສາດ ເລັກເຈັດໂຕ ວ່າດ້ວຍການທຳນາຍທາຍທັກ ຫຼືພະຍາກອນດວງຊະຕາຊີວິດຂອງບຸກຄົນ ຈາກວັນ ເດືອນ ປີເກີດ ວ່າຈະມີຄວາມເປັນໄປແນວໃດ ໂດຍໃຊ້ໂຕເລກຈາກ ວັນ ເດືອນ ປີ ເກີດ ມາເປັນຕົວຕັ້ງ ແລ້ວໃຊ້ເລກ ๗ ຕົວ ຄື ເລກ ๑-๗ ເປັນອົງປະກອບໃນການຕັ້ງຖານ ຕາມຫລັກເກນ ຂອງໂຫຣາສາດ ເພື່ອທຳນາຍຊະຕາຊີວິດຂອງບຸກຄົນນັ້ນ.

Astrology on seven figures is about life prediction based on one's date of birth. Numerals in the date of birth are fixed and numerals 1 – 7 are applied to astrologically tell one's fortune.

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ເລກ ๗ ຕົວ*
Lek Chet Tua
Seven Figures

EAP1398_VMS_1_0408

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 3.4 cm, width 54.0 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 19. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Poor. The first folio is damaged.

Description: ໂຫຣາສາດ ກ່າວເຖິງ ການຄຳນວນເບິ່ງຊະຕາຊີວິດວ່າ ປີນີ້ຈັກດີຫຼືຈັກຮ້າຍ ແລະການເບິ່ງເຮືອນຢູ່ວ່າ ຈະໃຫ້ຄຸນຫຼືໃຫ້ໂທດປະການໃດ ພ້ອມດ້ວຍບອກວິທີການຄຳນວນ.

Astrology on calculating the life fate whether it is good or bad in this year and calculating the house whether it gives good or bad things along with telling how to calculate.

Colophon: ລານທີ ๑ ໜ້າ ๑: ສັ່ງກາດໄດ້ ຮ້ອຍປາຍ ๕๖ (ກົງກັບ จ.ส. ๑๑๕๖) ຕິວ ປີກາບຍີ່ ເດືອນ ๑๘ ຂຶ້ນ ๓ ค่ำ ວັນ ๗ ມື້ຮວາຍສີ່.

Folio 1 on the recto side: In Sangkat hundred 56 (corresponding to CS 1156), a *kap nyi* year, on the third waxing-moon day of the twelfth lunar month, the seventh day of the week (Saturday), a *hwai si* day.[278] [the writing of this manuscript was finished].

Date: CS 1156, a *kap nyi* year (26 Oct 1794)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *[ຫໍລะຄຸນ]*

[Hòrakhun]

[Number of Days since the Beginning of the Era]

EAP1398_VMS_1_0409

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 54 cm, depth 1.2 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 33. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: First five folios are damaged at the left string hole.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๒๘๗ ຂໍ້ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອີງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈຶ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກວັນເພັ້ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສິດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

278 1156 Karttika 2 = Saturnday, 25 October 1794. This day was indeed a *hwai si* day.

Colophon: ลาบที ๒๘ ໜ้า ๘, ลาบที ๒๙ ໜ้า ๑: อ้ะยุนจุนละสังกาดธาซะได้ธ้อยปาย ๗๑ (ก๋างกับ จ.ส. ๑๑๗๑) ติอ ปิกัดเพ็า เดือบ ๑๐ ขึ้น ๗ ถ่ำ มื้กัดใส้ วับ ๑ ลิดจะบาแล้วยามแฤใก้ห่ำๆ แม่ออกาสิมะหาบาม สัดหาส้าๆ *ปาติโมกฆะ* ผูกนี้ ไอ้กับสาสะหาพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพาบะ ปัดจะโย โหตุ. ข้อให้ไปธอดไปเถิๆ หิดกับยา ผู้ตายไปสู่บ้อะโลก พายหน้านั้บ ข้อให้ได้เมือเถิงสุภ ๓ ปะการ มิบิธะพาบเป้นที่แล้อ แด่ก้ำข้าเท้บ สาหุ สาหุ.

Folio 32 on the verso side and Folio 33 on the recto side: In Chunlasangkat hundred 81 (corresponding to CS 1181), a *kat mao* year, on the ninth waxing-moon day of the tenth lunar month, a *kat sai* day, the first day of the week (Sunday),[279] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Mae-òk Si Mahanam sponsoredthis manuscript [entitled] *Pātimokkha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). [May this merit] reach Thit (ex-monk) Kanya who has left to the other world. May he obtain the three states of happiness and enter Nibbāna definitely. Amen, amen!

Date: CS 1181, a *kat mao* year (29 Aug 1819)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae-òk Si Mahanam
Titles: *ปาติโมกฆะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0410

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 57 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 35. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged by insects.

Description: ໜังสือพะปาติโมกา เนื้อในฆุมเป้นพาสาปาลิ เพื่อใช้ฮฺยมห่อๆจำขึ้นใจ. พะปาติโมกา เป้น ภิดเกามพื้นถานฃองพะอิไนสิๆ เซิ่งปะกอบด้อยสิน ๘๘ๆ ข้อสำลับพะพิกาขุสิๆ. กาบสูด ปาติโมกา โดยพะสิๆอิๆชิๆจำปาติโมกาในที่ปะฆุมสิๆ จิ่งจัดขึ้นเป้นปะจำในสิม ทุกอันเพ็ๆ และอันสินดับ เซิ่งฮฺยกอ่ำ อันอุโปสิด.

279 1181 Bhadrapada 9 = Sunday, 29 August 1819. This day was indeed a *kat sai* day.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลาบหิ ๖๕ ขั้ำ ๘: จุบละสังฆาดธาฉะได้ธ้อย ๒๑ (ภิงภับ จ.ส. ๑๑๒๑) ติอ ปิภัดมิด เดือบ ๗ แธม ๗ ค่ำ วับ ๕ มื้เปิกยี่ ธิดจะบายามภอางแลง ฒ่อมบุบผาปับยา พ่ออภ แม่ออภ พี่อ้าย มิสัดทาส้าง ลำสูด ไอ้ภับสาสะฒาพะพุดทะเจ้ำ ตาบต่ำเท้ำ ๕๐๐๐ วัดสา นิบพาบะ ปัดจะโย โหตุ ขอให้ได้เกิดในสำนักพะเจ้ำเมดไตยะกำข้ำเท้ิน อะบาถะเต ภาเล ปะติโมกขะ ฒิดนี้แล เจ้ำเธีย.

Folio 35 on the verso side: In Chunlasangkat hundred 61 (corresponding to CS 1161), a *kat mot* year, on the sixth waning-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *poek nyi* day,[280] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Mòm (Monk) Bupphapannya, laymen, laywomen, and his older brother jointly sponsoredthis manuscript *Lam Sut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). May I be born in the period of Metteyya Buddha. *Anāgate kāle* (in the future)Pātimokkha ends here.

Date: CS 1161, a *kat mot* year (22 Aug 1799)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm (Monk) Bupphapannya, laymen, laywomen, and his older brother
Titles: *ปาติโมกขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0411

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.4 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ฑังสิพะปาติโมกา เนื้อในฆุบเป้นพาสาปาลิ เพื่อใช้ธุบท่องจำขึ้นใจ. พะปาติโมกา เป้นภิดเกนพื้นถานขอางพะวิไนสิง เซิ่งปะกอบด้อยสิบ ๘๘ๅ ข้อสำลับพะพิกขุสิง. ภานสูด

280 1161 Sravana 21 = Thursday, 22 August 1799. This day was indeed a *poek nyi* day.

ปาติโมกฺ โดยพะสิงอิงฮิงจำปาติโมกฺในที่ปะชุมสิง จิ่งจัดขึ้นเป็นปะจำในสีม ทุกอันเพ็ง และอันสิบดับ เฮิ่งฮุงกว่า อันอุโปสิด.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลาบที ๘๒ ໜ้า ๘: จุบละสังฆาดธาฉะได้ ๑๘๕๑ ติอ ปีภัดเพ็ำ เดือบ ๕ แรม ๑๘ ค่ำ อับ ๗ มื้ ธ้องมิด ยามกองๆงาย ฆายมิ ฆ่อมคำตัน บ้ามอัดฆองๆ ฆิอเมย บุดตะบัดตา พ้อมกันใจใส สัดทาส้าๆ *สับพะสูด ๘* มัดนี้ ไอ้กับสาสะฆาพะพุดทะเจ้ิา ตาบต่ำเท้ิา ๕ พันพะอัดสา ก๋ำข้า เฮิ้บ สาทุ. สุดทิบัๆ อัดตะเม ทาบัๆ นิบพาบัๆ ปะธะมัๆ สุกาฮัๆ.

Folio 28 on the verso side: In Chunlasangkat (CS) 1251, a *kat mao* year, on the twelfth waning-moon day of the fifth lunar month, the sixth day of the week (Friday), a *huang mot* day,[281] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Mòm Khamtan from Ban Vat Nòng, his wife, their children, and their grandchildren jointly sponsoredthis manuscript [entitled] *Sapphasut*, two bundles, to support the Teachings of the Buddha to last until the end of 5000 years. *Suddhinaṁ vattame dānaṁ nibbānaṁ paramaṁ sukhaṁ* (May the alms that I have given be a condition for us to reach Nibbāna which is the greatest bliss).

Date: CS 1251, a *kat mao* year (27 Apr 1889)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Mòm Khamtan from Ban Vat Nòng, his wife, their children, their grandchildren

Titles: *ปาติโมกฺขะ (ปาลิ)*

Patimokkha (Pali)

Pāṭimokkha (Pali)

EAP1398_VMS_1_0412

Long palm-leaf

One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.1 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 38. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

281 1251 Caitra 27 = Saturday, 27 April 1859.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๒๒๗ ຂໍ້ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອີງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈິ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກວັນເພັ້ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที ๑ ໜ้า ๑: พุดทะบ๋อบาด จุนละสังฆาดธาฉะได้ ๑๘๗๓ ติอ ปีร้องเป้า เดือนยี่ ขึ้น ๕ ค่ำ มื้เปิกเพ็ำ วัน ๑ ธิดจะบาแล้วยามกองแลง ໝายมิ ทิดเพ็ง สาวทองสี ผัวเมย บ้านหัวลาด มิใจเทลื้อมใสสัดทาได้สำๆ *ยอดทำ*, *ทับ ๗ ผื่น*, *สูดมิ่นน้อย*, *มิ่นกาๆ*, *ปาติโมกฆะ*, *สัดทาสังคะหะ*, *มูนละนิบพาน* นี้ไว้ทับสาสะໜาพะโคตะมะเจ้ำ ตาบต่ำเท้ำ ๕๐๐๐ วัดสา นิบพานะ ปัดจะโย โหตุ โน นิดจัง ทุวัง. อาดยาเจ้ำ ทิดเพ็ง บ้านหัวลาด.

Folio 1 on the recto side: In Chunlasangkat (CS) 1263, a *huang pao* year, on the fifth waxing-moon day of the second lunar month, a *poek mao* day, the first day of the week (Sunday),[282] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Thit (ex-monk) Pheng and Sao Thòngsi, husband and wife from Ban Hualat, had the ardent religious faith and sponsored the making of these manuscript [entitled] *Nyòttham*, *8 Mün*, *Sutmon Nòi*, *Mon Kang*, *Patimokkha*, *Sattha Sangkhaha, Munlanipphan* to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no niccaṁ dhuvaṁ* (May this be a condition for us to reach Nibbāna certainly and constantly). Atnyachao Thit Pheng from Ban Hualat.

Date: CS 1263, a *huang pao* year (13 Jan 1901)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Pheng and Sao Thòngsi, husband and wife, from Ban Hualat
Titles: *ปาติโมกฆะ (ปาลี)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0413

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

282 1263 Pausha 5 = Monday, 13 January 1902. This day was, however, a *hwai san* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 40. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are torn and some folios are damaged.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๘๘ ຂໍ້ ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອີງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈິ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກວັນເພັ ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที่ ๔๐ ໜ້າ ๑: ຈຸນລະສັງກາດ ๑๘๒๔ ຕີ ປີເປີກຍີ່ ເດືອນ ๗ ແຮມ ๗ ค่ำ [ວັນ] ๗ ได้ธิดจะบา แล้วยามกองงาย ໝายมิ ทิดมิและสาวเป้ิง ผัวเมย เป้นเค้า ได้มิใจใสสัดทาได้สร้าง *ปาติโมกขะ* ผูกนี้ ไว้กับพะสาสะหนาพะโคตะมะเจ้า ตาบต่ เท้า ๕๐๐๐ พะวัดสา ขอให้ ข้าพะเจ้านี้ได้ดั่งคำมักคำปาดถะหนาทังชาดนี้และชาดหน้า กข้าเทิ้น.

Folio 40 on the recto side: In Chunlasangkat (CS) 1264, a *poek nyi* year, on the eighth waning-moon day of the ninth lunar month, the third day of the week (Tuesday),[283] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Thit (ex-monk) Mi and Sao Peng, husband and wife, had the religious faith and sponsoredthis manuscript [entitled] *Pātimokkha* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled in this life and future lives.

Date: CS 1264, a *poek nyi* year (26 Aug 1902)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Mi and Sao Peng, husband and wife
Titles: *ปาติโมกขะ (ปาลี)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0414

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 58.5 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

283 1264 Sravana 23 = Wednesday, 27 August 1902.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 46. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๒๘๗ ຂໍ້ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອີງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈິ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກອັນເພັ້ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສິດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที่ ๔๒ ໜ้า ๑: จุบละสังกาดได้ ๑๘๘๕ ตัว ปีก่ำใส้ เดือน ๑๑ แรมค่ำ ๑ มื้อกิดใจ้ อัน ๕ ธิด จะนาแล้วยามกองงาย มูนละสัดทา สาวคำเผือ มิใจใสสัดทาเป็นอันยิ่ง จิ่งได้สร้างลำ *สับพะสูด* ไว้กับอโธะพุดทะสาสะໜา ขໍให้ได้เถิงสักขิทาถา อะนาถาเจ๊า เป็นยอด เป็น จอม ก๋ข้าเทิ้น นิบพานะ ปัดจะโย โหตุ ทุวัง ทุวัง.

Folio 46 on the recto side: In Chunlasangkat 1225, a *ka khai* year, on the first waning-moon day of the eleventh lunar month, a *kot chai* day, the fifth day of the week (Thursday),[284] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Sao Khamphiu had the most ardent religious faith and sponsoredthis manuscript [entitled] *Sappha Sut* to support the Teachings of the Buddha. May I attain the states of Sakadāgāmī (once-returner) and Anāgāmī (none-returner) which are the highest wish. *Nibbāna paccayo hotu dhuvaṁ dhuvaṁ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1225, a *ka khai* year (28 Oct 1863)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao Khamphiao
Titles: *ปาติโมกขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0415

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.

284 1225 Asvina 16 = Wednesday, 28 October 1863. This day was, however, a *kot san* day.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 46. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๒๘๗ ຂໍ້ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອີງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈິ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກອັນເພັ ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສິດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: (๑) ลาบที ๔๔ ໜ้า ๑: จุนละสังกาด ได้ พันธ้อย ๒๘ (ภิกขัก จ.ส. ๑๑๒๘) ติอ ปีกาบสัน เดือน ๑๐ แรม ๒ ค่ำ อัน ๔ มื้ ก่าเป้ำ ธิดจะบาแล้วอามตูดซ้าย อาดยาถู วัดบาก มิใจ ใสสัดทาส้างๆ *ปาลิสูดมิน* ไว้ภับสาสะໜาเท้ำ ๕๐๐๐ วัดสาแล. ปาลิสูดมิน ผูก ๕ มิ ๔๔ ใบ ໜังสื อาดยา วัดบาก ใผยืมไป ให้มาสี่ง.

(๘) ลาบที ๔๕ ໜ้า ๑: สังกาด ได้ ๑๗๑ (ภิกขัก จ.ส. ๑๑๗๑) ปี ภัดใส้ เดือน ๔ แรม ๗ ค่ำ อัน ๘ มื้ ธอายเสัด ยามแถใก้ค่ำ แม่ภันยา มิสัดทาส้างๆ สูดมิน ไว้ภับสาสะໜา บิบพา นะ ปัดจะโย โหตุ.

(1) Folio 44 on the recto side: In Chunlasangkat thousand hundred 86 (corresponding to CS 1186), a *kap san* year, on the eighth waning-moon day of the tenth lunar month, the fourth day of the week (Wednesday), a *ka pao* day,[285] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Atnyakhu (Venerable abbot) from Vat Nak had the religious faith and sponsoredthis manuscript [entitled] *Pali Sutnon* to support the Teachings of the Buddha to last until the end of 5000 years. *Pali Sutmon*, fascicle 5, has 44 folios. This manuscript belongs to Atnya from Vat Nak. Please return the manuscript [after using].

(2) Folio 45 on the recto side: In Sangkat 171 (corresponding to CS 1171), a *kat sai* year, on the sixth waning moon day of the fourth lunar month, the second day of the week (Monday),[286] a *hwai set* day, [the writing was accomplished] at the time of the evening horn (15:00–16:30 o'clock). Mae Kannya sponsoredthis manuscript [entitled] *Sutmon* to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1186, a *kap san* year (15 Sep 1824)
Script(s): Tham Lao
Language(s): Lao, Pali

285 1186 Bhadrapada 23 = Thursday, 16 September 1824.
286 1171 Phalguna 21 = Monday, 26 March 1810. This day was, however, a *hwai sanga* day.

Author: None
Scribe(s): Unknown
Sponsor(s): Atnyakhu (Venerable abbot) from Vat Nak; Mae Kannya.
Titles: *ปาติโมกฺขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0416

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.2 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 41. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືພະປາຕິໂมกา เนื้อในฆฺมเป้นพาสาปาลิ เพื่อใช้ฮฺมท่องจำขึ้นใจ. พะปาติโมกา เป้น ภิดเทานพื้นถานฃองพะอิไนสิง เซิ่งปะกอบด้วยสิน ๘๘ๅ ฃั้สำลับพะพิกาฃุสิง. กาานสูด ปาติโมกา โดยพะสิงอิงฃิงจำปาติโมกาในที่ปะฃุมสิง จิ่งจัดขึ้นเป้นปะจำในสิม ทุกอันเพ็ง และอันสินดับ เซิ่งฮฺมกว่า อันอุโปสิด.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลาานทิ ๔๑ ໜ้า ๑: จุนละสักกาด ๑๘๑๗ ตือ ปีเม็งใส้ เดือน ๗ แรม ๑๐ ค่ำ ๘ มื้ ธอาย สะง้า ธิดจะบาแล้วยามกองแลง ฬายมิ อ้ายเหง้า กับทั้งพ่แม่พี่น้องได้พ้อมกันส้าง *สูด มิน* ไว้กับสาสะฬาพะพุดทะเจ้า ตาบต่เท้า ๕๐๐๐ อัดสา ขอให้ได้ดั่งคำมักคำปาดถะฬาฐู่ เยื่องฐู่ปะกาน แด่เท้อ. อะนิดจัง อะสังไขยัง.

Folio 41 on the recto side: In Chunlasangkat (CS) 1219, a *moeng sai* year, on the tenth waning-moon day of the sixth lunar month, the second day of the week (Monday), a *hwai sanga* day,[287] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Ai Ngao and his family jointly sponsoredthis manuscript [entitled] *Sutmon* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Aniccaṃ asaṃkheyyaṃ* (Impermanent and counlessly).

Date: CS 1219, a *moeng sai* year (18 May 1857)
Script(s): Tham Lao
Language(s): Lao, Pali

287 1219 Vaisakha 25 = Monday, 18 May 1857. This day was indeed a *hwai sanga* day.

Author: None
Scribe(s): Unknown
Sponsor(s): Ai Ngao along and his family
Titles: *ปาติโมกฺขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0417

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 42. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືພະປາຕິໂมกา เนื้อในฆุนเป้นพาสาปาลิ เพื่อใช้ฮ฽นท่อๆจำขึ้นใจ. พะปาติโมกา เป้น ภิดเกานพื้นถานฃองพะอิไนสิๆ เซิ่งปะกอบด้วยสิน ๘๘ๅ ฃั้สำลับพะพิกาฃุสิๆ. กานสูด ปาติโมกา โดยพะสิๆอิๆฃิๆจำปาติโมกาในที่ปะฃุมสิๆ จิ่งจัดขึ้นเป้นปะจำในสิม ทุกอันเพ็ง และอันสินดับ เซิ่งฮ฽กว่า อันอุโปสิด.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที่ ๔๐ ໜ้า ๑: พุดทะสักกาทะธาด ๒๔๗๓ ติอ ปี ภิดสะง้า เดือม ยี่ ฃึ้น ๗ ค่ำ อัน ๕ ธิดจะ บา แล้วยามกองๆาย ฬายมิ จานเป้ิๆ สาวเพ็ง ผิวเมย บ้านหิวลาด ได้มิใจใสสัดทาเป้น อันยิ่ง จิ่งได้พ้อมกันส้าๆ *บาลิปาติโมกฺขะ* ผูกนี้ไว้กับสาสะหฬาพะพุดทะเจ้ิาตายต่ำ เท้ิา ๕๐๐๐ อัดสา ขอให้บุนยาปาธะมิอันนี้ เป้นผิมนำฃ้าให้พื้นจากสิๆสาม ตัดบ่องเบ้นจะมาน ฃาดได้ จิ่งลุเถิๆพะนิบพานดั่งถอามฬาย แด่ภ์ฃ้าเทิ้น. นิบพานะ ปัดจะโย โหตุ โน.

Folio 40 on the recto side: In Buddhist Era (BE) 2473, a *kot sanga* year, on the sixth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[288] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Chan Peng and Sao Pheng, husband and wife, from Ban Hualat had the most ardent religious faith and sponsoredthis manuscript [entitled] *Bali Patimokkha* to support the Teachings of the Buddha to last until the end of 5000 years. May the results of this merit lead me to escape the Cycle of Rebirths and detach the five Mara (devils). May I

288 1292 Pausha 6 = Thursday, 25 December 1930..

attain Nibbāna as wished. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: BE 2473, a *kot sanga* year (25 Dec 1930)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chan Peng and Sao Pheng, husband and wife from Ban Hualat
Titles: *ປາຕິໂມກຂະ (ປາລີ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0418

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 55.4cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 43. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๘๘ ຂໍ້ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອິງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈິ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກວັນເພັ້ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສິດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที่ ๔๘ ໜ้า ๑: จุนละสังฆาดธาขะได้ ๑๘๗๕ ตัว ปี ก่าเม้ำ เดือน ๑๐ ขึ้น ๑๔ ค่ำ วัน ๕ มื้ ภาบสะง้ำ ธิดจะสาแล้วตูดซ้าย ฆายมิ สาทุเธือน เป้นเค้ำ ภับเฮื้อขาดยาดติพี่น้องเผ่าพิงวิงสาอู่ถิน มิใจใสสัดทาเป้นอันยิ่ง จิ่งพ้อมกันส้างฆังสี *ปาติโมกขะ* ผูกนี้ ไว้ภับอ๋ธะพุดทะสาสะฆาพะโถตะมะเจ้ำ ตาบต่ำ ๕ พันอัดสา ขอให้สิมธิดที่ได้ดั่งคำมักคำปาด ถะฆาอู่เยื่องอู่ปะการทังมอนก๋ข้าเทิ้น สาทุ สาทุ นิบพานัง ปะธะมัง สุภาชัง.

Folio 42 on the recto side: In Chunlasangkat (CS) 1265, a *ka mao* year, on the twelfth waxing-moon day of the tenth lunar month, the fifth day of the week (Thursday), a *kap sang*a day,[289] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Sathu Hüan was the principal initiator,

289 1265 Bhadrapada 12 = Thursday, 3 September 1903. This day was indeed a *kap sanga* day.

together with his family and relatives, had the most ardent religious faith and sponsoredthis manuscript [entitled] *Patimokkha* to support the Teachings of Gotama Buddha to last until the end of 5000 years. May our wishes and desires be fulfilled. *Sādhu sādhu nibbānaṃ paramaṃ sukhaṃ* (Amen, amen. Nibbāna is the greatest bliss).

Date: CS 1265, a *ka mao* year (3 Sep 1903)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Hüan, together with his family and relatives
Titles: *ปาติโมกฺขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0419

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 58 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 2 is torn at the right part.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສິງ ເຊິ່ງປະກອບດ້ວຍສິນ ๒๘๗ ຂໍ້ສຳລັບພະພິກຂຸສິງ. ການສູດ ປາຕິໂມກ ໂດຍພະສິງອີງຊິງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສິງ ຈິ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສິມ ທຸກວັນເພັ້ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที่ ๔๐ ໜ້າ ๑: จุนละสังฆาดธาฉะได้ ๑๑๗๖ ติอ ปีธ้องเพ็ก เดือน ๗ แรม ๑๑ มื้ เม่ง มิด พ่ำอ่ำได้วัน อาทิด ยามแฤใก้ท่ง่ำวัน พะธาฉะสิมเดัดมะหาอิมทะปันยาเจ้า ลิดจะมาไว้ค้ำชูอ้ธะพุดทะสาสะหฺมาพะเจ้าโลตะมะอิงถ้อน ๔ ในพัดทะทับเธ็กนี้ ตาบต่ำ เท้า ๕ พันวัดสา ผู้ข้ามิใจใสสัดทาเป็นอันยิ่ง จิ่งได้ส้างหนังสื *ปาติโมก* ผูกนี้ ไว้สืบปะธิยัดติสาสะหฺมาเมือหน้า ขໍให้ผู้ข้าได้เกิดมาในสำนักพะอะธิยะเมดไตยะเจ้า ติบจักลิงมา ลุงลัดตัดสับพันยู ตะยานเป็นพะอิงปะเสิดล้ำเลิดกว่าถิมและเทอะดาทังหลาย แด่ก็ข้า เทิ้น ด้วยเตฉะผะละบุนอันผู้ข้าได้ฃุงหนังสือปาติโมกสืบปะธิยัดติเป็นพุดทะวัดจะบังนี้

ແດ່ກໍ້ຂ້າເທີ້ນ. ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມ ນິດຈັ້ງ ນິດຈັ້ງ ທຸວັ້ງ ທຸວັ້ງ ນິບພານັ້ງ ປະຣະມັ້ງ ສຸກ ຂັ້ງ.

Folio 40 on the recto side: In Chunlasangkat (CS) 1193, a *huang mao* year, on the eleventh waning-moon day of the eighth lunar month, a *moeng mot* day, a Sunday,[290] [the writing was accomplished] at the time of the forenoon horn (9:00–10:30 o'clock). Pharasa Somdet Maha Inthapannya inscribed this manuscript to support the Teachings of the Fourth Buddha named Gotama to last until the end of 5000 years. I have the most ardent religious faith and sponsoredthis manuscript [entitled] *Patimok* to prolong the age of the Buddha's Teachings. May I be born in the period of Metteyya Buddha who is superior to humans and deities. May I gain the results of this merit that I have inscribed this Patimokkha manuscript to prolong the Buddha's Teachings. *Nibbāna paccayo hotu me niccaṃ dhuvaṃ dhuvaṃ nibbānaṃ paramaṃ sukhaṃ* (May this be a condition for me to reach Nibbāna which is the greatest bliss certainly and constantly).

Date: CS 1193, a *huang mao* year (5 Jul 1831)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Pharasa Somdet Maha Inthapannya.
Sponsor(s): Pharasa Somdet Maha Inthapannya.
Titles: *ປາຕິໂມກຂະ (ປາລີ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0420

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 56.5cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 2 is slightly damaged.

Description: ໜັງສືພະປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາປາລີ ເພື່ອໃຊ້ຮຽນທ່ອງຈຳຂຶ້ນໃຈ. ພະປາຕິໂມກ ເປັນ ກົດເກນພື້ນຖານຂອງພະວິໄນສັ້ງ ເຊິ່ງປະກອບດ້ວຍສິນ ๘๘ ຂໍ້ ສຳລັບພະພິກຂຸສັ້ງ. ການສູດ ປາຕິໂມກ ໂດຍພະສັ້ງອັ້ງຊັ້ງຈຳປາຕິໂມກໃນທີ່ປະຊຸມສັ້ງ ຈັ່ງຈັດຂຶ້ນເປັນປະຈຳໃນສີ່ມ ທຸກວັນເພັ້ງ ແລະວັນສິນດັບ ເຊິ່ງຮຽກວ່າ ວັນອຸໂປສົດ.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules

290 1193 Toutyashada 26 = Thursday, 4 August 1831. This day was indeed a *moeng mot* day.

for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานທີ ๑ ໜ້າ ๑: ສັດຕະປິວຣະບາດ ຈຸນລະສັ̈ງກາດຣາຊະໄດ້ ພັນຮ້ອຍ ๙๗ ຕິວ (ກົງກັບ จ.ส. ๑๑๙๗) ປີຮັ̈ບມົດ ເດືອນ ๗ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๑ ມື້ ກາບໃດ້ ລິດຈະນາແລ້ວຍາມກອງແລງ ຊຸ̈ງສາ ມີໃຈ ເຫລື̈ອມໃສໃນສາສະໜາເປັນອັນຍິ่ງ ຈິ่ງໄດ້ນ້ອມໃຈສ້າງໜັ̈ງສືລຳ *ปัันยาปาระมิหลวง* ກັບ *ปาติโมกขะ* ผูกมื้ไວ้ກັບสาสะหฯา ตาบต่เท้า ๕ พันอัดสา. นิบพานะ ปัดจะโย โหตุ โน ผู้ ข้าผู้ลิดจะนา ขໍส่วนบุนนำหลายๆ แด่ผู้ข้าเบื้น สาหุ สาหุ.

Folio 1 on the recto side: In Chunlasangkat a thousand and hundred 97 (corresponding to CS 1197), a *hap mot* year, on the fifth waxing-moon day of the seventh lunar month, the first day of the week (Sunday), a *kap khai* day,[291] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Xiang (ex-novice) Sa had the most ardent religious faith and sponsored this manuscript [entitled] *Panyaparami Luang* and *Patimokkha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). May I, the scribe of this manuscript, rejoice the merit. Amen, amen!.

Date: CS 1197, a *hap mot* year (31 May 1835)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Sa
Titles: *ปาติโมกขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0421

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.7cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged.

Description: ໜັ̈ງสีพะปาติโมกา เนื้อในฃุนเปันพาสาปาลิ เพื่อใช้ฮุนท่่องจำขึ้นใจ. พะปาติโมกา เปัน ภิดเกนพื้นถานฃองพะวิไนสิ̈ง เชิ่งปะกอบด้อยสิบ ๘๘๗ ข้ำสำลับพะพิกขุสิ̈ง. กานสูด

291 1197 Jyestha 4 = Sunday, 31 May 1835. This day was, however, a *ka kai* day.

ปาติโมกฺ โดยพะสิงอิงชิงจำปาติโมกฺในที่ปะชุมสิง จิ่งจัดขึ้นเป็นปะจำในสีม ทุกอันเพ็ง และอันสิบดับ เชิ่งฮฺกว่า อันอุโปสิด.

Pātimokkha manuscript. The text was written in Pali to be memorized. The Pātimokkha is the basic code of monastic disciplines consisted of 227 rules for monks. The recitation of Pātimokkha by monks in the assembly of the Sangha is regularly held in a monastic hall on every full-moon day and every new-moon day, known as *Uposatha* day.

Colophon: ลานที่ ๑ ໜ้า ๑: สัดตะบิอละบาดจุนละสังฆาด ลาฃะได้ พัน ๘๑ฆ ติอ (ก๋ากับ จ.ส. ๑๘๑๗) ปีกาบยี่ เดือน ๕ ลิง ๗ ค่ำ มื้ ธ้อวใถ้ ยามใก้ห่วง อัน ๕ ฆายมิ พ่จิอพิมมา ผิอเมย มิใจใสสัดทาสำ ลำสูด มัดนี้ไอ้กับสาสะฆา ตาบต่เท้า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ ทุอัง.

Folio 1 on the recto side: In Chunlasangkat thousand and 217 (corresponding to CS 1216), a *kap nyi* year, on the third waning-moon day of the fifth lunar month, a *huang khai* day, [the writing was accomplished] at noon, the fifth day of the week (Thursday).[292] Phò Chua Phomma and his wife had the religious faith and sponsoredthis manuscript to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1216, a *kap nyi* year (15 Apr 1854)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Chua Phomma and his wife
Titles: *ปาติโมกฺขะ (ปาลิ)*
Patimokkha (Pali)
Pāṭimokkha (Pali)

EAP1398_VMS_1_0422

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: เมื้อในฃุมเป็นพาสาบาลิ ก่าอเถิง ปาธาชิก แปว่า ผู้พ่ายแพ้ เป็นชื่ออาบัดหักที่สุดในพะอิไน เมื่อพิกฃุล่อางละเมิดแม้พุงฃ้ใดฃ้หึ่ง พิกฃุนั้น ต้อางพ่ายแพ้ในพิมมะจัน โดย

292 1216 Caitra2 18 = Wednesday, 4 April 1855. This day was indeed *a huang khai* day.

ອັດຕະໂນມັດ ແລະຕ້ອງຂາດຈາກຄວາມເປັນພິກຂຸທັນທີ ບໍ່ສາມາດກັບມາບວດເປັນພິກຂຸໄດ້ອີກໃນ ຊາດນີ້. ເຈດຕະນາ ເປັນສິ່ງຈຳເປັນໃນການກະທຳຜິດທັງສີ່ກໍລະນີ. ປາຣາຊິກ ๔ ສຳລັບພິກຂຸ ຄື ๑. ເສບເມຖຸນ, ລັກຊັບ, ຂ້າມະນຸດ ແລະອວດອຸດຕະຣິມະນຸດສະທຳ.

The text was written in Pali and deals with Pārājika, which means 'defeat.' Pārājika is the heaviest offences. Monks who break even a single of Pārājika offences are considered loss of purity. They have to leave monkhood right away and have no more chance of reordination. Intention is the main factor of the four offences of Pārājika: sexual intercourse, stealing, killing humans, and claiming divine abilities.

Colophon: ลานที่ ๘๗ ໜ້າ ๑: ສັງກາດຣາຊະ ຮ້ອຍ ກຕ ຕິວ (ກົງກັບ จ.ส. ๑๑กต) ຕິວ ປີຮວາຍໃຈ້ ເດືອນ ຍີ່ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๑ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ຊຸງອຸ່ນ ສະຫະພະຣິຍາ ບຸດຕະນັດຕາ ພັນທຸວົງສາ ພ້ອມກັນມີໃຈໃສສັດທາສ້າງໜັງສືປາລີ *ປາຣາຊິກັນ* ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat hundred 78 (corresponding to CS 1178), a *hwai chai* year, on the eighth waxing-moon day of the second lunar month, the first day of the week (Sunday),[293] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Xiang (ex-novice) Un, their children, and their relatives jointly sponsoredthis manuscript [entitled] *Pali Parasikan* (*Pārājika*) to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1178, a *hwai chai* year (26 Dec 1816)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Xiang (ex-nvoice) Un, his wife, their children, and their relatives
Titles: *ปาຣาຊิกัน (ผูกติ้น มัดติ้น)*
Parasikan (*Phuk ton*, *mat ton*)
Pārājika (Fascicle 1, bundle 1)

EAP1398_VMS_1_0423

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged.

293 1178 Pausha 8 = Thursday, 26 December 1816.

Description: ເນື້ອໃນຂຽນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອາບັດທຸກກົດ. ທຸກກົດ ແປວ່າ 'ເຮັດບໍ່ດີ' ເຊິ່ງເປັນອາບັດ ທີ່ເກີດຈາກການທຳໃນສິ່ງທີ່ບໍ່ດີ ບໍ່ເໝາະສົມແລະເປັນອາບັດເບົາ ປຽບດ້ວຍລະຫຸໂທດ ເຊັ່ນ ພິກຂຸ ໃສ່ເສື້ອ, ສຸບໝວກ, ໃຊ້ຜ້າປົກຫົວ ຕ້ອງອາບັດທຸກກົດ. ເມື່ອພິກຂຸຕ້ອງແລ້ວ ຈະຕ້ອງສະແດງອາບັດ ຄື ບອກອາບັດຂອງຕົນແກ່ສິ່ງຫຼືພິກຂຸດ້ວຍກັນ ຈຶ່ງຈະພົ້ນຈາກອາບັດນັ້ນໄດ້.

The text was written in Pali and deals with Dukkata offence. Dukkata means 'wrong actions' and is defined as an offence caused by wrong and improper actions. They are light offences and result in light punishment. Monks who wear shirts, hats, or head covers break the dukkata rules. When a monk breaks the offences, he has to confess it to the Sangha to free themselves from the offences.

Colophon: ลานที่ ๑ ໜ້າ ๑: [....] ๙ ຕົວ ປີເມິ້ງເໝົ້າ (ກົງກັບ จ.ส. ๑๑๗๙) ເດືອນ ๑๘ ເພັ້ງ ວັນ ๘ ກວານເຮືອ ເຈົ້າຂໍ ຜົວເມຍ ມີປັດສາທະສັດທາສ້າງ *ปาธาชิกัน* ไว้กับสาสะหฺพาพะเจ้า เท้า ๕ พันอัดสา นิบพานปัดจะโยโหตุ.

Folio 1 on the recto side: In [...] 9, a *moeng mao* year (corresponding to CS 1169), on the full-moon day of the twelfth lunar month, the second day of the week (Monday)[294] [the writing was sponsored by] Kuan Hüachaokhò and his wife who sponsoredthis manuscript [entitled] *Parasikan* (*Pārājika*) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1169, a *moeng mao* year (1807)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Kuan Hüachaokhò and his wife
Titles: *ปาธาชิกัน (ผูก ๘ มัดติ้น)*
Parasikan (*Phuk* 2, *mat ton*)
Pārājika (Fascicle 2, bundle 1)

EAP1398_VMS_1_0424

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Last folio is seriously damaged.

294 1169 Karttika 15 = Saturday, 14 Novemer 1807.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອາບັດສັງຂາທິເສດ ແລະອາບັດຖຸນໄລໄຈ. ອາບັດສັງຄາ ທິເສດ ຄື ກົດລະບຽບທີ່ກ່ຽວກັບການປະຊຸມສົງ ເປັນຄວາມຜິດຮ້າຍແຮງທີ່ກ່ຽວຂ້ອງກັບການປະຊຸມສົງທີ່ຕ້ອງມີພຶກຊຸຢ່າງນ້ອຍ ๘๐ ອົງ ແລະການອ່ານກຳມະວາຈາເພື່ອໃຫ້ກັບຄືນສູ່ຄະນະສົງ. ພຶກຊຸຜູ້ປະພຶດຜິດຕ້ອງໄດ້ຢູ່ກຳຕາມໄລຍະເວລາທີ່ກຳນົດ. ສັງຄາທິເສດມີຢູ່ ๑๓ ຂໍ້ ໃນຈຳນວນນີ້ ๕ ຂໍ້ທຳອິດແມ່ນກ່ຽວກັບກິເລດຕັນຫາ. ອາບັດຖຸນລັດໄຈ ແປວ່າ ຄວາມລ່ວງລະເມີດທີ່ຫຍາບຄາຍ ເປັນອາບັດທີ່ເກີດຈາການກະທຳສິ່ງທີ່ຫຍາບຄາຍ ເຊັ່ນ ພຶກຊຸຊັກສື່ໃຫ້ກະເທີຍ ຕ້ອງອາບັດຖຸນລັດໄຈ; ພຶກຊຸທີ່ມໜັງເສືອຢ່າງເດຍລະຖິ ຕ້ອງອາບັດຖຸນລັດໄຈ.

The text was written in Pali language and deals with the offences of Sanghādisesa and Thullaccaya. Sanghādisesa is rules pertaining to Sangha assembly in which severe faults are discussed among at least twenty monks and the *Kammavaca* text is to be recited to get the offensive monks back. Monks who broke the rules must stay in a certain period of time of penalty infringement. There exist thirteen Sanghādisesa items, of which five are concerning lustful desires. Thullaccaya means a grave offence done by rudeness: a monk making matches for ladyboys; a monk wearing tiger skin similarly too non-Buddhist ascetics.

Colophon: ลาบທີ ๘๒ ໜ້າ ๘: ຈຸນລະສັງກາດ ໄດ້ ຮ້ອຍ ๗๒ (ກົງກັບ จ.ส. ๑๑๗๒) ຕິວ ປີ ກາບເສັດ ເດືອນ ๑๑ ແຮມ ຄ่ຳ ๑ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມຕູດຕັ້ງ ພະຍາຫລວງເມືອງຂວາ ກັບທັງພະຣິຍາ ບຸດຕະ ນັດຕາ ພັນທຸວົງສາ ມີປັດສາທະສັດທາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ປາລິປາຣາຊິກັນ* ມັດນີ້ ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the verso side: In Chunlasangkat hundred 76 (corresponding with CS 1176), a *kap set* year, on the first day of the waning moon of the eleventh lunar month, the sixth day of the week (Friday),[295] the writing was accomplished in the morning (6.00–7.30 o'clock). Phanya Luang Müang Khua along with his wife, children and relatives had the most ardent religious faith to sponsor this manuscript [entitled] Pali Parasikan, this bundle, to support the Teachings of the Buddha to last until the end of 5000 years. May this be a condition to reach Nibbāna.

Date: CS 1176, a *kap set* year (30 Sep 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Khua, his wife, his children, and his relatives
Titles: *ปาຣาຊิกัน (ผูภา ๘ มัด ๘)*
Parasikan (*Phuk* 2, *mat* 2)
Pārājika (Fascicle 2, bundle 2)

295 1176 Asvina 16 = Friday, 30 September 1814.

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 55.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 2 is seriously damaged.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອາບັດສັງຂາທິເສດ ແລະອາບັດຖຸນໄລໄຈ. ອາບັດ ສັງຄາ ທິເສດ ຄື ກິດລະບຽບທີ່ກ່ຽວກັບການປະຊຸມສົງ ເປັນຄວາມຜິດຮ້າຍແຮງທີ່ກ່ຽວຂ້ອງກັບການ ປະຊຸມສົງທີ່ຕ້ອງມີພິກຂຸຢ່າງນ້ອຍ ๘๐ ອົງ ແລະການອ່ານກຳມະວາຈາເພື່ອໃຫ້ກັບຄືນສູ່ຄະນະສົງ. ພິກຂຸຜູ້ປະພຶດຜິດຕ້ອງໄດ້ຢູ່ກຳຕາມໄລຍະເວລາທີ່ກຳນົດ. ສັງຄາທິເສດມີຢູ່ ๑๓ ຂໍ້ ໃນຈຳນວນນີ້ ๕ ຂໍ້ທຳອິດແມ່ນກ່ຽວກັບກິເລດຕັນຫາ.

The text was written in Pali language and deals with the offences of Sanghādisesa and Thullaccaya. Sanghādisesa is rules pertaining to Sangha assembly in which severe faults are discussed among at least twenty monks and the *Kammavaca* text is to be recited to get the offensive monks back. Monks who broke the rules must stay in a certain period of time of penalty infringement. There exist thirteen Sanghādisesa items, of which five are concerning lustful desires.

Colophon: ลาบທิ ๘๕ ໜ້າ ๘: ສັງກາດ ໄດ້ ຮ້ອຍ ๗๖ (ກ່ຽກັບ จ.ส. ๑๑๗๖) ຕົວ ປີ ກາບເສັດ ເດືອນ ๑๑ ແຮມ ค่ำ ๑ ວັນ ๖ ຣິດຈະນາແລ້ວຍາມຕູດຕັ້ງ ພະຍາຫລວງເມືອງຂວາ ກັບທັງພະຣິຍາ ບຸດຕະ ນັດຕາ ພັນທຸ ວິງສາ ພ້ອມກັນມີສັດທາເປັນອັນຍິ່ງ ຈຶ່ງສ້າງ *ปาลิปาธาชิกัม* ມັດ ๘ ນີ້ໄວ້ກັບສາສະໜາ ตาบ ต่เก๊า ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ຜູ້ຂ້າ ຂະໜານລຸນ ພໍ່ຊຽງທິບ ເປັນຜູ້ຣິດຈະນາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ອະນາຄະຕະ ปัดจุปันนะกำข้าเก๊ิน.

Folio 25 on the verso side: In Chunlasangkat hundred 76 (corresponding to CS 1176), a *kap set* year, on the first waning-moon day of the eleventh lunar month, the sixth day of the week (Friday),[296] the writing was accomplished in the morning (6:00–7:30 o'clock). Phanya Luang Müang Khua, his wife, his children, and his relatives had the most ardent religious faith and sponsoredthis manuscript [entitled] *Pali Parasikan* (*Pārājika*), bundle 2, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition to reach Nibbāna). I, Khanan (ex-monk) Lun, father of Xiang Thip, was the scribe. May my wishes be fulfilled in the future and presentthis manuscript.

Date: CS 1176, a *kap set* year (30 Sep 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

296 1176 Asvina 16 = Friday, 30 September 1814.

Scribe(s): Khanan (ex-monk) Lun, father of Xiang Thip
Sponsor(s): Phanya Luang Müang Khua, his wife, his children, and his relatives
Titles: *ปาธาชิกัม (มัด ๘)*
Parasikan (*Mat* 2)
Pārājika (Bundle 2)

EAP1398_VMS_1_0426

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອາບັດສັງຂາທິເສດ ແລະອາບັດຖຸນໄລໄຈ. ອາບັດ ສັງຄາ ທິເສດ ຄື ກິດລະບຸງບທີ່ກ່ຽວກັບການປະຊຸມສິງ ເປັນຄວາມຜິດຮ້າຍແຮງທີ່ກ່ຽວຂ້ອງກັບການ ປະຊຸມສິງທີ່ຕ້ອງມີພິກຂຸຢ່າງນ້ອຍ ๘๐ ອົງ ແລະການອ່ານກຳມະວາຈາເພື່ອໃຫ້ກັບຄືນສູ່ຄະນະສິງ. ພິກຂຸຜູ້ປະພຶດຜິດຕ້ອງໄດ້ຢູ່ກຳຕາມໄລຍະເວລາທີ່ກຳນົດ. ສັງຄາທິເສດມີຢູ່ ๑๓ ຂໍ້ ໃນຈຳນວນນີ້ ๕ ຂໍ້ທຳອິດແມ່ນກ່ຽວກັບກິເລດຕັນຫາ.

The text was written in Pali language and deals with the offences of Sanghādisesa and Thullaccaya. Sanghādisesa is rules pertaining to Sangha assembly in which severe faults are discussed among at least twenty monks and the *Kammavaca* text is to be recited to get the offensive monks back. Monks who broke the rules must stay in a certain period of time of penalty infringement. There exist thirteen Sanghādisesa items, of which five are concerning lustful desires.

Colophon: ลานที่ ๔๕ ໜ້າ ๔: ຈຸນລะสักกาด ได้ ร้อย ๗๖ (ภิกัับ จ.ส. ๑๑๗๖) ตัว ปี กาบเส็ด เดือน ๑๑ แรม ค่ำ ๑ อัน ๗ ธิดจะบาแล้วยามตูดตั้ง พะยาหลวงเมืองขวา ภับทังพะธียา บุดตะ นัดตา พ้อมกันมิปัดสาหะสัดหาเป็นอันยิ่ง จิ่งส้าง *ปาสิปาธาชิกัม* มัดมี้ไว้กับสาสะหา ตาบต่เท้ี้า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ โน.

Folio 25 on the verso side: In Chunlasangkat hundred 76 (corresponding to CS 1176), a *kap set* year, on the first waning-moon day of the eleventh lunar month, the sixth day of the week (Friday),[297] the writing was accomplished in the morning (6:00–7:30 o'clock). Phanya Luang Müang Khua, his wife, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Pali Parasikan* (*Pārājika*) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition to reach Nibbāna).

297 1176 Asvina 16 = Friday, 30 September 1814.

Date: CS 1176, a *kap set* year (30 Sep 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Khua along with his wife, children and relatives
Titles: *ปาธาชิกัม (ผูก ๗ มัด ๘)*
Parasikan (*Phuk* 6, *mat* 2)
Pārājika (Fascicle 6, bundle 2)

EAP1398_VMS_1_0427

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດຂຽນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອາບັດ ຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ๗ ຢ່າງຄື ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ມີໂທດ ๓ ສະຖານ ຄື ๑. ໂທດ ສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ; ๘. ໂທດ ສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະພົ້ນໂທດ; ๓. ໂທດສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົງອາບັດ ຄືບອກ ອາບັດຂອງຕົນແກ່ພິກຂຸດ້ວຍກັນ.

The text was written in Pali and deals with *Āpatti* (offences) of monks. *Āpatti* means penalties caused by violating precepts or disciplines and includes seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*Garudosa*) that removes one's monkhood status, (2) Moderate punishment (*Majjhimadosa*) that requires a penalty infringement (*Parivāsa*), and (3) Light punishment (*Lahudosa*) that requires a confession to other monks.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ສັງກາດ ໄດ້ ຮ້ອຍ ๗๖ (ກົງກັບ จ.ส. ๑๑๗๖) ຕີ ປີ ກາບເສັດ ເດືອນ ๑๑ ແຮມ ค่ำ ๑ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມຕູດຕັ້ງ ພະຍາຫລວງເມືອງຂວາ ກັບທັງພະຣິຍາບຸດຕະ [ນັດຕາ ພັນທຸ] ວິງສາພ້ອມກັນມີສັດທາສ້າງ *ปาสิปาธาชิกัม* ໄວ້ກັບວໍຣະສາສະໜາຕາບຕໍ່ເທົ້າ ๕ ພັນວັດ ສາ ນິบพานะ ปัดจะโย โหตุ โม.

Folio 25 on the rectoside: In Chunlasangkat hundred 76 (corresponding to CS 1176), a *kap set* year, on the first waning-moon day of the eleventh lunar

month, the sixth day of the week (Friday),[298] the writing was accomplished in the morning (6:00–7:30 o'clock). Phanya Luang Müang Khua, his wife, his children, and his relatives had the most ardent religious faith and sponsored this manuscript [entitled] *Pali Parasikan* (*Pārājika*) to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition to reach Nibbāna).

Date: CS 1176, a *kap set* year (30 Sep 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Khua, his wife, children and relatives
Titles: *ປາຣາຊິກັນ (ຜູກ ๑๐ ມັດ ๘)*
Parasikan (*Phuk* 10, *mat* 2)
Pārājika (Fascicle 10, bundle 2)

EAP1398_VMS_1_0428

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 5.5 cm, width 59.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍເລື່ອງ ນິດສັກຄິຍະປາຈິດຕີ ຄື ອາບັດປາຈິດຕີ ອັນເຮັດໃຫ້ຕ້ອງ ສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົ່ງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕີ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດ ວ່າດ້ວຍຈີວອນມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝມີ ๑๐ ສິກຂາບົດ), ແລະ ປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali

[298] 1176 Asvina 16 = Friday, 30 September 1814.

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ປາຣາຊິກັນ (ມັດປາຍ)*
Parasikan (*Mat pai*)
Pārājika (Last bundle)

EAP1398_VMS_1_0429

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັ້ງໝົດຂຽນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອາບັດ ຂອງພະພິກຂຸ. ອາບັດ ໝາຍເຖິງ ໂທດທີ່ເກີດຈາກການລ່ວງລະເມີດສິກຂາບົດຫຼືຂໍ້ຫ້າມຂອງພະພິກຂຸ ມີ ກ ຢ່າງຄື ປາຣາຊິກ, ສັງຄາທິເສດ, ຖຸນລັດໄຈ, ປາຈິດຕີ, ປະຕິເທສະນີຍະ, ທຸກກົດ ແລະທຸບພາສິດ ມີໂທດ ໓ ສະຖານ ຄື ๑. ໂທດສະຖານໜັກ ຮຽກວ່າ ຄະຣຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຂາດຈາກຄວາມເປັນພິກຂຸ; ๘. ໂທດສະຖານກາງ ຮຽກວ່າ ມັດຊິມະໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງຢູ່ກຳກ່ອນຈຶ່ງຈະ ພົ້ນໂທດ; ๓. ໂທດສະຖານເບົາ ຮຽກວ່າ ລະຫຸໂທດ ເຮັດໃຫ້ພະພິກຂຸຜູ້ຕ້ອງອາບັດຕ້ອງປົງອາບັດ ຄືບອກ ອາບັດຂອງຕົນແກ່ພິກຂຸດ້ວຍກັນ.

The text was written in Pali and deals with *Āpatti* (offences) of monks. *Āpatti* means penalties caused by violating precepts or disciplines and includes seven types: *Pārājika*, *Saṅghādisesa*, *Thullaccaya*, *Pācittiya*, *Pāṭidesanīya*, *Dukkata*, and *Dubbāsita*. The penalties are divided into three levels: (1) Heavy punishment (*Garudosa*) that removes one's monkhood status, (2) Moderate punishment (*Majjhimadosa*) that requires a penalty infringement (*Parivāsa*), and (3) Light punishment (*Lahudosa*) that requires a confession to other monks.

Colophon: ลาบທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๐๓ ຕົວ ປີ ຮ້ວງເປົ້າ ເດືອນ ๓ ແຮມ ๘ ค่ำ มื้ เปิก เสัด ວັນ ภ ธิดจะบาแล้วอยามกองๆาย ໝາຍມີ ພะยาหลวงเมืองขอา สะหะพะธิยาและเจ้าบาๆ ค่ำแฉ่น มีใจใสสัดทาเป็นอันยิ่ง จึ่งพ้อมกันส้าๆ *ปาลิปาธาชิกัน* ไว้กับสาสะหาพะโคตะมะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โม.

Folio 1 on the recto side: In Chunlasangkat (CS) 1203, a *huang pao* year, on the second waning-moon day of the third lunar month, a *poek set* day, the seventh day of the week (Saturday),[299] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Phanya Luang Müang Khua

[299] 1203 Magha 18 = Saturday, 29 January 1842. This day was indeed a *poek set* day.

and his wife named Chao Nang Khamvaen had the most ardent religious faith and sponsored this manuscript [entitled] *Pali Parasikan* (*Pārājika*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1203, a *huang pao* year (28 Jan 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Khua and his wife named Chao Nang Khamvaen
Titles: *ບາລີປາຣາຊິກັນ (ຜູກ ๑๘ ມັດປາຍ)*
Bali Parasikan (*Phuk* 12, *mat pai*)
Pali Pārājika (Fascicle 12, last bundle)

EAP1398_VMS_1_0430

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ປະຖະມະປາຣາຊິກ ເຊິ່ງເປັນປະຖົມມະສິກຂາບົດທີ ໜຶ່ງ ຄື ການຫ້າມເສບເມຖຸນທຳກັບມາຕຸຄາມ ຫຼື ຜູ້ຍິງເປັນຫລັກ ເມື່ອພິກຂຸລ່ວງລະເມີດສິກຂາບົດຂໍ້ ນີ້ຕ້ອງຂາດຈາກຄວາມເປັນພິກຂຸທັນທີ ບໍ່ສາມາດຮ່ວມສັງຄະກຳກັບຄະນະສິງໄດ້ ແລະບໍ່ອະນຸຍາດ ໃຫ້ບວດເປັນພິກຂຸໄດ້ອີກ. ພິກຂຸທີ່ເປັນຕົ້ນບັນຍັດຂອງປະຖົມປາຣາຊິກນີ້ກໍ່ຄື ພະສຸທິນ ທີ່ໄດ້ເສບເມ ຖຸນກັບ ພັນລະຍາເກົ່າຂອງຕົນເອງ ເຫດເກີດທີ່ເມືອງເວສາລີ.

The text was written in Pali and deals with *Pathama Pārājika* or the very first offence – sexual intercourse with a woman. Monks who breaks this precept must leave monkhood immediately and are prohibited to participate in any Sangha activities. They are no more allowed to be re-ordained. The monk who caused the regulation of Pathama Pārājika was Sudina Thera. He had sex with his former wife in Vesali.

Colophon: ลานที ๑ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๘๐๓ ຕົວ ປີ ຮ້ອງເປົ້າ ເດືອນ ๓ ແຮມ ๘ ค่ำ ມື້ ເປັກ ເສັດ ວັນ ๗ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ພະຍາຫລວງເມືອງຂວາ ສະຫະພະຣິຍາແລະເຈົ້າ ນາງ ຄຳແວ່ນ ມີໃຈໃສສັດທາເປັນອັນຍິ່ງ ຈຶ່ງພ້ອມກັນສ້າງ *ປາລີປາຣາຊິກັນ* ໄວ້ກັບສາສະໜາພະ ໂຄຕະມະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ຂໍໄດ້ດັ່ງຄຳມັກຄຳປາດຖະ ໜາ ແດ່ຂ້າເທີ້ນ.

Folio 1 on the recto side: In Chunlasangkat (CS) 1203, a *huang pao* year, on the second waning-moon day of the third lunar month, a *poek set* day, the

seventh day of the week (Saturday),[300] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Phanya Luang Müang Khua and his wife named Chao Nang Khamvaen had the most ardent religious faith and sponsored this manuscript [entitled] *Pali Parasikan* (*Pārājika*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1203, a *huang pao* year (28 Jan 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Khua and his wife named Chao Nang Khamvaen
Titles: *ບາລີປາຣາຊິກັນ (ຜູກ ๑๓ ມັດປາຍ)*
Bali Parasikan (*Phuk* 13, *mat pai*)
Pali Pārājika (Fascicle 13, last bundle)

EAP1398_VMS_1_0431

Long palm-leaf
One phuk: *fascicle 16*
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 59.2 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: None
Date: Mid-19th century
Script(s): Tham Lao
Language(s): Lao, Pali

300

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີປາຣາຊິກັນ (ຜູກ ๑๒ ມັດປາຍ)*
Bali Parasikan (*Phuk* 16, *mat pai*)
Pali Pārājika (Fascicle 16, last bundle)

EAP1398_VMS_1_0432

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 3 is slightly damaged.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali language on the Nissaggiya Pācittiya that is the The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: ลาบທิ ๑ ໜ້າ ๑: ສັງກາດ ๑๗๖ (ກົງກັບ จ.ส. ๑๑๗๖) ຕົວ ປີກາບເສັດ ເດືອນ ๗ ແຮມ ๗ ຄ่ຳ ມື້ເຕົ່າ ສະງ້ຳ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງແລງ ພະຣາຊະສັດທາຫລວງ ກັບນາງສະໜົມບຸຣິມມະ ກັນຍາ ກຸມາຣະກຸມາຣີ ມີໃຈໃສສັດທາສ້າງ *ປາລີປາຣາຊິກັນ* ໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 1 on the recto side: In Sangkat 176 (corresponding to CS 1176), a *kap set* year, on the seventh waning-moon day of the seventh lunar month, a *tao sanga* day, the fifth day of the week (Thursday),[301] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). The king, his concubines, his sons, and his daughters had the religious faith and sponsoredthis manuscript [entitled] *Bali Parasikan* (*Pāli Pārājika*) to

301 1176 Jyestha 21 = Thursday, 9 June 1814. This day was indeed a *tao sanga* day.

support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1176, a *kap set* year (9 Jun 1814)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king, his concubines, his sons and his daughters
Titles: *ບາລີປາຣາຊິກັນ (ຜູກຕົ້ນ ມັດ ສ)*
Bali Parasikan (*Phuk* 1, *mat* 3)
Pāli Pārājika (Fascicle 1, bundle 3)

EAP1398_VMS_1_0433

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.2 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ສ໐ ສິກຂາບົດ ຈັດເປັນ ສ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ໑໐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ໑໐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາຄ ມີ ໑໐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: ລານທີ ໑ ໜ້າ ໑: ພະຣາຊະສັດທາຫລວງສ້າງ.
Folio 1 on the recto side: The king was the sponsor.

Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ປາຣາຊິກັນ (ຜູກ ໘ ມັດ ສ)*

Parasikan (*Phuk* 2, *mat* 3)
Pārājika (Fascicle 2, bundle 3)

EAP1398_VMS_1_0434

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົ່ງ ອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍ ຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: ลานທີ ๑ ໜ້າ ๑: ສັດທາຫລວງສ້ຳ ບາລີປາຣາຊິກັນ.

Folio 1 on the recto side: The king was the sponsor. *Bali Parasikan* (Pārājika)

Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ປາຣາຊິກັນ (ຜູກ ๓, ມັດ ๓)*

Parasikan (*Phuk* 3, *mat* 3)
Pārājika (Fascicle 3, bundle 3)

EAP1398_VMS_1_0435

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາຄ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: ลานທີ ๑ ໜ້າ ๑: ສັດທາຫລວງ ສ້າງ *ບາລີປາຣາຊິກັນ.*

Folio 1 on the recto side: The king was the sponsor. *Bali Parasikan* (Pārājika).

Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ປາຣາຊິກັນ (ຜູກ ๔ ມັດ ๓)*

Parasikan (*Phuk* 4, *mat* 3)
Pārājika (Fascicle 4, bundle 3)

EAP1398_VMS_1_0436

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are damaged at the left end.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: ลานที ๑ ໜ້າ ๑: ສັດທາຫລວງ ສ້າງ *ບາລີປາຣາຊິກັນ.*

Folio 1 on the recto side: The king is the sponsor. *Bali Parasikan* (Pārājika).

Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ປາຣາຊິກັນ (ຜູກ ๕, ມັດ ๓)*

Parasikan (*Phuk* 5, *mat* 3)
Pārājika (Fascicle 5, bundle 3)

EAP1398_VMS_1_0437

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: None
Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ปาธาຊิกัม (ผูก ๖, มัด ๓)*
Parasikan (*Phuk* 6, *mat* 3)
Pārājika (Fascicle 6, bundle 3)

EAP1398_VMS_1_0438

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.2 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ນິດສັກຄິຍະປາຈິດຕິ ຄື ອາບັດປາຈິດຕິ ອັນເຮັດໃຫ້ຕ້ອງສະລະສິ່ງຂອງ. ພິກຂຸຕ້ອງອາບັດປະເພດນີ້ ຕ້ອງໄດ້ສະລະສິ່ງຂອງທີ່ເຮັດໃຫ້ຕ້ອງອາບັດນັ້ນກ່ອນ ຈຶ່ງຈະປົງອາບັດຕົກ. ນິດສັກຄິຍະປາຈິດຕິ ມີ ๓๐ ສິກຂາບົດ ຈັດເປັນ ๓ ວັກ ຄື ຈີວະຣະວັກ (ໝວດວ່າດ້ວຍຈີວອນ ມີ ๑๐ ສິກຂາບົດ), ໂກສິຍະວັກ (ໝວດວ່າດ້ວຍຜ້າໄໝ ມີ ๑๐ ສິກຂາບົດ), ແລະປັດຕະວັກ (ໝວດວ່າດ້ວຍບາດ ມີ ๑๐ ສິກຂາບົດ).

The text was written in Pali and deals with Nissaggiya Pācittiya or Pācittiya offences that force offensive monks to discard things. Monks who violated this kind of offence must discard the objects that cause the offence. There are a total of 30 precepts that are divided into three chapters: *Cīvara vagga* (chapter pertaining to monk robes, ten precepts), *Kosiya vagga* (chapter pertaining to silk, ten precepts), and *Patta vagga* (chapter pertaining to alms-bowls, ten precepts).

Colophon: ลานที ๑ ໜ້າ ๑: ພะຣາຊะสัดทาหลวง ส้าง *บาลิปาธาຊิกัม.*
Folio 1 on the recto side: The king was the sponsor. *Bali Parasikan* (Pārājika).

Date: Early 19th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ปาธาຊิภัม (ผูก ๗, มัด ๓)*
Parasikan (*Phuk* 7, *mat* 3)
Pārājika (Fascicle 7, bundle 3)

EAP1398_VMS_1_0439

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 54.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ວ່າດ້ວຍ ອະນຸບັນຍັດປະຖົມປາຣາຊິກ ຄື ການຫ້າມເສບ ເມຖຸນທຳແມ້ແຕ່ກັບສັດເດຍລະສານໂຕເມຍ. ເລື່ອງອະນຸບັນຍັດສິກຂາບົດ ກ່າວເຖິງ ພິກຂຸອີງໜຶ່ງຢູ່ ໃນປ່າມະຫາວັນ ເມືອງເວສາລີ ໄດ້ເສບເມຖຸນກັບນາງລີງ ພະພຸດທະອົງຊົງຊາບແລະຮັບສັ່ງໃຫ້ ປະຊຸມສົງ ຊົງສອບສວນ ເມື່ອພິກຂຸນັ້ນຮັບສາລະພາບແລ້ວ ພະພຸດທະອົງຊົງຕຳນິ ແລະຊົງບັນຍັດ ສິກຂາບົດເພີ່ມເຕີມວ່າ ອັນໜຶ່ງ ພິກຂຸໃດເສບເມຖຸນແມ້ກັບສັດເດຍລະສານໂຕເມຍ ພິກຂຸນັ້ນເປັນ ປາຣາຊິກ ຫາສັງວາດບ່ໄດ້.

The text was written in Pali and deals with additional rules of the *Pathama Parajika*: the prohibition of sexual intercourse even with female animals. The additional rule was related to a monk who lived in the Mahavana forest in Vesali and had sex with a female monkey. The Buddha discussed this issue in a Sangha assembly and interrogated the fact. The monk confessed his fault. The Buddha complained him and regulated a new precept: monks who have sex even with female animals will immediately leave monkhood.

Colophon: ลานที ๑ ໜ้า ๑: สังฆาด ได้ ร้อย ๗๕ (ภิกฺขับ จ.ส. ๑๑๗๕) ติอ ปีก่าเธิ้า เดือน จฺงฺ ขึ้น ค่ำ ๑ วัน ๓ มื้ อาบใจ้ ลิดจะบาแล้วยามกองแลง แถอธับไฮ้ สิมเด้ดบ่ธิมมะบุบพิดตะธาด มะสัด ชีวมะถอนสีสัดตะบาถะมะหุด อุดตะมะบุลิ มิปาสาหะสัดหาใสสุดในอ่ธะสาสะ หาพะบุธิมมะสัดหาเป้นอันยิ่ง จิ่งได้ส้าง *ปาธาຊิภัม* ไว้ภับสาสะหา ข่ให้ผู้ข้าได้สะเหวิย สุก ๓ ปะการ ตาบได้ไปได้เฮ้าสู่นิบพาน ข่ย่าได้ไปสู่อะบายสัมฆาด เท้าอัน.

Folio 1 on the recto side: In Sangkat hundred 75 (corresponding to CS 1175), a *ka hao* year, on the first waxing-moon day of the first lunar month, the third day of the week (Tuesday), a *kap chai* day, the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock), or

almost a *hap khai* day.[302] His Majesty the king of Sisattanakhanahut Uttamabuli kingdom had the most ardent religious faith and sponsoredthis manuscript [entitled] *Parasikan* (*Pārājika*). May I rejoice the three states of happiness until I attain Nibbāna. May I never be born in unhappy places.

Date: CS 1175, a *ka hao* year (23 Nov 1813)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): His majesty the king of Sisattanakhanahut Uttamabuli kingdom
Titles: *ປາຣາຊິກັນ ຜູກ ๓*
Parasikan Phuk 3
Pārājika Fascicle 3

EAP1398_VMS_1_0440

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are poor.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานที ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๑๗๙ ຕົວ ປີເມິ່ງເປົ້າ ເດືອນ ຈຽງ ແຮມ ๕ ຄ่ຳ ພ່ຳ ວ່າໄດ້ວັນ ๑ ມື້ ກົດສັນ ເຈົ້າຂະໜານ ຈັກກະປັນຍາ ເປັນຜູ້ລິດຈະນາ ແລ້ວຍາມແຖໃກ້ຄ່ຳ ໜ່ອມ ເຈົ້າໃຫຍ່ ມີໃຈໃສສັດທາສ້າງ *ປາລິວິໄນຍະສັງຄະຫະ* ໄວ້ກັບສາສະໜາພະເຈົ້າຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫ[ตุ] ทุวัง ทุวัง.

302

Folio 26 on the recto side: In Chunlasangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[303] [the writing was finished.] Chao Khanan Chakkapannya was the scribe. The writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai faithfully sponsoredthis manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo ho [tu] dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan Chakkapannya
Sponsor(s): Mòm Chao Nyai
Titles: *ວິໄນຍະສັງຄະຫະ (ຜຸກ ๑ ມັດຕົ້ນ)*
Vinaiya Sangkhaha (*Phuk* 1, *mat ton*)
Vinaya Saṅgaha (Fascicle 1, bundle 1)

EAP1398_VMS_1_0441

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.58 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຸຊຸຈາວັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

303 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Colophon: ลาบที ๘๗ ໜ້າ ๑: สังกาด ๑๑๗๙ ติอ ปีเม็งเป้า เดือน จฺงฺ แรม ๕ ค่ำ พ่ำว่าได้วัน ๑ มื้ ภิด สัน เจ้าขะหนานปันยา เป็นผู้ลิดจะบาแล้อ ໜ่อมเจ้าใหย่ มีใจใสสัดทาส้าๆ *ปาลิอิไนยะสังคะหะ* ไอ้ภับสาสะหนาพะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โน ทุอัง ทุอัง.

Folio 26 on the recto side: In Chunlasangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[304] [the writing was finished.] Chao Khanan Pannya was the scribe. Mòm Chao Nyai faithfully sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan Pannya
Sponsor(s): Mòm Chao Nyai
Titles: *อิไนยะสังคะหะ (ผูภา ๘ มัดติ้น)*
Vinaiya Sangkhaha (*Phuk* 2, *mat ton*)
Vinaya Saṅgaha (Fascicle 2, bundle 1)

EAP1398_VMS_1_0442

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: เนื้อในทั้งผิดเป็นบิดพาสาบาลิ พะอิไนสังคะหะ คิ ภานอิบิไสพะอิไน เป็นภานอะทิบาย สะหลุบพะอิไนปิดิภา และแจภาแจงคำพิ สะมันตะปาสาทิภา อัดถะภะถาพะอิไนอิภาต่ำหึ่ง โดยธฺงบธฺงเป็นห้อข้ำต่างๆ. คำพิอิไนสังคะหะ ถือว่าเป็นคำพิที่มิถอามสำคันหฺายเหฺิ้มหึ่ง ในภานสึภาสาพะอิไนของฝ่ายเถลละอาด แต่งโดย พะสาธิบุด พะพิภาขุชาอลังภา แห่ง เมิองปุธัดถิปุระ ในสะตะวัดที่ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an

304 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานที ๘๗ ໜ้า ๑: สังฆาด ๑๑ฆณ ติอ ปีเม็งเป้า เดือน จฺงฺ แธม ๕ ค่ำ พ่ำอ่ำได้อัน ๑ มื้ ภิด สัน เจ้าะขะขนาน ปันยา เป็นผู้ลิดจะนา แล้วยามแฤใก้ค่ำ ฆ่อมเจ้าใหย่ มิใจใสสัดทาส้างฺ *ปาลิอิไนยะสังฺคะหะ* ไว้กับสาสะขาพะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โน ทุอัง ทุอัง.

Folio 26 on the recto side: In Chunlasangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[305] [the writing was finished.] Chao Khanan Pannya was the scribe. Mòm Chao Nyai faithfully sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan Pannya
Sponsor(s): Mòm Chao Nyai
Titles: *อิไนยะสังฺคะหะ (ผูฆา ๓, มัดติ้น)*
Vinaiya Sangkhaha (*Phuk* 3, *mat ton*)
Vinaya Saṅgaha (Fascicle 3, bundle 1)

EAP1398_VMS_1_0443

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: เนื้อในทั้งฆิดเป้นบิดพาสาบาลิ พะอิไนสังฺคะหะ ถิ ฆานอินิไสพะอิไน เป้นฆานอะทิบาย สะหลุบพะอิไนปิดิภา และแจฆาแจงคำพิ สะมันตะปาสาทิกา อัดถะกะถาพะอิไนอิกต์ฆึ่ง โดยธฺงบธฺงเป้นหิอข้ต่างๆ. คำพิอิไนสังฺคะหะ ถิว่าเป้นคำพิที่มิถอามสำคันฆายเพิ้มฆึ่ง ในฆานสึกสาพะอิไนของฝ่ายเถละอาด แต่งโดย พะสาธิบุด พะพิกขุขาวลังกา แห่ง เมิองปุรัดถิปุระ ในสะตะวัดที ๑๘.

305 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลาบที ๘๗ ขั้ำ ๑: จุนละสังกาดธาชได้ ๑๑๗ ติอ ปีเมิ่งเป้ำ เดือนจ่ง แฮม ๕ ถ่ำ พั่ำอ่ำได้ อัน ๑ มื้ ภิดสัน เจ้ำฃะขนาน จักกะปันยำ เป้นผู้ลิดจะบำ มิพ่อมเจ้ำใพย่ มิใจใส สัดทำ ส้ำๆ *ปาลิวิไนยะสังคะหะ* ผูก ๕ ไว้กับสาสะขาพะเจ้ำ ตาบต่เท้ำ ๕๐๐๐ อัดสำ นิบพานะ ปัดจะโย โหตุ ทุอัง ทุอัง.

Folio 26 on the recto side: In Chunlasangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[306] [the writing was finished.] Chao Khanan Chakkapannya was the scribe. The writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai faithfully sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha*, fifth fascicle, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan Chakkapannya
Sponsor(s): Mòm Chao Nyai
Titles: *ວິໄນยะสังคะหะ (ผูก ๔ มัดติ้น)*
Vinaiya Sangkhaha (*Phuk* 4, *mat ton*)
Vinaya Saṅgaha (Fascicle 4, bundle 1)

EAP1398_VMS_1_0444

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

306 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງການ ๑๑๗๙ ຕົວ ປີເມິ້ງເປົ້າ ເດືອນຈຽງ ແຮມ ๕ ຄ่ຳ ພ່ຳວ່ຳໄດ້ວັນ ๑ ມື້ ກົດສັນ ພະຂະໜານຈັກກະປັນຍາ ເປັນຜູ້ລິດຈະນາ ແລ້ວຍາມແຖໃກ້ຄ่ຳ ໜ່ອມເຈົ້ຳໃຫຍ່ ມີໃຈໃສສັດທາ ສ້ຳງ *ปาลิวิไนยะสังคะหะ* ไว้ภับสาสะหนาพะเจ้ำตาบต่ำเท้ำ ๕๐๐๐ วัดสา นิบพานะ ปัดจะโย โหตุ ทุวัง ทุวัง.

Folio 26 on the recto side: In Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[307] [the writing was finished]. Pha Khanan Chakkapannya was the scribe. The writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the religious faith and sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan Chakkapannya
Sponsor(s): Mòmchao Nyai
Titles: *ວິໄນยะสังคะหะ (ผูก ๕, มัดติ๊บ)*
Vinaiya Sangkhaha (*Phuk* 5, *mat ton*)
Vinaya Saṅgaha (Fascicle 5, bundle 1)

EAP1398_VMS_1_0445

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.

307 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິ ປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๑๗๙ ຕົວ ປີເມິ່ງເປົ້າ ເດືອນຈຽງ ແຮມ ๕ ຄ่ຳ ພ່ຳວ່າ ໄດ້ວັນ ๑ ມື້ກົດສັນ ນິກຂິຕາລິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ໝ່ອມເຈົ້າໃຫຍ່ ມີໃຈໃສສັດທາ ສ້າງ ປາລີວິໄນຍະສັງຄະຫະ ໄວ້ກັບສາສະໜາ ນິບພານັງ ປາຣະມັງ ສຸກຂັງ ໂຫຕຸ.

Folio 26 on the recto side: In Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[308] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the religious faith and sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm Chao Nyai
Titles: *ວິໄນຍະສັງຄະຫະ (ຜູກ ๖, ມັດຕົ້ນ)*
Vinaiya Sangkhaha (*Phuk* 6, *mat* ton)
Vinaya Saṅgaha (Fascicle 6, bundle 1)

EAP1398_VMS_1_0446

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

308 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังกาด ๑๑๗๙ ตົວ ปีเม็งเป้า เดือนจ๋าง แรม ๕ ค่ำ พ่ำอ่ำได้ฉัน ๑ มื้ ภิดสัน นิภะติตาลิดจะบาแล้วยามแถใก้ค่ำ ๒ายมี ๒่อมเจ้ิาใหย่ มีใจใสสัดทาฮันยิ่ง จิ่งนิมันตะ บาสำมักถา ส้าง *ปาลิวิไนยะสังคะหะ* ไว้กับสาสะ๒า นิบ๒านัง ปะธะมัง สุภะขัง โหตุ.

Folio 26 on the recto side: Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[309] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the most ardent religious faith and sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha. *Nibbānaṃ paramaṃ sukhaṃ hotu* (Nibbāna is the greatest bliss).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm Chao Nyai
Titles: *ວິໄນยะสังคะหะ (ผูก ๗ มัดติ้น)*
Vinaiya Sangkhaha (*Phuk* 7, *mat ton*)
Vinaya Saṅgaha (Fascicle 7, bundle 1)

309 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງການ ๑๑๗๙ ຕົວ ປີເມິ່ງເປົ້າ ເດືອນຈຽງ ແຮມ ๕ ຄ่ຳ ພ່ຳວ່າໄດ້ວັນ ๑ ມື້ ກົດສັນ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ໝ່ອມເຈົ້າໃຫຍ່ ມີໃຈໃສສັດທາສ້າງ *ปาลิวิไนยะสังฆะหะ* ไว้กับ สาสะໜາ ນິບພານັງ ปาระมัง สุภาขัง.

Folio 26 on the recto side: Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[310] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the most ardent religious faith and sponsored this manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha. *Nibbānaṃ paramaṃ sukhaṃ hotu* (Nibbāna is the greatest bliss).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Mòm Chao Nyai

Titles: *ວິໄນยะสังฆะหะ (ฺฆา ฺฏ, มัดติ้ม)*

Vinaiya Sangkhaha (*Phuk* 8, *mat* ton)
Vinaya Saṅgaha (Fascicle 8, bundle 1)

310 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 53.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานที ๘๗ ໜ້າ ๑: สังกาด ๑๑๗๙ ตือ ปีเม็งเป้า เดือนจ๋ง แรม ๕ ค่ำ พ่ำอ่ำได้ฉัน ๑ มื้ ภิดสัน เจ้าຂะໜาน จักกะปันยา เป็นผู้ลิดจะบา แล้ อยามแถใก้ค่ำ ໜ่อมเจ้ใหย่ มิใจใสสัดทา ส้าๆ *ปาลิวิไนยะสังคะหะ* ไว้กับสาสะໜาพะเจ้าตาบต่เท้า ๕๐๐๐ อัดสา นิบพานะ ปัด จะโยโหตุ ทุวัง ทุวัง.

Folio 26 on the recto side: In Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[311] Chao Khanan Chakkapannya, the scribe, finished the writing of this manuscript at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the religious faith and sponsoredthis manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss definitely).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Chao Khanan Chakkapannya
Sponsor(s): Mòm Chao Nyai
Titles: *ວິໄນຍະສັງຄະຫະ (ຫຼກ ๗ ມັດຕົ້ນ)*

311 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Vinaiya Sangkhaha (*Phuk* 9, *mat ton*)
Vinaya Saṅgaha (Fascicle 9, bundle 1)

EAP1398_VMS_1_0449

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ສັງການ ๑๑ภ ຕົວ ປີເມິ່ງເປົ້າ ເດືອນຈຽງ ແຮມ ๕ ຄ่ຳ ພ่ຳວ่ຳໄດ้ວັນ ๑ ມື້ກົດສັນ ຣິດຈະນາແລ้ວ ยามแถใก้ค่ำ ฆ่อมเจ้าใหย่ มิใจใสสัดทาส้าๆ *ปาลิวิไนยะสังคะหะ* ไอ้กับสาสะฆา นิบพานัง ปาธะมิ(มัง) สุภาชัง.

In Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday),[312] a *kot san* day, the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the religious faith and sponsoredthis manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha. *Nibbānaṃ para(maṃ) sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1179, a *moeng mao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòm Chao Nyai
Titles: *ວິໄນยะสังคะหะ (ผูภา ๑๐ มัดตื้น)*

312 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Vinaiya Sangkhaha (*Phuk* 10, *mat ton*)
Vinaya Saṅgaha (Fascicle 10, bundle 1)

EAP1398_VMS_1_0450

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 53.9 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ເນື້ອໃນທັ້ງໝົດເປັນບົດພາສາບາລີ ພະວິໄນສັງຄະຫະ ຄື ການວິນິໄສພະວິໄນ ເປັນການອະທິບາຍ ສະຫລຸບພະວິໄນປິດົກ ແລະແຈກແຈງຄຳພີ ສະມັນຕະປາສາທິກາ ອັດຖະກະຖາພະວິໄນອີກຕໍ່ໜຶ່ງ ໂດຍຮຽບຮຽງເປັນຫົວຂໍ້ຕ່າງໆ. ຄຳພີວິໄນສັງຄະຫະ ຖືວ່າເປັນຄຳພີທີ່ມີຄວາມສຳຄັນຫຼາຍເຫຼັ້ມໜຶ່ງ ໃນການສຶກສາພະວິໄນຂອງຝ່າຍເຖລະວາດ ແຕ່ງໂດຍ ພະສາຣິບຸດ ພະພິກຂຸຊາວລັງກາ ແຫ່ງ ເມືອງປຸຣັດຖິປຸຣະ ໃນສະຕະວັດທີ ๑๘.

The text was written in Pali and deals with *Vinaya Saṅgaha*. *Vinaya Saṅgaha* is an analysis and summary of the Vinaya Piṭaka. It also explains the scripture of *Samantapāsādikā* (a commentary on the *Vinaya Piṭaka*) once more by putting the content into various topics. Vinaya Saṅgaha is an important scripture for the study of Therevada Buddhist disciplines and composed by a Lankan Venerable Siriputta in Puratthipura during the twelfth century.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ສັງກາດ ๑๑๗๙ ຕົວ ປີເມິ່ງເປົ້າ ເດືອນຈຽງ ແຮມ ๕ ຄ่ຳ ພ່ຳວ່າໄດ້ວັນ ๑ ມື້ ກົດສັນ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ໝ່ອມເຈົ້າໃຫຍ່ ມີໃຈໃສສັດທາສ້າງ *ปาลิวิไนยะสังคะหะ* ไว้กับ สาสะໜາ ນິບພານັງ ปาระมัง สุภะขัง.

Folio 29 on the recto side: In Sangkat (CS) 1179, a *moeng pao* year, on the fifth waning-moon day of the first lunar month, the first day of the week (Sunday), a *kot san* day,[313] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). Mòm Chao Nyai had the religious faith and sponsoredthis manuscript [entitled] *Pali Vinaiyasangkhaha* to support the Teachings of the Buddha. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1179, a *moeng pao* year (28 Dec 1817)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mòmchao Nyai

313 1179 Margasirsha 20 = Sunday, 28 December 1817. This day was indeed a *kot san* day.

Titles: *ວິໄນຍະສັ̄ງຄະຫະ (ຜູກ ๑๑ ມັດຕົ້ນ)*
Vinaiya Sangkhaha (*Phuk* 11, *mat ton*)
Vinaya Saṅgaha (Fascicle 11, bundle 1)

EAP1398_VMS_1_0451

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປ່ວ່າ ວັກໃຫ̄ຍ່ ວ່າດ້ວຍສິກຂາບົດນອກປາຕິໂມກ ເນື̄ອໃນຂຸນເປັນພາສາບາລີ ເປັນ ຊື̄ຄໍາພີໝວດທີ ๓ ໃນ ๕ ໝວດ ແຫ̄ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍການ ບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍົກະ ຂັນທະກະ ວ່າດ້ວຍການເຂົ̄າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍປະວາຣະນາ; ๕. ຈໍາມາຂັນ ທະກະ ວ່າດ້ວຍເຄື̄ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາ ລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍຈີວອນ; ๗. ຈໍາເປັຍຍະຂັນ ທະກະ ວ່າດ້ວຍ ນກຄະຫະກໍາຕ່າງໆ; ແລະ ๑๐. ໂກສໍາພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວໂກສໍາພີ ວິວາດກັນແລະສັ̄ງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานที ๑ ໜ้า ๑: ຈุนละสักกาะธาด ๑๔๓ ຕົວ (ภิญภับ จ.ส. ๑๑๔๓) ปีธ้องเป้า เดือน ๕ ขึ̄น ๕ ค่ำ อัน ๘ มื̄เต่ำสัน ธิดจะบาแล้วยามแถใก้ค่ำ พะธาตุะสัดทาส้างๆ *ยาลิมะหาวัก* ไว้เพื่อ โຊตะบะพุดทะสาสะໜาเก้̄า ๕ พันวัดสา ปิบพาบะ ปัดจะโย ໂหตุ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* day, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[314] the writing was accomplished in the late afternoon (15:00–16:30 o'clock). The king

314 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

sponsoredthis manuscript [entitled] *Pali Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *[ບາລິມະຫາວັກຄະ] (ຜູກຕົ້ນ)*
[*Bali Maha Vakkha*] (*Phuk ton*)
[Pali Mahā Vagga] (fascicle 1)

EAP1398_VMS_1_0452

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๑. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลาบที ๘๗ ໜ้า ๑: จุบละสักกะธาด ๑๔๓ ตือ (ก๋งกับ จ.ส. ๑๑๔๓) ปีร้องเป้า เดือบห้า ขึ้น ๕ ค่ำ อับ ๘ มื้เต่ำสับ ธิดจะบาแล้วยามแถใก้ค่ำ พะธาฉะสัดทาส้างๆ *บาลิมะหาอัก* ไว้เพื่อโฉตะบะพุดทะสาสะหนาเท้า ๕ พับอัดสา นิบพานบะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* day, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[315] the writing was accomplished in the late afternoon (15:00–16:30 o'clock). The king sponsoredthis manuscript [entitled] *Pali Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *[บาลิมะหาอักคะ] (ผูก ๘)*
[*Bali Maha Vakkha*] (*Phuk* 2)
[Pali Mahā Vagga] (fascicle 2)

EAP1398_VMS_1_0453

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: มะหาอัก แปว่า อักใหย่ อ่าด้วย สีกะขาบิดมอกปาติโมก เนื้อในฆุมเป้นพาสาบาลิ เป้นชื่คำพิพอดที ๗ ใน ๕ พอด แห่งพะวินัยปิดก มี ๑๐ ตอน คื ๑. มะหาขันทะกะ อ่าด้วย กานบับพะชาอุปะสิมบิด; ๘. อุโปสะถะขันทะกะ อ่าด้วย อุโปสิดและสีมา; ๗. อัดสูปะนายิกะขันทะกะ อ่าด้วย กานเอี้าอัดสา; ๔. ปะวาธะนาขันทะกะ อ่าด้วย ปะวาธะนา; ๕. จำมาขันทะกะ อ่าด้วย เคื่องพัง; ๗. เพสัดชะขันทะกะ อ่าด้วย ยา, ภับปะยะ, อะภับปิยะ และกาลิก; ๗. กะถินขันทะกะ อ่าด้วย กะถิน; ๗. จิวะธะขันทะกะ อ่าด้วย จิวอน; ๗. จำเปียยะขันทะกะ อ่าด้วย นิกคะหะกำ ต่างๆ; และ ๑๐. โกสำพิขันทะกะ อ่าด้วย พิกขุชาว โกสำพิอ้อาดกันและสังคะสามักคิ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section

315 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

(out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลาบที ๑ ໜ้า ๑: จุบละสักกะธาด ๑๔๓ ติอ (ภ้างกับ จ.ส. ๑๑๔๓) ปีธ้องเป้า เดือบ ๕ ขึ้น ๕ ค่ำ อับ ๘ มื้ เต่ำสับ ธิดจะบาแล้วยามแถใก้ค่ำ พะธาฉะสัดทาส้างๆ *บาลิมะหาอัก* ไว้เพื่อ โฉตะบะพุดทะสาสะหนาเท้า ๕ พับอัดสา นิบพาบะ ปัดจะโย โหตุ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[316] the writing was accomplished in the late afternoon (15:00–16:30 o'clock). The king sponsoredthis manuscript [entitled] *Pali Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *[บาลิมะหาอักคะ] (ผูก ๓)*
[*Bali Maha Vakkha*] (*Phuk* 3)
[Pali Mahā Vagga] (fascicle 3)

EAP1398_VMS_1_0454

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: มะหาอัก แปว่า อักใหย่ อ่าด้วย สีกขาบิดมอกปาติโมก เนื้อในฆุมเป้นพาสาบาลิ เป้น ชื่ถ้าพิพอดที ๓ ใน ๕ พอด แห่งพะอิไนบิดิก มิ ๑๐ ตอน คื ๑. มะหาฮับทะกะ อ่าด้วย

316 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

ການບັນພະຊາອຸປະລິມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສິດແລະສີມາ; ๙. ວັດສູປະ ນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັກກະຣາດ ๑๔๓ ຕົວ (ກົງກັບ จ.ส. ๑๑๔๓) ປີຮ້ວງເປົ້າ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๘ ມື້ເຕົ່າສັນ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາສ້າງບາລິມະຫາວັກ ໄວ້ເພື່ອໂຊຕະ ນະພຸດທະສາສະໜາ ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* day, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[317] the writing was accomplished in the late afternoon (15:00–16:30 o'clock). The king sponsoredthis manuscript [entitled] *Pali Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king

Titles: *[ບາລິມະຫາວັກຄະ] (ຜູກ ๔)*

[*Bali Maha Vakkha*] (*Phuk* 4)

[Pali Mahā Vagga] (fascicle 4)

317 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ๓ ໃນ ๕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๘. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັກກະຣາດ ๑๔๓ ຕົວ (ກົງກັບ จ.ส. ๑๑๔๓) ປີຮ້ວງເປົ້າ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๘ ມື້ ເຕ່ຳສັນ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາສ้າງ *ບາລີວິໄນຍະປິຕະກະ ມະຫາວັກ* ໄວ້ໂຊຕະນະສາສະໜາພະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[318] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king sponsoredthis manuscript [entitled] *Pali Vinaiya Pitaka Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)

Script(s): Tham Lao

318 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *[ບາລີວິໄນຍະປິຕະກະມະຫາວັກ] (ຜູກ ๕)*
[*Bali Vinaiya Pitaka Maha Vakkha*] (*Phuk* 5)
[Pālī Vinaya Piṭaka Mahā Vagga] Fascicle 5)

EAP1398_VMS_1_0456

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຸນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ๓ ໃນ ๕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๑. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່ອາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Saṅgha unity).

Colophon: ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັກກະຣາດ ๑๔๓ ຕົວ (ກົງກັບ จ.ส. ๑๑๔๓) ປີຮ້ອງເປົ້າ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ำ ວັນ ๘ ມື້ ເຕ່ົາສັນ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາສ້າງ *ບາລີວິໄນຍະປິຕະກະ ມະຫາວັກ* ໄວ້ໂຊຕະນະສາສະໜາພະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, on the fifth waxing-moon day of the fifth lunar month, the

second day of the week (Monday), a *tao san* day,[319] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king sponsored this manuscript [entitled] *Pali Vinaiya Pitaka Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March1781)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *[ບາລີວິໄນຍະປິຕະກະມະຫາວັກ] (ຜູກ ໖)*
[*Bali Vinaiya Pitaka Maha Vakkha*] (*Phuk* 6)
[Pālī Vinaya Piṭaka Mahā Vagga] Fascicle 6)

EAP1398_VMS_1_0457

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄໍາພີໝວດທີ ໖ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ໑໐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈໍາມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈໍາເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກໍາ ຕ່າງໆ; ແລະ ๑๐. ໂກສໍາພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສໍາພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina

[319] 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานที่ ๑ หน้า ๑: จุนละสักกะธาด ๑๔๗ ตัว (ภิงภับ จ.ส. ๑๑๔๗) ปีร้องเป้า เดือน ๕ ขึ้น ๕ ค่ำ วัน ๘ มื้ เต่ำสัน ธิดจะบาแล้วยามแถใก้ค่ำ พะธาฉะสัดทาส้าๆ *บาลีวิไนยะปิตะกะ มะหาวัก* ไว้โฉตะบะสาสะหาพะเจ้า เท้า ๕ พันวัดสา มิบพานะ ปัดจะโย โหตุ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[320] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king sponsored this manuscript [entitled] *Pali Vinaiya Pitaka Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 Mar 1781)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king

Titles: *[บาลีวิไนยะปิตะกะมะหาวัก] (ผูก ๗)*
[*Bali Vinaiya Pitaka Maha Vakkha*] (*Phuk* 7)
[Pālī Vinaya Piṭaka Mahā Vagga] (Fascicle 7)

EAP1398_VMS_1_0458

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: มะหาวัก แปว่า วักใหย่ ว่าด้วย สิกาขาบิดมอกปาติโมก เนื้อในฆุมเป้นพาสาบาลิ เป้น ชื่คำพิพอดที่ ๗ ใน ๕ พอด แห่งพะวิไนปิดก มี ๑๐ ตอน คื ๑. มะหาขันทะกะ ว่าด้วย กานบับพะชาอุปะสิมบ์ด; ๘. อุโปสะถะขันทะกะ ว่าด้วย อุโปสิดและสิมา; ๗. วัดสูปะนายิกะขันทะกะ ว่าด้วย กานเฮ้าวัดสา; ๔. ปะวาธะนาขันทะกะ ว่าด้วย ปะวาธะนา; ๕. จำมาขันทะกะ ว่าด้วย เถื่องหั้ง; ๖. เพสัดชะขันทะกะ ว่าด้วย ยา, ภับปะยะ, อะภับปิยะ และกาลิก; ๗. กะถิมขันทะกะ ว่าด้วย กะถิม; ๘. จิวะธะขันทะกะ ว่าด้วย จิวอม; ๙. จำ

320 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลาบที ๑ ໜ้า ๑: จุนละสักกะธาด ๑๔๗ ติอ (ภิงกับ จ.ส. ๑๑๔๗) ปิธ้องเบี๊า เดือน ๕ ขึ้น ๕ ค่ำ อัน ๘ มื้เต่ำสัน ธิดจะนาแล้วยามแถใก้ค่ำ พะธาฉะสัดทาส้างๆ *บาลิวิไนยะปิตะกะ มะหาอัก* ไว้โฉตะนะสาสะหาพะเจ๊า เท๊า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 1 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[321] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king sponsored this manuscript [entitled] *Pali Vinaiya Pitaka Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *มะหาอักคะ (ผูก ๘)*
Maha Vakkha (*Phuk* 8)
Mahā Vagga (Fascicle 8)

EAP1398_VMS_1_0459

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

321 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ๗ ໃນ ๕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๗. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๘. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່າດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลาบທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັກກະຣາດ ๑๔๗ ຕົວ (ກົງກັບ จ.ส. ๑๑๔๗) ປີຮ້ວງເປົ້າ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๘ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາສ້າງ *ບາລີວິໄນຍະປິຕະກະມະຫາວັກ* ໄວ້ ໂຊຕະນະສາສະໜາພະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday),[322] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king sponsored this manuscript [entitled] *Pali Vinaiya Pitaka Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 Mar 1781)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): The king

Titles: *ມະຫາວັກຄະ (ຜູກ ๗)*

Maha Vakkha (*Phuk* 9)

Mahā Vagga (Fascicle 9)

322 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 59 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 18. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ໑໐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ກາມບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ກາມເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່າດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลาบທີ ๑๒ ໜ້າ ๑: ຈຸນລະສັກກະຣາດ ๑๔๓ ຕົວ (ກົງກັບ ຈ.ສ. ๑๑๔๓) ປີຮ້ອງເປົ້າ ເດືອນ ๕ ຂຶ້ນ ๕ ຄ่ຳ ວັນ ๘ ມື້ ເຕ່ຳສັນ ຣິດຈະນາແລ້ວຍາມແຖໃກ້ຄ่ຳ ພະຣາຊະສັດທາສ້າງ *ບາລີວິໄນຍະປິຕະກະ ມະຫາວັກ* ໄວ້ໂຊຕະນະສາສະໜາພະເຈົ້າ ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 18 on the recto side: In Chunlasangkat 143 (corresponding to CS 1143), a *huang pao* year, on the fifth waxing-moon day of the fifth lunar month, the second day of the week (Monday), a *tao san* day,[323] the writing was accomplished at the time of the evening horn (15:00–16:30 o'clock). The king sponsored this manuscript [entitled] *Pali Vinaiya Pitaka Mahavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1143, a *huang pao* year (18 March 1781)

Script(s): Tham Lao

323 1143 Caitra 5 = Monday, 18 March 1782. This day is indeed a *tao san* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): The king
Titles: *ມະຫາວັກຄະ (ຜູກ ๑๐)*
Maha Vakkha (*Phuk* 10)
Mahā Vagga (Fascicle 10)

EAP1398_VMS_1_0461

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.2 cm, width 58.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຸນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ๖ ໃນ ๕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສິມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๘. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່າດ້ວຍ ແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).
Colophon: None
Date: Late 18th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ມະຫາວັກຄະ (ຜູກຕົ້ນ) ບາລີ*
Maha Vakkha (*Phuk ton*) Bali
Mahā Vagga (Fascicle 1) Pali

EAP1398_VMS_1_0462

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged at the left end.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄໍາພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ໑໐ ຕອນ ຄື ໑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈໍາມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๑. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๘. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈໍາ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກາຣະທະກໍາ ຕ່າງໆ; ແລະ ๑๐. ໂກສໍາພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສໍາພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: (๑) ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ ໝກ ປີຮັບເໝົ້າ ນາມສັບອັດຖາມະຫາວັກ [ຈ໊ວ]ຂາວ ດອນສ້າງໄວ້ກັບສາສະໜາພະເຈົ້າ ຕໍ່ເທົ້າ ๕ ພັນວັດສາ.

(๘) ลานທີ ๘๗ ໜ້າ ๘: ຈຸນລະສັງກາດໄດ້ ໝກ ປີຮັບເໝົ້າ ເດືອນ ๕ ເພັ້ງ ວັນ ๗ *ນາມສັບ ອັດຖາ ມະຫາວັກ* ຈ໊ວຂາວດອນ ມີປາສາຖະສັດທາສ້າງໄວ້ກັບສາສະໜາ.

(1) Folio 1 on the recto side: In Chunlasangkat 977, a *hap mao* year, the manuscript *Namsap Atthamahavak* was sponsored by Chua [novice] Khao

Dònthis manuscript to support the Teachings of the Buddha to last until the end of 5000 years.
(2) Folio 26 on the verso side: In Chunlasangkat 977, a *hap mao* year, on the full-moon day of the fifth lunar month, the seventh day of the week (Saturday),[324] the manuscript *Namsap Atthamahavak* was sponsored by Chua [novice] Khao Dòn to support the Teachings of the Buddhathis manuscript.

Date: CS 977, a *hap mao* year (May 1615)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Novice Khao Don
Titles: *ນາມສັບອັດຖາມະຫາວັກຄະ (ຜູກ ๕)*
Namasup Attha Maha Vakkha (*Phuk* 5)
Namsap Attha Mahā Vagga (Fascicle 5)

EAP1398_VMS_1_0463

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນ ຊື່ຄຳພີໝວດທີ ๓ ໃນ ๕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະ ນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການີກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່າດ້ວຍ ການແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka*

[324] 977 Caitra 15 = Monday, 13 April 1615. Alternatively the following date would be possible. 977 Caitra 15 = Friday, 1 April 1616.

(the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานที ๘๔ ໜ้า ๘: [...] ได้ ๕๐๑ ติอ (ภ้ากับ จ.ส. ๑๐๔๑) ปีภัดใส้ เดือม ๗ เพ็ง อัม ๕ บ้ธะสุด มื้เต่ายี่ แสมวิไช ภับทั้งพะธิยา บุดตานัดตา มิสัดทาส้าๆ *มะหาอัภาดะ* ไว้ภับสาสะหฆา นิบพานะ ปัดจะโย โหตุ.

Folio 24 on the verso side: In [...] 501 (corresponding to CS 1051), a *kat sai* year, on the full-moon day of the sixth lunar month, the fifth day of the week (Thursday), a *tao nyi* day,[325] [the writing of this manuscript was finished]. Saen Vixai, his wife, his children, and his grandchildren had the religious faith and sponsoredthis manuscript [entitled] *Mahavak* to support the Teachings of the Buddha. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1051, a *kat sai* year (June 1689)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Saen Vixai, his wife, his children, and his grandchildren
Titles: *มะหาอัภาดะ*
Maha Vakkha
Mahā Vagga

EAP1398_VMS_1_0464

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 56.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 6 lines per side, recto and verso. **Physical condition**: Some folios are seriously damaged.

Description: มะหาอัภ แปว่า อัภใหย่ ว่าด้วย สีภาขาบ์ดมอภปาติโมภ เม็อใมฆุมเป้มพาสาบาลิ เป้ม ชื่ถ้ำพิพ์พอดที ๗ ใม ๕ พ์อด แห่งพะวิไมปิดิภ มิ ๑๐ ตอม ถิ ๑. มะหาขับทะภะ ว่าด้วย ภานบับพะชาอุปะสิมบ์ด; ๘. อุโปสะถะขับทะภะ ว่าด้วย อุโปสิดและสิมา; ๗. วัดสูปะ นายิภะขับทะภะ ว่าด้วย ภานเข้ำวัดสา; ๔. ปะวาธะนาขับทะภะ ว่าด้วย ปะวาธะนา; ๕. จำมาขับทะภะ ว่าด้วย เถื่องพัง; ๗. เพสัดชะขับทะภะ ว่าด้วย ยา, ภับปะยะ, อะภับปิยะ

325 1051 Vaisakha 15 = Tuesday, 3 May 1689.

ແລະ ກາລິກ; ກ. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ຕ. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ຜ. ຈໍາ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກໍາ ຕ່າງໆ; ແລະ ๑๐. ໂກສໍາພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສໍາພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลาบที ๘๑ ໜ้ໍา ๑: ๘๓ (อาดพายเถิง จ.ส. ๑๐๘๓) เดือนยี่ ขึ้น ๑๘ อัน ๑ แสนลูก มิสัดทา สะทะพะธิยาบุดตานัดตา สร้างบาลิมะหาอัก สิมเด้ดพุดทะอิง เป้นอุบปัดถ์ๆ.

Folio 21 on the recto side: [In the year] 23 (it might be CS 1023), on the twelfth waxing-moon day of the second lunar month, the first day of the week (Sunday),[326] Saen Luk, his wife, his children, and his grandchildren sponsoredthis manuscript [entitled] *Pali Mahavak*. Somdet Phutthavong was the sponsor.

Date: CS 1023 (1701)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Saen Luk, his wife, his children, and his grandchildren
Titles: *ม๊ะหาอักคะ (ผูก ๘)*
Maha Vakkha (*Phuk* 8)
Mahā Vagga (Fascicle 8)

EAP1398_VMS_1_0465

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

326 1023 Pausha 12 = Sunday, 1 January 1662.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນ ຊື່ຄຳພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະ ນາຍົກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๗. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະການລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: None
Date: Late 17th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາວັກຄະ (ຜູກ ๑๐ ມັດຕື້ນ)*
Maha Vakkha (*Phuk* 10, *mat ton*)
Mahā Vagga (Fascicle 10, bundle 1)

EAP1398_VMS_1_0466

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.6 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 35. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນ ຊື່ຄຳພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ

ການບັນພะຊາອຸປะสิมบิด; ๘. อุโปสะถะขันทะกะ อ่าด้วย อุโปสิดและสิมา; ๙. วัดสูปะบายิกะขันทะกะ อ่าด้วย กานเข้าวัดสา; ๔. ปะวาธะบาขันทะกะ อ่าด้วย ปะวาธะบา; ๕. จำมาขันทะกะ อ่าด้วย เถื่องหนัง; ๑. เพสัดชะขันทะกะ อ่าด้วย ยา, กับปะยะ, อะกับปิยะ และกาลิก; ๗. กะถินขันทะกะ อ่าด้วย กะถิน; ๒. จิวะธะขันทะกะ อ่าด้วย จิวอบ; ๙. จำเปียยะขันทะกะ อ่าด้วย นิกาตะกำ ต่างๆ; และ ๑๐. โกสำพิขันทะกะ อ่าด้วย พิกขุชาวโกสำพิวิวาดกันและสังฆะสามัคคิ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานทิ ๑๕ หน้า ๑: ๘๑ (อาดพายเถิง จ.ส. ๑๐๘๑) เดือนยี่ ขึ้น ๑๘ อัน ๑ แสนลูก มิสัดทา สะทะพะธิยาบุดตานัดตา สร้าง *บาลิมะหาอัก* สิมเด้ดพุดทะวิง เป้นอุบปัดถำ.

Folio 15 on the recto side: [In the year] 23 (it might be CS 1023), on the twelfth waxing-moon day of the second lunar month, the first day of the week (Sunday),[327] Saen Luk, his wife, his children, and his grandchildren sponsoredthis manuscript [entitled] *Pali Mahavak*. Somdet Phutthavong was the sponsor.

Date: Late 17th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Saen Luk, his wife, his children, and his grandchildren
Titles: *มะหาอักคะ (ผูก ๑๘ มัดติ้น)*

Maha Vakkha (*Phuk* 12, *mat ton*)
Mahā Vagga (Fascicle 12, bundle 1)

EAP1398_VMS_1_0467

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.7 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled.

327 1023 Pausha 12 = Sunday, 1 January 1662.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are severely damaged.

Description: ມະຫາອັກ ແປວ່າ ອັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນ ຊື່ຄໍາພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ໑໐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສິດແລະສີມາ; ๓. ວັດສູປະ ນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈໍາມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๑. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈໍາ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກາຄະຫະກໍາ ຕ່າງໆ; ແລະ ๑๐. ໂກສໍາພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສໍາພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานที ๘๗ ໜ້າ ๑: สังกาด ๙๗๘ ปีกาบใจ้ (อาดเป้น จ.ส. ๑๘๗๘) อัดถะกะถามะหาอัก จิอ บานฃาอ แสนปันยาทิบพะธาด มิสัดหาส้าๆ พะมะหาสมเด็ดทำมะโชติเจ้า เป้นอัดชัด ตุบปะถำพิก.

Folio 28 on the recto side: In Sangkat 986, a *kap chai* year (possibly CS 1286), the manuscript *Attakatha Mahavak* was sponsored by Novice Nankhao Saenpannya Thippharatthis manuscript. Pha Maha Somdet Thammasotichao was the sponsor.

Date: CS 986, a *kap chai* year (1624)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Novice Nankhao Saenpannya Thippharat and Pha Maha Somdet Thammasotichao

Titles: *ອັดถามะหาอักคะ (ผูก ๓)*

Attha Maha Vakkha (*Phuk* 3)

Attha Maha Vagga (Fascicle 3)

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ๓ ໃນ ๕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ກາມບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສິມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ກາມເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๑. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່າດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: None
Date: Early 17th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລິມະຫາວັກຄະ (ຜູກ ๕)*
Bali Maha Vakkha (*Phuk* 5)
Pali Mahā Vagga (Fascicle 5)

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: First folio is damaged.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຊື່ຄຳພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ๑๐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ກາມບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ກາມເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๙. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๗. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວ່າດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานທີ ๑ ໜ້າ ๘: ສັງກາດ ๙๗๘ ປີກາບໃຈ້ (ອາດເປັນ ຈ.ສ. ๑๘๗๘) *ອັດຖະກະຖາມະຫາວັກ* ຈົບບານ ຂາວແສນປັນຍາ ທິບພະຣາດ ມີສັດທາສ້າງ ພະມະຫາສົມເດັດທຳມະໂຊຕິເຈົ້າ ເປັນອັດຊັດຕຸບປະ ຖຳພິກ.

Folio 1 on the verso side: In Sangkat 986, a *kap chai* year (possibly CS 1286), the manuscript *Attakatha Mahavak* was sponsored by Novice Nankhao Saenpannya Thippharat. Pha Maha Somdet Thammasotichao was the sponsorthis manuscript.

Date: CS 986, a *kap chai* year (1624)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Novice Nankhao Saenpannya Thippharat and Pha Maha Somdet Thammasotichao

Titles: *ອັດຖາມະຫາວັກຄະ (ຜູກ ຕ)*
Attha Maha Vakkha (*Phuk* 8)
Attha Mahā Vagga (Fascicle 8)

EAP1398_VMS_1_0470

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 53.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Folio 6 is torn on the left part.

Description: ມະຫາວັກ ແປວ່າ ວັກໃຫຍ່ ວ່າດ້ວຍ ສິກຂາບົດນອກປາຕິໂມກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນ ຊື່ຄຳພີໝວດທີ ໓ ໃນ ໕ ໝວດ ແຫ່ງພະວິໄນປິດົກ ມີ ໑໐ ຕອນ ຄື ๑. ມະຫາຂັນທະກະ ວ່າດ້ວຍ ການບັນພະຊາອຸປະສົມບົດ; ๘. ອຸໂປສະຖະຂັນທະກະ ວ່າດ້ວຍ ອຸໂປສົດແລະສີມາ; ๓. ວັດສູປະ ນາຍິກະຂັນທະກະ ວ່າດ້ວຍ ການເຂົ້າວັດສາ; ๔. ປະວາຣະນາຂັນທະກະ ວ່າດ້ວຍ ປະວາຣະນາ; ๕. ຈຳມາຂັນທະກະ ວ່າດ້ວຍ ເຄື່ອງໜັງ; ๖. ເພສັດຊະຂັນທະກະ ວ່າດ້ວຍ ຢາ, ກັບປະຍະ, ອະກັບປິຍະ ແລະກາລິກ; ๗. ກະຖິນຂັນທະກະ ວ່າດ້ວຍ ກະຖິນ; ๘. ຈີວະຣະຂັນທະກະ ວ່າດ້ວຍ ຈີວອນ; ๙. ຈຳ ເປັຍຍະຂັນທະກະ ວ່າດ້ວຍ ນິກຄະຫະກຳ ຕ່າງໆ; ແລະ ๑๐. ໂກສຳພີຂັນທະກະ ວ່າດ້ວຍ ພິກຂຸຊາວ ໂກສຳພີວິວາດກັນແລະສັງຄະສາມັກຄີ.

Mahāvagga (the great section pertaining to disciplinary rules outside the Pāṭimokkha). The text is in Pali. *Mahāvagga* is the title of the third section (out of the total of five sections) in the Vinaya Piṭaka and comprises ten chapters: (1) *Mahā-khandhaka* (Ordination), (2) *Uposatha-khandhaka* (ordination halls and demarcating markers), (3) *Vassūpanāyika-khandhaka* (the Buddhist Lent), (4) *Pavāraṇā-khandhaka* (offer), (5) *Camma-khandhaka* (leather goods such as shoes and ramps), (6) *Bhesajjha-khandhaka* (medicine and (un)allowable things that is), (7) *Kathina.khandhaka* (Kathina robes), (8) *Cīvara-khandhaka* (monk robes), (9) *Campeyya-khandhaka* (punishment), (10) *Kosambi-khandhaka* (quarrels among monks of Kosambi and the Sangha unity).

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງການ ๑๑๗ (ກົງກັບ ຈ.ສ. ๑๑๑๗) ຕົວ ປີຮອາຍໃຈ້ ເດືອນ ๔ ຂຶ້ນ ๑๓ ຄ่ຳ ວັນ ๔ ມື້ຮັບໃສ້ ຊຸງຄຳມຸນ ກັບທັງມາຕາ ຍາດຕິພີ່ນ້ອງ ພ້ອມກັນສ້າງ *ປາສີຈຸນລະວັກ* ໄວ້ກັບພຸດທະ ສາສະໜາເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkat 118 (corresponding to CS 1118), a *hwai chai* year, on the thirteenth waxing-moon day of the fourth lunar month, the fourth day of the week (Wednesday), a *hap sai* day,[328] [the writing was finished.] Xiang (ex-novice) Khammun, his mother, and his

328 1118 Phalguna 13 = Wednesday, 2 March 1757. This day is indeed a *hap sai* day.

relatives sponsoredthis manuscript [entitled] *Pali Chunlavak* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1118, a *hap sai* year (April 1756)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Xiang (ex-novice) Khammun, his mother, and his relatives
Titles: *ຈຸນລະວັກຄະ (ບາລີ)*
Chunla Vakkha (*Bali*)
Culla Vagga (Pali)

EAP1398_VMS_1_0471

Long palm-leaf
One phuk:

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 54.2 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The first and last folios are damaged.

Description: ພະວິໄນ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍອາບັດປາຈິດຕິ. ປາຈິດຕິ ໝາຍເຖິງ ການລະເມີດ ອັນຍັງກຸສົນໃຫ້ຕົກໄປ ເປັນຊື່ອາບັດຈຳພວກໜຶ່ງ ຈັດໄວ້ໃນຈຳພວກລະຫຸກາບັດ ຄື ອາບັດເບົາ ພົ້ນ ໄດ້ດ້ວຍການສະແດງອາບັດຫຼືບອກຄວາມຜິດຂອງຕົນແກ່ພິກຂຸດ້ວຍກັນ ເປັນຊື່ສິກຂາບົດ ໄດ້ແກ່ ນິດສັກຄິຍະປາຈິດຕິ ໓໐ ແລະສຸດທິກະປາຈິດຕິ ໙໘ ຂໍ້. ພິກຂຸລ່ວງລະເມີດສິກຂາບົດ ໑໔໘ ຂໍ້ເຫຼົ່ານີ້ ຍ່ອມຕ້ອງອາບັດປາຈິດຕິ.

Vinaya. The text was written in Pali and deals with *Pācittiya Āpatti*. Pācittiya means violation that causes wholesome fall and is the name of a kind of offences that is classified as minor offences (*Lahukāpatti*). One can be forgiven by confessing their offences to other monks. Pācittiya is also the name of precepts: *Nissaggiya Pācittiya* 30, *Sudika Pācittiya* 92. Monks who violates these 122 precepts are against the Pācittiya.

Colophon: (๑) ลานທີ ๓๒ ໜ້າ ๔: ສັງກາດ ๑๑๕๗ ຕິວ ປີກາບຍີ່ ເດືອນ ๑๔ ແຮມ ๑๓ ຄ่ຳ ບໍຣິບູນບໍຣິມວນແລ້ວ ยามตูดเช้า *ปาลิปาจิตติยะ* ผูก ๘ สะเด็ดแล้ว บ่างามติกานักแล เจ้าตินใดอ่าน ถ่อยตี่(เบิ่ง)ถี่แท้.

(๘) ลานທີ ๓๗ ໜ້າ ๑: ถธูบาติบชื่พุดทา อัดกันตอางแล มุนละสัดทา มะหาอาธามาทิปะติ เจ้าตินชื่ว่า พะพุดทา อัดกันตอา [...] กาดแฮว ฃางแสม เป็นผู้ออกลานแล. ผูก ๔ ปาลิ ปาจิดติยะ อุปาสิกาอุปาสิกา ไหม่ทิบพะละและบางคำ มิใจยังเชื่อในพุดทะสาสะหา จิ่ง ฃ็นฃวายได้ยังอัดถุมาจ้างส้างฃางไว้กับสาสะหาพะเจ้าโถตะมะ ตาบสั่ง ๕๐๐๐ อัดสา

ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ເມດໄຕຍະສັນຕິເກ ອະນາຄະເຕ ນິດຈັງ ທຸວັງ ທຸວັງ ສັດຈັງ. ປາລິປາຈິດ ຕິຍະ ຜູກ ๔ ແລ້ວ ຂຽນຍາມຢູ່ວັດກັນຕອງກ່ໍແລ້ວຍາມດີແລ. ສັງກະຣາດ ๑๑๕๗ ຕົວ ປີກາບຍີ່ ເດືອນ ๑๘ ແຮມ ๑๗ ຄ่ຳ ພ่ຳວ่ຳໄດ้ວັນ ๗ ກ่ໍແລ้ວແລ ບ่ທັນສັງເທື່ອກ่ໍແລ้ວແລ.

(๗) ລາມທີ ๗๗ ໜ้ຳ ๘: ຜູກ ๔ ບາລິປາຈິດຕິຍະ ຜູກ ๔ ມູນລະສັດທາ ໃຫม่ທິບພะລະແລະບາງຄ่ຳ ນ้ອຍ ส้ำງໄວ้ກับสาสะໜา ตาบสู้งเຊ่ັ่นลาน มักว่า ที้สู้ง ๕๐๐๐ พะวัดสา ເม ນิดจัง สัดจัง.

(1) Folio 38 on the verso side: In Sangkat (CS) 1156, a *kap nyi* year, on the thirteenth waning-moon day of the twelfth lunar month,[329] the writing was accomplished in the morning (6:00–7:30 o'clock). Pali Pachittiya, fascicle 2, was done. [My] handwriting was not beautiful. There are a lot of mistakes. Those who read it are suggested reading it carefully.

(2) Folio 39 on the recto side: A monk named Phuttha from Vat Kantòng. The principal initiator of this manuscript was Maha Aramathipati named Pha Phuttha from Vat Kantòng […]. Kat Saeo from Xiang Saen provided palm leaves. Fascicle 4, Pali Pachittiya. A Layman and A laywoman, Mai Thipphala and Mrs. Kham, had the religious faith and provided budget to have someone copy this manuscript in order to support the Teachings of Gotama Buddha to last until the end of 5000 years. Nibbāna paccayo hotu (May this be a condition to reach Nibbāna). *Metteyya santikē anāgate kāle niccaṃ niccaṃ dhuvaṃ dhuvaṃ saccaṃ* (At the residence of Metteyya Buddha in the future constantly, certainly and truely). Pali Pachitti, fascicle 4. This manuscript was inscribed when I was at Vat Kantòng in Sangkat (CS) 1156, a *kap nyi* year, on the thirteenth waning-moon day of the twelfth lunar month, the third day of the week (Tuesday).[330] The writing was done without notices.

(3) Folio 39 on the verso side: Fascicle 4 of Pali Pachittiya. Mai Thipphala and Mrs. Khamnoi sponsoredthis manuscript to support the Teachings of the Buddha to last until the end of life of these palm leaves or until the end of 5000 years, *me niccaṃ saccaṃ*.

Date: CS 1156, a *kap nyi* year (20 Nov 1794)
Script(s): Tham Lanna
Language(s): Lanna, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Maha aramathipati named Pha Phuttha from Vat Kantòng, Xiang Saen. Mai Thipphala and Mrs. Khamnòi.
Titles: *ບาลิปาจิดติ*
Bali Pachitti
Pali Pacittiya

329 1156 Karttika 28 = Thursday, 20 November 1794.
330 1156 Karttika 28 = Thursday, 20 November 1794.

Long palm-leaf

One phuk: *fascicle 1*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๙ ແລະຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ๔๖ (ກົງກັບ จ.ส. ๑๐๔๖) ຕີວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ່ງ ວັນ ๑. ປ້າວ ອີ່ບຸນ ຜິວເມຍ ສ້າງ *ສາມັນຕະປາສາທິກາ* ໄວ້ກັບສາສະໜາ ມີສິມເດັດວິໄນທອນ ດານໜອງ ເປັນອຸປະຖຳພິກ.

Folio 1 on the recto side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[331] Pao and I Bun, husband and wife, sponsoredthis manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsor.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pao and I Bun, husband and wife
Titles: *ບາລີສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກຕົ້ນ)*
Bali Samantapasathika (*Mat ton*, *phuk ton*)
Pālī Sāmantapāsādikā (Bundle 1, fascicle 1)

331 1046 Asvina 15 = Monday, 23 October 1684.

EAP1398_VMS_1_0473

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๔ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດກ່ານທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๔, ຄັ້ງທີ ๖ ແລະ ຄັ້ງທີ ๘, (๔) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: None
Date: 1684
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๘)*
Samantapasāthika (*Mat ton*, *phuk* 2)
Sāmantapāsādikā (Bundle 1, fascicle 2)

EAP1398_VMS_1_0474

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are slightly damaged.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ๔๖ (ກົງກັບ จ.ส. ๑๐๔๖) ຕີ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ ວັນ ๑. ປ້າວ ອີ່ບຸນ ເມືອເມຍ ສ້າງ *สามันตะปาสาทิกา* ມັດຕົ້ນ ໄວ້ກັບສາສະໜາ ມີສົມເດັດວິໄນທອນ ດານໜອງ ເປັນອຸປະຖຳພິກ, ມັດຕົ້ນ.

Folio 1 on the recto side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[332] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsorthis manuscript. First bundle.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Pao and I Bun, husband and wife
Titles: *สามันตะปาสาทิกา (มัดติ้น ผูก ๓)*
Samantapasāthika (*Mat ton*, *phuk* 3)
Sāmantapāsādikā (Bundle 1, fascicle 3)

332 1046 Asvina 15 = Monday, 23 October 1684.

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Last folio is damaged.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນ ຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດກາານທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔, (๘) ມີກາານອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ๔๘ (ກົງກັບ จ.ส. ๑๐๔๘) ຕົວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ່ງ ວັນ ๑. ປ້າວ ອີ່ບຸນ ກັບຜົວເມຍສ້າງ *ສາມັນຕະປາສາທິກາ* ມັດຕົ້ນ, ໄວ້ກັບສາສະໜາ ມີສິມເປັດ(ເດັດ) ວິໄນ ທອນ ເປັນອຸປະຖຳພິກ ມັດຕົ້ນ.

Folio 27 on the recto side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[333] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsorthis manuscript. First bundle.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Pao and I Bun, husband and wife
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๕)*
Samantapasāthika (*Mat ton*, *phuk* 5

333 1046 Asvina 15 = Monday, 23 October 1684.

Sāmantapāsādikā (Bundle 1, fascicle 5)

EAP1398_VMS_1_0476

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลาນທີ ๘๗ ໜ້າ ๘: ຈຸນລະສັງກາດ ๔๖ (ກ່ຽກັບ ຈ.ສ. ๑๐๔๖) ຕົວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ່ງ ວັນ ๑ ປ້າວ ອີ່ບຸນ ຜົວເມຍ ມີປາສັດທາຈິດຕິດກັບດ້ວຍໂອກະມະນະສັດທາສ້າງ *ສາມັນຕະປາສາທິກາ* ມັດຕົ້ນ ໄວ້ກັບສາສະໜາ ສົມເປັດ(ເດັດ) ວິໄນທອນ ເປັນອຸປະຖຳພິກ.

Folio 26 on the verso side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[334] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsorthis manuscript.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Pao and I Bun, husband and wife

[334] 1046 Asvina 15 = Monday, 23 October 1684.

Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๖)*
Samantapasāthika (*Mat ton*, *phuk* 6)
Sāmantapāsādikā (Bundle 1, fascicle 6)

EAP1398_VMS_1_0477

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນ ຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດກາຫນທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๙ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลาນທີ ๔๗ ໜ້າ ๔: ຈຸນລະສັງກາດ ๔๗ (ກົງກັບ จ.ส. ๑๐๔๗) ຕົວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ່ງ ວັນ ๑ ປ້າວ ອີ່ບຸນ ມີປະສາທະສ້າງ *ສາມັນຕະປາສາທິກາ* ມັດຕົ້ນ ໄວ້ກັບສາສະໜາ ມີສິມເປັດ(ເດັດ) ວິໄນ ທອນ ດານໜອງ ເປັນອຸປະຖຳພິກ.

Folio 26 on the verso side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[335] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsorthis manuscript.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

335 1046 Asvina 15 = Monday, 23 October 1684.

Scribe(s): Unknown
Sponsor(s): Pao and his wife, I Bun
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຫຼກ ກ)*
Samantapasāthika (*Mat ton*, *phuk* 7)
Sāmantapāsādikā(Bundle 1, fascicle 7

EAP1398_VMS_1_0478

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດກາລທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลาบທີ ๘๗ ໜ້າ ๘: ຈຸນລະສັງກາດ ๔๗ (ກົງກັບ ຈ.ສ. ๑๐๔๗) ຕົວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ່ງ ວັນ ๑ ປ້າວ ອີ່ບຸນ ຜົວເມຍ ສ້າງ *ສາມັນຕະປາສາທິກາ* ມັດຕົ້ນ ໄວ້ກັບສາສະໜາ ມີສິມເປັດ(ເດັດ) ວິໄນ ທອນ ດານໜອງ ເປັນອຸປະຖຳພິກ ມັດຕົ້ນ.

Folio 26 on the verso side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[336] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsor.this manuscript First bundle.

Date: CS 1046, a *kap chai* year (1684)

336 1046 Asvina 15 = Monday, 23 October 1684.

Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pao and his wife, I Bun
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๘)*
Samantapasāthika (*Mat ton*, *phuk* 8)
Sāmantapāsādikā (Bundle 1, fascicle 8)

EAP1398_VMS_1_0479

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are slightly damaged.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๓ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ลาມທີ ๘๗ ໜ້າ ๘: ຈຸນລະສັງກາດ ๔๖ (ກົງກັບ ຈ.ສ. ๑๐๔๖) ຕົວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ ວັນ ๑ ป้าอ ฮี่บุน ມີສັດທາຈິດຕິດກັບດ້ວຍໂອກະມະນະສັດທາ ส้าๆ *ສາມັນຕະປາສາທິກາ* ມັດຕົ້ນ ไว้กับ พุดทะสาสะหฺนา ມີສິມເປັດ(ເດັດ) ວິໄນທອນ ดานหฺนอๆ ເປັນອຸປະຖຳພິກ.

Folio 26 on the verso side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[337] Pao and I Bun, husband and wife, sponsored

337 1046 Asvina 15 = Monday, 23 October 1684.

this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsorthis manuscript.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pao and his wife, I Bun
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๙)*
Samantapasāthika (*Mat ton*, *phuk* 9)
Sāmantapāsādikā (Bundle 1, fascicle 9)

EAP1398_VMS_1_0480

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๘ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດກາຫນທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๙ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means "All kinds of pleasure" and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: ລາມທີ ๘๒ ໜ້າ ๘: ຈຸນລະສັງກາດ ๔๒ (ກົງກັບ ຈ.ສ. ๑๐๔๒) ຕິວ ປີກາບໃຈ້ ເດືອນ ๑๑ ເພັ່ງ ວັນ ๑ ປ້າວ ອີ່ບຸນ ຜິວເມຍ ສ້າງ *ສາມັນຕະປາສາທິກາ* ມັດຕົ້ນ ໄວ້ກັບສາສະໜາ ມີສົມເປັດ(ເດັດ) ວິໄນ ທອນ ດາມໜອງ ເປັນອຸປະຖຳພິກ ມັດຕົ້ນ.

Folio 26 on the verso side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first

day of the week (Sunday),[338] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsorthis manuscript. First bundle.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pao and his wife, I Bun
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๑๐)*
Samantapasāthika (*Mat ton*, *phuk* 10)
Sāmantapāsādikā (Bundle 1, fascicle 10)

EAP1398_VMS_1_0481

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສື ສະມັນຕະປາສາທິກາ ເປັນອັດຖະກະຖາຂອງພະວິໄນ ອະທິບາຍຄວາມໃນພະວິໄນ. ເນື້ອໃນຂຽນເປັນພາສາປາລີ. ສະມັນຕະປາສາທິກາ ແປວ່າ ຄວາມເພິ່ງພໍໃຈທັງໝົດ ເປັນຄຳພີທີ່ແຕ່ງຂຶ້ນ ໂດຍພະພຸດທະໂຄສາ ທີ່ປະເທດສີລັງກາ ໃນສະຕະວັດທີ ๕. ເນື້ອໃນແບ່ງອອກເປັນ ๔ ປະເພດ ຄື (๑) ເນື້ອຫາຫຼັກທີ່ກ່ຽວກັບພະທຳວິໄນ ອາທິ ເຊັ່ນ ມູນເຫດການທຳສັງຄາຍະນາຄັ້ງທຳອິດ, ຄັ້ງທີ ๘, ຄັ້ງທີ ๙ ແລະ ຄັ້ງທີ ๔, (๘) ມີການອະທິບາຍເລື່ອງພຸດທະຄຸນ ๗, ສະຕິ, ສະມາທິ, ປະຕິສຳພິທາ, ຈິດ, ວິນຍານ, ອິນຊີ ເລື່ອງອາບັດປາຣາຊິກ, ສັງຄາທິເສດ ເປັນຕົ້ນ ທັງຂອງພິກຂຸແລະພິກຂຸນີ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

338 1046 Asvina 15 = Monday, 23 October 1684.

Colophon: ลาบที ๘๗ ขั้า ๘: จุบละสังฆาด ๔๗ (ภิงกับ จ.ส. ๑๐๔๗) ติอ ปีกาบใจ้ เดือบ ๑๑ เพ็ง อับ ๑ ป้าอ อี่บุบ ผิอเมย ส้าๆ *สามับตะปาสาทิกา* มัดติ้บ ไอ้กับสาสะขา มิสิมเปัด(เดัด) อิไบ ทอบ ดาบขอๆ เป็บอุปะถำพิภ มัดติ้บแล.

Folio 26 on the verso side: In Chunlasangkat 46 (corresponding to CS 1046) a *kap chai* year, on the full-moon day of the eleventh lunar month, the first day of the week (Sunday),[339] Pao and I Bun, husband and wife, sponsored this manuscript [entitled] *Samanta Pasathika* to support the Teachings of the Buddha. Somdet Vinaithòn Dannòng was the sponsor.this manuscript First bundle.

Date: CS 1046, a *kap chai* year (1684)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Pao and his wife, I Bun
Titles: *สามับตะปาสาทิกา (มัดติ้บ ผูก ๑๑)*
Samantapasāthika (*Mat ton*, *phuk* 11)
Sāmantapāsādikā (Bundle 1, fascicle 11)

EAP1398_VMS_1_0482

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: First folio is torn on the right side. Onther folios are damaged.

Description: ໜังสื สะมันตะปาสาทิกา เป็นอัดถะกะถาขอๆพะอิไบ อะทิบายถอามในพะอิไบ. เนื้อในฆงเป็นพาสาปาลิ. สะมันตะปาสาทิกา แปว่า ถอามเพิ่งพอใจทังพ็ด เป็นคำพิที่แต่งขึ้นโดยพะพุดทะโถสา ที่ปะเทดสีลังกา ในสะตะวัดที ๕. เนื้อในแบ่งออกเป็น ๘ ปะเพด คือ (๑) เนื้อหาพัภที่ภ่างกับพะทำอิไบ อาทิ เช่น มูบเหดภาบทำสังถายะบาถั้งทำอิด, ถั้งที ๘, ถั้งที ๗ และ ถั้งที ๔, (๘) มิภาบอะทิบายเลื่องพุดทะถุบ ๗, สะติ, สะมาทิ, ปะติสำพิทา, จิด, อิบยาบ, อิบซิ เลื่องอาบัดปาธาซิก, สังถาทิเสด เป็นติ้บ ทังของพิภาขุและพิภาขุบิ.

Samantapāsādikā is a commentary on the Vinaya Piṭaka. The text was written in Pali. *Samantapāsādikā* means “All kinds of pleasure” and was composed by Buddhaghosa in Sri Lanka in the 5th century. The content is divided into two groups: (1) The main content pertains to the Vinaya Piṭaka, such as the cause of the first, the second, the third, and the fourth Buddhist

339 1046 Asvina 15 = Monday, 23 October 1684.

Councils; (2) Explanations on nine virtues of the Buddha, mindfulness, concentration, practices, minds, spirits, organic matters, Pārājika and Sanghadisesa for monks and female monks.

Colophon: None
Date: 1684
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສາມັນຕະປາສາທິກາ (ມັດຕົ້ນ ຜູກ ๑๘)*
Samantapasāthika (*Mat ton*, *phuk* 12)
Sāmantapāsādikā (Bundle 1, fascicle 12)

EAP1398_VMS_1_0483

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ ເປັນໝວດທີ່ ๑ ໃນ ๓ ໝວດ ຂອງມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸມຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ๘ ໃນຈຳນວນ ๕ ນິກາຍທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ๑๕๘ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: ลาบที ๘๔ ໜ้า ๑-๘: ปะอໍธะมังคะละ พะมะหาสังกาดธาชุได้ ๑๘๘๘ ติอ ปีกิดสับ เดือน ๗ ขึ้น ๗ ค่ำ อับ ๓ ธิดจะบาแล้วยามตูดซ้าย ໝายมิ น้องสิมเดัดพะเป้นเจ้าหໍคำฝ่ายหลัง ตินเป้นภะนิดถาพะบໍธิมเสดถา อาทิปะติ พะมะหาทำมิภะธาชาทิธาดเจ้า อิงสะนิดสะทิด อิดสะธะพิมิไส ในธะอิงอิงสิสัดตะมะคะมะพุด อุดตะมะบูธิธิมพิมมะจักภาพัดติ มะหา มะคอมธาชะหามิ ที่นี่เป้นเถ้า ภับทังเจ้าธาชะ[ภับ]ยา ธาชะโอธิดสา ธาชะมัดตา ขัดติยะธาชะอิงสา มิพิธิมมัดชาใสในพะธาชะหิไท เหลื้อมใสในอໍธะพะสาสะໜา พะ

ມະຫາກະຣຸນາທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງມີພະຣາຊະສັດທາພ້ອມກັນສ້າງ *ປາລິມັດຊິມະນິກາຍ* ດວງ ຍອດຍິ່ງ ຈຶ່ງຈັກໃຫ້ໄວ້ໂຊຕະນະ ເປັນມູນລະວໍຣະພະພຸດທະສາສະໜາສືບໄປພາຍໜ້າ ໃຫ້ ກວ້າງຂວາງໃນເມືອງຫຼວງຣາຊະທານີສີລ້ານຊ້າງຮີ່ມຂາວທີ່ນີ້ ເປັນເຄົ້າ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບ ພານັງ ປະຣະມັງ ສຸກາຂັງ ນິດຈັງ ທຸວັງ ທຸວັງ.

Folio 25 on the recto and verso sides: In Sangkat (CS) 1222, a *kot san* year, on the eighth waxing-moon day of the ninth lunar month, the third day of the week (Tuesday),[340] the writing was accomplished in the afternoon (12:00–13:30 o'clock). A younger brother of the king of the golden palace in the back side, who is the elder brother of the royal righteous king of Lan Xang, the great kingdom, and his wife, his sons, his grandchildren, and all his relatives had pleasure and ardent religious faith in the Teachings of the Buddha. They kindly sponsoredthis manuscript [entitled] *Pālī Majjhima-nikāya*, the great one, to support and spread the Teachings of the Buddha for the future in the kingdom of Lan Xang Hom Khao until the end of 5000 years. *Nibbānaṃ paramaṃ sukhaṃ niccaṃ dhuvaṃ dhuvaṃ* (Nibbāna is the greatest bliss certainly and constantly).

Date: CS 1222, a *kot san* year (26 July 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side, who is the elder brother of the royal righteous king of Sisattanakhanahut Uttamabòrirom Phrommachakkaphatti, the great kingdom, his wife, his sons, his grandchildren, and all his relatives
Titles: *ມຸນລະປັນນາສັດຖະກັດຖາມະຊິມະນິກາຍ (ຜູກຕົ້ນ ມັດຕົ້ນ)*
Munlapanna Satthakattha Matsima Nikai (*Phuk ton*, *mat ton*)
Mūlapaṇṇā Satthakatthā Majjhima-nikāya (Fascicle 1, bundle 1)

EAP1398_VMS_1_0484

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๗ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍ ເລື່ອງລາວອັນເປັນມຸງຄຸນ

340 1222 Sravana 8 = Thursday, 26 July 1860.

ແຫ່ງທຳທັງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ๑๕๒ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: ลานທີ ๔๕ ໜ້າ ๑: ปะอุ้ะมังคะละ พะมะหาสังกาดธาชุได้ ๑๘๘๘ ติอ ปีกิดสัน เดือน ๗ ขึ้น ๗ ค่ำ วัน ๓ ธิดจะนาแล้วยามท่ำๆ ໝายมี น้องสิมเด้ดพะเป้นเจ้าหัตถ์ฝ่ายหลัง มีพะ ธาชุะ สัดหาส้ำๆ *ปาลิมะชิมะกาย* นี้ไว้กับสาสะໜา.

Folio 25 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the eighth waxing moon day of the ninth lunar month, the third day of the week (Tuesday),[341] the writing was accomplished at noon. A younger brother of the king of the golden palace in the back side had the religious faith and sponsoredthis manuscript [entitled] Pālī Majjhima-nikāya to support the Teachings of the Buddha.

Date: CS 1222, a *kot san* year (26 Jul 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): A younger brother of the king of the golden palace in the back side

Titles: *มะชิมะนิกาย (ผูก ๘ มัดติ้ม)*

Masima Nikai (*Phuk* 2, *mat ton*)
Majjhima-nikāya (Fascicle 2, bundle 1)

EAP1398_VMS_1_0485

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: มูนละปับนบาด มัดชิมะนิกาย เนื้อในทังหมดเป้นพาสาบาลิ ໜอดที ๑ ใน ๓ ໜอด แห่ง มัดชิมะนิกาย บันจุ ๕๐ พะสูด มีมูนละปะธิยายะสูด ว่าด้วยเลื่องลาวอันเป้นมุงคุน

341 1222 Sravana 8 = Thursday, 26 July 1860.

ແຫ່ງທຳທັ້ງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັ້ງໝົດ ๑๕๐ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: ลานທີ ๘๕ ໜ້າ ๑: ปะอำธะมังคะละ พะมะหาสังฆาดธาชุะได้ ๑๘๘๘ ติว ปิกิดสัน เดือน ๗ ขึ้น ๘ ค่ำ อัน ฆ ธิดจะนาแล้วยามท่ำๆ ໝายมี น้องสิมเถัดพะเปันเจ้า ฝ่ายหลัง มีพะธาชุะสัดทาส้าๆ *บาลิมะชิมะนิกาย* มัด ๘ นี้ไว้ทับสาสะໜา ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะปัดจะโย โหตุ โม.

Folio 25 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the eighth waxing moon day of the ninth lunar month, the third day of the week (Tuesday),[342] the writing was accomplished at noon. A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Pālī Majjhima-nikāya* to support the Teachings of the Buddha to last until the end of five thousand years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).this manuscript.

Date: CS 1222, a *kot san* year (26 Jul 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace at the back side
Titles: *มะชิมะนิกาย (ผูก ฆ มัดติ้ม)*
Masima Nikai (*Phuk* 3, *mat ton*)
Majjhima-nikāya (Fascicle 3, bundle 1)

EAP1398_VMS_1_0486

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

342 1222 Sravana 8 = Thursday, 26 July 1860.

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๔ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ๑๕๘ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: ลานທີ ๔๕ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ๑๔๔๔ ຕົວ ປີກົດສັນ ເດືອນ ๗ ຂຶ້ນ ๘ ຄ่ຳ ວັນ ๓ ຣິດຈະນາ ແລ້ວຍາມທ່ຽງ ໝາຍມີ ນ້ອງສິມເດັດພະເປັນເຈົ້າ ฝ่າຍຫລັງ ມີພະຣາຊະສັດທາສ້າງ *ບາລີມະຊິມະ ນິກາຍ* ໄວ້ກັບສາສະໜາ ຕາບຕ່ໍເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 25 on the recto side: In Sangkat (CS) 1222, a *kot san* year, on the eighth waxing moon day of the ninth lunar month, the third day of the week (Tuesday),[343] the writing was accomplished at noon. A younger brother of the king of the golden palace in the back side had the religious faith and sponsored this manuscript [entitled] *Pālī Majjhima-nikāya* to support the Teachings of the Buddha to last until the end of five thousand years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1222, a *kot san* year (26 July 1860)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): A younger brother of the king of the golden palace in back side

Titles: *ມะຊิมะนิกาย (ผูก ๔ มัดตื้น)*

Masima Nikai (*Phuk* 4, *mat ton*)
Majjhima Nikāya (Fascicle 4, bundle 1)

EAP1398_VMS_1_0487

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.

343 1222 Sravana 8 = Thursday, 26 July 1860.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັ້ງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັ້ງໝົດ ๑๕๘ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຊິມະນິກາຍ (ຜູກ ๕ ມັດຕົ້ນ)*
Masima Nikai (*Phuk* 5, *mat ton*)
Majjhima Nikāya (Fascicle 5, bundle 1)

EAP1398_VMS_1_0488

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** Round.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັ້ງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັ້ງໝົດ ๑๕๘ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຊິມະນິກາຍ (ຜູກ ໒, ມັດຕົ້ນ)*
Masima Nikai (*Phuk* 6, *mat ton*)
Majjhima Nikāya (Fascicle 6, bundle 1)

EAP1398_VMS_1_0489

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ໝວດທີ ໑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ๑๕๘ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali

Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຊິມະນິກາຍ (ຫຼກ ກ, ມັດຕົ້ນ)*
Masima Nikai (*Phuk* 7, *mat ton*)
Majjhima Nikāya (Fascicle 7, bundle 1)

EAP1398_VMS_1_0490

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັ້ງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັ້ງໝົດ ๑๕๘ ສູດ.
Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.
Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຊິມະນິກາຍ (ຫຼກ ຕ ມັດຕົ້ນ)*
Masima Nikai (*Phuk* 8, *mat ton*)
Majjhima Nikāya (Fascicle 8, bundle 1)

EAP1398_VMS_1_0491

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັ້ງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັ້ງໝົດ ๑๕๒ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: Unkown
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຊິມະນິກາຍ (ຜູກ ๗ ມັດຕົ້ນ)*
Masima Nikai (*Phuk* 9, *mat ton*)
Majjhima Nikāya (Fascicle 9, bundle 1)

EAP1398_VMS_1_0492

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມູນລະປັນນາດ ມັດຊິມະນິກາຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ໝວດທີ ๑ ໃນ ๓ ໝວດ ແຫ່ງ ມັດຊິມະນິກາຍ ບັນຈຸ ๕๐ ພະສູດ ມີມູນລະປະຣິຍາຍະສູດ ວ່າດ້ວຍເລື່ອງລາວອັນເປັນມຸງຄຸນ ແຫ່ງທຳທັງປວງເປັນຕົ້ນ ແລະມາຣະຕັດຊະນິຍະສູດ ວ່າດ້ວຍມານຖືກຄຸກຄາມເປັນທີ່ສຸດ. ມັດຊິມະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๘ ໃນຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ບັນຈຸ ພະສູດທີ່ມີຄວາມຍາວປານກາງ ມີພະສູດທັງໝົດ ๑๕๘ ສູດ.

Mūlapaṇṇāsaka, *Majjhima-nikāya* (The root fifty discourses in the collection of medium-length discourses). The text is in Pali. *Mūlapaṇṇāsaka* is the first group of the total of three groups in *Majjhima-nikāya* and contains 50 *sutta*, starting with *Mūlapariyāya-sutta* (the root of all wholesome things) and ending with *Māratajjanīya-sutta* (the rebuke to Mara). *Majjhima-nikāya* is the second treatise of the total of five treatises of the *Suttanta Piṭaka* and contains 152 *sutta* of medium length.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຊິມະນິກາຍ (ຜູກ ๑๐ ມັດຕົ້ນ)*
Masima Nikai (*Phuk* 10, *mat ton*)
Majjhima Nikāya (Fascicle 10, bundle 1)

EAP1398_VMS_1_0493

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັດຖະກະຖາ ອັງຄຸດຕະຣະນິກາຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ເປັນການອະທິບາຍເນື້ອຄວາມ ໃນອັງຄຸດຕະຣະນິກາຍ ເອກະນິບາດ. ອັງຄຸດຕະຣະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๔ ໃນ ຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີ ๑๑ ໝວດ ຈັດເຂົ້າລຳດັບຕາມຈຳນວນຫົວຂໍ້ທຳ ແລະມີພະ ສູດທັງໝົດ ๗,๕๕๗ ສູດ.

Commentary (*Aṭṭhakathā*) of *Aṅguttara-nikāya*. The text is in Pali and elaborates the content in the *Aṅguttara-nikāya*, *Ekanipāta*. *Aṅguttara-nikāya* is the fourth treatise of the total of five treatises in the *Suttanta Piṭaka* and includes eleven divisions, categorized by the numbers of Dhamma topics. There are 9,557 *sutta* in total.

Colophon: ลาบที ๘๗ ໜ้า ๑: จุนละสังกาด ๑๘๘๘ ติอ ปีกิดสัน เดือน ๗ ຂึ้น ๗ ค่ำ วัน ๓ ธิดจะบา แล้อยามท่ำๆ ໜายมี น้องลิมเด้ดพะเป้นเจ้า ฝ่ายหลัง มิพะธาดุสัดทาส้างๆ *อัดถะกะถา อัดถะนิบาด อังคุดตะธะ* นี้ไอ้กับสาสะໜา ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพาบะ ปัดจะโย โหตุ โบ นิดจัง ทุอัง.

Folio 26 on the recto side: In Chunlasangkat (CS) 1222, a *kot san* year, on the eighth waxing-moon day of the ninth lunar month, the third day of the week (Tuesday),[344] the writing was accomplished at noon. A younger brother of the king of the golden palace in the back side, had the religious faith and sponsored this manuscript [entitled] *Aṭṭhakathā aṭṭhanipāta aṅguttara* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (26 Jul 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *อัดถะกะถา อังคุตะธะนิกาย (ผูกติ้บ)*
Atthakatha Angkhuttara Nikai (*Phuk ton*)
Aṭṭhakathā Aṅguttara Nikāya (Fascicle 1)

EAP1398_VMS_1_0494

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອัดถะกะถา อังคุดตะธะนิกาย เนื้อในทั้งໝิดเป้นพาสาบาลิ เป้นกานอะทิบายเนื้อคอาม ในอังคุดตะธะนิกาย เอกะนิบาด. อังคุดตะธะนิกาย เป้นนิกายลำดับที ๔ ใน จำนอน ๕ นิกาย ที่บับจุในพะสุดตันตะปิดิก มิ ๑๑ ໝอด จัดเข้าลำดับตามจำนอนหิอข้ำ และมิพะสูดทั้งໝิด ๙,๕๕๗ สูด.

Commentary (*Aṭṭhakathā*) of *Aṅguttara-nikāya*. The text is in Pali and elaborates the content in the *Aṅguttara-nikāya*, *Ekanipāta*. *Aṅguttara-nikāya* is the fourth treatise of the total of five treatises in the *Suttanta Piṭaka* and includes eleven divisions, categorized by the numbers of Dhamma topics. There are 9,557 *sutta* in total.

344 1222 Sravana 8 = Thursday, 26 July 1860.

Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັດຖະກະຖາ ອັດຖະນິບາດ ອັງຄຸຕະຣະນິກາຍ (ຜູກ ๘)*
Atthakatha Atthanibat Angkhuttara Nikai (*Phuk* 2)
Aṭṭhakathā Aṭṭhanipata Aṅguttara Nikāya (Fascicle 2)

EAP1398_VMS_1_0495

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.1 cm, width 58.2 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ອັດຖະກະຖາ ອັງຄຸດຕະຣະນິກາຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ເປັນການອະທິບາຍເນື້ອຄວາມ ໃນອັງຄຸດຕະຣະນິກາຍ ເອກະນິບາດ. ອັງຄຸດຕະຣະນິກາຍ ເປັນນິກາຍລຳດັບທີ ๔ ໃນ ຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີ ๑๑ ໝວດ ຈັດເຂົ້າລຳດັບຕາມຈຳນວນຫົວຂໍ້ທຳ ແລະມີພະ ສູດທັ້ງໝົດ ๙,๕๕๗ ສູດ.
Commentary (*Aṭṭhakathā*) of *Aṅguttara-nikāya*. The text is in Pali and elaborates the content in the *Aṅguttara-nikāya*, *Ekanipāta*. *Aṅguttara-nikāya* is the fourth treatise of the total of five treatises in the *Suttanta Piṭaka* and includes eleven divisions, categorized by the numbers of Dhamma topics. There are 9,557 *sutta* in total.
Colophon: None
Date: 1860
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັດຖະກະຖາ ອັງຄຸຕະຣະນິກາຍ (ຜູກ ๓)*
Atthakatha Angkhuttara Nikai (*Phuk* 3)
Aṭṭhakathā Aṅguttara Nikāya (Fascicle 3)

EAP1398_VMS_1_0496

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 55.8 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are slightly damaged.

Description: ຂຸດທະກະນິກາຍ ແປ່ວ່າ ໝວດນ້ອຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ເປັນນິກາຍລຳດັບສຸດທ້າຍໃນ ຈຳນວນ ๕ ນິກາຍ ທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີທັງໝົດ ๑๕ ໝວດຍ່ອຍ ເປັນນິກາຍທີ່ຊຸມນຸມ ຂອງພະສູດທີ່ເປັນຫົວຂໍ້ທຳມະ, ຄາຖາ, ຄຳສຸພາສິດ, ແລະຄຳອະທິບາຍຕ່າງໆ ທີ່ບໍ່ໄດ້ຈັດເຂົ້າໃນ ๔ ໝວດ ຂ້າງຕົ້ນ ມາລວມໄວ້ໃນໝວດນີ້.

Khuddaka-nikāya (small collections). The text is in Pali. *Khuddaka-nikāya* is the last section of the five treatises of the Suttanta Piṭaka and contains fifteen sub-categories. It includes all Dhamma discourses, verses, proverbs, and explanations that are not grouped in the first four books.

Colophon: None

Date: 1847

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Unknown

Titles: *ຂຸດທະນິກາຍ (ຜູກ ๙ ມັດຕົ້ນ)*
KhutthakaNikai (*Phuk* 9, *mat ton*)
Khuddaka Nikāya (Fascicle 9, bundle 1)

EAP1398_VMS_1_0497

Long palm-leaf

One phuk: *fascicle 8*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ຂຸດທະກະນິກາຍ ແປ່ວ່າ ໝວດນ້ອຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ເປັນນິກາຍລຳດັບສຸດທ້າຍໃນ ຈຳນວນ ๕ ນິກາຍທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີທັງໝົດ ๑๕ ໝວດຍ່ອຍ ເປັນນິກາຍທີ່ຊຸມນຸມຂອງ

ພະສູດທີ່ເປັນຫົວຂໍ້ທຳມະ, ຄາຖາ, ຄຳສຸພາສິດ, ແລະຄຳອະທິບາຍຕ່າງໆ ທີ່ບໍ່ໄດ້ຈັດເຂົ້າໃນ ๔ ໝວດ ຂ້າງຕົ້ນ ມາລວມໄວ້ໃນໝວດນີ້.

Khuddaka-nikāya (small collections). The text is in Pali. *Khuddaka-nikāya* is the last section of the five treatises of the Suttanta Piṭaka and contains fifteen sub-categories. It includes all Dhamma discourses, verses, proverbs, and explanations that are not grouped in the first four books.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຂຸດທະນິກາຍ (ຜູກ ๘ ມັດຕົ້ນ)*
Khutthaka Nikai (*Phuk* 8, *mat ton*)
Khuddaka Nikāya (Fascicle 8, bundle 1)

EAP1398_VMS_1_0498

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are slightly damaged.

Description: ຂຸດທະກະນິກາຍ ແປ່ວ່າ ໝວດນ້ອຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ເປັນນິກາຍລຳດັບສຸດທ້າຍໃນ ຈຳນວນ ๕ ນິກາຍທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີທັ້ງໝົດ ๑๕ ໝວດຍ່ອຍ ເປັນນິກາຍທີ່ຮຸ່ມນຸ່ມຂອງ ພະສູດທີ່ເປັນຫົວຂໍ້ທຳມະ, ຄາຖາ, ຄຳສຸພາສິດ, ແລະຄຳອະທິບາຍຕ່າງໆ ທີ່ບໍ່ໄດ້ຈັດເຂົ້າໃນ ๔ ໝວດ ຂ້າງຕົ້ນ ມາລວມໄວ້ໃນໝວດນີ້.

Khuddaka-nikāya (small collections). The text is in Pali. *Khuddaka-nikāya* is the last section of the five treatises of the Suttanta Piṭaka and contains fifteen sub-categories. It includes all Dhamma discourses, verses, proverbs, and explanations that are not grouped in the first four books.

Colophon: ลาบที ๘๗ ໜ้า ๑: สังฆาดธาฉะได้ ๑๘๐๗ ปีเม็งมิด เดือน ๑๑ ขึ้น ๔ อัน ๔ มื้ธ้องใส้ ธิดจะบา แล้วยามตูดตั้ง มื้เช้า ฆายมิ เจ้าพะยาฆูวงเมืองแสน สะทะพะธิยา บุดตา พ้อมกับ เขาล้อมใสในสาสะฆาเป็นอันยิ่ง จิ่งส้างทำมะ *ขฺุขุดถะนิกาย* ไว้กับสาสะฆา ตาบต่ำเท้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โน.

Folio 26 on the recto side: In Sangkatrasa (CS) 1209, a *moeng mot* year, on the fourth waxing-moon day of the eleventh lunar month, the fourth day of

the week (Wednesday), a *huang sai* day,[345] the writing was accomplished in the morning (6:00–7:30 o'clock). Chao Phannya Luang Müang Saen, his wife, and his children had the most ardent religious faith and jointly sponsoredthis manuscript [entitled] *Khuddaka Nikāya* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).

Date: CS 1209, a *moeng mot* year (13 Oct 1847)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Phannya Luang Müang Saen, his wife, and his children
Titles: *ຂຸດທະນິກາຍ (ຜູກ ๑๘ ມັດຕື້ນ)*
Khutthaka Nikai (*Phuk* 12, *mat ton*)
Khuddaka Nikāya (Fascicle 12, bundle 1)

EAP1398_VMS_1_0499

Long palm-leaf
One phuk: *fascicle 16*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ຂຸດທະກະນິກາຍ ແປ່ວ່າ ໝວດນ້ອຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ເປັນນິກາຍລຳດັບສຸດທ້າຍໃນ ຈຳນວນ ๕ ນິກາຍທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີທັ້ງໝົດ ๑๕ ໝວດຍ່ອຍ ເປັນນິກາຍທີ່ຮຸມນຸມຂອງ ພະສູດທີ່ເປັນຫົວຂໍ້ທຳມະ, ຄາຖາ, ຄຳສຸພາສິດ, ແລະຄຳອະທິບາຍຕ່າງໆ ທີ່ບໍ່ໄດ້ຈັດ ເຂົ້າໃນ ๔ ໝວດ ຂ້າງຕົ້ນ ມາລວມໄວ້ໃນໝວດນີ້.

Khuddaka-nikāya (small collections). The text is in Pali. *Khuddaka-nikāya* is the last section of the five treatises of the Suttanta Piṭaka and contains fifteen sub-categories. It includes all Dhamma discourses, verses, proverbs, and explanations that are not grouped in the first four books.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັດຖະກະຖາ ຂຸດທະນິກາຍ (ຜູກ ๑๗, ມັດຕື້ນ)*

345 1209 Asvina 4 = Wednesday, 13 October 1847. This day was indeed a *huang sai* day.

Atthakatha Khutthaka Nikai (*Phuk* 16, *mat ton*)
Aṭṭhakathā Khuddaka Nikāya (Fascicle 16, bundle 1)

EAP1398_VMS_1_0500

Long palm-leaf
One phuk: *fascicle 17*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are fragile.

Description: ຂຸດທະກະນິກາຍ ແປ່ວ່າ ໝວດນ້ອຍ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ເປັນນິກາຍລຳດັບສຸດທ້າຍໃນ ຈຳນວນ ๕ ນິກາຍທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີທັ້ງໝົດ ๑๕ ໝວດຍ່ອຍ ເປັນນິກາຍທີ່ຮຸມນຸມຂອງ ພະສູດທີ່ເປັນຫົວຂໍ້ທຳມະ, ຄາຖາ, ຄຳສຸພາສິດ, ແລະຄຳອະທິບາຍຕ່າງໆ ທີ່ບໍ່ໄດ້ຈັດເຂົ້າໃນ ๔ ໝວດ ຂ້າງຕົ້ນ ມາລວມໄວ້ໃນໝວດນີ້.

Khuddaka-nikāya (small collections). The text is in Pali. *Khuddaka-nikāya* is the last section of the five treatises of the Suttanta Piṭaka and contains fifteen sub-categories. It includes all Dhamma discourses, verses, proverbs, and explanations that are not grouped in the first four books.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອັດຖະກະຖາ ຂຸດຖະນິກາຍ (ຜູກ, ๑ກ ມັດຕົ້ນ)*
Atthakatha Khukhuttha Nikai (*Phuk* 17, *mat ton*)
Aṭṭhakathā Khuddaka Nikāya (Fascicle 17, bundle 1)

EAP1398_VMS_1_0501

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັດຖະກະຖາ ອັງຄຸດຕະຣະນິກາຍ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ເປັນການອະທິບາຍເນື້ອຄວາມ ໃນອັງຄຸດຕະຣະນິກາຍ ເອກະນິບາດ. ອັງຄຸດຕະຣະນິກາຍ ເປັນນິກາຍລຳດັບທີ່ ๔ ໃນ ຈຳນວນ ๕ ນິກາຍທີ່ບັນຈຸໃນພະສຸດຕັນຕະປິດົກ ມີ ๑๑ ໝວດ ຈັດເຂົ້າລຳດັບຕາມຈຳນວນ ຫົວຂໍ້ທຳ ແລະມີທັງ ໝົດ ๙,๕๕๗ ພະສູດ.

Commentary (*Aṭṭhakathā*) of *Aṅguttara-nikāya*. The text is in Pali and elaborates the content in the *Aṅguttara-nikāya*, *Ekanipāta*. *Aṅguttara-nikāya* is the fourth treatise of the total of five treatises in the *Suttanta Piṭaka* and includes eleven divisions, categorized by the numbers of Dhamma topics. There are 9,557 *sutta* in total.

Colophon: ลานที ๑๗ ໜ้า ๑: สักกะระฮะได้ ๘๐๐๐ ปีเปิกเสัด เดือน ๑๑ แรม ๕ ค่ำ พ่ำอ่ำอัน ๑ ยาม ภอๆเดิภ ปะถะมะมูธะสัดทา นายเธียทำมะสอนและนายแก้อ พ่แม่พี่น้อๆ ลูกเต๊ำอู่ถิน ภำได้ทายังโปถะใบลานมาแต้มฆุงและจ้างท่านด้อยอัดถุเงินและคำ เพื่อไอ้ถ้ำสาสะหา พะโคตะมะเจ๊ำ ตาบ ๕๐๐๐ อัดสา อะธะหันตา มักถะยานานัง อะธิยะเมดไตยะ สันติเภ. เมืองน่านแล.

Folio 17 on the recto side: In Sakkarat 2000, a *poek set* year, on the fifth waning-moon day of the eleventh lunar month, the first day of the week (Sunday),[346] [the writing was accomplished] at the time of the night drum (19:30–21:00 o'clock). Nai Khoei Thammasòn and Nai Kaeo, together with their parents, siblings, and children, sponsored blank palm leaves and paid money and gold for wage of writing this manuscript to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Arahantā magga ñāṇāṇaṃ ariyametteyya santikē* (May I obtain the arahantship with knowledge of the Path at the residence of Ariya Metteyya Buddha). Müang Nan (Nan province, northern Thailand).

Date: BE 2000, a *poek set* year (1457)

Script(s): Tham Lanna

Language(s): Lanna, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Nai Khoei Thammasòn and Nai Kaeo, together with their parents, siblings, and children

Titles: *ອັງຄຸດຕະຣະນິກາຍ (ผูก ๔)*

Angkhutara Nikai (*Phuk* 4)

Aṅguttara Nikāya (Fascicle 9, bundle 1)

EAP1398_VMS_1_0502

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57.3 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

346 818 Asvina 5 = Sunday, 5 September 1456?

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະສູດ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍເລື່ອງອະສີຕິນິບາດ ເປັນຊື່ຮຽກຄຳພີໃນພະພຸດທະສາສະໜາປະເພດໜຶ່ງທີ່ລວບລວມພະສູດ ຫຼືເລື່ອງຊາດິກາຕ່າງໆ ມາໄວ້ດ້ວຍກັນເປັນຕົ້ນ.

Asiti-nipāta. The text is in Pali. *Asiti-nipāta* is part of the *Suttanta Piṭaka* that contains discourses and jatakas.

Colophon: ລານທີ ๘๗ ໜ້າ ๘: ສັງກາດໄດ້ ๓๑ (ກົງກັບ ຈ.ສ. ๑๐๓๑) ຕົວ ປີເປົກສັນ ເດືອນ ๗ ເພັ້ງ ວັນ ๔ ມື້ເປົກ ສັນ *ອະສີຕິນິບາດ* ສາວບຸດ ມີປະສາທະສັດທາສ້າງໄວ້ເປັນສາສະໂນປະການ ນິບພານະ ປັດ ຈະໂຍ ໂຫຕຸ.

Folio 29 on the verso side: In Sangkat 31 (corresponding to CS 1031), a *poek san* year, on the full-moon day of the sixth lunar month, the fourth day of the week (Friday), a *poek san* day.[347] *Asitinibat*. Sao But had religious faith and sponsoredthis manuscript to benefit the religious. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: Late 17th century
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sao But
Titles: *ຕິງສະນິບາດ (ຜູກ ๓)*
Tingsanibat (*Phuk* 3)
Timsanipāta (Fascicle 3)

EAP1398_VMS_1_0503

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 31. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged.

Description: ພະສູດ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍເລື່ອງອະສີຕິນິບາດ ເປັນຊື່ຮຽກຄຳພີໃນພະພຸດທະສາສະໜາປະເພດໜຶ່ງທີ່ລວບລວມພະສູດ ຫຼືເລື່ອງຊາດິກາຕ່າງໆ ມາໄວ້ດ້ວຍກັນເປັນຕົ້ນ.

Asiti-nipāta. The text is in Pali. *Asiti-nipāta* is part of the *Suttanta Piṭaka* that contains discourses and jatakas.

347 1030 Jyestha 15 = Friday, 25 May 1668. This day was, however, a *ka mot* day.

Colophon: ลาบที ๘๗ ໜ้า ๘: สังกาดได้ ๓๑ (ก๋งกับ จ.ส. ๑๐๓๑) ต๊อ ปีเป๊กสัน เดือน ๗ เพ็ง อับ ๔ มื้ เป๊กสัน *อะสีตินิบาด* สาอบุด มิปะสาทะสัดทาส้างไอ้เป็นสาสะโมปะกาม นิบพาบะ ปัด จะโย โหตุ.

Folio 29 on the verso side: In Sangkat 31 (corresponding to CS 1031), a *poek san* year, on the full-moon day of the sixth lunar month, the fourth day of the week (Friday), a *poek san* day.[348] *Asitinibat*. Sao But had religious faith and sponsored this manuscript to benefit the religious. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1030, a *poek san* year (1669)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Asitinibat Sao But
Titles: *ອะสีตินิบาด (ผูกต๊ิบ)*
Asitinibat (*Phuk ton*)
Asitinipāta (Fascicle 1)

EAP1398_VMS_1_0504

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are torn at the left end.

Description: อัดถะสาลินิ เนื้อในทั้งหมดเป็นพาสาบาลิ เป็นคำพิอัดถะกะถาที่อะทิบายถวามในพะทำมะสังคินิแห่งพะอะพิทำปิดก เต่างโดยพะพุดทะโถสาซาวสิลังกาในสะตะวัดที ๕. บอกาจากอะทิบายคำและสับเท้ากิกาทางจิด, เจตะสิก, รูบ และนิบพานทางพะพุดทะสาสะหาแล้ว ยังใช้ข้อมูนด้านปะหวัดสาดและพูมสาดอีกด้วย. คำพิอัดถะสาลินิ เป็นที่นิยมสึกสาในหมู่นักสึกสาพะอะพิทำ.

Atthasālinī. The text is in Pali. *Atthasālinī* is a commentary on the *Dhammasaṅgaṇī* of *Abhidhamma Piṭaka* and was composed by Sri Lankan Venerable Buddhaghosa in the fifth century. In addition to explaining technical terms and words about mental factors, corporeality, and *nibbāna*, historical and geographical information is provided. *Atthasālinī* treatise is popular among Abhidhamma students.

348 1030 Jyestha 15 = Friday, 25 May 1668. This day was, however, a *ka mot* day.

Colophon: ลาบที ๑ ໜ้า ๑: จุนละสังกาด ๑๑๘๒ ต๊อ ปีกิดสี่ เดือน ๗ แรม ๗ ค่ำ วัน ๗ มื้ เปิกสัน อักคะอ๋อะธาะขะคูเจ้าวัดโพนแก้อ นำสุอันมะธะขุะตะมาฏาบถวายพะบาดสิมเดัดบ๋อิมมะบาด บ๋อิมมะบ๋พิดเจ้าในมะหาบะถอนภุๆจันบุธิ ส้างพะไตปิดิภา อุปะถำพิภาพะสาสะໜา มะเมิองฆูวางพะบางธาะขะหานิ ธิดจะบาแล้วยามภางภาย *บาลีอัดถะสาลีนิ.*

Folio 1 on the recto side: In Chunlasangkat (CS) 1182, a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[349] Akkhavora Rasakhu Chao, the abbot of Vat Phon Kaeo, offered gold and silver to His Majesty the King of Chanthabuli kingdom to sponsorthis manuscript and support Buddhism in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock). *Pali Atthasālinī*.

Date: CS 1182, a *kot si* year (3 June 1820)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: Buddhagosa

Scribe(s): Unknown

Sponsor(s): Akkhavora Rasakhu Chao, the abbot of Vat Phon Kaeo and His Majesty the King of Chanthabuli kingdom

Titles: *บาลีอัดถะสาลีนิ (ผูภา ๕)*

Bali Atthasalini (*Phuk* 5)

Pali Atthasālinī (Fascicle 5)

EAP1398_VMS_1_0505

Long palm-leaf

One phuk: *fascicle 7*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: อัดถะสาลินิ เนื้อในทั้งໝดเป้นพาสาบาลิ เป้นคำพิอัดถะภาะถาที่อะทิบายถวามในพะทำมะสังถินิแห่งพะอะพิทำปิดิภา แต่งโดยพะพุดทะโถสาซาวสีลังกาในสะตะวัดที ๕. บอกจากอะทิบายคำและสับเท้ากินิกาทางจิด, เจตะสิภา, รูบ และนิบพานทางพะพุดทะสาสะໜาแล้อ ยังใท้ข้มูนด้านปะหวัดสาดและพูมสาดอีกด้วย. คำพิอัดถะสาลินิ เป้นที่นิยมสึกสาในหมู่นักสึกสาพะอะพิทำ.

Atthasālinī. The text is in Pali. *Atthasālinī* is a commentary on the *Dhammasaṅgaṇī* of *Abhidhamma Piṭaka* and was composed by Sri Lankan Venerable Buddhaghosa in the fifth century. In addition to explaining

349 1182 Jyestha 22 = Saturday, 3 June 1820.

technical terms and words about mental factors, corporeality, and *nibbāna*, historical and geographical information is provided. *Atthasālinī* treatise is popular among Abhidhamma students.

Colophon: None
Date: 1820
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີອັດຖະສາລິນີ (ຜູກ ກ)*
Bali Atthasalini (*Phuk* 7)
Pali Atthasālinī (Fascicle 7)

EAP1398_VMS_1_0506

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.6 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are damaged and torn at the right end.
Description: ອັດຖະສາລິນີ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ເປັນຄຳພີອັດຖະກະຖາທີ່ອະທິບາຍຄວາມໃນພະທຳ ມະສັງຄີນີແຫ່ງພະອະພິທຳປິດົກ ແຕ່ງໂດຍພະພຸດທະໂຄສາຊາວສີລັງກາໃນສະຕະວັດທີ ๕. ນອກຈາກອະທິບາຍຄຳແລະສັບເທັກນິກທາງຈິດ, ເຈຕະສິກ, ຮູບ ແລະນິບພານທາງພະພຸດທະສາ ສະໜາແລ້ວ ຍັງໃຫ້ຂໍ້ມູນດ້ານປະຫວັດສາດແລະພູມສາດອີກດ້ວຍ. ຄຳພີອັດຖະສາລິນີ ເປັນທີ່ນິຍົມ ສຶກສາໃນໝູ່ນັກສຶກສາພະອະພິທຳ.

Atthasālinī. The text is in Pali. *Atthasālinī* is a commentary on the *Dhammasaṅgaṇī* of *Abhidhamma Piṭaka* and was composed by Sri Lankan Venerable Buddhaghosa in the fifth century. In addition to explaining technical terms and words about mental factors, corporeality, and *nibbāna*, historical and geographical information is provided. *Atthasālinī* treatise is popular among Abhidhamma students.

Colophon: None
Date: 1820
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີອັດຖະສາລິນີ (ຜູກ ຕ)*

Bali Atthasalini (*Phuk* 8)
Pali Atthasālinī (Fascicle 8)

EAP1398_VMS_1_0507

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 58.6 cm, depth 1.1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັດຖະສາລິນີ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ເປັນຄຳພີອັດຖະກະຖາທີ່ອະທິບາຍຄວາມໃນພະທຳ ມະສັງຄີນີແຫ່ງພະອະພິທຳປິດົກ ແຕ່ງໂດຍພະພຸດທະໂຄສາຊາວສີລັງກາໃນສະຕະວັດທີ ๕. ນອກຈາກອະທິບາຍຄຳແລະສັບເທັກນິກທາງຈິດ, ເຈຕະສິກ, ຮູບ ແລະນິບພານທາງພະພຸດທະສາ ສະໜາແລ້ວ ຍັງໃຫ້ຂໍ້ມູນດ້ານປະຫວັດສາດແລະພູມສາດອີກດ້ວຍ. ຄຳພີອັດຖະສາລິນີ ເປັນທີ່ນິຍົມ ສຶກສາໃນໝ่ູນັກສຶກສາພະອະພິທຳ.

Atthasālinī. The text is in Pali. *Atthasālinī* is a commentary on the *Dhammasaṅgaṇī* of *Abhidhamma Piṭaka* and was composed by Sri Lankan Venerable Buddhaghosa in the fifth century. In addition to explaining technical terms and words about mental factors, corporeality, and *nibbāna*, historical and geographical information is provided. *Atthasālinī* treatise is popular among Abhidhamma students.

Colophon: None
Date: 1820
Script(s): Tham Lao
Language(s): Lao, Pali
Author: Buddhaghosa
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີອັດຖະສາລິນີ (ຜູກ ๑๑)*
Bali Atthasalini (*Phuk* 11)
Pali Atthasālinī (Fascicle 11)

EAP1398_VMS_1_0508

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 56.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled.

Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ພາຣະຕາຣະສູດ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍອັດຖະກະຖາຂອງພະສູດທີ່ພະພຸດທະອົງ ຊົງຕັດໄວ້ ເພື່ອໃຫ້ເຫລົ່າສາວົກທັ້ງຫລາຍໄດ້ສຶກສາຮໍ່າຮຽນແລະປະຕິບັດຕາມ. ການສຶກສາບາລີ ເປັນໄປເພື່ອຄວາມເຂົ້າໃຈພະຄຳພີທາງພະພຸດທະສາສະໜາ. ຊາວພຸດທີ່ນັບຖືພຸດທະສາສະໜາ ເຖລະວາດ ໃນອາຊີອາຄະເນ ໄດ້ນຳໃຊ້ພາສາບາລີເປັນຫົວໃຈສຳຄັນໃນການສຶກສາພະທຳຄຳ ສັ່ງສອນຂອງພະຕະຖາຄົດ.

Bhāratāra-sutta. The text is in Pali and a commentary on discourses delivered by the Buddha for the study of his disciples. The study of Pali language is to understand Buddhist scriptures. Theravada Buddhists in Southeast Asia use Pali language to study the Teachings of the Buddha.

Colophon: ลานที ๘๕ ໜ້າ ๑: สุพะมะสะตุ พะมะหาสักการาด ๑๑๙๒ ติว ปีธอายสัน เดือน ๙ ขึ้นค่ำ ๑ อัน ๕ มื้ก่าเป้า ธิดจะนาแล้วยามกองงาย ฆายมิ น้องสิมเดัดบໍธิมมะบໍพิดพะเป้นเจ้า ล้านช้างธิ่มขาว บໍธิมมะเสดถาธัดติยะอุบปะธาชะอิงสา พะมะหา[ธา]ชาทิธาดเจ้า และ มิพะธาชะมาตาและธาชากันยา ธาชะบุดตา ธาชะบุดติ สะหะธาชะอิงสา มิพะธาชะ สัดทาบໍธิมพิชาใสในพะธาชะหีไทเหลื้อมใสในอໍธะพะพุดทะสาสะหา แห่งพะมะหา กะสุนนาทิถุนเจ้าเป้นฮับยิ่ง จิ่งได้ส้างพะสัดทำมะ *คำพิธุดตะมานันตาทิถุนเจ้า* ดองยอดยิ่ง จิ่งจักให้เพื่อโຊตะนะไว้เป้นมุนละอໍธะพะพุดทะสาสะหาสืบไปพายหน้า เพื่อให้ กว้างขวางในมะหานะถะธะสีสัดตะนาถะนะขุด อุดตะมะธาชะหานิ ที่นี้ เป้นเค้า ตาบต่ เหี้า ๕๐๐๐ วัดสา สาหุ สาหุ สาหุ สุหินนัง วัดตะ เม หานัง นิบพานัง ปะธะมัง สุภาคัง.

Folio 25 on the recto side: *Suphamasatu* (auspicious time) in Phamaha Sakkarat (CS) 1198, a *hwai san* year, on the first waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *ka pao* day,[350] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of Lan Xang Hom Khao kingdom, the viceroy, the great king, the queen, the princes and princesses, and all relatives had the most ardent religious faith in the Teachings of the Buddha and kindly sponsoredthis manuscript [entitled] *Khamphi Ruttamānantāthikhunchao*, which is the great book, to support the Teachings of the Buddha for the future and for its wide spreading in the kingdom of Sisattanakhanahut Uttamarasathani until the end of 5000 years. *Sādhu, sādhu, sādhu. Sudinnaṃ vatta me dānaṃ nibbanaṃ paramaṃ sukhaṃ* (Amen, amen! May the alms I have given bring me to Nibbāna, the greatest bliss).

Date: CS 1198, a *hwai san* year (13 Aug 1836)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

350 1198 Sravana 1 = Saturday, 13 August 1836. This day was, however, a *ka mot* day.

Sponsor(s): A younger brother of the king of Lan Xang Hom Khao kingdom, the viceroy, the great king, the queen, the princes and princesses, and all relatives

Titles: *ບາລີພາຣະຕາຣະ (ຜູກ ८)*
Bali Pharatara (*Phuk* 2)
Pali Bhāratāra (fascicle 2)

EAP1398_VMS_1_0509

Long palm-leaf
One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 4.9 cm, width 56 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ພາຣະຕາຣະສູດ ເນື້ອໃນທັງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍອັດຖະກະຖາຂອງພະສູດທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ ເພື່ອໃຫ້ເຫລົ່າສາວົກທັງຫລາຍໄດ້ສຶກສາຮ່ຳຮຽນແລະປະຕິບັດຕາມ. ການສຶກສາບາລີເປັນໄປເພື່ອຄວາມເຂົ້າໃຈພະຄຳພີທາງພະພຸດທະສາສະໜາ. ຊາວພຸດທີ່ນັບຖືພຸດທະສາສະໜາເຖລະວາດໃນອາຊີອາຄະເນ ໄດ້ນຳໃຊ້ພາສາບາລີເປັນຫົວໃຈສຳຄັນໃນການສຶກສາພະທຳຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ.

Bhāratāra-sutta. The text is in Pali and a commentary on discourses delivered by the Buddha for the study of his disciples. The study of Pali language is to understand Buddhist scriptures. Theravada Buddhists in Southeast Asia use Pali language to study the Teachings of the Buddha.

Colophon: ລານທີ ८७ ໜ້າ ๑: ສຸພະມະສະຕຸ ພະມະຫາສັກກາຣາຊ ๑๑๙๒ ຕົວ ປີຮວາຍສັນ ເດືອນ ๗ ຂຶ້ນຄ่ຳ ๑ ວັນ ๕ ມື້ກ່າເປົ້າ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໝາຍມີ ນ້ອງສົມເດັດບໍຣິມມະບໍພິດພະເປັນເຈົ້າ ລ້ານຊ້າງຮີ່ມຂາວ ບໍຣິມມະເສດຖາຂັດຕິຍະອຸບປະຣາຊະວົງສາ ພະມະຫາ[ຣາ]ຊາທິຣາດເຈົ້າ ແລະ ມີພະຣາຊະມາຕາແລະຣາຊາກັນຍາ ຣາຊະບຸດຕາ ຣາຊະບຸດຕີ ສະຫະຣາຊະວົງສາ ມີພະຣາຊະ ສັດທາບໍຣິມພິຊາໃສໃນພະຣາຊະຫົວໃຈ ເຫລື້ອມໃສ ໃນວໍຣະພະພຸດທະສາສະໜາ ແຫ່ງພະມະຫາ ກະຣຸນນາ ທິຄຸນເຈົ້າເປັນອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງພະສັດທຳມະ *ຄຳພີຣຸດຕະມານັນຕາທິຄຸນເຈົ້າ* ດວງຍອດຍິ່ງ ຈຶ່ງຈັກໃຫ້ເພື່ອໂຊຕະນະໄວ້ເປັນມຸນລະວໍຣະພະພຸດທະສາສະໜາສືບໄປພາຍໜ້າ ເພື່ອໃຫ້ກ້ວ້ຳງຂວ້ຳງໃນມະຫານະຄະຣະສີສັດຕະນາຄະນະທຸດ ອຸດຕະມະຣາຊະທານີ ທີ່ນີ້ ເປັນເຄົ້ຳ ຕາບຕ່ເທົ້ຳ ๕๐๐๐ ວັດສາ ສາທຸ ສາທຸ ສາທຸ ສຸທິນນັ ງ ວັດຕະ ເມ ທານັ ງ ນິບພານັ ງ ປະຣະມັ ງ ສຸກຂັ ງ.

Folio 26 on the recto side: *Suphamasatu* (auspicious time) in Phamaha Sakkarat (CS) 1198, a *hwai san* year, on the first waxing-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *ka pao* day,[351] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of Lan Xang Hom Khao kingdom, the

351 1198 Sravana 1 = Saturday, 13 August 1836. This day was, however, a *ka mot* day.

viceroy, the great king, the queen, the princes and princesses, and all relatives had the most ardent religious faith in the Teachings of the Buddha and kindly sponsored this manuscript [entitled] *Khamphi Ruttamānantāthikhunchao*, which is the great book, to support the Teachings of the Buddha for the future and for its wide spreading in the kingdom of Sisattanakhanahut Uttamarasathani until the end of 5000 years. *Sādhu, sādhu, sādhu. Sudinnaṃ vatta me dānaṃ nibbanaṃ paramaṃ sukhaṃ* (Amen, amen! May the alms I have given bring me to Nibbāna, the greatest bliss).

Date: CS 1198, a *hwai san* year (13 Aug 1836)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of Lan Xang Hom Khao kingdom, the viceroy, the great king, the queen, the princes and princesses, and all relatives
Titles: *ພາຣະຕາຣະ (ຜູກ ໒)*
Bali Pharatara (*Phuk* 6)
Pali Bhāratāra (fascicle 6)

EAP1398_VMS_1_0510

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56 cm, depth 0.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ພາຣະຕາຣະສູດ ເນື້ອໃນທັ້ງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍອັດຖະກະຖາຂອງພະສູດທີ່ພະພຸດທະອົງຊົງຕັດໄວ້ ເພື່ອໃຫ້ເຫລົ່າສາວົກທັ້ງຫລາຍໄດ້ສຶກສາຮ່ຳຮຽນແລະປະຕິບັດຕາມ. ການສຶກສາບາລີເປັນໄປເພື່ອຄວາມເຂົ້າໃຈພະຄຳພີທາງພະພຸດທະສາສະໜາ. ຊາວພຸດທີ່ນັບຖືພຸດທະສາສະໜາເຖລະວາດໃນອາຊີອາຄະເນ ໄດ້ນຳໃຊ້ພາສາບາລີເປັນຫົວໃຈສຳຄັນໃນການສຶກສາພະທຳຄຳສັ່ງສອນຂອງພະຕະຖາຄົດ.

Bhāratāra-sutta. The text is in Pali and a commentary on discourses delivered by the Buddha for the study of his disciples. The study of Pali language is to understand Buddhist scriptures. Theravada Buddhists in Southeast Asia use Pali language to study the Teachings of the Buddha.

Colophon: None
Date: 1836
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພາຣະຕາຣະ (ຜູກ ๗)*
Bali Pharatara (*Phuk* 7)
Pali Bhāratāra (fascicle 7)

EAP1398_VMS_1_0511

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55 cm, depth 1.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 52. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳ ແລະ ເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๖ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດລົ້ນດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลานທີ ๕๑ ໜ້າ ๑: สังฆาด ๑๘๑๕ ตึอ ปีกาเป้า เดือน ๑๑ แรม ๔ ค่ำ วัน ๗ มื้ ธ้องเธิ้า ธิด จะบาแล้วยามแลง ฆายมิ [...] มิสัดทาเป้นอันยิ่ง จิ่งได้สร้าง *ตาถาทำมะบ๋ด* ไว้กับสาสะฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕ พันวัดสา ขໍให้ได้ดั่งคำมักคำปาดถะฆาอู่ปะการนกำข้าเหิ้น นิบพานะ ปัดจะโย โหตุ โน.

(๘) ลานທີ ๕๘ ໜ້າ ๑: จุนละสังฆาดธาตุละได้ ๑๘๘๘ ตึอ ปีกิดสัน เดือน ๑๐ ขึ้น ๑๓ ค่ำ วัน ๓ มื้ากาบสี ธิดจะบาแล้วยามกองๆาย ฆายมิ บ้องสิมเด๊ดพะเป้นเจ้ากิมพะธาตุละวัง ทໍคำฝ่ายหลัง มิพะธาตุละสัดทาสร้างยัง *สุขุมนะบาฆา ๘* ผูกนี้ ไว้กับสาสะฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕ พันพะวัดสา นิบพานะ ปัดจะโย โหตุ โน ทุวัง ทุวัง.

(1) Folio 51 on the recto side: In Sangkat (CS) 1215, a *ka pao* year, on the fourth waning-moon day of the eleventh lunar month, the sixth day of the week (Friday), a *huang hao* day,[352] the writing was accomplished in the afternoon. [...] had the most ardent religious faith and sponsoredthis manuscript [entitled] *Khatha Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).
(2) Folio 52 on the recto side: In Chunlasangkatrasa (CS) 1222, a *kot san* year, the thirteenth waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *kap si* day, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsoredthis manuscript [entitled] *Supunnanak*, 2 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1215, a *ka pao* year (21 Oct 1853)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *ຄາຖາທຳມະບົດ (ຜູກຕົ້ນ)*
Khatha Thammabot (*Phuk ton*)
Gāthā Dhammapada (Fascicle 1)

EAP1398_VMS_1_0512

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 47. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๗ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๗๐๘

352 1215 Asvina 19 = Friday, 21 October 1853. This day was indeed a *huang hao* day.

ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດລົ້ນດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ຈຸນລະສັ໋ງກາດຣາຊໄດ້ ๑๘๘๘ ຕົວ ປີກົດສັນ ເດືອນ ๑๐ ຂຶ້ນ ๑๓ ຄ่ຳ ວັນ ๓ ມື້ ກາບສີ ຣິດຈະນາແລ້ວຍາມກອງๆาย ໝາຍມີ ນ້ອງສົມເດັດພະເປັນເຈົ້າກົມພະຣາຊະວັ໋ງ ຫໍຄຳຝ่ายหลัง ມີພະຣາຊະສັດທາส้าๆยัง *ຄาถาทำมะบ๊ด ๘* ผูกนี้ ไอ้กับสาสะหนาพะพุดทะเจ๊า ตาบต่ำ เท๊า ๕ พันพะอัดสา ນิบพานะ ปัดจะโย ໂຫตุ ໂน ทุอัง ทุอัง.

Folio 47 on the recto side: In Chunlasangkatrasa (CS) 1222, a *kot san* year, the thirteenth waxing-moon day of the tenth lunar month, the third day of the week (Tuesday), a *kap si* day, the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). A younger brother of the king of the golden palace in the back side had the religious faith and sponsored of this manuscript [entitled] *Supunnanak*, 2 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no dhuvaṃ dhuvaṃ* (May this be a condition for us to reach Nibbāna certainly).

Date: CS 1222, a *kot san* year (29 Aug 1860)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): A younger brother of the king of the golden palace in the back side
Titles: *ຄาถาทำมะบ๊ด*
Khatha Thammabot
Gāthā Dhammapada

EAP1398_VMS_1_0513

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: First folio is damaged at the left end.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลานที ๘๕ ໜ້າ ๘: ຄາຖາທຳມະບົດ ๘ ຜູກນີ້ ພະຂະໜານກຸນລະບຸດຕະປັນຍາ ເປັນຕົນຣິດຈະ ນາສ້າງໄວ້ກັບວໍຣະພຸດທະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ຜູ້ຂ້າເຖິງອໍຣະຫັນຕາໃນສຳນັກ ພະພຸດທະເຈົ້າຕົນຊື່ວ່າພະສີອະຣິຍະເມດໄຕເຈົ້າ ຢ່າຄາດຢ່າຄາ ກໍ່ຂ້າເທີ້ນ.

(๘) ลานที ๘๗ ໜ້າ ๑: ຈຸນລະສັ່ງກາດລາຊະໄດ້ ๑๘ ຮ້ອຍ ๗ (ກົງກັບ จ.ส. ๑๘๗๐) ຕົວ ປີປັກສັດ (ເປີກສັນ) ເດືອນ ๑๘ ມື້ ຈຳເລີນແລະຍາມກອງງາຍ ໝາຍມີ ສາທຸສຸກ ມີໃຈໃສສັດທາໄດ້ສ້າງ *ຄາຖາ ທຳມະບົດ* ໄວ້ກັບພຸດທະເຈົ້າສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ທຸວັງ ນິດຈັ່ງ ກໍ່ຂ້າເທີ້ນ.

(1) Folio 25 on the verso side: These two fascicles of *Khatha Thammabot* were inscribed by Phakhanan Kunlabuttapannya to support the Teachings of the Buddha to last until the end of 5000 years. May I definitely attain arahantaship in the period of Metteyya Buddha.

(2) Folio 27 on the recto side: In Chunlasangkatrasa 12 hundred 7 (corresponding to CS 1270), a *poek san* year, in the twelfth lunar month, [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock),[353] Sathu Suk had the religious faith and sponsoredthis manuscript [entitled] *Khatha Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu dhuvaṃ niccaṃ* (May this be a condition to reach Nibbāna certainly and constantly).

Date: CS 1270, a *poek san* year (1908)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phakhanan Kunlabuttapannya
Sponsor(s): Sathu Suk
Titles: *บาลีทำบ็ด (ผูก ๘)*
Bali Thammabot (*Phuk* 2)

353 Period between Saturday 25 October 1908 and Sunday, 8 November 1908.

Pali Dhammapada (Fascicle 2)

EAP1398_VMS_1_0514

Long palm-leaf

One phuk: *fascicle 3*

Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานที่ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດໄດ້ ຮ້ອຍ ๗๔ (ภ้ากับ จ.ส. ๑๑๗๔) ตือ ปีเต่ำสัน เดือน ๙ เพ็ง วัน ๗ มื้ธอายเสัด อาจานไต ภับทั้งพะธิยา บุดตะบัดตา มีใจใสสัดทาส้าง *ปาลิทำมะบ๋ด* ไว้โดตะบะสาสะหมาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Chunlasangkat hundred 74 (corresponding to CS 1174), a *tao san* year, on the full-moon day of the ninth lunar month, the seventh day of the week (Saturday), a *hwai set* day,[354] Achan Tai, his wife, their children, and their grandchildren had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1174, a *tao san* year (1812)

Script(s): Tham Lao

Language(s): Lao, Pali

354 1174 Sravana 15 = Saturday, 22 August 1812.

Author: None
Scribe(s): Unknown
Sponsor(s): Achan Tai, his wife, their children, and their grandchildren
Titles: *ບາລີທຳບົດ (ຜູກ ๓)*
Bali Thammabot (*Phuk* 3)
Pali Dhammapada (Fascicle 3)

EAP1398_VMS_1_0515

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ ຮ້ອຍ ๗๔ (ກົງກັບ จ.ส. ๑๑๗๔) ຕົວ ປີເຕົ່າສັນ ເດືອນ ๗ ເພັ້ງ ວັນ ๗ ມື້ ຮວາຍເສັດ ອາຈານໄຕ ກັບທັງພະຣິຍາບຸດຕານັດຕາມີໃຈໃສ່ສັດທາສ້າງ *ບາລີທຳມະບົດ* ໄວ້ ໂຊຕະນະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ.

Folio 1 on the recto side: In Chunlasangkat hundred 74 (corresponding to CS 1174), a *tao san* year, on the full-moon day of the ninth lunar month, the seventh day of the week (Saturday), a *hwai set* day,[355] Achan Tai, his wife, their children, and their grandchildren had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the

355 1174 Sravana 15 = Saturday, 22 August 1812.

Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1174, a *tao san* year (1812)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Achan Tai, his wife, their children, and their grandchildren
Titles: *ບາລີທຳບົດ*
Bali *Thammabot*
Pali Dhammapada

EAP1398_VMS_1_0516

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 24. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานที ๑ ໜ້າ ๑: ຈຸນລະສັງກາດ ໄດ້ຮ້ອຍ ๗๔ (ກົງກັບ จ.ส. ๑๑๗๔) ຕົວ ປີເຕົ່າສັນ ເດືອນ ๗ ເພັ້ງ ວັນ ๗ ມື້ຮວາຍເສັດ ອາຈານໄຕ ກັບທັງພະຮິຍາບຸດຕານັດຕາ ມີໃຈໃສສັດທາສ້າງ *ບາລີທຳມະບົດ* ໄວ້ໂຊຕະນະສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍໂຫຕຸ.

Folio 1 on the recto side: In Chunlasangkat hundred 74 (corresponding to CS 1174), a *tao san* year, on the full-moon day of the ninth lunar month, the

seventh day of the week (Saturday), a *hwai set* day,[356] Achan Tai, his wife, their children, and their grandchildren had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1174, a *tao san* year (1812)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Achan Tai, his wife, their children, and their grandchildren
Titles: *ບາລີທຳບົດ*
Bali Thammabot
Pali Dhammapada

EAP1398_VMS_1_0517

Long palm-leaf
One phuk: *fascicle 12*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๗ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດລົ້ນດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

356 1174 Sravana 15 = Saturday, 22 August 1812.

Colophon: ลาบที ๘๗ ໜ้า ๑: สังฆาดได้ ร้อย ๗๔ (ภิงภับ จ.ส. ๑๑๗๔) ติอ ปีเต่าสับ เดือน ๙ เพ็ง อับ ๗ มื้ธอายเสัด อาจาบพิลา ภับทั้งพะธิยาบุดตะนัดตามิใจใสสัดทาส้าๆ *ปาลิทำมะบิด* ไอ้ โຊตะบะสาสะໜาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ พะอัดสา นิบพาบะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Sangkat hundred 74 (corresponding to CS 1174), a *tao san* year, on the full-moon day of the ninth lunar month, the seventh day of the week (Saturday), a *hwai set* day,[357] Achan Phila, his wife, their children, and their grandchildren had the religious faith and sponsoredthis manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1174, a *tao san* year (1812)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Achan Phila, his wife, their children, and their grandchildren
Titles: *บาลิทำบิด (ผูภา ๑๘)*
Bali Thammabot (*phuk* 12)
Pali Dhammapada (fascicle 12)

EAP1398_VMS_1_0518

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55.5 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ทำมะบิด หีทำมะปะทะ เนื้อในเปันพาสาบาลิ แปว่า บิดแท่งทำ เปันชื่อของคำพิหึ่งของพะสุดตันตะปิดิภ ซุดทะภะนิภาย เปันพุดทะพาสิดที่พะพุดทะเจ้าตัดแก่บุภคืนต่างๆ ต่างกำต่างวาละ ต่างสะถานที่ เปันบิดทำสั้นๆ ในธูบแบบคาถา ปะพันเปันบิดธ้อยภองๆ หีบิดภะอิ. ทำมะบิดแต่ละบิดเปันสัดจะทำและเปันอะมะตะวาจาของพะผู้มิพะพาภเจ้า. ในทำมะบิดนี้มิบิดทำ ๔๘๗ บิด, ถ้านับเปันเลื่องๆ ที่พะพุดทะเจ้าตัดเถิง มิจำนอน ๗๐๘ เลื่อง. ทำมะบิดนั้น มิถวามสำคับทุภบิด ทาภได้นำมาเปันแมวทางๆในภานทำถวามดี ก็จะได้ธับปะโทยดสิมดั่งปาดถะหา.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to

357

people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลาบທີ ๔๕ ໜ້າ ๔: ນິบพาบะ ปัดจะโย ໂหตุ อันทิตอา สิธะสา ติบห้าอ ส้างไอ้ภับสาสะหฆา โหแล.

Folio 25 on the verso side: *Nibbāna paccayo hotu vanditavā sirasā* (May this be a condition to reach Nibbāna. *Vanditavā sirasā* (Pay respect with head). Ton Thao sponsoredthis manuscript to support the Teachings of the Buddha.

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Ton Thao
Titles: *พะทำมะบิด (ผูภา ๔)*
PhaThammabot (*Phuk* 2)
Dhammapada (Fascicle 2)

EAP1398_VMS_1_0519

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ทำมะบิด หีทำมะปะทะ เนื้อใบเป้นพาสาบาลิ แปว่า บิดแห่งทำ เป้นชื่อของคำพิพี่งของพะสุดตันตะปิดิภ ขุดทะภะนิภาย เป้นพุดทะพาสิดที่พะพุดทะเจ้าตัดแก่บุภคืบต่างๆ ต่างภำต่างอาละ ต่างสะถานที่ เป้นบิดทำสั้นๆ ในธูบแบบคาถา ปะพันเป้นบิดร้อยภอง หีบิดภะอิ. ทำมะบิดแต่ละบิดเป้นสัดจะทำและเป้นอะมะตะอาจาของพะผู้มิพะพาภเจ้า. ในทำมะบิดนี้มิบิดทำ ๔๘๓ บิด, ถ้านับเป้นเลื่องๆ ที่พะพุดทะเจ้าตัดเถิง มิจำนอน ๓๐๘ เลื่อง. ทำมะบิดนั้น มิถอามสำคับทุภบิด หากได้นำมาเป้นแบอหางๆในการทำถอามดี ก่ำจะได้ธับปะโหยดสืมดั่งปาดถะหฆา.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic

verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลาบที่ ๑ ໜ้า ๑: จุบละสังฆาดได้ ๑๔ (ภิกขับ จ.ส. ๑๐๑๔) ปีกิดเสัด เดือบยี่ ออก ค่ำ ๑ อับ ๗ เจ้ีาข้อยเยือบ มิปาสาทะสัดทาส้างๆ *ปาลีทำมะบิด* ไว้กับสาสะหฺาพะเจ้ีา เท้ีา ๕ พับ อัดสา นิบพานะ ปัดจะโย โหตุ.

(๔) ลาบที่ ๔๗ ໜ้า ๔: จุบละสังฆาด ๑๔ (ภิกขับ จ.ส. ๑๐๑๔) ปีกิดเสัด เดือบยี่ ออก ค่ำ ๑ อับ ๗ เจ้ีาผา มิปาสะทะสัดทาส้างๆ *ปาลีทำมะบิด* ไว้กับสาสะหฺาพะเจ้ีา เท้ีา ๕ พับอัดสา นิบพานะ ปัดจะโย โหตุ.

(1) Folio 1 on the recto side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing-moon day of the second lunar month, the sixth day of the week (Friday),[358] [the writing was finished.] Chao Khòi Yüan had the religious faith and sponsoredthis manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

(2) Folio 26 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday). Chao Pha had the religious faith and sponsoredthis manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Khòi Yüan and Chao Pha
Titles: *ทำมะบิด (มัดติ้บ, ผูภา ๔)*
Thammabot (*Mat* ton, *phuk* 4)
Dhammapada (Bundle 1, fascicle 4)

EAP1398_VMS_1_0520

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the

358 1032 Pausha 1 = Friday, 12 December 1670.

Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are slightly damaged.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຊຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๔: ຈຸນລະສັງກາດ ๓๔ (ກົງກັບ จ.ส. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ออกค่ำ ๑ ວັນ ๗ ເຈົ້າຜາ ມີປາສະທະສັດທາສ້າງ *ปาลิทำมะบ๋ด* ไว้กับสาสะหฺาพะเจ๊า เท๋า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

(๔) ลานທີ ๔๗ ໜ້າ ๑: ຈຸນລະສັງກາດ ได้ ๓๔ (ກົງກັບ จ.ส. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ออก ค่ำ ๑ ວັນ ๗ ເຈົ້າຂ້ອຍເຍືອນ ມີປາສາທะจิดติดกับภุดสะละเจตะบายานมะสำปะยุดตะอุดตะมะ ຊິງໃສ່ສ້າງ *ปาลิทำมะบ๋ด* ไว้กับสาสะหฺาพะเจ๊า ๕ พันอัดสา นิบพานะ ปัดจะโย โหตุ.

(1) Folio 1 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Pha had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

(2) Folio 26 on the recto side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Khòi Yüan had the religious faith and meritorious intention to sponsor this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Pha and Chao Khòi Yüan
Titles: *ทำมะบ๋ด (มัดติ้น, ผูก ๗)*

Thammabot (*Mat ton*, *phuk* 6)
Dhammapada (Bundle 1, fascicle 6)

EAP1398_VMS_1_0521

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Some folios are fragile.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๔: ຈຸນລະສັງກາດ ໄດ້ ๓๔ (ກົງກັບ จ.ส. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ອອກ ຄ่ຳ ๑ ວັນ ๗ ເຈົ້າຂ້ອຍເຍືອນ ມີປາສາທະສັດທາສ້າງ *ບາລີທຳມະບົດ* ໄວ້ກັບສາສະໜາພະເຈົ້າ ເທົ້າ ๕ ພັນ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(๘) ลานທີ ๘๗ ໜ້າ ๔: ຈຸນລະສັງກາດໄດ้ ๓๔ (ກົງກັບ จ.ส. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ອອກຄ่ຳ ๑ ວັນ ๗ ເຈົ້າຜາມີປາສະທະສັດທາສ້າງ ບາລີ [...] ເທົ້າ ๕ ພັນວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(1) Folio 1 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Khòi Yüan had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).
(2) Folio 26 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Pha had the religious faith

and sponsored this manuscript [entitled] *Pali* […] to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Khòi Yüan and Chao Pha
Titles: *ທຳມະບົດ (ມັດຕົ້ນ, ຜູກ ๗)*
Thammabot (*Mat ton*, *phuk* 7)
Dhammapada (Bundle 1, fascicle 7)

EAP1398_VMS_1_0522

Long palm-leaf
One phuk: *fascicle 8*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** Round. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ..

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๔: ຈຸນລະສັງກາດ ໄດ້ ๒๔ (ກົງກັບ จ.ส. ๑๐๒๔) ປີກົດເສັດ ເດືອນຍີ່ ออก ค่ำ ๑ ວັນ ๗ ເຈົ້າຂ້ອຍເຍືອນ ມີປາສາທະສັດທາສ້າງ *ປາລີທຳມະບົດ* ໄວ້ກັບສາສະໜາພະເຈົ້າ ເທົ້າ ๕ ພັນ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

(๔) ลานທີ ๔๗ ໜ້າ ๔: ຈຸນລະສັງກາດໄດ້ ๓๔ (ກົງກັບ ຈ.ສ. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ອອກຄ่ຳ ๑ ວັນ ๗ ເจ้าฯ ມີປาสะทะสัดทาส้าๆ *ปาสีทำมะบ็ด* ไอ้กับสาสะฆาพะเจ้า เท้า ๕ พันอัดสา ນิบพานะ ปัดจะโย ໂหตุ.

(1) Folio 1 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Khòi Yüan had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).
(2) Folio 26 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Pha had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Khòi Yüan and Chao Pha
Titles: *ทำมะบ็ด (มัดติ้ม, ผูภา ๘)*
Thammabot (*Mat* ton, *phuk* 8)
Dhammapada (Bundle 1, fascicle 8)

EAP1398_VMS_1_0523

Long palm-leaf
One phuk: *fascicle 10*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ทำมะบ็ด หือทำมะปะทะ เนื้อในเป็นพาสาบาลิ แปว่า บ็ดแห่งทำ เป็นชื่อของถำพิพึ่งของพะสุดตันตะปิดิภา ชุดทะภะนิภาย เป็นพุดทะพาสิดที่พะพุดทะเจ้าตัดแก่บุภถินต่างๆ ต่างภำ ต่างอาละ ต่างสะถานที่ เป็นบ็ดทำสั้นๆ ในฐูบแบบถาถา ปะพันเป็นบ็ดธ้อยภอง หือบ็ดภะอิ. ทำมะบ็ดแต่ละบ็ดเป็นสัดจะทำและเป็นอะมะตะอาจาของพะผู้มีพะพาภเจ้า. ในทำมะบ็ดนี้มีบ็ดทำ ๔๘๗ บ็ด, ถ้านับเป็นเลื่องๆ ที่พะพุดทะเจ้าตัดเถิง มีจำนอน ๗๐๘ เลื่อง. ทำมะบ็ดนั้น มิถอามสำถันทุภบ็ด ทาภได้นำมาเป็นแมอทาๆในภานทำถอามดี ภ่ำจะได้ธับปะโทยดสิมดั่งปาดถะฆา.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลาบที ๑ ໜ้า ๔: จุบละสังฆาดได้ ๓๔ (ภิงภับ จ.ส. ๑๐๓๔) ปีภิดเสัด เดือบยี่ ออภ ถ่ำ ๑ อับ ๗ เจ้ำข้อยเยือบ มิปาสาทะสัดทาส้ำๆ *ปาลิทำมะบิด* ไอ้ภับสาสะหฺาพะเจ้ำ เท้ำ ๕ พับ อัดสา นิบพาบะ ปัดจะโย โหตุ มัดติ้บ.

(๔) ลาบที ๔๗ ໜ้า ๔: จุบละสังฆาดได้ ๓๔ (ภิงภับ จ.ส. ๑๐๓๔) ปีภิดเสัด เดือบยี่ ออภถ่ำ ๑ อับ ๗ เจ้ำฒา มิปาสะทะสัดทาส้ำๆ *ปาลิทำมะบิด* ไอ้ภับสาสะหฺาพะเจ้ำ เท้ำ ๕ พับอัดสา นิบพาบะ ปัดจะโย โหตุ.

(1) Folio 1 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Khòi Yüan had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). First bundlethis manuscript.

(2) Folio 26 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Pha had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Chao Khòi Yüan and Chao Pha
Titles: *ทำมะบิด (มัดติ้บ, ผูภา ๑๐)*
Thammabot (*Mat ton*, *phuk* 10)
Dhammapada (Bundle 1, fascicle 10)

EAP1398_VMS_1_0524

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 57 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: (๑) ลานທີ ๑ ໜ້າ ๔: ຈຸນລະສັງກາດໄດ້ ๑๔ (ກົງກັບ จ.ส. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ออก ຄ่ำ ๑ ວັນ ๗ ເຈົ້າຂ້ອຍເຍືອນ ມີປາສາທະສັດທາສ້າງ *ปาลิทำมะบิด* ไว้กับสาสะหฺาพะเจ้า เท้า ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ມັດຕິ້ນ ผูก ๑๑.

(๔) ลานທີ ๔๓ ໜ້າ ๔: ຈຸນລະສັງກາດ ๑๔ (ກົງກັບ จ.ส. ๑๐๓๔) ປີກົດເສັດ ເດືອນຍີ່ ออก ຄ่ำ ๑ ວັນ ๗ ເຈົ້າผา ມີປາສະທະສັດທາສ້າງ *ปาลิทำมะบิด* ไว้กับสาสะหฺาพะเจ้า เท้า ๕ ພັນວັດສາ ນິບພານະ ปัดจะโย โหตุ.

(1) Folio 1 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Khòi Yüan had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna). First bundle, eleventh fascicle.this manuscript

(2) Folio 27 on the verso side: In Chunlasangkat 32 (corresponding to CS 1032), a *kot set* year, on the first waxing moon-day of the second lunar month, the sixth day of the week (Friday), Chao Pha had the religious faith and sponsored this manuscript [entitled] *Pali Thammabot* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Chao Khòi Yüan and Chao Pha
Titles: *ທຳມະບົດ (ມັດຕົ້ນ, ຜູກ ๑๑)*
Thammabot (*Mat ton*, *phuk* 11)
Dhammapada (Bundle 1, fascicle 11)

EAP1398_VMS_1_0525

Long palm-leaf
One phuk: *fascicle 13*
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.
Colophon: None
Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະບົດ (ມັດຕົ້ນ, ຜູກ ๑๓)*
Thammabot (*Mat ton*, *phuk* 13)
Dhammapada (Bundle 1, fascicle 13)

EAP1398_VMS_1_0526

Long palm-leaf

One phuk: *fascicle 14*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທຳມະບົດ (ຜູກ ๑๔, ມັດຕົ້ນ)*
Thammabot (*phuk* 14, *Mat ton*)
Dhammapada (fascicle 14, Bundle 1)

EAP1398_VMS_1_0527

Long palm-leaf

One phuk: *fascicle 17*

Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທໍາມະບົດ ຫຼືທໍາມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທໍາ ເປັນຊື່ຂອງຄໍາພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກໍາ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທໍາສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທໍາມະບົດແຕ່ລະບົດເປັນສັດຈະທໍາແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທໍາມະບົດນີ້ມີບົດທໍາ ๔๘๑ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈໍານວນ ๓๐๘ ເລື່ອງ. ທໍາມະບົດນັ້ນ ມີຄວາມສໍາຄັນທຸກບົດ ຫາກໄດ້ນໍາມາເປັນແນວທາງໃນການທໍາຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທໍາມະປະທະກໍາມະກະຖາ (ຜູກ ๑๗, ມັດຕົ້ນ)*
Phathammapatha Kammakatha (*Phuk* 17, *mat ton*)
Dhammapada Kammagathā (Fascicle 17, Bundle 1)

EAP1398_VMS_1_0528

Long palm-leaf
One phuk:
Material: Light brown palm leaves, black ink. **Size:** Height 5.4 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1670
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ*
PhaThammabot
Dhammapada

EAP1398_VMS_1_0529

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘

ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດລົ້ນດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๐๖๖ (ກົງກັບ จ.ส. ๑๑๖๖) ຕົວ ປີກາບໃຈ້ (ภาบใจ้) ເດືອນຍີ່ ອອກໃໝ່ ๑๗ ຄ่ຳ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໂຊນເຈົ້າປະທຸມມາວະດີ ຜູ້ເປັນມາ ຕາແລະເຈົ້າປະທຸມມາວະດີຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ ມີສັດທາເຫລື້ອມໃສໃນພຸດທະບາດສາສະໜາ ຈຶ່ງພ້ອມກັນສ້າງ *ພະທຳມະບົດ* ບັ້ນປາຍ ๘๐ ຜູກນີ້ ໄວ້ໂຊຕະນະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[359] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsoredthis manuscript [entitled] *Pha Thammabot*, the ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is the daughter
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑)*
PhaThammabot (*Ban pai*, *phuk* 1)
Dhammapada (Last part, fascicle 1)

EAP1398_VMS_1_0530

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Four.

359 1166 Pausha 13 = Sunday, 13 January 1805.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທໍາມະບົດ ຫຼືທໍາມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທໍາ ເປັນຊື່ຂອງຄໍາພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກໍາ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທໍາສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທໍາມະບົດແຕ່ລະບົດເປັນສັດຈະທໍາແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທໍາມະບົດນີ້ມີບົດທໍາ ๔๘๑ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈໍານວນ ๓๐๘ ເລື່ອງ. ທໍາມະບົດນັ້ນ ມີຄວາມສໍາຄັນທຸກບົດ ຫາກໄດ້ນໍາມາເປັນແນວທາງໃນການທໍາຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທໍາມະບົດ (ບັ້ນປາຍ, ຜູກ ๘)*
PhaThammabot (*Ban pai*, *phuk* 2)
Dhammapada (Last part, fascicle 2)

EAP1398_VMS_1_0531

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Four.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 30. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດລົ້ນດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานที ๘๒ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๐๒๒ (ກົງກັບ จ.ส. ๑๑๒๒) ຕົວ ປີໃຈ້ (ภาษาใจ้) ເດືອນ ยี่ ออกใหม่ ๑๓ ຄ่ຳ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໂຊ້ນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາຕາ ແລະເຈົ້າທຸມມາວະດີ ຜູ້ເປັນທິຕາ ມີສັດທາເຫລື້ອມໃສໃນພຸດທະບາດສາສະໜາ ຈຶ່ງພ້ອມກັນສ້າງ *ພະທຳມະບົດ* ບັ້ນປາຍ ๘๐ ຜູກນີ້ ໄວ້ໂຊຕະນະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[360] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter

Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๓)*

PhaThammabot (*Ban pai*, *phuk* 3)
Dhammapada (Last part, fascicle 3)

360 1166 Pausha 13 = Sunday, 13 January 1805.

Long palm-leaf

One phuk: *fascicle 4*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานที ๘๐ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊໄດ້ ๑๐๗๗ (ภิกฺขุ จ.ส. ๑๑๗๗) ຕິວ ປີໃจ้ (ภาษาใจ้) ເດືອນ ยี่ ออกใหม่ ๑๓ ค่ำ วัน ๕ ธิดจะนาแล้วยามกองงาย โอ้นเจ้าพุมมาผู้เปันมาตาและเจ้าพุมมา ภุมมาธีผู้ลูภ มิสัดทาเหลื้อมใสในพุดทะบาดสาสะหนาจิ่งพ้อมกันส้าง *พะทำมะบิด* ยั้นปาย ๘๐ นี้ไอ้ในพุดทะบาดสาสะหนา ตาบต่ำเท้ำ ๕๐๐๐ พะวัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 20 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[361] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)

Script(s): Tham Lao

361 1166 Pausha 13 = Sunday, 13 January 1805.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Thumma, who is the mother, and Chao Thumma, who is her daughter
Titles: *ພະທຳມະບົດ (ຢັ້ນປາຍ, ຜູກ ๔)*
PhaThammabot (*Ban pai*, *phuk* 4)
Dhammapada (Last part, fascicle 4)

EAP1398_VMS_1_0533

Long palm-leaf
One phuk: *fascicle 5*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 27. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.
Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.
Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ຢັ້ນປາຍ, ຜູກ ๕)*
Pha*Thammabot* (*Ban pai*, *phuk* 5)

Dhammapada (Last part, fascicle 5)

EAP1398_VMS_1_0534

Long palm-leaf

One phuk: *fascicle 6*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊໄດ້ ๑๐๗๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕີວ ປີໃจ้ (ภาบใจ้) ເດືອນ ยี่ ออกใพ่ ๑๓ ค่ำ อัน ๕ ธิดจะบาแล้วยามกองงาย ໂຂ้ນເจົ້າທຸມມາຜູ້ເປັນມາຕາ ແລະເจົ้า ทุมมาอะดิ ธาຊກຸມມາธิผู้ลูก ມີสัดทาเทลื้อมใสในพุดทะบาดสาสะพา จิ่งพ้อมกันส้าง *พะ ทำมะบ๊ด* ยั้นปาย ๘๐ ผูก ไว้ในพุดทะสาสะพา ตาบต่เท้า ๕๐๐๐ อัดสา ນิบพานะ ปัดจะ โย โพตุ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[362] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the

362 1166 Pausha 13 = Sunday, 13 January 1805.

Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Thumma, who is the mother, and Chao Thummavadi, who is her daughter
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ໒)*
PhaThammabot (*Ban pai*, *phuk* 6)
Dhammapada (Last part, fascicle 6)

EAP1398_VMS_1_0535

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๖ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ກ)*
PhaThammabot (*Ban pai*, *phuk* 7)
Dhammapada (Last part, fascicle 7)

EAP1398_VMS_1_0536

Long palm-leaf
One phuk: *fascicle 9*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๑ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.
Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ฃ)*
PhaThammabot (*Ban pai*, *phuk* 9)
Dhammapada (Last part, fascicle 9)

Long palm-leaf

One phuk: *fascicle 10*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.1 cm, depth 0.9 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานที่ ๔๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊໄດ້ ๑๐๗๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີໃຈ້ (ภาษาใจ้) ເດືອນ ยี่ ออกใหม่ ๑๗ ค่ำ วัน ๕ ธิดจะมาแล้วยามกองงาย ໂຊ້ນເຈົ້າທຸມມາຜູ້ເປັນມາຕ ๆและเจ้า ทุมมาอะดิธาชุมมาธิ ຜູ້ເປັນທິຕ ๆ ມີສັດທາເຫລື້ອມໃສໃນພຸດທະບາດสาสะໜา ຈຶ່ງພ້ອມກັນ ส้างๆ *ພะທຳມະບົດ* ขั้นปาย ๘๐ ຜູ້ນີ້ໄວ້ໂຊຕະນะสาสะໜา ตาบต่เท้ๆ ๕๐๐๐ วัดสา นิบพานะ ปัดจะโย โหตุ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[363] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)

Script(s): Tham Lao

363 1166 Pausha 13 = Sunday, 13 January 1805.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Thumma, who is the mother, and Chao Thummavadi, who is her daughter
Titles: *ພະທຳມະບົດ (ຍັ້ນປາຍ, ຜູກ ๑๐)*
PhaThammabot (*Ban pai*, *phuk* 10)
Dhammapada (Last part, fascicle 10)

EAP1398_VMS_1_0538

Long palm-leaf
One phuk: *fascicle 11*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Tree.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.
Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.
Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ຍັ້ນປາຍ, ຜູກ ๑๑)*
PhaThammabot (*Ban pai*, *phuk* 11)

EAP1398_VMS_1_0539

Long palm-leaf

One phuk: *fascicle 12*

Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊໄດ້ ๑๐๗๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕີວ ປີໃຈ້ (ภาบใจ้) ເດືອນ ยี่ ออกใหม่ ๑๓ ຄ่ຳ ວັນ ๕ ຮິດຈະນາແລ້ວຍາມກອງງາຍ ໂຊ້ນເຈົ້າທຸມມາແລະເຈົ້າທຸມມາວະ ດີຣາຊກຸມມາຣີ ຜູ້ເປັນທິຕາ ມີສັດທາເຫລື້ອມໃສໃນສາສະໜາຈຶ່ງພ້ອມກັນສ້າງ *ພະທຳມະບົດ* ບັ້ນ ປາຍໄວ້ໃນພຸດທະບາດສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[364] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

364 1166 Pausha 13 = Sunday, 13 January 1805.

Date: CS 1166, a *kap chai* year (13 Jan 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Thumma, who is the mother, and Chao Thummavadi, who is her daughter
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑๘)*
PhaThammabot (*Ban pai*, *phuk* 12)
Dhammapada (Last part, fascicle 12)

EAP1398_VMS_1_0540

Long palm-leaf
One phuk: *fascicle 14*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๘๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊໄດ້ ๑๐๗๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວໃຈ້ປີໃຈ້ (ภาษใจ้) ເດືອນຍີ່ ອອກໃຫມ່ ๑๓ ຄ่ຳ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໂຊ້ນເຈົ້າປະທຸມມາວະດີຜູ້ເປັນມາ ຕາ ເຈົ້າທຸມມາວະດີຣາຊກຸມມາຣີ ຜູ້ເປັນທິຕາ ມີສັດທາສ້າງ ພະທຳມະບົດ ບັ້ນປາຍ ๘๐ ຜູກນີ້ ໄວ້ ໃນພຸດທະບາດສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the

second lunar month, the fifth day of the week (Thursday),[365] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Pathummavadi, who is the mother, and Chao Thummavadi, who is her daughter
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑๔)*
PhaThammabot (*Ban pai*, *phuk* 14)
Dhammapada (Last part, fascicle 14)

EAP1398_VMS_1_0541

Long palm-leaf
One phuk: *fascicle 15*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๒ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the

[365] 1166 Pausha 13 = Sunday, 13 January 1805.

Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑๕)*
PhaThammabot (*Ban pai*, *phuk* 15)
Dhammapada (Last part, fascicle 15)

EAP1398_VMS_1_0542

Long palm-leaf
One phuk: *fascicle 16*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55.1 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๒๖ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๖๐๔ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานທີ ๔๗ ໜ້າ ๑: ຈຸນລະສັງກາດຣາຊະໄດ້ ๑๐๗๗ (ກົງກັບ ຈ.ສ. ๑๑๗๗) ຕີວ ປີໃจ้ (ภาษาใจ้) ເດືອນ ยี่ ออกใหม่ ๑๗ ค่ำ อัน ๕ ธิดจะมาแล้วยามกองงาย โຊ้ນເจົ້າທຸມມາວະດີຜູ້ເປັນມາຕາ ແລະ ເจົ້າທຸມມາວະດີ ຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ ມີສັດທາເຫລື້ອມໃສໃນສາສະໜາ ຈຶ່ງພ້ອມກັນສ້າງ

ພະທຳມະບົດ ປັ້ນປາຍ ๘๐ ຜູກນີ້ ໄວ້ໃນສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບພານະ ປັດຈະ ໂຍ ໂຫຕຸ.

Folio 26 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[366] the writing was accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Thummavadi, who is the mother, and Chao Thummavadi, who is her daughter
Titles: *ພະທຳມະບົດ (ປັ້ນປາຍ, ຜູກ ๑๖)*
PhaThammabot (*Ban pai*, *phuk* 16)
Dhammapada (Last part, fascicle 16)

EAP1398_VMS_1_0543

Long palm-leaf
One phuk: *fascicle 17*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๗ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๗๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

366 1166 Pausha 13 = Sunday, 13 January 1805.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑๗)*
PhaThammabot (*Ban pai*, *phuk* 17)
Dhammapada (Last part, fascicle 17)

EAP1398_VMS_1_0544

Long palm-leaf
One phuk: *fascicle 18*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 28. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๑ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດລົ້ນດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the

Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑๘)*
PhaThammabot (*Ban pai*, *phuk* 18)
Dhammapada (Last part, fascicle 18)

EAP1398_VMS_1_0545

Long palm-leaf
One phuk: *fascicle 19*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 29. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๖ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: None
Date: 1804
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๑๙)*
PhaThammabot (*Ban pai*, *phuk* 19)
Dhammapada (Last part, fascicle 19)

EAP1398_VMS_1_0546

Long palm-leaf
One phuk: *fascicle 20*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 55 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Nine.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 23. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ທຳມະບົດ ຫຼືທຳມະປະທະ ເນື້ອໃນເປັນພາສາບາລີ ແປວ່າ ບົດແຫ່ງທຳ ເປັນຊື່ຂອງຄຳພີໜຶ່ງຂອງພະສຸດຕັນຕະປິດົກ ຂຸດທະກະນິກາຍ ເປັນພຸດທະພາສິດທີ່ພະພຸດທະເຈົ້າຕັດແກ່ບຸກຄົນຕ່າງໆ ຕ່າງກຳ ຕ່າງວາລະ ຕ່າງສະຖານທີ່ ເປັນບົດທຳສັ້ນໆ ໃນຮູບແບບຄາຖາ ປະພັນເປັນບົດຮ້ອຍກອງ ຫຼືບົດ ກະວີ. ທຳມະບົດແຕ່ລະບົດເປັນສັດຈະທຳແລະເປັນອະມະຕະວາຈາຂອງພະຜູ້ມີພະພາກເຈົ້າ. ໃນທຳມະບົດນີ້ມີບົດທຳ ๔๘๓ ບົດ, ຖ້ານັບເປັນເລື່ອງໆ ທີ່ພະພຸດທະເຈົ້າຕັດເຖິງ ມີຈຳນວນ ๓๐๘ ເລື່ອງ. ທຳມະບົດນັ້ນ ມີຄວາມສຳຄັນທຸກບົດ ຫາກໄດ້ນຳມາເປັນແນວທາງໃນການທຳຄວາມດີ ກໍ່ຈະໄດ້ຮັບປະໂຫຍດສົມດັ່ງປາດຖະໜາ.

Thammabot or Dhammapada. The text is in Pali. Dhammapada means "words of Buddhist doctrine" and is a treatise in *Khuddaka Nikāya*, *Suttanta Piṭaka*. Dhammapada includes Buddhist phrases given by the Buddha to people in different time at different places. The phrases are short poetic verses. The phrases are truth and immortal. There are 423 verses. Categorized by stories, there are 302 stories. Every verse in the Dhammapada is important. Those who apply it to their lives will gain benefits and fulfill their wishes.

Colophon: ลานที ๑๔ ໜ້າ ๑: ຈຸນລະສັງການາດຣາຊະໄດ້ ๑๐๗๗ (ກົງກັບ จ.ส. ๑๑๗๗) ຕົວ ປີໃຈ້ (ภาบใจ้) ເດືອນຍີ່ ອອກໃຫມ່ ๑๓ ຄ่ຳ ວັນ ๕ ຣິດຈະນາແລ້ວຍາມກອງງາຍ ໂຊ້ນເຈົ້າທຸມມາຜູ້ເປັນມາຕາ ແລະ ເຈົ້າທຸມມາວະດີຣາຊະກຸມມາຣີ ຜູ້ເປັນທິຕາ ມີສັດທາເຫລື້ອມໃສໃນພຸດທະບາດສາສະໜາ ຈຶ່ງພ້ອມ ກັນສ້າງ *ພະທຳມະບົດ* ບັ້ນປາຍ ๘๐ ຜູກ ໄວ້ໂຊຕະນະສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ພະວັດສາ ນິບ ພານະ ປັດຈະໂຍ ໂຫຕຸ.

Folio 14 on the recto side: In Chunlasangkatrasa (CS) 1066 (corresponding to CS 1166), a *kap chai* year, on the thirteenth waxing-moon day of the second lunar month, the fifth day of the week (Thursday),[367] the writing was

367 1166 Pausha 13 = Sunday, 13 January 1805.

accomplished at the time of the morning drum (7:30–9:00 o'clock). Son Chao Pathummavadi, who is the mother, and Chao Pathummavadi, who is her daughter, had the ardent religious faith and sponsored this manuscript [entitled] *Pha Thammabot*, ending part, 20 fascicles, to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1166, a *kap chai* year (13 Jan 1804)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Son Chao Thumma, who is the mother, and Chao Thummavadi, who is her daughter
Titles: *ພະທຳມະບົດ (ບັ້ນປາຍ, ຜູກ ๘๐)*
PhaThammabot (*Ban pai*, *phuk* 20)
Dhammapada (Last part, fascicle 20)

EAP1398_VMS_1_0547

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາຖາພັນ ໝາຍເຖິງ ຊື່ຄຳປະພັນເລື່ອງມະຫາເຫວດສັນຕະຣະຊາດົກ ທີ່ແຕ່ງເປັນຄຳສັນ ພາສາບາລີລ້ວນໆ ຈຳນວນ ๑,๐๐๐ ຄາຖາ. ທັດສະພອນ ເລື່ອງທຳອິດໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນທັ້ງໝົດເປັນບົດພາສາບາລີ ວ່າດ້ວຍພອນສິບປະການ ທີ່ພະອິນປະທານແກ່ນໆເທບທິດາ ຊື່ວ່າ ຜຸດສະດີ ຜູ້ເປັນມະເຫສີຂອງພະອິງ ຊຶ່ງທູນຂໍໄວ້ໃນວັນຈະຈຸຕິຈາກສະຫວັນ ລົງມາເກີດໃນເມືອງມະນຸດ.
Khathaphan (one thousand verses) is the verse of Vessantara Jataka composed in the Pali *chan* metre for 1,000 verses. Thatsaphòn or Dasavara is the first episode of the Vessantara Jataka. The text is in Pali and deals with the ten blessings that God Indra bestowed upon a goddess named Phussati, his consort, who requested them on the day she left the heaven to be reborn in the human world.

Colophon: ลาบที ๑ ໜ้า ๑: จุนละสังฆาดธาฉะได้ ๑๘๑ ตือ ปีเม็งใส้ (จ.ส. ๑๘๑ ภัดมิด) เดือน ๕ ออกใหม่ ๑๔ ค่ำ มื้ภัดมิด ธิดจะบาแล้วยามตูดซ้าย ໝายมี สาทุพ่อมโธงเพือ มิใจใส สัดทาได้สร้าง *ຄาຖาพัน* ไว้กับพุดทะสาสะໜา ขอให้ได้ดั่งคำมักคำปาถะໜา ขอให้ได้เถิง นิบพานะเป้นที่แล้อ สาทุ สาทุ.
Folio 1 on the recto side: In Chunlasangkatrasa 1221, a *moeng sai* year, (CS 1221, *kat mot*), on the fourteenth waxing-moon day of the fifth lunar month,

a *kat mot* day,[368] the writing was accomplished in the afternoon (12:00–13:30 o'clock). Sathu Mòm Hong Nüa (Princess of the nornthern house) had the religious faith and sponsoredthis manuscript [entitled] *Khatha Phan* to support the Teachings of the Buddha. May wishes be fulfilled. May I reach Nibbāna which is the ultimate goal. Amen, amen!.

Date: CS 1221, a *kat mot* year (16 Apr 1859)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu Mòm Hong Nüa (Princess of the nornthern house)
Titles: *ຄາຖາພັນ (ຜູກາຕົ້ນ)*
Khatha Phan (Phuk ton)
One Thousand Verses (First fascicle)

EAP1398_VMS_1_0548

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫິມມະພານ ເປັນກັນທີ ๘ ໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ພະນາງຜຸດສະດີ ຈຸຕິຈາກສະຫວັນ ມາປະຕິສົນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ๑๗ ປີ ໄດ້ຮັບອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສົນໄຊ ຜູ້ປົກຄອງເມືອງສີພີ. ຕໍ່ມາ, ໄດ້ປະສູດພະຣາຊະໂອລົດຊົ່ງພະນາມວ່າ ເວສສັນຕະຣະ (ເຫວດສັນດອນ). ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສົນໄຊໄດ້ມອບຣາຊະສົມບັດໃຫ້ແກ່ພະເຫວດສັນດອນ ແລະ ໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເຫວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອິງກ໌ຊົ່ງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສົນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named "Vessantara" (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named

368 1221 Caitra 14 = Saturday, 16 April 1859. This day was, however, a *kap san* day.

"Paccayanāga." Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຫິມມະພານ (ບັ້ນຕົ້ນ)*
Himmaphan (Ban ton)
Himavanta (First part)

EAP1398_VMS_1_0549

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫິມມະພານ ເປັນກັນທີ ๔ ໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ພະນາງຜຸດສະດີ ຈຸຕິຈາກສະຫວັນ ມາປະຕິສົນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ๑๗ ປີ ໄດ້ຮັບອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສົນໄຊ ຜູ້ປົກຄອງເມືອງສີພີ. ຕໍ່ມາ, ໄດ້ປະສູດພະຣາຊະໂອລົດຊົ່ງພະນາມວ່າ ເວສສັນຕະຣະ (ເຫວດສັນດອນ). ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສົນໄຊໄດ້ມອບຣາຊະສົມບັດໃຫ້ແກ່ພະເຫວດສັນດອນ ແລະ ໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເຫວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອິງກ໋ຊົ່ງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສົນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named "Vessantara" (Vetsandòn). On the same day, a female

elephant named Chaddanta gave birth to a pure white elephant named "Paccayanāga." Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຫິມມະພານ (ບັ້ນປາຍ)*
Himmaphan (*Ban pai)*
Himavanta (Last part)

EAP1398_VMS_1_0550

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ທານະຂັນ ເປັນກັນທີ ๓ ໃນເທວດສັນຕະຣະຊາດິກ ເນື້ອໃນທັງໝົດເປັນບົດພາສາບາລີ. ກ່ອນພະເທວດສັນດອນຈະສະເດັດອອກຈາກພະນະຄອນສີພີ ພະອົງໄດ້ບໍລິຈາກ "ສັດຕະສະດະກະມະຫາທານ" (ທານ ๗ ສິ່ງ ๆ ລະ ๗๐๐) ຈາກນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທີ, ເຈົ້າຊາລີ ແລະນາງກັນຫາ ຕາມສະເດັດໄປປ່າຫິມມະພານ ລະຫວ່າງທາງ ມີພວກຍາຈົກມາທູນຂໍພະລາຊະລົດແລະມ້າ ພະອົງກໍ່ຊົງປະທານໃຫ້ ໃນທີ່ສຸດ ທັງສອງພະອົງຊົງອູ້ມພະໂອລົດແລະພະທິດາ ແລ້ວສະເດັດໄປສູ່ປ່າຫິມມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated "sattasadaka mahadāna" (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: None

Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ທານະຂັນ (ບັ້ນຕົ້ນ)*
Thanakhan (Baan ton)
Dānakaṇḍa (First part)

EAP1398_VMS_1_0551

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ວັນນະພະເຫວດ ເປັນກັນທີ ๔ ໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ເມື່ອພະເຫວດສັນດອນ ພະນາງມັດທີ ເຈົ້າຊາລີ ແລະນາງກັນຫາ ສະເດັດເຖິງເມືອງມາຕຸລະນະຄອນ ພະເຈົ້າເຈຕະຣາດ ກະສັດຜູ້ປົກຄອງເມືອງນັ້ນຊາບ ຈຶ່ງທູນອ້ອນວອນໃຫ້ພະເຫວດສັນດອນຊົ່ງເປັນກະສັດຄອງເມືອງມາຕຸລະນະຄອນ ແຕ່ພະເຫວດສັນດອນຊົ່ງປະຕິເສດ. ພະເຈົ້າເຈຕະຣາດຈຶ່ງໄດ້ມອບໃຫ້ພານເຈຕະບຸດເປັນຜູ້ກຳຫນົດຈຸດຮັກສາປະຕູປ່າ ເພື່ອລະວັງຮັກສາບໍ່ໃຫ້ຜູ້ໃດເຂົ້າໄປລົບກວນ. ເມື່ອພະເຫວດສັນດອນສະເດັດເຖິງພູເຂົາວົງກົດ. ຄັ້ງນັ້ນ, ພະອິນຊົ່ງມີເທວະບັນຊາໃຫ້ພະວິສະນຸກຳເທວະບຸດ ເນລະມິດສາລາໃຫ້ສອງຫຼັງ ທັ້ງສີ່ພະອົງໄດ້ຊົ່ງສະບວດເປັນລືສີຢູ່ທີ່ອາລົມສອງຫຼັງນັ້ນ.

Vanaphavet is the fourth episode of the Vessantara Jātaka and was written in Pali. Prince Vessantara, Princess Maddi, Jali, and Kanha arrived in Matula Nakhòn. King Cetarat of Matula Nakhòn invited Vessantara to rule the city but he rejected. Thus, the king ordered a hunter named Cetaputta to guard the entrance of the forest to prevent disturbance. When Vessantara and his family entered Mount Vamka, God Indra had God Vishnukamma build two pavillions for them.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown

Titles: *ອັນ ນະພະເຫວດ*
Vannaphavet
Vanapavesana

EAP1398_VMS_1_0552

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.5 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຊູຊະກະ ເປັນກັນທີ ๕ ໃນເຫວດສັນຕະຣະຊາດົກ ໃນຈຳນວນ ๑๓ ກັນ ມີ ๗๙ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ.ຊູຊະກະ ຫຼືຊູຊົກ ພາມເຖົ້າຊາວເມືອງກະລິງຄະ ທ່ຽວຂໍທານໄປທົ່ວໄດ້ເງິນມາແລ້ວກໍ່ນຳໄປຝາກເພື່ອນໄວ້ ເມື່ອຊູຊົກທາຍໜ້າໄປດົນ ເພື່ອນຈຶ່ງນຳເງິນທີ່ຝາກໄວ້ມາໃຊ້ຈ່າຍຈົນໝົດ ເມື່ອຊູຊົກກັບມາຖາມເອົາເງິນ, ເພື່ອນບໍ່ມີເງິນໃຊ້ໜີ້ ຈຶ່ງຍົກລູກສາວຊື່ອະມິດຕະຕາໃຫ້ ຊູຊົກພາພັນລະຍາໄປຢູ່ນຳ ແຕ່ນາງອະມິດຕະຕາຖືກເມຍພາມທ້ວງຫຼາຍດ່າວ່າມີສາມີເຖົ້າ ຈຶ່ງຂໍຮ້ອງໃຫ້ຊູຊົກໄປຂໍສອງກຸມມານຈາກພະເຫວດສັນດອນມາເປັນຜູ້ຮັບໃຊ້ ຊູຊົກຈຶ່ງອອກເດີນທາງໄປທີ່ເຂົາວົງກົດ.

Jujaka, consisted of 79 verses, is the fifth episode among thirteen episodes of Vessantara Jātaka. The text is in Pali. Jujaka or Chuchok was an old Brahmin from Kaliṅga city. He wandered for begging money and left his collected money with his friend. When Jujaka was away long, his friend spent all of his money. Later, Jujaka came back and asked for his money back but his friend did not have his money left. To pay off the debt, his friend offered him his young daughter named Amittata. Juajaka took Amittata to his home. Amittata was condemned by wives of other Brahmins for having the old husband. So, she convinced Jujaka to beg the two children of Vessantara as her servants. Therefore, Jujaka travelled to Mount Vamka.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຊູຊະກະ*
Susaka
Jujaka

EAP1398_VMS_1_0553

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.4 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 4. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຈຸນລະພົນ ເປັນເລື່ອງທີ ໒ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ໓໕ ຄາຖາ ເນື້ອໃນ ຂຽນເປັນພາສາບາລີ. ຈຸນລະພົນ ແປວ່າ ປ່ານ້ອຍ ເນື້ອໃນກ່າວເຖິງ ຊູຊົກເດີນທາງໄປຍັງເຂົາວົງກົດ ເພື່ອໄປຂໍສອງກຸມມານ ຄື ເຈ້ຳຊາລີແລະນາງກັນຫາ ຈາກພະເທວດສັນດອນ ລະຫວ່າງທາງໄດ້ພົບ ກັບພານເຈຕະບຸດ ຖືກພານາຍພານໄລ່ກັດ ຈຶ່ງໜີຂຶ້ນຕົ້ນໄມ້ ແລ້ວໃຊ້ອຸບາຍຫຼອກວ່າ ເປັນຣາຊະທູດ ຈະໄປທູນເຊີນພະເທວດສັນດອນກັບຄືນເມືອງ ໂດຍຊູກ່ອງໜາກເຜັດໃຫ້ເບິ່ງວ່າ ເປັນພະຣາຊະສານ ພານເຈຕະບຸດຫຼົງເຊື່ອ ຈຶ່ງຊີ້ບອກທາງໄປຍັງເຂົາວັງກົດ ກ່ອນຈະເຖິງອາສົມຂອງອະຈຸຕະລີສີ.

Chulaphon or Culavana, consisted of 35 verses, is the sixth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. Chulaphon means a small forest. The content is on Jujaka travelling to Mount Vamka to beg the two kids, Jali and Kanha, from Prince Vessantara. On his way, Jujaka met hunter Jetaputta. He was chased by the hunter's dogs and climbed on a tree. By a trick of raising a pepper box pretending that it contained a royal missive, Jujaka convinced the hunter that he was a a royal emissary sent to invite Prince Vessantara back home. The hunter was tricked and showed him the way to Mount Vamka. Soon, Jujaka passed the abode of hermit Acuta.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຸນລະພົນ*
Chulaphon
Culabon or Culavana

EAP1398_VMS_1_0554

Long palm-leaf

One phuk: *fascicle 9*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.4 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາພົນ ເປັນເລື່ອງທີ ໗ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ๘๐ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ.ມະຫາພົນ ແປວ່າ ປ່າໃຫຍ່ ເນື້ອໃນກ່າວເຖິງ ຊູຊົກເດີນທາງຜ່ານປ່ານ້ອຍ ຕາມທີ່ພານເຈຕະບຸດບອກ ໄປຈົນເຖິງອາສົມຂອງອະຈຸຕະລືສີ ໄດ້ຫຼອກອະຈຸຕະລືສີວ່າເປັນຣາຊະທູດແຫ່ງເມືອງສີພີ ຈົນລືສີເຖົ້າຫຼົງເຊື່ອແລະຕ້ອນຮັບຢ່າງດີ ເອົາອາຫານຄືໝາກໄມ້ມາສູ່ກິນ ແລ້ວໃຫ້ນອນຄ້າງໜຶ່ງຄືນ ເມື່ອຮຸ່ງເຊົ້າ ໄດ້ພາຊູຊົກໄປຊີ້ບອກທິນທາງ ຊຶ່ງຕ້ອງຜ່ານປ່າດົງດິບອັນຕຶບໜາ, ພູເຂົາ, ແມ່ນ້ຳ ແລະສະໂບກຂະຣະນີ ຈົນກວ່າຈະເຖິງເຂົາວົງກົດ.

Mahaphon or Mahāvana, consisted of 80 verses, is the seventh episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. Mahaphon means a big forest. The content is on Jujaka passing through the small forest suggested by Cetaputta the hunter and arriving at the abode of hermit Acuta. Jujaka told the hermit that he was an emissary from the kingdom of Sivi. The hermit believed it. He welcomed him with fruit and allowed him to stay overnight. Next morning the hermit showed Jujaka the way to Mount Vamka (Vongkot). Jujaka passed through jungle, mountains, rivers, and Pokkharaṇī pond until reaching Mount Vamka.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາພົນ (ຜູກ ๗)*
Mahaphon (*Phuk* 9)
Mahabon or Mahāvana (Fascicle 9)

EAP1398_VMS_1_0555

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກຸມມານ ເປັນກັນທີ ๗ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ๑๐๑ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ.ເນື້ອຫາກ່າວເຖິງ ຊູຊົກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກ

ອາສົມຂອງພະເຫວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທີອອກໄປຫາໝາກໄມ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍ
ສອງກຸມມານ ຄື ພະຊາລີແລະພະກັນຫາຈາກພະເຫວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກ
ມາຂໍພວກຕົນກໍ່ຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປລີ້ໃນສະນໍ້າ ພະເຫວດສັນດອນອອກໄປຕາມຫາ
ແລ້ວທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວລາກອອກໄປ.

Kumman or Kumāra, consisted of 101 verses, is the eighth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to findfruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ກຸມມານ (ບັ້ນຕົ້ນ)*
Kumman (Ban ton)
Kumāra (First part)

EAP1398_VMS_1_0556

Long palm-leaf
One phuk: *fascicle f*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.4 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກຸມມານ ເປັນກັນທີ ๗ ໃນຈຳນວນ ๑๓ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ๑๐๑ ຄາຖາ ເນື້ອໃນຂຽນ
ເປັນພາສາບາລີ ກ່າວເຖິງ ຊູຊິກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສົມ
ຂອງພະເຫວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທີອອກໄປຫາໝາກໄມ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງ
ກຸມມານ ຄື ພະຊາລີແລະພະກັນຫາຈາກພະເຫວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າ ພາມຊູຊິກມາຂໍ
ພວກຕົນກໍ່ຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປລີ້ໃນສະນໍ້າ ພະເຫວດສັນດອນອອກໄປຕາມຫາ
ແລ້ວທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊິກ ຊູຊິກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວລາກອອກໄປ.

Kumman or Kumāra, consisted of 101 verses, is the eighth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to findfruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ກຸມມານ (ບັ້ນປາຍ)*
Bali Kumman (Ban pai)
Pali Kumāra (Last part)

EAP1398_VMS_1_0557

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.4 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມັດທີ ເປັນກັນທີ ໙ ໃນຈຳນວນ ໑໓ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ໙໐ ຄາຖາ ເນື້ອໃນຂຽນເປັນ ພາສາບາລີ ກ່າວເຖິງພະນາງມັດທີ ເມື່ອອອກໄປປ່າຫາໝາກໄມ້ ໄດ້ເກີດແປກປະຫຼາດ ຄື ໝາກໄມ້ ບໍ່ມີໃຫ້ເກັບຫຼາຍເໝືອນເມື່ອກ່ອນ ອາກາດກໍ່ມືດມົວ ຕອນຂາກັບກໍ່ມີຣາຊະສີ ເສືອເຫຼືອງ ແລະ ເສືອໂຄ່ງ ຊຶ່ງເປັນເທວະດາແປງມາຂວາງທາງໄວ້ອີກ ເມື່ອມາເຖິງອາສົມກໍ່ບໍ່ເຫັນສອງກຸມມານ ຈຶ່ງ ອອກຕາມຫາສອງກຸມມານຈົນເດິກດື່ນ ເມື່ອບໍ່ພົບ ກໍ່ກັບມາເຖິງອາສົມ ແລ້ວຖາມພະເຫວດສັນດອນ ກັບຖືກຕໍ່ວ່າອີກ ຈຶ່ງເສຍພະໄທຈົນເປັນລົມສະຫຼົບໄປ ພະເຫວດສັນດອນກໍ່ຊົງປະຖົມພະຍາບານຈົນ ພະນາງຟື້ນ ແລ້ວຕັດເລົ່າຄວາມຈິງໃຫ້ຟັງ ພະນາງມັດທີຊາບເລື່ອງແລ້ວກໍ່ອະນຸໂມທະນາໃນບຸດຕະ ທານະບາລະມີຄັ້ງນີ້.

Maddi, consisted of 90 verses, is the ninth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with Princess Maddi finding some fruit. There were some supernatural occurrence: insufficient

fruit, gloomy weather, and three wild animals (a lion, a tiger, and a leopard) who were deities in disguise coming to her way back home. When she arrived at Vessantara's abode, she could not find her children and searched for them until it was late night. She could not find them anyway and returned the abode. She asked Vessantara about their children but he scolded her. She was so sad that she fainted. Vessantara retrieved her consciousness and told her the truth. Maddi rejoiced with that donation.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີມັດທີ*
Bali Matthi
Pali Maddi

EAP1398_VMS_1_0558

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.2 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັກກະບັນ ເປັນກັນທີ ໑໐ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๔๖ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງທ້າວສັກກະຫຼືພະອິນ ຄິດວ່າ ຕໍ່ໄປພາຍໜ້າ ຫາກມີຜູ້ມາຂໍພະນາງມັດທີ ພະເທວດສັນດອນກໍ່ຈະໃຫ້ ອາດເຮັດໃຫ້ການບຳເພັນພຽນເພື່ອໂພທິຍານເກີດອຸປະສັກ ເພາະບໍ່ມີຜູ້ຢົນນິບັດ ຈຶ່ງແປງເພດເປັນພາມມາຂໍພະນາງມັດທີ ພະເທວດສັນດອນກໍ່ປະທານໃຫ້ ພາມແປງໄດ້ ຖວາຍຄືນ ພ້ອມທັງປະສາດພອນ ๓ ປະການ ແກ່ພະເທວດສັນດອນ ເຊັ່ນ ໃຫ້ຊາວເມືອງຫາຍໂກດ ແລ້ວອອກມາຮັບເອົາກັບຄືນບ້ານເມືອງ.

Sakkaban, consisted of 46 verses, is the tenth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Sakkaban* or *Sakkapabba* means the section on God Sakka (God Indra). The episode is on God Sakka thinking about possibility that Vessantara would likely give his wife, Maddi, to whomever who asked for her. By so doing, the practice of Vessantara could be into trouble because there would not be anyone left who could take care of him. God Sakka therefore transformed himself into a Brahmin and asked him for Princess Maddi. Vessantara willingly gave her to him. Then, the Brahmin, who was nobody else but God Sakka, returned Maddi to

Vessantara and gave him eight blessings, such as a wish of forgiveness from the people of Sivi and invitation back to the kingdom.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັກກະບັນ*
Sakkaban
Sakkapabba

EAP1398_VMS_1_0559

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.3 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາຣາດ ເປັນກັນທີ ๑๑ ໃນຈຳນວນ ๑๙ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກມິ ๙๙ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງຊູຊົກພາສອງກຸມມານ ຄືເຈົ້າຊາລີແລະນາງກັນຫາ ກັບບ້ານຂອງຕົນທີ່ເມືອງກະລິງຄະ ຍາມຄ່ຳຄືນ ກໍ່ມັດສອງກຸມມານໄວ້ທີ່ໂຄນຕົ້ນໄມ້ ຕົວເອງຂຶ້ນໄປຜູກເປນອນຢູ່ເທິງຕົ້ນໄມ້ ຕົກກາງຄືນ ເທວະດາແປງກາຍເປັນພະເຫວດສັນດອນແລະພະນາງມັດທີ ມາດູແລສອງກຸມມານ ຮຸ່ງເຊົ້າ ກ່ອອກເດີນທາງຕໍ່ ແຕ່ຊູຊົກຫຼົງທາງ ກັບບ້ານບໍ່ຖືກ ໄດ້ເຂົ້າໄປໃນເມືອງສີພີ ຊຶ່ງເປັນເມືອງຂອງພະເຈົ້າສີນໄຊຜູ້ເປັນພະເຈົ້າປູ່ຂອງສອງກຸມມານ ເມື່ອພະເຈົ້າສີນໄຊເຫັນສອງກຸມມານ ກໍ່ດີໃຈ ແລ້ວຊົງໄຖ່ຖອນຄືນຈາກຊູຊົກ ແລະໃຫ້ລ້ຽງດູຊູຊົກຈົນອີ່ມໜຳສຳລານ ແຕ່ຊູຊົກກິນອາຫານເຂົ້າໄປຫຼາຍເກີນຄວນ ເພາະອຶດຫິວມານານ ຈົນອາຫານບ່ຍ່ອຍ ທ້ອງແຕກຕາຍ.

Maharat or Mahārāja, consisted of 69 verses, is the eleventh episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Maharat* means great kings. Jujaka took the two children, Jali and Kanha, to his hometown in Kaliṅga. At night, he bound the children to a tree and climbed up to sleep on the tree. Deities took care of the two kids in disguise of Vessantara and Maddi. Next morning they continued their trip but Jujaka lost his way. They entered Sivi that was ruled by King Sañjaya, the grandfather of the two children. The king was happy to meet his grandchildren and ransomed them from Jujaka. He offered a large quantity of food to Jujaka. Jujaka ate it too much. The food could not be properly digested and he died.

Colophon: None

Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາຣາດ*
Maharat
Maharāja

EAP1398_VMS_1_0560

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 56.1 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັກຂັດຕິ ຫຼືສັກກະຕິ ເປັນກັນທີ ๑๘ ໃນຈຳນວນ ๑๗ ກັນ ໃນເຫວດສັນຕະຣະຊາດິກ ມີ ๗๗ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງພະເຈົ້າສີນໄຊສະເດັດພ້ອມດ້ວຍພະນາງຜຸດສະດີ, ພະຊາລີ, ພະນາງກັນຫາ ແລະຈາຕຸລົງຄະເສນາໄປຍັງເຂົາວົງກົດ ເພື່ອຮັບພະເຫວດສັນດອນກັບຄືນເມືອງສີພີ ເມື່ອກະສັດທັງຫົກພະອົງໄດ້ພົບກັນ ຕ່າງກໍ່ໂສກສັນຈົນເຖິງກັບສະຫລົບຫົບທ່າວ ໂຮມທັງເຫຼົ່າເສນາອາມາດທັງປວງ ຂະນະນັ້ນ ກໍ່ເກີດແຜ່ນດິນໄຫວ, ຟ້າຮ້ອງຟ້າແລບ, ຝົນໂບກຂະຣະພັດກໍ່ບັນດານຕົກລົງມາ ເຮັດໃຫ້ເກີດຄວາມຊຸ່ມເຍັນແລະໄດ້ຟື້ນສະຕິທັງໝົດ ແລ້ວຕ່າງກໍ່ພາກັນຂໍອະໂຫສິກຳແກ່ພະເຫວດສັນດອນ ພ້ອມທູນອາລາດທະນາໃຫ້ລາຜະນວດກັບຄືນພະນະຄອນສີພີ.

Sakkhatti or Chakhatti, consisted of 36 verses, is the twelfth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with King Sañjaya, accompanied by Queen Phusati, Jali, Kanha, and ministers, setting off for Mount Vamka to invite Vessantara back to the kingdom of Sivi. When the six reunited, they were so much overwhelmed with joy that they wept and got fainted. At the moment the earth shaked and the, lightening flashed in the clouds. Fresh Pokkharavassa rain fell down, waking up all the people. Thereafter, they asked Vessantara for forgiveness and invited him back to the city.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັກຂັດຕິ*

Sakkhatti
Chakhattiya

EAP1398_VMS_1_0561

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ນະຄອນ ເປັນກັນສຸດທ້າຍໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๔๘ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງພະເທວດສັນດອນຊົງລາຜະນວດ ຊົງສັ່ງລາອາສົນ ຮັບເຄື່ອງຊົງແຫ່ງກະສັດ ສະເດັດກັບນະຄອນສີພີ ຊົງຄອງຣາດດ້ວຍທິດສະພິດຣາຊະທຳ ໃຫ້ເກີດຄວາມຮົ່ມເຍັນ ຈົນພະຊົນມາຍຸໄດ້ ๑๘๐ ພັນສາ ຈຶ່ງສະເດັດສະຫວັນຄົດ ໄປເກີດເປັນທ້າວສັນດຸສິດເທບພະບຸດ ໃນສະຫວັນ ຊັ້ນດຸສິດ.

Nakhòn or Nagara, consisted of 48 verses, is the last episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Nakhòn* means “city.” The episode is on Vessantara leaving the ascetic status. He made the last word to his abode, dressed up in the royal attire, and returned Sivi. He ruled his kingdom with royal virtues and died at the age of 120. He was reborn as Santusita deity Tusita heaven.
Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ນະຄອນ*
Nakhòn
Nagara

EAP1398_VMS_1_0562

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.5 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 17. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ພະມາໄລ ເນື້ອໃນຂຸນເປັນພະສາບາລີ.ພະມາໄລ ພະສົງອົງທີ່ໄດ້ລິງໄປເມືອງນະຣົກແລະຂຶ້ນໄປ ສະຫວັນຊັ້ນຕາວະຕິງສາ ໄດ້ພົບພະອິນທີ່ໜ້າພະທາດຈຸລາມະນີ ເຊິ່ງເປັນພະເຈດີທີ່ບັນຈຸພະບໍລົມ ສາຣີຣິກະທາດເກສາທາດຂອງພະພຸດທະເຈົ້າ.ໃນຄັ້ງນັ້ນ ພະເຖລະໄດ້ເຫັນເທວະດາຈຳນວນແສນ ຕົນຢູ່ທີ່ນັ້ນ. ໂດຍສະເພາະ ພະເຖລະໄດ້ສົນທະນາກັບພະສີອະຣິຍະເມດໄຕໂພທິສັດ ອົງທີ່ຈະລົງມາ ຕັດສະຮູ້ເປັນພະພຸດທະເຈົ້າອົງຕໍ່ໄປ. ພະອະຣິຍະເມດໄຕໄດ້ຝາກຂໍ້ຄວາມໄວ້ກັບພະເຖລະເພື່ອ ມະນຸດໃນໂລກ ຜູ້ທີ່ປາດຖະໜາຢາກພົບພະອົງໃນສະໄໝຂອງພະອົງ ຕ້ອງປະຕິບັດດັ່ງນີ້:

๑. ເວັ້ນຈາກການຂ້າສັດ, ແລະຕີພໍ່ແມ່ ນັກບວດ ແລະລີສີ.

๘. ເວັ້ນຈາກການທຳໃຫ້ພະພຸດທະເຈົ້າຊົງຮໍ້ເລືອດ ແລະທຳສົງແຕກກັນຫຼືທຳສັງຄະເພດ.

๓. ໃຫ້ຕັ້ງໃຈຟັງການເທສະໜາພະເຫວດສັນຕະຣະຊາດົກໃຫ້ແລ້ວໃນມື້ໜຶ່ງວັນດຽວ.

Malai or Malaya. The text is in Pali. Phra Malai is a monk who traveled to hells and heavens and met God Indra in front of Culamani stupa, in which the Buddha's hair was enshrined, in the Tāvatimsa Heaven. There, Phra Malai saw one-hundred thousand deities. He had a chance to talk with Metteyya Bodhisatta, the future Buddha. Metteyya left messages with Phra Malai for all human beings in the world. Those who wished to meet Metteyya Buddha in his period were suggested the followings:

1. abstaining from killing and hit one's own parents, ordained persons, and hermits;
2. abstaining from causing a Buddha to bleed and causing schism in the order;
3. paying attention to listening to the Vessantara Jātaka within one day.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ມະໄລ ຜູກຕົ້ນ*
Bala Malai (*Phuk ton*)
Pali Malaya (Fascicle 1)

EAP1398_VMS_1_0563

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 22. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາຖາພັນ ໝາຍເຖິງ ຊື່ຄຳປະພັນເລື່ອງມະຫາເຫວດສັນຕະຣະຊາດົກທີ່ແຕ່ງເປັນຄຳສັນພາສາ ບາລີລ້ວນໆ ຈຳນວນ ๑,๐๐๐ ຄາຖາ. ທັດສະພອນ ເລື່ອງທຳອິດໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນ ທັງໝົດເປັນພາສາບາລີ ວ່າດ້ວຍພອນສິບປະການທີ່ພະອິນຊົງປະທານແກ່ນາງເທບທິດາ ຊື່ວ່າ ຜຸດ ສະດີ ຜູ້ເປັນມະເຫສີຂອງພະອົງ ຊຶ່ງທູນຂໍໄວ້ໃນວັນຈະຈຸຕິຈາກສະຫວັນລົງມາເກີດໃນເມືອງມະນຸດ.

Khathaphan (one thousand verses) is the verse of Vessantara Jataka composed in the Pali *chan* metre for 1,000 verses. Thatsaphòn or Dasavara is the first episode of the Vessantara Jataka. The text is in Pali and deals with the ten blessings that God Indra bestowed upon a goddess named Phussati, his consort, who requested them on the day she left the heaven to be reborn in the human world.

Colophon: ลานที ๘๘ ໜ້າ ๑: ພะຣາຊะสัดทา สาทุไຊยะ มิใจเทลื้อมใสสัดทาส้างพะคาถาพันไว้กับ พะสาสะหนาพะพุดทะเจ้าตาบต่ำเท้า ๕๐๐๐ พะอัดสา นิบพานะ ปัดจะโยโหตุ.

Folio 22 on the recto side: Sathu (Prince) Saiya had the religious faith and sponsoredthis manuscript [entitled] *Pha Khathaphan* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Sathu (Prince) Saiya
Titles: *พะคาถาพัน (ผูกาติ๊บ)*
Pha Khathaphan (*Phuk ton*)
One Thousand Verses (Fascicle 1)

EAP1398_VMS_1_0564

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.5 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled.
Pagination of the folios: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ทึมมะพาน เป็นกันที ๘ ในเทวดสันตะระชาดิก เนื้อในของเป็นพาสาบาลี. พะบาๆผุดสะดี จุติจากสะหวัน มาปะติสินทีเป็นพะธาชะทิดาของพะเจ้ามัดทะธาด เมื่อจะเลินไวได้ ๑๗ ปี ได้รับอะพิเสกเป็นพะมะเหสีของพะเจ้าสินไช ผู้ปิกคองเมืองสีพี. ต่มา, ได้ปะสูดพะธา ชะโอลิดชายพะนามว่า เอสสันตะระ (เทวดสันดอน). ในวันดงวกันนั้น นางช้างสัดทัน ได้

ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສີນໄຊໄດ້ມອບຣາຊະ ສົມບັດໃຫ້ແກ່ພະເຫວດສັນດອນ ແລະ ໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການ ບໍລິຫານບ້ານເມືອງ. ພະເຫວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນ ແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອົງກໍຊົງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສີນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named "Vessantara" (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named "Paccayanāga." Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ພະຄາຖາພັນ (ຜູກ ๘)*
Pha Khathaphan (*Phuk* 2)
One Thousand Verses (Fascicle 2)

EAP1398_VMS_1_0565

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 54 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 16. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ອິຕິປິໂສ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄາຖາວ່າ ພຸດທາທິໂຈ ມະຫາເຕໂຊ ທຳມະ ຈັນໂທ ຣະສາທະໂຣ ສັງຄະຕາຣະຄະໂນ ເສດໂຖ ອັມເທ ຮັກຂັນຕຸ ປາຍະໂຕ ເປັນຕົ້ນ ເປັນພະ

ຄາຖາທີ່ໃຊ້ສູດໃນພິທີພຸດທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສົງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອີງ.

Itipiso. The text is in Pali and starts with *buddhādicco mahātejo dhammacando rasāharo saṅghatāragano settho amhe rakkhantu pāyato*…." The text is chanted at the ceremony of Buddha image consecration and other great festivals: Vessantara Jataka festival, to recollect the virtues of the Buddha, the Dhamma, and the Sangha, as well as the perfections of the Buddha.

Colophon: None
Date: 1859
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ອິຕິປິໂສ*
Itipiso
Itipiso

EAP1398_VMS_1_0566

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 54.1 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂພທິສັດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ຂຶ້ນຕົ້ນດ້ວຍພະຄາຖາວ່າ "ໂພທິສັດໂຕອະ ອັມຫາກັງ ເຕມິໂຍ ນາມະ ປັນດິໂຕ ອະຕິດຖານັງ ຖິຣັງ ກັດຕວາ ນິກຂັມມະອິສິ ປັບພະຊິ ເອເຕນະ ສັດຈະວັດເຊນະ ໂຫຕຸ ໂນ ຊະຍະມັງຄະລັງ" ເປັນຕົ້ນ ເປັນພະຄາຖາທີ່ໃຊ້ສູດໃນພິທີພຸດທາພິເສກ ແລະພິທີບຸນໃຫຍ່ ເຊັ່ນ ບຸນມະຫາຊາດ ເພື່ອລະນຶກເຖິງພະພຸດທະຄຸນ, ທຳມະຄຸນ ແລະພະສົງຄະຄຸນ ແລະພະບາລະມີແຫ່ງພະພຸດທະອີງ.

Bodhisatta. The text is in Pali and starts with *bodhisattova amhākaṃ temiyo nāma paṇḍito atiṭṭhānaṃ thiraṃ kattvā nikkhamma isi pabbaji etena saccavajjena hotu no jayamaṅgalaṃ*…. The text is chanted at the ceremony of Buddha image consecration and other great festivals: Vessantara Jataka festival, to recollect the virtues of the Buddha, the Dhamma, and the Sangha, as well as the perfections of the Buddha.

Colophon: ລານທີ ๘๐ ໜ້າ ๑: ສັງກາດ ๑๘๘๑ ຕົວ ປີກັດມົດ ເດືອນ ๑๘ ຂຶ້ນ ๗ ຄ่ຳ ວັນ ๕ ມື້ຮັບໃສ້ ຣິດຈະນາ ແລ້ວຍາມແຖເຂົ້າຫາທ່ຽງ ໝາຍມີ ອີງເປັນເຈົ້າກົມຈຳໜວດ ເປັນເຄົ້າເຫງົ້າມູນລະສັດທາ ກັບທັງ

ບຸດຕິບຸດຕານັດຕາຍາຕິກາພັນທຸວົງສາ ມີພະຣາຊະສັດທາເຫລື້ອມໃສໃນພະພຸດທະສາສະໜາເປັນ ອັນຍິ່ງ ຈຶ່ງໄດ້ສ້າງ *ສັບພະສູດ* ມັດນີ້ ຖະປັນນາໄວ້ກັບສາສະໜາ ຕາບຕໍ່ເທົ້າ ๕ooo ພະວັດສາ ນິບ ພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ.

Folio 20 on the recto side: In Sangkat (CS) 1221, a *kat mot* year, on the ninth waxing-moon day of the twelfth lunar month, the fifth day of the week (Thursday), a *hap sai* day,[369] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). *Ong pen chao kom chamnuat* (Prince who is head of the police department) was the principal initiator, together with his children, his grandchildren and all his relatives, who had the most ardent religious faith and sponsoredthis manuscript [entitled] *Sappha Sut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu* (May this be a condition to reach Nibbāna).

Date: CS 1221, a *kat mot* year (3 Nov 1859)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): *Ong pen chao kom chamnuat* (Prince who is head of the police department)
Titles: *[ໂພທິສັດ]*
[*Pothisatt*]
[Bodhisatta]

EAP1398_VMS_1_0567

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 15. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຄາຖາປັນຍາປາຣະມີ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ພັນລະນາເຖິງປາຣະມີ ๓o ທັດ ຂອງ ພະພຸດທະເຈົ້າ ພະພຸດທະເຈົ້າຊົງສະແດງພະປັນຍາປາຣະມີ ๓o ທັດນີ້ ແກ່ພະອິນທາທິຣາດແລະ ເທວະດາທັງຫຼາຍ ປາງເມື່ອພະພຸດທະອົງປະທັບຢູ່ສະຫວັນຊັ້ນຕາວະຕິງສາ. ຜູ້ໃດໄດ້ຂຽນໄວ້ ສັກກາລະບູຊາກໍດີ ຂຽນເອງກໍດີ ຈ້າງໃຫ້ຄົນອື່ນຂຽນໃຫ້ກໍດີ ໄດ້ສະດັບຮັບຟັງກໍດີ ແລະໄດ້ທ່ອງຈົ່ມ ສາທະຍາຍເຊິ່ງພະຄາຖາປັນຍາປາຣະມີທຸກຄ່ຳ-ເຊົ້າ ຜູ້ນັ້ນ ຈະເປັນຜູ້ມີລິມບັດເຂົ້າຂອງມາກ ພົ້ນ ຈາກໄພອັນຕະລາຍທັງປວງ ແລະຈະເປັນຜູ້ມີຄວາມຜາສຸກ.

Khatha Panyaparami or Gāthā Paṇṇāpāramī (perfection of wisdom). The text is in Pali and describes the thirty levels of the Buddha's perfections. The

369 1221 Karttika 9 = Thursday, 3 November 1859. This day is indeed *a hap sai* day.

Buddha preached a sermon on the thirty perfections to God Indra and deities while residing the Tāvatiṃsa Heaven. Those who wrote the text on their own for veneration, had someone copy it, paid attention to listening to it, or regularly recited it will gain wealth, protection against all kinds of danger, and happiness.

Colophon: ลานที ๑๔ ໜ้า ๑: สังฆาด ๑๘๐๔ ตือ ปีขาน จะตุอาสิก เดือน ๑๘ ຂึ้น ๗ ค่ำ พ่ำอ่าได้ อัน ๔ มื้ เต่ำสะง้า ธิดจะบายามแล้วแฤใก้ค่ำ ໝายมิ ทิดปานและแม่พิลา มิใจใสสัดทาส้าๆ *ลำพะเทอด* มัดนี้ ไอ้ก้บสาสะໜาพะพุดทะเจ้ำตาบต่ำเท้ำ ๕ อัดสา มิบพานะ ปัดจะโย โหตุ โม ขอให้ได้ดั่งคำมักคำปาถะໜา ทำข้าเทิ้น.

Folio 14 on the recto side: In Sangkat (CS) 1204, a *khan* year (Year of the Tiger), the fourth year of the decade (chatavāsok), on the seventh waxing-moon day of the twelfth lunar month, the fourth day of the week (Thursday), a *tao san*ga day,[370] the writing was accomplished in the late afternoon (15:00–16:30 o'clock). Thit (ex-monk) Pan and Mae Phila had the religious faith and sponsoredthis manuscript [entitled] *Lam phavet* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). May our wishes be fulfilled.

Date: CS 1204, a *khan* year (9 Nov 1842)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Thit (ex-monk) Pan and Mae Phila
Titles: *ถาถาปันยาปาธะมิ*
Khatha Pannyaparami
Spells of Perfection of Wisdom

EAP1398_VMS_1_0568

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 58 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ทิมมะพาน เป้นก้นที ๘ ในเทอดสันตะธะชาดิก เนื้อในฆุนเป้นพาสาบาลิ. พะนาๆผุดสะดิจุติจากสะหวัน มาปะติสินทิเป้นพะธาฆะทิดาขอๆพะเจ้ามัดทะธาด เมื่อจะเลินไอได้ ๑๗ ปี ได้ธับอะพิเสกเป้นพะมะเหสีขอๆพะเจ้าสินไชฺ ผู้ปิกาถองเมิองสิพิ. ต่มา, ได้ปะสูดพะธา

370 1204 Karttika 7 = Wednesday, 9 November 1842. This day is indeed a *tao sanga* day.

ຊະໂອລິດຊົ່ງພະນາມວ່າ ເວສສັນຕະຣະ (ເຫວດສັນດອນ). ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສົນໄຊໄດ້ມອບຣາຊະສົມບັດໃຫ້ແກ່ພະເຫວດສັນດອນ ແລະ ໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເຫວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອົງກໍ່ຊົ່ງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສົນໄຊເນລະເຫດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named "Vessantara" (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named "Paccayanāga." Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: None
Date: 1842
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ຫິມມະພານ (ຜູກ ๘)*
Bali Himmaphan (*Phuk* 2)
Pali Himavanta (Fascicle 2)

EAP1398_VMS_1_0569

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.4 cm, width 57.9 cm, depth 0.8 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 21. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.
Description: ທານະຂັນ ເປັນກັນທີ ๓ ໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນຂຽນເປັນບົດພາສາບາລີ. ກ່ອນພະເຫວດສັນດອນ ຈະສະເດັດອອກຈາກພະນະຄອນສີພີ ພະອົງຊົ່ງບໍລິຈາກ "ສັດຕະສະດະກະມະຫາ ທານ"

(ທານ ๓ ສິ່ງ ๆ ລະ ๓๐๐) ຈາກນັ້ນ ຈຶ່ງສະເດັດອອກຈາກເມືອງ ໂດຍມີພະນາງມັດທີ, ເຈົ້າຊາລີ ແລະ ນາງກັນຫາ ຕາມສະເດັດໄປປ່າຫິມມະພານ. ລະຫວ່າງທາງ ມີພວກຍາຈົກມາທູນ ຂໍພະລາຊະລົດ ແລະມ້າ ພະອົງກໍ່ຊົງປະທານໃຫ້ ໃນທີ່ສຸດທັ້ງສອງພະອົງຊົງອູ້ມພະໂອລົດແລະພະທິດາ ແລ້ວ ສະເດັດໄປສູ່ປ່າຫິມມະພານ.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated "sattasadaka mahadāna" (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: ลาบที ๘๑ ໜ้า ๑: มะหาสังกาดได้ ๑๐๐๘ ร้อย ๓ (ภ้ากับ จ.ส. ๑๘๐๓) ติว ปีชาบหลูไท (สะพูู) เดือน ๕ แรม ๑๓ ค่ำ อัน ๘ มื้ก่ามิด พายมิ พะยาเมืองแสน และสะหะพะธิยา บุดตะมัดตาอิงสา หาสี หาสา พ้อมกันมิใจใสสัดหาเป้นอันยิ่ง จึ่งส้าๆ *บาลีหาบะฮับ* ไว้ กับสาสะหบาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ขໍให้ได้ดั่งมะโนธิด นิบพานัง ปะธะมัง สุกาฮัง.

Folio 21 on the recto side: In Mahasangkat 1002 hundred 3 (corresponding to CS 1203), a *salu* year (the year of the Ox), on the thirteenth waning-moon day of the fifth lunar month, the second day of the week (Monday), a *ka mot* day.[371] Phanya Müang Saen, his wife, their children, their relatives, and their slaves had the most ardent religious faith and jointly sponsoredthis manuscript [entitled] *Pali Thanakhan* (*Dānakaṇḍa*) to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1203, a salu year (19 Apr 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Müang Saen
Titles: *บาลี หาบะฮับ (ผูก ๓)*
Bali Thannakhan (*Phuk* 3)
Pali Dānakhana (Fascicle 3)

EAP1398_VMS_1_0570

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.

371 1203 Caitra 28 = Monday, 19 April 1841. This day was, however, a *ka pao* day.

Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກຸມມານ ເປັນກັນທີ ຕ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ໑໐໑ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງຊູຊົກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສົມຂອງພະເທວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທີອອກໄປຫາໝາກໄມ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງກຸມມານ ຄື ພະຊາລີແລະພະກັນຫາຈາກພະເທວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າພາມຊູຊົກມາຂໍພວກຕົນກໍ່ຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປລີ້ໃນສະນ້ຳ ພະເທວດສັນດອນອອກໄປຕາມຫາ ແລ້ວທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊົກ ຊູຊົກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວລາກອອກໄປ.

Kumman or Kumāra, consisted of 101 verses, is the eighth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to findfruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: ลานທີ ๑ ໜ້າ ๑: ມຸນລະສັດທາ ພະຍາຫລວງເມືອງແສນ ສ້າງ.

Folio 1 on the recto side: Phanya Luang Müang Saen was the sponsor ofthis manuscript.

Date: 1841
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Saen
Titles: *ບາລີ ກຸມມານ (ບັ້ນຕົ້ນ)*
Bali Kumman (Ban ton)
Pali Kumāra (First part)

EAP1398_VMS_1_0571

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 12. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the

Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ກຸມມານ ເປັນກັນທີ ຕ ໃນຈຳນວນ ๑๓ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ๑๐๑ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງ ຊູຊົກເດີນທາງໄປເຖິງເຂົາວົງກົດ ໄດ້ນອນຄ້າງຄືນໃນທີ່ບໍ່ໄກຈາກອາສົມ ຂອງພະເຫວດສັນດອນ ຮຸ່ງເຊົ້າ ລໍຖ້າຈົນພະນາງມັດທີອອກໄປຫາໝາກໄມ້ ແລ້ວຈຶ່ງເຂົ້າໄປຂໍສອງ ກຸມມານ ຄື ພະຊາລີແລະພະກັນຫາຈາກພະເຫວດສັນດອນ ເມື່ອສອງກຸມມານຮູ້ວ່າພາມຊູຊົກມາຂໍ ພວກຕົນກໍ່ຮູ້ສຶກຢ້ານກົວ ຈຶ່ງພາກັນໜີລົງໄປລີ້ໃນສະນໍ້າ ພະເຫວດສັນດອນອອກໄປຕາມຫາ ແລ້ວທຳຄວາມເຂົ້າໃຈແລ້ວມອບໃຫ້ຊູຊົກ ຊູຊົກກໍ່ຈັບສອງກຸມມານມັດມືຕິດກັນ ແລ້ວລາກອອກໄປ.

Kumman or Kumāra, consisted of 101 verses, is the eighth episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. The content is on Jujaka arriving at Mount Vamka and staying overnight nearby Vessantara's abode. At dawn on the next morning, Jujaka waited until Princess Maddī went away to findfruits. He then came out and begged Vessantara for his two children, Jali and Kanha. When the two children realized that the Brahmin was begging for them, they were scared and hid themselves under some lotus leaves in the pond. Vessantara looked for them and explained them about Jujaka's wishes. Eventually, Vessantara gave his two kids to Jujaka. Jujaka bound them on their wrists and pulled them out of the forest.

Colophon: ลานທີ ๑๑ ໜ້າ ๑: ມะหาสังฆาดได้ ๑๐๐๘ ธ้อย ๓ (ภิงกับ จ.ส. ๑๘๐๓) ติอ ปีชานขลุ เดือน ๕ แรม ๑๓ ถ่ำ อัน ๘ มื้ก่ามิด ฆายมิ พะยาอุปาธาดแลละสะหะพะธิยๆ บุดตะนัดตา พันทุ วิงสา หาสิหาสา พ้อมกันมิใจใสสัดทาเป้นอันยิ่ง จิ่งส้างๆ *บาลีหิมมะพาน* ไว้กับสาสะหฆาพะพุดทะเจ้า ตาบต่ำเท้า ๕๐๐๐ อัดสา ขໍให้ได้ดั่งมะโนธะถา.

Folio 11 on the recto side: In Mahasangkat 1002 hundred 3 (corresponding to CS 1203), a *salu* year (the year of the Ox), on the thirteenth waning-moon day of the fifth lunar month, the second day of the week (Monday), a *ka mot* day,[372] Phanya Uparat, his wife, their children, their relatives, and their slaves had the most ardent religious faith and jointly sponsoredthis manuscript [entitled] *Pali Himmaphan* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled.

Date: CS 1203, a *salu* year (19 April 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Uparat, his wife, their children, their relatives, and their slaves
Titles: *บาลี กุมมาน บั๋นปาย*
Bali Kumman ban pai
Pali Kumāra (Last part)

EAP1398_VMS_1_0572

372 1203 Caitra 28 = Monday, 19 April 1941. This day was, however, a *ka pao* day.

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມັດທີ ເປັນກັນທີ ໙ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ໙໐ ຄາຖາ ເນື້ອໃນຂຸງນເປັນ ພາສາບາລີ ກ່າວເຖິງພະນາງມັດທີ ເມື່ອອອກໄປປ່າຫາໝາກໄມ້ ໄດ້ເກີດແປກປະຫຼາດ ຄື ໝາກໄມ້ ບໍ່ມີໃຫ້ເກັບຫຼາຍເໝືອນເມື່ອກ່ອນ ອາກາດກໍ່ມືດມົວ ຕອນຂາກັບກໍ່ມີຣາຊະສີ ເສືອເຫຼືອງ ແລະ ເສືອໂຄ່ງ ຊຶ່ງເປັນເທວະດາແປງມາຂວາງທາງໄວ້ອີກ ເມື່ອມາເຖິງອາສົມກໍ່ບໍ່ເຫັນສອງກຸມມານ ຈຶ່ງ ອອກຕາມຫາສອງກຸມມານຈົນເດິກດື່ນ ເມື່ອບໍ່ພົບ ກໍ່ກັບມາເຖິງອາສົມ ແລ້ວຖາມພະເທວດສັນດອນ ກັບຖືກຕໍ່ວ່າອີກ ຈຶ່ງເສຍພະໄທຈົນເປັນລົມສະຫຼົບໄປ ພະເທວດສັນດອນກໍ່ຊົງປະຖົມພະຍາບານຈົນ ພະນາງຟື້ນ ແລ້ວຕັດເລົ່າຄວາມຈິງໃຫ້ຟັງ ພະນາງມັດທີຊາບເລື່ອງແລ້ວກໍ່ອະນຸໂມທະນາໃນປຸດຕະ ທານະບາລະມີຄັ້ງນີ້.

Maddi, consisted of 90 verses, is the ninth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with Princess Maddi finding some fruit. There were some supernatural occurrence: insufficient fruit, gloomy weather, and three wild animals (a lion, a tiger, and a leopard) who were deities in disguise coming to her way back home. When she arrived at Vessantara's abode, she could not find her children and searched for them until it was late night. She could not find them anyway and returned the abode. She asked Vessantara about their children but he scolded her. She was so sad that she fainted. Vessantara retrieved her consciousness and told her the truth. Maddi rejoiced with that donation.

Colophon: ลานທີ ๑ ໜ້າ ๑: ມຸນລະສັດທາ ພະຍາຫລວງເມືອງແສນ ສ້າງ.

Folio 1 on the recto side: Phanya Luang Müang Saen was the sponsor ofthis manuscript.

Date: 1841
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Saen
Titles: *[ມັດທີ]*
[*Matthi*]
[Maddi]

EAP1398_VMS_1_0573

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.8 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາພິນ ເປັນເລື່ອງທີ ๗ ໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๘๐ ຄາຖາ ເນື້ອໃນ ຂຽນເປັນພາສາບາລີ. ມະຫາພິນ ແປວ່າ ປ່າໃຫຍ່ ເນື້ອໃນກ່າວເຖິງ ຊູຊົກເດີນທາງຜ່ານປ່ານ້ອຍຕາມ ທີ່ພານເຈຕະບຸດບອກ ໄປຈົນເຖິງອາສົມຂອງອະຈຸຕະລືສີ ໄດ້ຟຼອກອະຈຸຕະລືສີວ່າເປັນຣາຊະທູດ ແຫ່ງເມືອງສີພີ ຈົນລືສີເຖົ້າຫຼົງເຊື່ອແລະຕ້ອນຮັບຢ່າງດີ ເອົາອາຫານຄືພາກໄມ້ມາສູ່ກິນ ແລ້ວໃຫ້ ນອນຄ້າງໜຶ່ງຄືນ ເມື່ອຮຸ່ງເຊົ້າ ໄດ້ພາຊູຊົກໄປຊີ້ບອກຫົນທາງ ຊຶ່ງຕ້ອງຜ່ານປ່າດົງດິບອັນຕຶບໜາ, ພູເຂົາ, ແມ່ນ້ຳ ແລະສະໂບກຂະຣະນີ ຈົນກວ່າຈະເຖິງເຂົາວົງກົດ.

Mahaphon or Mahāvana, consisted of 80 verses, is the seventh episode among thirteen episodes of the Vessantara Jātaka. The text is in Pali. Mahaphon means a big forest. The content is on Jujaka passing through the small forest suggested by Cetaputta the hunter and arriving at the abode of hermit Acuta. Jujaka told the hermit that he was an emissary from the kingdom of Sivi. The hermit believed it. He welcomed him with fruit and allowed him to stay overnight. Next morning the hermit showed Jujaka the way to Mount Vamka (Vongkot). Jujaka passed through jungle, mountains, rivers, and Pokkharaṇī pond until reaching Mount Vamka.

Colophon: ลานທີ ๑ ໜ້າ ๑: ມຸນລະສັດທາ ພະຍາຫລວງເມືອງແສນ ສ້າງ.

Folio 1 on the recto side: Phanya Luang Müang Saen was the sponsor of this manuscript.

Date: 1841
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Luang Müang Saen
Titles: *ບາລີ ມະຫາພິນ*
Bali Mahaphon
Pali Mahāvana

EAP1398_VMS_1_0574

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັກກະບັນ ເປັນກັນທີ ໑໐ ໃນຈຳນວນ ໑໓ ກັນ ໃນເທວດສັນຕະຣະຊາດົກ ມີ ๔๖ ຄາຖາເນື້ອໃນຂຽນເປັນພາສາບາລີ. ເນື້ອໃນກ່າວເຖິງ ທ້າວສັກກະຫຼືພະອິນ ຄິດວ່າ ຕ່ໄປພາຍໜ້າ ຫາກມີຜູ້ມາຂໍພະນາງມັດທີ ພະເທວດສັນດອນກໍ່ຈະໃຫ້ ອາດເຮັດໃຫ້ການບຳເພັນພຽນເພື່ອໂພທິຍານເກີດ ອຸປະສັກ ເພາະບໍ່ມີຜູ້ປົນນິບັດ ຈຶ່ງແປງເພດເປັນພາມມາຂໍພະນາງມັດທີ ພະເທວດສັນດອນກໍ່ ປະທານໃຫ້ ພາມແປງໄດ້ຖວາຍຄືນ ພ້ອມທັງປະສາດພອນ ๗ ປະການ ແກ່ພະເທວດສັນດອນ ເຊັ່ນ ໃຫ້ຊາວເມືອງຫາຍໂກດແລ້ວອອກມາຮັບເອົາກັບຄືນບ້ານເມືອງ.

Sakkaban, consisted of 46 verses, is the tenth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Sakkaban* or *Sakkapabba* means the section on God Sakka (God Indra). The episode is on God Sakka thinking about possibility that Vessantara would likely give his wife, Maddi, to whomever who asked for her. By so doing, the practice of Vessantara could be into trouble because there would not be anyone left who could take care of him. God Sakka therefore transformed himself into a Brahmin and asked him for Princess Maddi. Vessantara willingly gave her to him. Then, the Brahmin, who was nobody else but God Sakka, returned Maddi to Vessantara and gave him eight blessings, such as a wish of forgiveness from the people of Sivi and invitation back to the kingdom.

Colophon: ลานທີ ๑ ໜ້າ ๑: ມະຫາສັງກາດ ໄດ້ ๑๐๐๘ ຮ້ອຍ ๓ (ກົງກັບ จ.ส. ๑๘๐๓) ຕົວ ປີຊານຫລຸໄຫ (สะหฺง) ເດືອນ ๕ ແຮມ ๑๓ ຄ่ຳ ວັນ ๘ ມື້ກ່າມົດ ຍາມທ່ຽງ ໝາຍມີ ພະຍາອຸປາຣາດແລະສະຫະພະຣິຍາ ບຸດຕະ ນັດຕາ ສຸທະຊາຍາ ພັນທຸວົງສາພ້ອມກັນມີໃຈໃສສັດທາສ້າງ *ลำบาลิมะหาซาด* ໄວ້ກັບ ສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງມະໂນຣະຖາ ນິບພານັງ ກໍ່ຂ້າເທີ້ນ.

Folio 1 on the recto side: In Mahasangkat 1002 hundred 3 (corresponding to CS 1203), a *salu* year (the year of the Ox), on the thirteenth waning-moon day of the fifth lunar month, the second day of the week (Monday), a *ka mot* day,[373] the writing was accomplished at noon. Phanya Uparat, his wife, their children, and their relatives had the religious faith and sponsoredthis manuscript [entitled] *Lam Pali Mahasat* to support the Teachings of the Buddha to last until the end of 5000 years. May our wishes be fulfilled. *Nibbānaṃ* (I wish the Enlightenment).

Date: CS 1203, a sa*l*u year (19 April 1841)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phanya Uparat, his wife, their children, and their relatives

373 1203 Caitra 28 = Monday, 19 April 1941. This day was, however, a *ka pao* day.

Titles: *ບາລີ ສັກກະບັນ*
Bali Sakkaban
Pali Sakkapabba

EAP1398_VMS_1_0575

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫິມມະພານ ເປັນກັນທີ ๔ ໃນເທວດສັນຕະຣະຊາດິກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ພະນາງຜຸດສະດີ ຈຸຕິຈາກສະຫວັນ ມາປະຕິສົນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ๑๖ ປີ ໄດ້ຮັບອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສົນໄຊ ຜູ້ປົກຄອງເມືອງສີພີ. ຕໍ່ມາ, ໄດ້ປະສູດພະຣາຊະໂອລົດຊົ່ງພະນາມວ່າ ເວສສັນຕະຣະ (ເທວດສັນດອນ). ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສົນໄຊໄດ້ມອບຣາຊະສົມບັດໃຫ້ແກ່ພະເທວດສັນດອນ ແລະ ໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເທວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອິງກ໌ຊົ່ງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສົນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named “Vessantara” (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named “Paccayanāga.” Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: None
Date: 1847–1852
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ຫິມມະພານ (ບັ້ນຕົ້ນ)*
Himmaphan (Ban ton)
Himavanta (First part)

EAP1398_VMS_1_0576

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 57.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ຫິມມະພານ ເປັນກັນທີ ๔ ໃນເຫວດສັນຕະຣະຊາດິກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ພະນາງຜຸດສະດີ ຈຸຕິຈາກສະຫວັນມາປະຕິສົນທິເປັນພະຣາຊະທິດາຂອງພະເຈົ້າມັດທະຣາດ ເມື່ອຈະເລີນໄວໄດ້ ๑๖ ປີ ໄດ້ຮັບອະພິເສກເປັນພະມະເຫສີຂອງພະເຈົ້າສົນໄຊ ຜູ້ປົກຄອງເມືອງສີພີ. ຕໍ່ມາ, ໄດ້ປະສູດພະຣາຊະໂອລົດຊົ່ງພະນາມວ່າ ເວສສັນຕະຣະ (ເຫວດສັນດອນ). ໃນວັນດຽວກັນນັ້ນ ນາງຊ້າງສັດທັນ ໄດ້ເກີດລູກເປັນຊ້າງເຜືອກຂາວບໍລິສຸດ ໄດ້ຊື່ວ່າ ປັດໄຈນາກ. ຕໍ່ມາ, ພະເຈົ້າສົນໄຊໄດ້ມອບຣາຊະສົມບັດໃຫ້ແກ່ພະເຫວດສັນດອນ ແລະ ໃຫ້ອະພິເສກກັບພະນາງມັດທີ ເປັນຄູ່ບາລະມີໃນການບໍລິຫານບ້ານເມືອງ. ພະເຫວດສັນດອນມີນິດໄສນ້ອມໄປໃນການບຳເພັນທານ ເມື່ອເກີດຟ້າແລ້ງໃນແຄວ້ນກະລິງຄະ ຊາວເມືອງນັ້ນ ຈຶ່ງມາຂໍຊ້າງປັດໄຈນາກ ພະອິງກ໌ຊົ່ງປະທານໃຫ້ ອັນເປັນເຫດໃຫ້ຊາວເມືອງສີພີບໍ່ພໍໃຈ ທູນຂໍໃຫ້ພະເຈົ້າສົນໄຊເນລະເທດໄປສູ່ປ່າຫິມມະພານ.

Himmaphan (Himavanta forest), the second episode of the Vessantara Jātaka. The text is in Pali and deals with Queen Phussati departing heaven and having a new rebirth to be the daughter of King Maddarāja. At her age of 16, she was married to King Sañjaya, the ruler of Sivi (Shivi). Later she gave birth to a son named “Vessantara” (Vetsandòn). On the same day, a female elephant named Chaddanta gave birth to a pure white elephant named “Paccayanāga.” Later, King Sañjaya bestowed the royal title on Prince Vessantara and married him to Princess Maddi to rule the kingdom. Vessantara was generous and regularly gave alms. One day, the kingdom of Kaliṅga encountered famine and the people asked Vessantara for the elephant. Vessantara gave them the elephant, thereby causing anger to the people of of Sivi. They asked King Sañjaya to drive him to the Himavanta forest.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຫິມມะพาน (ยั้นปาย)*
Himmaphan (Ban pai)
Himavanta (Last part)

EAP1398_VMS_1_0577

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 56 cm, depth 0.7 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 20. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ทานะขัน เป้นกันที ๓ ในเทอดสันตะระชาดิกา เนื้อในทั้งพิดเป้นบิดพาสาบาลิ. ก่อนพะเทอดสันดอน จะสะเด้ดออกาจากาพะนะคอนสีพี พะอิงได้บ้อลิจากา “สัดตะสะดะกะมะหากาน” (ทาน ๗ สี่ง ๆ ละ ๗๐๐) จากนั้น จิ่งสะเด้ดออกาจากเมือง โดยมีพะนางมัดที, เจ้าชาลิ และนางกันหา ตามสะเด้ดไปป่าหิมมะพาน ละหว่างหาง มิพอกยาจิกามาขูนขอพะลาชะลิดและม้า พะอิงก่ชิงปะหานให้ ในที่สุด ทั้งสองพะอิงชิงอู้มพะโอลิดและพะทิดา แล้วสะเด้ดไปสู่ป่าหิมมะพาน.

Dānakaṇḍa, the third episode of Vessantara Jātaka. The text is in Pali. Before Vessantara left Sivi kingdom, he donated “sattasadaka mahadāna” (a donation of 7 things in 700 each). Then, he left the kingdom together with Queen Maddi, his son Jālī, and his daughter Kaṇhā heading to the Himavanta forest. On the way, beggars asked him for the royal carriages and horses and he gave them. Finally, the king and the queen carried their children in their hands and continued their way by foot to the Himavanta forest.

Colophon: (๑) ลานที ๑๗ หน้า ๑: สังกาด ๑๘๐๐๐๗ (ภิกกับ จ.ส. ๑๘๐๗) ติอ ปีเม็งมิด เดือน ๗ เพ็ง อัน ๕ มื้ก่าใส้ ธิดจะบาแล้วยามแถใก้ห่ง ๆ หายมิ มะหาสีมเด้ดอักถะอ้อธะธาชะลูหลวง เจ้าอัดไชยะสิละธามมา มิสัดหาส้าง *บาลิมะหาเทอดสันตะระ* ไว้กับสาสะหา ตายต่เพี้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โน.

(๘) ลานที ๑๗ หน้า ๑: สังกาด ๑๘๐๐๐๗ (ภิกกับ จ.ส. ๑๘๐๗) ติอ ปีเม็งมิด เดือน ๗ เพ็ง อัน ๕ มื้ก่าใส้ ธิดจะบาแล้วยามแถใก้ห่ง ๆ หายมิ มะหาสีมเด้ดอักถะอ้อธะธาชะลูหลวงเจ้า อัดไชยะสิละธามมา มิสัดหาส้าง *บาลิมะหาเทอดสันตะระ* ไว้กับสาสะหา ตายต่เพี้า ๕๐๐๐ อัดสา นิบพานะ ปัดจะโย โหตุ โน. โพทิปันยา ธิดจะบา.

(1) Folio 18 on the recto side: In Sangkat 120009 (corresponding to CS 1209), a *moeng mot* year, on the full-moon day of the ninth lunar month, the

fifth day of the week (Thursday), a *ka sai* day,[374] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Maha Somdet Akkhavòra Rasakhru Luang, the abbot of Vat Saiyasilaramma sponsored this manuscript [entitled] *Pali Maha Vessantara* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna).
(2) Folio 19 on the recto side: In Sangkat 120009 (corresponding to CS 1209), a *moeng mot* year, on the full-moon day of the ninth lunar month, the fifth day of the week (Thursday), a *ka sai* day,[375] the writing was accomplished at the time of the forenoon horn (9:00–10:30 o'clock). Maha Somdet Akkhavòra Rasakhru Luang, the abbot of Vat Saiyasilaramma sponsored this manuscript [entitled] *Pali Maha Vessantara* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no* (May this be a condition for us to reach Nibbāna). Phothipannya was the scribe.

Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Phothipannya
Sponsor(s): Maha Somdet Akkhavòra Rasakhru Luang, the abbot of Vat Saiyasilaramma
Titles: *ທານະຂັນ (ຜູກ ๓)*
Thanakhan (*Phuk* 3)
Dānakaṇḍa (Fascicle 3)

EAP1398_VMS_1_0578

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 0.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ອັນນະພະເຫວດ ເປັນກັນທີ ๔ ໃນເຫວດສັນຕະຣະຊາດົກ ເນື້ອໃນຂຽນເປັນພາສາບາລີ. ເມື່ອພະເຫວດສັນດອນ ພະນາງມັດທີ ເຈົ້າຊາລີ ແລະນາງກັນຫາ ສະເດັດເຖິງເມືອງມາຕຸລະນະຄອນ ພະເຈົ້າເຈຕະຣາດ ກະສັດຜູ້ປົກຄອງເມືອງນັ້ນຊາບ ຈຶ່ງທູນອ້ອນວອນ ໃຫ້ພະເຫວດສັນດອນຊົງເປັນກະສັດຄອງ ເມືອງມາຕຸລະນະຄອນ ແຕ່ພະເຫວດສັນດອນຊົງປະຕິເສດ. ພະເຈົ້າເຈຕະຣາດຈຶ່ງໄດ້ມອບໃຫ້ພານ ເຈຕະບຸດເປັນຜູ້ກຳຫນົດຈຸດຮັກສາປະຕູປ່າ ເພື່ອລະວັງຮັກສາບໍ່ໃຫ້ຜູ້ໃດເຂົ້າໄປລົບກວນ. ເມື່ອພະເຫວດສັນດອນສະເດັດເຖິງພູເຂົາວົງກົດ. ຄັ້ງນັ້ນ, ພະອິນຊົງມີເຫວະບັນຊາໃຫ້ພະ

374 1209 Sravana 15 = Thursday, 26 August 1847. This day is indeed *a ka sai* day.
375 Ibid.

ວິສະນຸກຳເທວະບຸດ ເນລະມິດສາລາໃຫ້ສອງຫຼັງ ທັງສີ່ພະອົງໄດ້ຊົງຜະນວດເປັນລືສີຢູ່ທີ່ອາລົມສອງຫຼັງນັ້ນ.

Vanaphavet is the fourth episode of the Vessantara Jātaka and was written in Pali. Prince Vessantara, Princess Maddi, Jali, and Kanha arrived in Matula Nakhòn. King Cetarat of Matula Nakhòn invited Vessantara to rule the city but he rejected. Thus, the king ordered a hunter named Cetaputta to guard the entrance of the forest to prevent disturbance. When Vessantara and his family entered Mount Vamka, God Indra had God Vishnukamma build two pavillions for them.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ວັນ ນະພະເທວດ*
Bali Vannaphavet
Pali Vanapavesana

EAP1398_VMS_1_0579

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56.2 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ມະຫາຣາດ ກັນທີ ๑๑ ໃນຈຳນວນ ๑๙ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๒๙ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງ ຊູຊົກພາສອງກຸມມານ ຄື ເຈົ້າຊາລີແລະນາງກັນຫາ ກັບບ້ານຂອງິຕນທີ່ເມືອງ ກະລິງຄະ ຍາມຄ່ຳຄືນ ກໍ່ມັດສອງກຸມມານໄວ້ທີ່ໂຄນຕົ້ນໄມ້ ຕົວເອງຂຶ້ນໄປຜູກເປນອນຢູ່ເທິງຕົ້ນໄມ້ ຕົກກາງຄືນ ເທວະດາແປງກາຫເປັນພະເທວດສັນດອນແລະພະນາງມັດທິດູແລສອງກຸມມານ ຮຸ່ງເຊົ້າ ກໍ່ອກເດີນທາງຕໍ່ ແຕ່ຊູຊົກຫຼົງທາງ ກັບບ້ານບໍ່ຖືກ ໄດ້ເຂົ້າໄປໃນເມືອງສີພີ ຊຶ່ງເປັນເມືອງຂອງພະເຈົ້າ ສີນໄຊຜູ້ເປັນພະເຈົ້າປູ່ຂອງສອງກຸມມານ ເມື່ອພະເຈົ້າສີນໄຊເຫັນສອງກຸມມານ ກໍ່ດີໃຈ ແລ້ວຊົງໄຖ່ຖອນຄືນຈາກຊູຊົກ ແລະໃຫ້ລ້ຽງດູຊູຊົກຈົນອີ່ມໜຳສຳລານ ແຕ່ຊູຊົກ ກິນອາຫານເຂົ້າໄປຫຼາຍເກີນຄວນເພາະອຶດຫິວມານານ ຈົນອາຫານບໍ່ຍ່ອຍທ້ອງແຕກຕາຍ.

Maharat or Mahārāja, consisted of 69 verses, is the eleventh episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Maharat* means great kings. Jujaka took the two children, Jali and Kanha, to his hometown in Kaliṅga. At night, he bound the children to a tree and climbed

up to sleep on the tree. Deities took care of the two kids in disguise of Vessantara and Maddi. Next morning they continued their trip but Jujaka lost his way. They entered Sivi that was ruled by King Sañjaya, the grandfather of the two children. The king was happy to meet his grandchildren and ransomed them from Jujaka. He offered a large quantity of food to Jujaka. Jujaka ate it too much. The food could not be properly digested and he died.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ມະຫາຣາດ*
Maharat
Mahārāja

EAP1398_VMS_1_0580

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 57.6 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 10. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສັກຂັດຕິ ຫຼືສັກກະຕິ ເປັນກັນທີ ๑๘ ໃນຈຳນວນ ๑๓ ກັນ ໃນເທວດສັນຕະຣະຊາດິກ ມີ ๓๒ ຄາຖາ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ກ່າວເຖິງ ພະເຈົ້າສີນໄຊສະເດັດພ້ອມດ້ວຍພະນາງຜຸດສະດີ, ພະຊາລີ, ພະນາງກັນຫາ ແລະຈາຕຸລົງຄະເສນາໄປຍັງເຂົາວົງກົດ ເພື່ອຮັບພະເທວດສັນດອນກັບຄືນເມືອງສີພີ ເມື່ອກະສັດທັງຫົກພະອົງໄດ້ພົບກັນ ຕ່າງກໍ່ໂສກສັນຈົນເຖິງກັບສະຫລົບຫົບທ່າວ ໂຮມທັງເຫຼົ່າເສນາອາມາດທັງປວງ ຂະນະນັ້ນ ກໍ່ເກີດແຜ່ນດິນໄຫວ, ຟ້າຮ້ອງຟ້າແລບ, ຝົນໂບກຂະຣະພັດກໍ່ບັນດານຕົກລົງມາ ເຮັດໃຫ້ເກີດຄວາມຊຸ່ມເຍັນແລະໄດ້ຟື້ນສະຕິທັງໝົດ ແລ້ວຕ່າງກໍ່ພາກັນຂໍອະໄຫສີກຳແກ່ພະເທວດສັນດອນ ພ້ອມທູນອາລາດທະນາໃຫ້ລາຜະນວດກັບຄືນພະນະຄອນສີພີ.

Sakkhatti or Chakhatti, consisted of 36 verses, is the twelfth episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali and deals with King Sañjaya, accompanied by Queen Phusati, Jali, Kanha, and ministers, setting off for Mount Vamka to invite Vessantara back to the kingdom of Sivi. When the six reunited, they were so much overwhelmed with joy that they wept and got fainted. At the moment the earth shaked and the, lightening flashed in the clouds. Fresh Pokkharavassa rain fell down, waking up all the

people. Thereafter, they asked Vessantara for forgiveness and invited him back to the city.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ບາລີ ສັກກະຕິ*
Bali Sakkati
Pali Chakkhatiya

EAP1398_VMS_1_0581

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 52.4 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 25. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ນະຄອນ ເປັນກັນສຸດທ້າຍ ໃນຈຳນວນ ๑๓ ກັນ ໃນເຫວດສັນຕະຣະຊາດົກ ມີ ๔๘ ຄາຖາ ເນື້ອໃນ ຂຽນ ເປັນພາສາບາລີ ກ່າວເຖິງ ພະເຫວດສັນດອນຊົງລາຜະນວດ ສັ່ງລາອາສົມ ຮັບເຄື່ອງຊົງແຫ່ງ ກະສັດ ສະເດັດກັບຄືນນະຄອນສີພີ ຊົງຄອງຣາດດ້ວຍທິດສະພິດຣາຊະທຳໃຫ້ເກີດຄວາມຮ່ວມເຍັນ ຈົນພະຊົນມາຍຸໄດ້ ๑๔๐ ພັນສາ ຈຶ່ງສະເດັດສະຫວັນຄົດ ໄປເກີດເປັນທ້າວສັນດຸສິດເທບພະບຸດ ໃນ ສະຫວັນ ຊັ້ນດຸສິດ.

Nakhòn or Nagara, consisted of 48 verses, is the last episode of thirteen episodes of the Vessantara Jātaka. The text is in Pali. *Nakhòn* means “city.” The episode is on Vessantara leaving the ascetic status. He made the last word to his abode, dressed up in the royal attire, and returned Sivi. He ruled his kingdom with royal virtues and died at the age of 120. He was reborn as Santusita deity Tusita heaven.

Colophon: None
Date: 1847
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *[ນະຄອນ]*
[Nakhòn]

[Nagara]

EAP1398_VMS_1_0582

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.3 cm, width 55.1 cm, depth 1.4 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 37. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສະຕິປັດຖານ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຫລັກແຫ່ງການພາວະນາຕາມມະຫາສະຕິປັດຖານ ນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈແລະຮູ້ເທົ່າທັນຕາມຄວາມ ເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບແລະບໍ່ຟຸ້ງຊ່ານ ແລະຈະກ່ໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍ ສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna. The text is in Pali and deals with the principle of meditation according to the *Satipaṭṭhāna* Sutta. *Satipaṭṭhāna* is defined as "the foundation of mindfulness" and practices for training one's mind to comprehend their bodies, feelings, and minds. With the *Satipaṭṭhāna*, one can understand things going on and prevent their minds from being trapped by defilements. Those who are mindful of every of their physical movements can calm and undistracted and set their minds free from suffering because their mindfulness is dominant.

Colophon: ລານທີ ๑ ໜ້າ ๑: ສັງກາດຣາຊະໄດ້ ๑๗๙ (ກົງກັບ ຈ.ສ. ๑๑๗๙) ຕົວ ປີເມິ່ງເປົ້າ ເດືອນ ๙ ເພັ່ງ ວັນ ๔ ບໍຣະສຸດ ມື້ເມິ່ງໃສ້ ສົມເດັດພະເຈົ້າຣິ່ມຂາວບຸຣິມມະບໍພິດ ມັ່ງທາຕຸຣາດທານີ ສີສັດຕະນາຄະນະທຸດ ອຸດຕະມະຣາຊະທານີ ມີພະຣາຊະສັດທາສ້າງ *ຍານຸກ ປັດຖານ* ໄວ້ໂຊຕະນະສາສະໜາພະເຈົ້າ ນິບ ພານັ່ງ ປະຣະມັ່ງ ສຸກຂັ່ງ.

Folio 1 on the recto side: In Sangkatrasa 179 (corresponding to CS 1179), a *moeng pao* year, on the full-moon day of the ninth lunar month, exactly the fourth day of the week (Wednesday), a *moeng sai* day,[376] His Royal Highness, King Mangthaturat of Lan Xang, had the religious faith and sponsoredthis manuscript [entitled] *Nyamukpatthan* (*Yamaka-paṭṭhāna*) to support the Teachings of the Buddha. *Nibbānaṃ paramaṃ sukhaṃ* (Nibbāna is the greatest bliss).

Date: CS 1179, a *moeng pao* year (1817)

Script(s): Tham Lao

376 Wednesday, 27 August 1817. This day is indeed a *moeng sai* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): King Mangthaturat of Lan Xang
Titles: *ສະຕິປະຖານ (ສະຕິປັດຖານ)*
Satipathan (Satipatthana)
Satipatthāna

EAP1398_VMS_1_0583

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.8 cm, depth 1.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 39. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ສະຕິປັດຖານ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຫລັກແຫ່ງການພາວະນາຕາມມະຫາສະຕິປັດຖານ ນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈແລະຮູ້ເທົ່າທັນຕາມຄວາມ ເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບແລະບໍ່ຟຸ້ງຊ່ານ ແລະຈະກ່ໍໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍ ສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna. The text is in Pali and deals with the principle of meditation according to the *Satipaṭṭhāna* Sutta. *Satipaṭṭhāna* is defined as "the foundation of mindfulness" and practices for training one's mind to comprehend their bodies, feelings, and minds. With the *Satipaṭṭhāna*, one can understand things going on and prevent their minds from being trapped by defilements. Those who are mindful of every of their physical movements can calm and undistracted and set their minds free from suffering because their mindfulness is dominant.

Colophon: ລານທີ ๓๙ ໜ້າ ๑: ສຼີສີ ອັນຊະລີ ປະນາເມຕໄຕຍະ ຣັດຕະນາຄຸຣະສຸຣັນທັງ ປະວໍຣະວິຣາດ ສະ ສັດຕະທິວັດສາ ສັດຕາ ນັງຄະລະ ສັດຖາປຸສະລະມາດ ພິລາດເຮືອງຮຸ່ງ ເໜມັນຕາອຸດົມ ພິມມະຊຸນ ນະຫະປັກຂີ ທັດສະນີ ໂສຣະວາລີ ປຣະວໍຣະນັງຄະລະ ຕິດຖິອະມຸດ ອຸດຕະມະໂຍຄຄະ ວໍຣະນັກ ຂັດຕະຍຸດຕາ ພຣະຈັນທະຈໍວໍຣະສຳມາຄົມ ສົມສັບຈັບແຝງພັບຈັບກັບດ້ວຍ ພຣະນັກຂັດຕະຍຸດ ອຸດຕະມະລຶກ ຖືກໜ່ວຍ ຊື່ວ່າ ອັດທະລຸກ ສະນິດສະຖິດໃນເມຖຸນທະຣາສີໃສໂສດ ດູວິໂລດຊະມະລີ ໝາຍມີ ແມ່ໜ່ອມໄຂ ມີສັດທາສ້າງ *ຍະມຸກາແລະສັນຕິປັດຖານ* ລຳ ๑ ໄວ້ກັບສາສະໜາເຈົ້າ ຕາບຕໍ່

ເທົ້າ ๕๐๐๐ ພະວັດສາ ຂໍໃຫ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊູ່ເຍື່ອງຊູ່ປະການ ກໍຂ້າເທີ້ນ ນິບພານະ ປັດຈະ ໂຍ ໂຫຕຸ ນິດຈັ່ງ ທຸວັ່ງ ທຸວັ່ງ.

Folio 39 on the recto side: Srisi añjalī paṇāmetteyya rattanāgura surandhaṃ pravòravirāt sasattadhivassā sattā maṅgala satthāna pusalamāt phirāt hüang hung hemantā udom brahmajunnaha pakkhī dassamī soravāli pravòramaṅgala titthi amut uttama yogga vòranakkhattayuttā phracandacòvòrasamāgom somsap chapfaeng phap kapdoi phranakkhattayut uttamalük thük nuai süvā atthaluk sanit sathit nai methuntharasi saisot duvirot somlü. Mae Mòm Khai sponsoredthis manuscript [entitled] *Yamaka* and *Satipaṭṭhāna* to support the Teachings of the Buddha to last until the end of 5000 years. May my wishes and desires be fulfilled. *Nibbāna paccayo hotu niccaṃ dhuvaṃ dhuvaṃ* (May this be a condition to reach Nibbāna certainly and constantly).

Date: 1817
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Mae Mòm Khai (Mother of Princess Khai)
Titles: *ສັນຕິປະຖານ ๘ (ສະຕິປັດຖານ 2)*
Santipathan 2 (Satipaṭṭhāna 2)
Satipaṭṭhāna 2

EAP1398_VMS_1_0584

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 56.8 cm, depth 1.6 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 42. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken and fragile.

Description: ສະຕິປັດຖານ ເນື້ອໃນຊຸງນເປັນພາສາບາລີ ເປັນຫລັກແຫ່ງການພາວະນາຕາມມະຫາສະຕິປັດຖານ ນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈແລະຮູ້ເທົ່າທັນຕາມຄວາມ ເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບແລະບໍ່ຟຸ້ງຊ່ານ ແລະຈະກໍ່ໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍ ສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna. The text is in Pali and deals with the principle of meditation according to the *Satipaṭṭhāna* Sutta. *Satipaṭṭhāna* is defined as “the

foundation of mindfulness" and practices for training one's mind to comprehend their bodies, feelings, and minds. With the *Satipaṭṭhāna*, one can understand things going on and prevent their minds from being trapped by defilements. Those who are mindful of every of their physical movements can calm and undistracted and set their minds free from suffering because their mindfulness is dominant.

Colophon: None
Date: 1817
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສັນຕິປະຖານ (ສະຕິປັດຖານ)*
Santipathan (Satipaṭṭhāna)
Satipaṭṭhāna

EAP1398_VMS_1_0585

Long palm-leaf
One phuk: *fascicle*
Material: Light brown palm leaves, black ink. **Size:** Height 4.6 cm, width 58 cm, depth 2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 51. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken and fragile.

Description: ສະຕິປັດຖານ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ເປັນຫລັກແຫ່ງການພາວະນາຕາມມະຫາສະຕິປັດຖານ ນະສູດ. ສະຕິປັດຖານ ໝາຍເຖິງ ທຳອັນເປັນທີ່ຕັ້ງແຫ່ງສະຕິ ແລະເປັນຂໍ້ປະຕິບັດແຫ່ງການຝຶກສະຕິ ເພື່ອຄວາມຮູ້ແຈ້ງໃນກາຍ, ເວທະນາ, ຈິດ ແລະທຳ ເພື່ອຄວາມເຂົ້າໃຈແລະຮູ້ເທົ່າທັນຕາມຄວາມ ເປັນຈິງທີ່ເກີດຂຶ້ນຂອງສັບພະສິ່ງທັງຫລາຍ ໂດຍບໍ່ໃຫ້ຈິດຕົກຢູ່ໃຕ້ອຳນາດຂອງກິເລດ ແລະບໍ່ໃຫ້ ກິເລດຄອບງຳ. ການມີສະຕິລະລຶກຮູ້ໃນອິລິຍະບົດຕ່າງໆ ຈະເຮັດໃຫ້ຈິດໃຈສະຫງົບແລະບໍ່ຟຸ້ງຊ່ານ ແລະຈະກ່ໃຫ້ເກີດຄວາມພົ້ນທຸກ ດ້ວຍຄວາມເປັນຜູ້ມີສະຕິອັນເປັນໃຫຍ່ ແລະເປັນຜູ້ບໍລິບູນດ້ວຍ ສະຕິສຳປະຊັນຍະ.

Satipaṭṭhāna. The text is in Pali and deals with the principle of meditation according to the *Satipaṭṭhāna* Sutta. *Satipaṭṭhāna* is defined as "the foundation of mindfulness" and practices for training one's mind to comprehend their bodies, feelings, and minds. With the *Satipaṭṭhāna*, one can understand things going on and prevent their minds from being trapped by defilements. Those who are mindful of every of their physical movements can calm and undistracted and set their minds free from suffering because their mindfulness is dominant.

Colophon: ลานທີ ๔๙ ໜ້າ ๑: ສັງກາດ ๑๘๗๑ ຕົວ ປີກັດເຮົ້າ ເດືອນຍີ່ ຂຶ້ນຄ่ำ ๑ ວັນ ๓ ມື້ຮວายเสัด ธิดจะนา แล้วยามแถใก้ห่างวัน ฆายมิ นางเพัยยางเพือ และบุดตานัดตาซูพะซายาติกา พันทุ วิงสา มิใจใสสัดหาเป็นอันยิ่ง จิ่งได้พ้อมกันส้าง *สันติปัดถาน* (สะติปัดถาน) ไว้สิบอายุ พะสาสะหาพะโถดิมเจ้า ตาบต่ำเท้า ๕๐๐๐ พะวัดสา สุดทินัง วัดตะ เม หานัง นิบพานะ ปัดจะโย โหตุ โน นิดจัง นิดจัง.

Folio 49 on the recto side: In Sangkat (CS) 1271, a *kat hao* year, on the first waxing-moon day of the second lunar month, the third day of the week (Tuesday), a *hwai set* day,[377] the writing was accomplished at the time of the forenoon horn van (9:00–10:30 o'clock). Nang Phia Xiang Nüa, her children, and her relatives had the most ardent religious faith and sponsoredthis manuscript [entitled] *Santipatthan* (*Satipaṭṭhāna*) to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Suddinnaṃ vatta me dānaṃ nibbāna paccayo hotu no niccaṃ niccaṃ* (May the alms that I have given be a condition to reach Nibbāna certainly and constantly.)

Date: CS 1271, a *kat hao* year (11 Jan 1909)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nang Phia Xiang Nüa, her children, and her relatives
Titles: *สะติปะถานสูด (สะติปัดถานสูด)*
Satipathansut (*Satipaṭṭhānasut*)
Satipaṭṭhāna Sutta

EAP1398_VMS_1_0586

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.2 cm, width 59.2 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Three.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜังสีจุบทะสุกะธิกะสูด ฐียอดทำ สะบับพาสาบาลิมิ ๘ ผูภา ที่ธฺยกว่า ยอดทำ เพาะเป้น ยอดแห่งทำทังฐายทัง ๗,๔๐๐๐ ฮัน. พะพุดทะเจ้าได้เล่าเลื่องอะดิดตะซาดของพะอิงใช้ พะพิกขุสิงฟัง ปางเมื่อพะโพทิสัดเจ้าเกิดเป้นเสมาบัดิชื่อว่า ทำมิกะบับดิด ยู่เมืองสิวิธัดถะ ได้ฟังทำมะเทสะหาอันชื่อว่า จุบทะสุกะธิกะสูด และได้ถวายเถื่องอัดถะบัลละขานแก่เจ้าพิกขุ ๔ อิง. ด้วยเตชะบุนอันนั้น ก่เกิดลัดสะพิธุ่งเธืองขึ้นเมื่อธอดตาวะติงสา. เมื่อ

377 1271 Pausha 1 = Tuesday, 11 January 1910. However, this year was a *hwai chai* day.

ພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະ ເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສິມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ,ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສິມພາມຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: ລານທີ ໒ ໜ້າ ໑: ຈຸນລະສັງກາດຣາຊະໄດ້ ໑໘໒໒ ຕີວ ປີກາບສີ່ ເດືອນ ໒ ຂຶ້ນ ๓ ຄ่ຳ ວັນ ๓ ມື້ຮ້ວງໃຄ້ ຍາມກອງງາຍ ໜາຍມີ ພໍ່ພູມມີ ຜິວເມຍ ມີໃຈໃສສັດທາອັນລ້ຳຍິ່ງ ໄດ້ສ້າງ *ຈຸນທະສຸກະຣິກະສູດ* ຜູກນີ້ ໄວ້ກັບສາສະໜາພະພຸດທະເຈົ້າ ຕາບຕໍ່ເທົ້າ ๕๐๐๐ ວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາຊ່ວ ເຍື່ອງຊ່ວປະການ ກໍ່ຂ້າເທີ້ນ ນິບພານະ ປັດຈະໂຍ ໂຫຕຸ ໂນ ນິດຈັ່ງ ທຸວັ່ງ ທຸວັ່ງ.

Folio 6 on the recto side: In Chunlasangkatrasa (CS) 1266, a *kap si* year, on the third waxing-moon day of the sixth lunar month, the third day of the week (Tuesday), a *huang khai* day,[378] [the writing was accomplished] at the time of the morning drum (7:30–9:00 o'clock). Phò Phummi, husband and wife, had the most ardent religious faith and sponsored this manuscript [entitled] *Chunthasukarikasut* to support the Teachings of the Buddha to last until the end of 5000 years. *Nibbāna paccayo hotu no niccaṃ dhuvaṃ dhuvaṃ* (May our wishes and desires come true. May this be a condition for us to reach Nibbāna certainly and constantly).

Date: CS 1266, a *kap si* year (17 Apr 1904)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Phò Phummi, husband and wife
Titles: *ຈຸນທະສຸກະຣິກະສູດ (ຜູກຕົ້ນ)*
Chunthasukarikasut (*Phuk ton*)
Cundasukarika Sutta (Fascicle 1)

EAP1398_VMS_1_0587

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 59.4 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.

378 1266 Vaisakha 3 = Sunday, 17 April 1964. This day was, however, a *huang sai* day.

Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: ลานທີ ๕ ໜ້າ ๑: ສັງກາດໄດ້ ๑๘๗๖ ຕົວ ປີຮ້ວງໃຄ້ ເດືອນ ๔ ออกใหม่ ๑๑ ค่ำ ວັນ ๕ ມື້ ภาบเสัด ธิดจะบาแล้วยามกองแลง ໝາຍມີ ນາງເພັຍແພງ ບ້ານຫົວຊຽງ ໄດ້ມີໃຈໃສສັດທາໄດ້ສາທຳ (ສ້າງທຳ)ນີ້ ໄວ້ພຳນຸສາສະໜາພະໂຄຕະມະເຈົ້າ ตาบต่ำเท้า ๕๐๐๐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳ ມັກຄຳປາດຖະໜາ ตาบต่ำเท้าเข้าสู่พะนิธะพาน ภำข้าเท้น สาหุ สาหุ หุวัง หุวัง นิดจัง วัดตะ นิบพานัง นิบพานัง ปาธะมัง สุภาชัง.

Folio 5 on the recto side: In Sangkat (CS) 1273, a *huang khai* year, on the eleventh waxing-moon day of the fourth lunar month, the fifth day of the week (Thursday), a *kap set* day,[379] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Nang Phia Phaeng from Ban Hua Xing had the religious faith and sponsored this manuscript to support the Teachings of Gotama Buddha to last until the end of 5000 years. *Sādhu sādhu dhuvaṃ dhuvaṃ niccaṃ vatta nibbānaṃ nibbānaṃ paramaṃ sukhaṃ* (May my wishes come true to last until I enter Nibbāna. Amen, amen. Nibbāna is the greatest bliss certainly).

Date: CS 1273, a *huang khai* year (10 March 1911)

Script(s): Tham Lao

379 1273 Phalguna 11 = Wednesday, 28 February 1912. This day is indeed a *kap set* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Nang Phia Phaeng from Ban Hua Xing
Titles: *ยอดทำ (ผูกาติ้น)*
Nyòttham (*Phuk ton*)
Peak of the Dhamma (Fascicle 1)

EAP1398_VMS_1_0588

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 5.1 cm, width 56.8 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 9. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios were bitten by insects on the margins.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๔ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນ ຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດ ຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກ່ຳເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອ ພະອິນຊາບ ກ່ຳແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະ ເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະ ອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

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Colophon: None
Date: 1910s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ຈຸນທະສຸກະຣິກະສູດ (ຜູກຕົ້ນ)*
Chunthasukarikasut (*Phuk ton*)
Cundasukarika Sutta (Fascicle 1)

EAP1398_VMS_1_0589

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັ້ນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສິມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: None
Date: 1910s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຍອດທຳ (ຜູກຕົ້ນ)*

Nyòttham (*Phuk ton*)
Peak of the Dhamma (Fascicle 1)

EAP1398_VMS_1_0590

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 55.7 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken on the margins.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກ່ໍເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກ່ໍແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບ່ຣັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: None
Date: 1910s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຸນທະສຸກະຣິກະສູດ (ຜູກຕົ້ນ)*
Chunthasukarikasut (*Phuk ton*)
Cundasukarika Sutta (Fascicle 1)

EAP1398_VMS_1_0591

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 54.8 cm, depth 0.5 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 13. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Some folios are broken on the margins.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກ່ໍເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກ່ໍແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທີບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: None
Date: 1910s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຸນທະສຸກະຣິກະສູດ (ກັນຖ້ວນ ๘)*
Chunthasukarikasut (*Kan thuan* 2)
Cundasukarika Sutta (Fascicle 2)

Long palm-leaf

One phuk: *fascicle 2*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 57.3 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: One. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກ່ໍເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກ່ໍແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: None
Date: 1910s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ສຸກະຣິກະສູດ (ຜູກ ๘)*
Sukarikasut (*Phuk* 2)
Sukarika Sutta (Fascicle 2)

EAP1398_VMS_1_0593

Long palm-leaf

One phuk: *fascicle*

Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 58.1 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: Two.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 8. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສິມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: ลานທີ ๖ ໜ້າ ๑: ສັງກາດ ๑๘๗๒ ຕົວ ປີຮັບໃສ້ ມື້ກົດສັນ ວັນຈັນ ເດືອນຍີ່ ແຮມ ๑๐ ຄ่ຳ ຣິດຈະນາ ແລ້ວຍາມກອງແລງ ໝາຍມີ ປ້າບົວແລະລູກເຕົ້າຊູ່ຄົນ ໄດ້ມີໃຈໃສສັດທາສ້າງ ยอด ทำมะ ผูก ๘ ไว้ค้ຳຊູສາສະໜາ ตาบต่ำเท้า ๕๐๐๐ ພະວັດສາ ຂໍໃຫ້ໄດ້ດັ່ງຄຳມັກຄຳປາດຖະໜາ ຊູ່ເຍ່ືອງຊູ ปะกาน ก๋ข้าเท้ิน สาทุ นิบพานัง ปะธะมัง สุภัยัง สาทุ สาทุ ผู้ข้า ทิดพั้น อัดของ เป้นผู้ขุน บ่ๆามเท่ำใดแล้วมิกะด้าๆบ่เคียได้ขุดขุน.

Folio 6 on the recto side: In Sangkat (CS) 1268, a *hap sai* year, on a *kot san* [day], a Monday, on the tenth waning-moon day of the second lunar month,[380] the writing was accomplished at the time of the sunset drum (13:30–15:00 o'clock). Pa Bua and her children had the ardent religious faith and sponsored this manuscript [entitled] *Nyot Thamma*, fascicle 2, to support the Teachings of the Buddha to last until the end of 5000 years. May

380 1267 Pausha 25 = Friday, 19 January 1906.

our wishes and desires be fulfilled. *Sādhu nibbānaṃ paramaṃ sukhaṃ sādhu sādhu* (Nibbāna is the greatest bliss, Amen, amen). I am Thit (ex-monk) Man from Vat Nòng, the scribe. The handwriting was not so beautiful. My hands are rough as I have never inscribed [manuscripts].

Date: CS 1268, a *hap sai* year (8 Jan 1906)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Thit (ex-monk) Man from Vat Nòng
Sponsor(s): Pa Bua and her children
Titles: *ຈຸນທະສຸກະຣິກະສູດ (ຜູກ ๔)*
Chunthasukarikasut (*Phuk* 2)
Cundasukarika Sutta (Fascicle 2)

EAP1398_VMS_1_0594

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.5 cm, width 56 cm, depth 0.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 7. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: The folios are damaged by insects at the right end.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๔ ຜູກ ທີ່ຄຽງກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັ້ນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: None
Date: 1900s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຸນທະສຸກາກະຣິກາກະສູດ (ກັນຖ້ວນ ๘)*
Chunthasukarikasut (*Kan thuan* 2)
Cundasukarika Sutta (Fascicle 2)

EAP1398_VMS_1_0595

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 58.5 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 6. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

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Colophon: None
Date: 1900s
Script(s): Tham Lao

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Unknown
Titles: *ຈຸນທະສຸກາກະຣິກາກະສູດ (ຜູກ ๘)*
Chunthasukarikasutta (*Phuk* 2)
Chunthasukarika Sutta (Fascicle 2)

EAP1398_VMS_1_0596

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 5 cm, width 51.5 cm, depth 0.2 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: One.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 5. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 4 lines per side, recto and verso. **Physical condition**: Good.

Description: ໜັງສືຈຸນທະສຸກະຣິກະສູດ ຫຼືຍອດທຳ ສະບັບພາສາບາລີມີ ๘ ຜູກ ທີ່ຮຽກວ່າ ຍອດທຳ ເພາະເປັນຍອດແຫ່ງທຳທັງຫຼາຍທັງ ๗,๔๐๐๐ ຂັນ. ພະພຸດທະເຈົ້າໄດ້ເລົ່າເລື່ອງອະດີດຕະຊາດຂອງພະອົງໃຫ້ພະພິກຂຸສົງຟັງ ປາງເມື່ອພະໂພທິສັດເຈົ້າເກີດເປັນເສນາບໍດີຊື່ວ່າ ທຳມິກະບັນດິດ ຢູ່ເມືອງສີວິຣັດຖະ ໄດ້ຟັງທຳມະເທສະໜາອັນຊື່ວ່າ ຈຸນທະສຸກະຣິກະສູດ ແລະໄດ້ຖວາຍເຄື່ອງອັດຖະບໍລະຂານແກ່ເຈົ້າພິກຂຸ ๔ ອົງ. ດ້ວຍເຕຊະບຸນອັນນັ້ນ ກໍ່ເກີດລັດສະໝີຮຸ່ງເຮືອງຂຶ້ນເມື່ອຮອດຕາວະຕິງສາ. ເມື່ອພະອິນຊາບ ກໍ່ແຕ່ງໃຫ້ມາຕະລີເທບພະບຸດລົງມາເຊີນເອົາທຳມິກະບັນດິດຂຶ້ນໄປເທິງສະຫວັນ ແລະເຊີນພະໂພທິສັດເຈົ້າສະເຫວີຍສົມບັດທິບຢູ່ເມືອງສະຫວັນ ແຕ່ພະໂພທິສັດເຈົ້າບໍ່ຮັບ ໄດ້ຕອບພະອິນວ່າ ພະອົງຕ້ອງໄດ້ສ້າງສົມພານຢູ່ໃນເມືອງມະນຸດກ່ອນ ແລ້ວຄ່ອຍມາທີຫຼັງ.

This manuscript is *Cundasukarika-sutta* or *Nyòt Tham*. The Pali version comprises two fascicles. The text is called *Nyòt Tham* (Peak of the Dhamma) because all 84,000 categories of the Dhamma are collected. The Buddha told a story of one of his previous lives to his monk disciples. The Buddha was once born as a minister named Dhammikapaṇḍita in Sivirattha Nakhòn. He listened to a preaching of *Cundasukarika-sutta* and offered eight requisites to four monks. Due to the power of his merit, effulgent light shining up to the Tāvatiṃsa heaven. Having known of this, God Indra had Matali Devaputta invite Dhammikapaṇḍita in the human world to live in heaven. Dhammikapaṇḍita declined, saying to God Indra that he aimed at accumulating perfections in the human world before coming to heaven later.

Colophon: None
Date: 1900s
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown

Sponsor(s): Unknown
Titles: *ยอดทำ (ผูกถ้อน ๘)*
Nyòttham (*Phuk thuan* 2)
Peak of the Dhamma (Fascicle 2)

EAP1398_VMS_1_0597

Long palm-leaf
One phuk: *fascicle 1*
Material: Light brown palm leaves, black ink. **Size:** Height 4.7 cm, width 53.8 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມ ຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງ ສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼືເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສິງສານ. ພະ ຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສິງ ທີ່ວັດເຊຕະວັນ ເມືອງສາ ວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍ່ຄືຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: ลาบที ๘๒ ໜ้า ๘: จุบละสังกาด ๑๗๘ (ภิกภับ จ.ส. ๑๑๗๘) ติอ ปีกิดสี เดือบ ๗ แฮม ๗ ค่ำ อับ ๗ มื้เปิกสับ อักคะอ๋ะธะราชะคูเจ้าอัดโพบแก้อ บำสุอับบะธะชะตะมากาบถอายพะ บาด สิมเด้ดบ๋ธิมมะบาดบ๋ธิมมะบ๋พิดเจ้า ในมะหาบะถอบภูๆจับทะบุธิ สั้างพะไตปิดิภา เมืออุปะถำพะสาสะหฆาในเมืองหลวงธาชะหานิ ธิดจะบาแล้อยามกองๆาย.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[381] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None

381 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

Scribe(s): Unknown
Sponsor(s): Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of the kingdom of Chanthaburi
Titles: *ໂຍຊະນະສໍາໂມ (ຜູກຕົ້ນ)*
Yosanasammo (*Phuk ton*)
Yojanasammo or Saṃyojana Sutta (Fascicle 1)

EAP1398_VMS_1_0598

Long palm-leaf
One phuk: *fascicle 2*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 53.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.
Description: ໂຍຊະນະສໍາໂມ ຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ອ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງ ສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼືເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສົງສານ. ພະ ຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາ ວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍ່ຄືຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.
Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.
Colophon: ลาบที ๘๗ ໜ้า ๘: จุบละสังกาด ๑๗๘ (ภิกภับ จ.ส. ๑๑๗๘) ติว ปิภิดสิ เดือน ๗ แรม ๗ ค่ำ อัน ๗ มื้เปิกสัน ฮักคะอ๋ธะธาฆะคูเจ้าอัดโพนแก้ว นำสุอันมะธะฆะตะมาภาบถวายพะ บาดสิมเด้ดบ๋ธิมมะนาดบ๋ธิมมะบ๋พิดเจ้า ในมะหานะถอนภูจันทะบุธิ สร้างพะไตปิดิภ เมิออุปะถำพะสาสะหนาในเมิองหลวงธาฆะหานิ ธิดจะนาแล้วยามกองกาย.
Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[382] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).
Date: CS 1182, a *kot si* year (3 June 1820)
Script(s): Tham Lao

382 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of the kingdom of Chanthaburi
Titles: *ໂຍຊະນະສໍາໂມ (ຜູກ ८)*
Yosanasammo (*Phuk* 2)
Yojanasammo or Saṃyojana Sutta (Fascicle 2)

EAP1398_VMS_1_0599

Long palm-leaf
One phuk: *fascicle 3*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 53.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມ ຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງ ສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼືເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສີງສານ. ພະ ຜູ້ມີພະພາກາເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສີງ ທີ່ວັດເຊຕະວັນ ເມືອງສາ ວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍ່ຄືຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.

Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: ลาบที ๘๗ ໜ້າ ๘: ຈຸນລะสังกาด ๑๒๘ (ภ้างกับ จ.ส. ๑๑๒๘) ต๊อ ปีกิดสี เดือน ๗ แรม ๗ ค่ำ วัน ๗ มื้เปิกสัน อักคะอ๋ะธาตุะคูเจ้าอัดโพนแก้ว บ๋าสุวันนะธะตุะตะมาฑาบฑวายพะบาด สิมเดัดบ๋ธิมมะบาดบ๋ธิมมะบ๋พิดเจ้าในมะหานะถอนภูๆจันทะบุธิ ส้างพะไตปิดิภา เมือ อุปะถ๋าพะสาสะหฺาในเมืองหลวงธาตุะหานิ ธิดจะบาแล้วยามกองๆาย.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[383] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

383 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of the kingdom of Chanthaburi
Titles: *ໂຍຊະນະສໍາໂມ (ຜູກ ๓)*
Yosanasammo (*Phuk* 3)
Yojanasammo or Saṃyojana Sutta (Fascicle 3)

EAP1398_VMS_1_0600

Long palm-leaf
One phuk: *fascicle 4*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 53.9 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມ ຫຼືສັ໋ງໂຍຊະນະສູດ ເນື້ອໃນຂ໋ງນເປັນພາສາບາລີ ວ່າດ້ວ໋ຍທໍາເປັນທີ່ຕັ້ງແຫ່ງ ສັ໋ງໂຍດ. ສັ໋ງໂຍດ ໝາ໋ຍເຖິ໋ງ ກິເລດ ຫຼືເຄື່ອ໋ງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົ໋ມຢູ່ໃນວັດຕະສ໋ງສາ໋ນ. ພະ ຜູ້ມີພະພາກເຈົ້າຊ໋ງສະແດ໋ງທໍາອັ໋ນເປັ໋ນທີ່ຕັ້ງແຫ່ງສັ໋ງໂຍດແກ່ພະພິກຂຸສ໋ງ ທີ່ວັດເຊຕະວັ໋ນ ເມືອ໋ງສາ ວັດຖິ. ທໍາທີ່ເປັ໋ນທີ່ຕັ້ງແຫ່ງສັ໋ງໂຍດກ່ຄືຂັ໋ນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັ໋ນຍາ, ສ໋ງຂາ໋ນ ແລະວິ໋ນຍາ໋ນ.
Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: ລາ໋ນທິ ๘๗ ໜ້ໍາ ๘: ຈຸ໋ນລະສ໋ງກາດ ๑๗๘ (ກົ໋ງກັ໋ບ ຈ.ສ. ๑๑๗๘) ຕິວ ປີກິດສິ ເດືອ໋ນ ๗ ແຮ໋ມ ๗ ຄ่ໍາ ວັ໋ນ ๗ ມື້ເປີ໋ກສັ໋ນ ອັ໋ກຄະວໍ໋ຣະ໋ຣາຊະ໋ຄູເຈົ້ໍາວັ໋ດໂພ໋ນແກ້ວ ນໍາສຸວັ໋ນນະ໋ຣະ໋ຊະຕະມາ໋ກາ໋ບຖວ໋າ໋ຍພະ໋ບາ໋ດ ສິ໋ມເດັ໋ດບໍ໋ຣິ໋ມມະ໋ນາ໋ດບໍ໋ຣິ໋ມມະ໋ບໍ໋ພິ໋ດເຈົ້ໍາໃ໋ນມະ໋ຫາ໋ນະ໋ຄ໋ອ໋ນ໋ກຸ໋ງຈັ໋ນ໋ທະ໋ບຸ໋ຣິ ສ້ໍາ໋ງພະ໋ໄຕ໋ປິ໋ດົ໋ກ ເມືອ໋ ອຸ໋ປະ໋ຖໍາພະ໋ສາ໋ສະ໋ໜ໋ໃ໋ນເມືອ໋ງ໋ຫ໋ລວ໋ງ໋ຣາ໋ຊະ໋ທ໋ານິ ຣິ໋ດ໋ຈະ໋ນ໋ານ໋ແລ້ວ໋ຍາ໋ມ໋ກ໋ອ໋ງ໋ງ໋ຍ.
Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[384] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in

384 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 June 1820)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of Chanthaburi

Titles: *ໂຍຊະນະສໍາໂມ (ຜูกา ๔)*

Yosanasammo (*Phuk* 4)

Yojanasammo or Saṃyojana Sutta (Fascicle 4)

EAP1398_VMS_1_0601

Long palm-leaf

One phuk: *fascicle 5*

Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມ ຫຼືສັງໂຍຊະນະສูด ເນื้ອໃนขู้มเป้นพาสาบาลิ ว่าด้วยทำเป้นที่ตั้งแห่ง สังโยด. สังโยด พายเถิง กิเลด หุ้เคื่องผูกมัดใจสัดตะโลกให้จิมอู่ในอัดตะสิงสาม. พะ ผู้มิพะพากเจ้าชิงสะแดงทำอันเป้นที่ตั้งแห่งสังโยดแก่พะพิกขุสิง ที่วัดเชตะวัน เมิองสา วัดถิ. ทำที่เป้นที่ตั้งแห่งสังโยดก่ถิขัน ๕ ได้แก่ ธูบ, เวทะนา, สันยา, สังขาม และวินยาม.

Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: ลามที ๘๗ ข้ำ ๘: จุมละสังกาด ๑๗๘ (ภิงกับ จ.ส. ๑๑๗๘) ติอ ปีกิดสี เดือม ๗ แรม ๗ ค่ำ อัม ๗ มื้เปิกสัม อักคะอัธะธาชะญูเจ้าอัดโพมแก้อ นำสุอัมมะธะชะตะมาทาบถวายพะบาด สิมเดัดบัธิมมะมาดบัธิมมะบัพิด เจ้าในมะหามะถอมภูๆจัมทะบุธิ ส้าๆ พะไตปิดิภา เมือ อุปะถำพะสาสะขาในเมิองหลวงธาชะทานิ ธิดจะมาแล้อยามกองๆาย.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[385] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold

385 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 June 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Akkhavòra Rasakhu Chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of Chanthaburi
Titles: *ໂຍຊະນະສໍາໂມ (ຜູກ ๕)*
Yosanasammo (*Phuk* 5)
Yojanasammo or Saṃyojana Sutta (Fascicle 5)

EAP1398_VMS_1_0602

Long palm-leaf
One phuk: *fascicle 6*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54 cm, depth 1 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 26. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມ ຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ອ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງ ສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼືເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສິງສານ. ພະ ຜູ້ມີພະພາກເຈົ້າຊົງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສົງ ທີ່ວັດເຊຕະວັນ ເມືອງສາ ວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍ່ຄືຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.
Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: ลามที ๘๗ ໜ้า ๘: จุมละสังกาด ๑๗๘ (ก๋ากับ จ.ส. ๑๑๗๘) ติว ปีกิดสี เดือม ๗ แรม ๗ ค่ำ อัม ๗ มื้เปิกสัม อักคะอัธะธาธุะดูเจ้าอัดโพมแก้ว นำสุอัมมะธะธุะตะมาภาบถวายพะบาด สิมเด้ดบัธิมมะนาดบัธิมมะบัพิด เจ้าในมะหามะถอมๆจันทะบุธิ ส้าๆ พะไตปิดิภ เมือ อุปะถำพะสาสะหฺาในเมืองหลวงธาธุะหานิ ธิดจะนาแล้วยามภองๆาย.
Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar

month, the seventh day of the week (Saturday), a *poek san* day,[386] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 Jun 1820)
Script(s): Tham Lao
Language(s): Lao, Pali
Author: None
Scribe(s): Unknown
Sponsor(s): Akkhavòra Rasakhu Chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of Chanthaburi
Titles: *ໂຍຊະນະສໍາໂມ (ຜູກ ໒)*
Yosanasammo (*Phuk* 6)
Yojanasammo or Saṃyojana Sutta (Fascicle 6)

EAP1398_VMS_1_0603

Long palm-leaf
One phuk: *fascicle 7*
Material: Light brown palm leaves, black ink. **Size:** Height 4.8 cm, width 54 cm, depth 1.3 cm. **Wooden protective covers:** two, no colour painted.
Fascicle 1: **Front cover folio**: None. **Back cover folio**: None.
Appearance: The fascicles are bounded by two wooden protective covers (*mai pakap*). **Total number of folios**: 36. **Edges of the palm leaves:** angled. **Pagination of the folios**: according to the order of consonants of the Sanskrit alphabet. **Lines**: 5 lines per side, recto and verso. **Physical condition**: Good.

Description: ໂຍຊະນະສໍາໂມ ຫຼືສັງໂຍຊະນະສູດ ເນື້ອໃນຂຽນເປັນພາສາບາລີ ວ່າດ້ວຍທໍາເປັນທີ່ຕັ້ງແຫ່ງ ສັງໂຍດ. ສັງໂຍດ ໝາຍເຖິງ ກິເລດ ຫຼືເຄື່ອງຜູກມັດໃຈສັດຕະໂລກໃຫ້ຈົມຢູ່ໃນວັດຕະສິງສານ. ພະ ຜູ້ມີພະພາກເຈົ້າຊິງສະແດງທໍາອັນເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດແກ່ພະພິກຂຸສິງ ທີ່ວັດເຊຕະວັນ ເມືອງສາ ວັດຖິ. ທໍາທີ່ເປັນທີ່ຕັ້ງແຫ່ງສັງໂຍດກໍ່ຄືຂັນ ๕ ໄດ້ແກ່ ຮູບ, ເວທະນາ, ສັນຍາ, ສັງຂານ ແລະວິນຍານ.
Yojanasammo or *Saṃyojanasutta*. The text is in Pali and deals with the foundation of bonds. *Saṃyojana* means defilements or fetters that keep us in the Cycle of Rebirths. The Buddha delivered a sermon on *Saṃyojana* to his disciples at the Jetavana monastery in Savatthi. Five aggregates are the foundation of defilements: corporality, feeling, perception, mental formations, and consciousness.

Colophon: ลานที่ ๒๖ ໜ้า ๔: จุบละสังฆาด ๑๗๔ (ภิกขับ จ.ส. ๑๑๗๔) ติอ ปีภิดสี เดือน ๗ แรม ๗ ค่ำ วัน ๗ มื้เปิกสัน อักคะอัธะธาธุะคูเจ้าวัดโพนแก้อ นำสุวันนะธะธุะตะมาฆาบถวายพะบาดสิมเดัดบัธิมมะนาดบัธิมมะบัพิด เจ้าในมะหานะถอนภูจันทะบุธิ สร้างพะไตปิดิภ เมืออุปะถำพะสาสะหฆาในเมืองหลวงธาธุะหานิ ธิดจะนาแล้วยามกองงาย.

386 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

Folio 26 on the verso side: In Chunlasangkat 182 (corresponding to CS 1182), a *kot si* year, on the seventh waning-moon day of the seventh lunar month, the seventh day of the week (Saturday), a *poek san* day,[387] Akkhavòra rasakhu chao (Great Abbot) from Vat Phon Kaeo offered gold and silver to His Majesty King of the kingdom of Chanthaburi in order to sponsor this *Tipiṭaka* manuscript and to support the Buddhist Teachings in Luang Prabang. The writing of this manuscript was accomplished at the time of the morning drum (7:30–9:00 o'clock).

Date: CS 1182, a *kot si* year (3 Jun 1820)

Script(s): Tham Lao

Language(s): Lao, Pali

Author: None

Scribe(s): Unknown

Sponsor(s): Akkhavòra Rasakhu Chao (Great Abbot) from Vat Phon Kaeo and His Majesty King of Chanthaburi

Titles: *ໂຍຊະນະສໍາໂມ (ຜູກ ๗)*

Yosanasammo (*Phuk* 7)

Yojanasammo or Saṃyojana Sutta (Fascicle 7)

387 1182 Jyestha 22 = Saturday, 3 June 1820. This day is indeed a *poek san* day.

Prof. Dr. Volker Grabowsky

Since 2009, Dr. Volker Grabowsky has been professor of Thai and Lao Studies at the Asia-Africa Institute, University of Hamburg. From 1996 to 1999, he worked for the German Academic Exchange Service (DAAD) at the Department of Lao Language and Literature, National University of Laos. From 1999 to 2009, he was professor of Southeast Asian History at the Institute of Ethnology, Westfälische Wilhelms-University of Münster. He is author of several books on the history and culture of Tai ethnic groups. Together with Hans Georg Berger (and with the collaboration of Dr. Khamvone Boulyaphonh and Dr. Bounleuth Sengsoulin) he edited the volume "The Lao Sangha and Modernity: Research at the Buddhist Archives of Luang Prabang 2005–2015" (Anantha Publishing).

Dr. Khamvone Boulyaphonh

As present Dr. Khamvone Boulyaphonh is director of the Buddhist Archives of Luang Prabang and a coordinator for the Buddhist Academy of Luang Prabang at Vat Pa Pha O, Luang Prabang. Ordained as a Buddhist monk and a disciple of Pha Khamchan Virachitta Maha Thela at Vat Saen Sukharam, Luang Prabang, Khamvone Boulyaphonh studied at Mahachulalongkornrajavidyalaya University in Bangkok, Thailand, and received his Master of Arts in Business Administration (M.B.A) from Krirk University, Bangkok, in 2005. During 2011 to 2016, he had been pursuing his doctorate at the University of Hamburg and in February 2016 earned his doctoral degree in the field of Lao and Thai Studies with a thesis entitled "The Life, Work and Social Roles of the Most Venerable Sathu Nyai Khamchan Virachitta Maha Thela (1920–2007)".

Dr. Silpsupa Jaengsawang

Silpsupa Jaengsawang is Principal Investigator (PI) for the Cluster of Excellence 'Understanding Written Artefacts: Material, Interaction and Transmission in Manuscript Cultures,' at the Centre for the Study of Manuscript Cultures (CSMC) and Lecturer in Thai Studies at the Department of Languages and Cultures of Southeast Asia, Universität Hamburg, Germany.

From August 2021 to August 2023, a team of researchers of the Buddhist Archives of Luang Prabang conducted a manuscript project entitled "Hidden and Endangered Manuscript Collections connected to the Supreme Patriarch and Members of the Royal Family of Laos" which was supported by the Endangered Archives Programme of the British Library. The team digitized and documented selected and unique manuscripts which were sponsored by the Supreme Patriarch, members of the royal family and high-ranking monks and officials. The project resulted in a total of 3,927 codological units with 97,281 digital images. These manuscripts came from the collections of eight historical monasteries in Luang Prabang municipality. The monasteries were built and sponsored by kings. The objective of this catalogue is to document these unique corpuses of manuscripts.

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